

# The Gospel Witness and Protestant Advocate

Vol. 22, No. 33

TORONTO, DECEMBER 16, 1943

Whole Number 1126

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## A Hymn on the Nativity of My Saviour

I sing the birth was born to-night,  
The Author both of life and light;  
The angels so did sound it,  
And like the ravished shepherds said,  
Who saw the light and were afraid,  
Yet searched, and true they found it.

The Son of God, the eternal King,  
That did us all salvation bring,  
And freed the soul from danger;  
He Whom the whole world could not take,  
The Word which heaven and earth did make,  
Was now laid in a manger.

The Father's wisdom willed it so,  
The Son's obedience knew no No,  
Both wills were in one stature:  
And as that wisdom has decreed,  
The Word was now made flesh indeed,  
And took on Him our nature.

What comfort by Him do we win,  
Who made Himself the price of sin,  
To make us heirs of glory!  
To see this Babe all innocence,  
A Martyr born in our defence:  
Can man forget this story?

—Ben Jonson.

## 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.

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### THE SOUTH WIND,

"AND when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed . . ." Thus an inspired pen tells the story of how a ship with its crew sailed pleasantly to ruin.

"The south wind" is ever seductive. It whispers promises of ease and comfort. Siren-like, it sings of summer-lands where flowers and fruits abound, where skies are blue, and the air is balmy, and where life may be lived without too much exertion. Who of us has not been tempted by the South Wind? Who has not dreamed of finding the easy path, the tranquil waters, the comfortable way of life? Even the hardy mariner can be cajoled when the South Wind caresses his weather-beaten cheek.

The South Wind promises fair weather in the family life. It represents the easy way. It does not speak of any kind of discipline; it does not suggest self-denial; it knows nothing of ordered obedience. It speaks rather of laxity, of indulgence, and complacent irregularity. When a mother responds to the unreasonable request of an undisciplined child, "Very well, but run away and leave me in peace for a while", she listens to the voice of the South Wind. Or when a father refrains from exerting his authority, and from requiring his children to attend to duty, when he unwisely gives them money, less for their pleasure than for his own ease, he yields to the wooing of the South Wind.

And how the South Wind calls men to the pursuit of pleasure! The parts of this Continent where the South Wind blows are extremely popular. The pursuit of pleasure has become a passion; the love of comfort almost a disease. In business affairs also the South Wind has

its influence. It promises easy profits, and large dividends, and ultimate fortune.

Religiously, the South Wind is utterly bewitching. It whispers, "Be not righteous over much; be not too exacting; policy is better than principle; and convenience than conviction. Do not contend; be afraid of the winds that are contrary. The South Wind is your friend and ally."

The South Wind is especially alluring when our ship is anchored in a "haven that is not commodious to winter in." How we dread our winters, the winds and the snows, the frosts and all the circumstances of the wintertime! What cowards we are! It might be supposed that winter seasons were our enemies; that the snow had no treasures; and the north wind no ministry; and the frost, which is given by the breath of God, no function to fulfil. "A haven that was not commodious to winter in." What a picture! We can always justify our departure from such a place, our desire to extricate ourselves from such disadvantageous circumstances.

"And when the South Wind blows softly", it is natural to "suppose that we have obtained our purpose". When difficulties are removed, and doubts dissolved, and clouds dissipated! When the temperature rises, and summer heralds its coming by the South Wind, we say, "Ah, we have lived for this, we have longed for this; and now we have obtained our purpose." The easy path is often called "providential." Apostles and prophets were providentially allowed to go to jail, and to be cast into dungeons, and to be opposed and beaten and tortured. But such an aspect of life is unattractive—we wait for the South Wind; and when it comes, we say, "The Lord is leading us. It must be so that this is the way wherein I should walk." Sometimes we are foolish enough to pray for the north wind as an indication that the Lord would have us turn back, and we say, "If the wind is from the south to-morrow, I shall know that all is well." And "when the south wind blows softly", we loose from thence, and sail away from our Crete!

But how deceptive the South Wind is, very often, after all! In this instance it was followed "not long after" by "a tempestuous wind, called Euroclydon". The South Wind is often the precursor of such a tempest. The path of least resistance is often a gradual descent to ruin. The snows and frosts of winter have their God-given ministries. Adversity is often but an angel in disguise, and a north wind, touched with the biting cold of the frigid lands from which it comes, may really speed our ship toward smooth seas and summer weather.

In this historic instance the South Wind led to shipwreck and to loss of everything but life. It were safer to remain in an incommodious haven through a trying wintertime, than to be beguiled by the South Wind into a journey which issues only in loss. Beware of the temptation of the South Wind!

### FROM SYDNEY MINES, N.S.

Dear Sir:

As I did not receive my copy of THE GOSPEL WITNESS for last week, I thought I would let you know. I was wondering if it was held up anywhere. I don't want to miss a single number. I love the sermons and what an eye-opener on the Church of Rome, everything in it is well worth reading. This little tract was left in a store by a little girl, perhaps you could use it.

Yours sincerely,  
(Signed) \_\_\_\_\_

## NEWS OF THE AMERICAN COUNCIL OF CHRISTIAN CHURCHES

**D**R. SHIELDS returned on Tuesday of this week from a visit to the United States. He preached in Baltimore, Sunday, December 5th, under the auspices of the Baltimore Committee of Co-operation of the American Council of Christian Churches and also spoke Monday afternoon. The meetings continued until Tuesday evening, and were addressed by Rev. Carl McIntire, Dr. R. T. Ketcham, and Dr. McAllister Griffith.

On Wednesday, Dr. Shields attended the Executive Committee of the American Council in New York City; Thursday morning he addressed the student body in Faith Theological Seminary, Wilmington, Delaware; and Friday, Saturday, and Sunday attended meetings in connection with the American Council, speaking in the Town Hall, Philadelphia, Saturday evening. The other evening speakers were Dr. W. McCarroll of Cicero, Ill., and Dr. R. T. Ketcham, Waterloo, Iowa. On Monday morning, December 13th, Dr. Shields addressed the student body of the Reformed Episcopal Theological Seminary in Philadelphia.

The meetings of the American Council, it seems to us, were a triumphant success; and we are sure great good was accomplished.

For the information of GOSPEL WITNESS readers, we add these words of explanation. In the United States there are four great broadcasting corporations: the National, the Columbia, the Blue Network, and the Mutual. The first three of these have a rule that they will not sell time for religious broadcasting—whatever time is devoted to religion, they give free. The Mutual Broadcasting Corporation still sells time, and we have been informed that it costs Dr. Charles Fuller, for his continental hookup \$38,000.00 every week.

The National, Columbia, and Blue Networks, as we have said, give time to religious broadcasting free. That raises the question as to what people are entitled to use it. They have no difficulty in deciding upon the Roman Catholics; a share of the time therefore is given to them. "The Federal Council of the Churches of Christ of America" claims to represent twenty-five or twenty-six different denominations, with a total membership of many millions. They have gone to these broadcasting corporations, saying, "We represent the Protestants of America."

But who are the "Federal Council"? We venture to believe that not ten per cent. of the rank and file of the church-members in the denominations which the Federal Council claim to represent, have ever heard of the organization, or know that they belong to it. A group of Modernists have wormed their way into the good graces of the officials of these modernistically-controlled denominations; and so, like the group of Bolsheviks in Russia in the early days, they have gripped these denominations by the throat. But, for the most part, the denominations belonging to the Federal Council, in their official positions at least, are utterly Modernistic.

This is shown by the fact that Harry Emerson Fosdick is the broadcasting mouthpiece of the Federal Council of Churches. Harry Emerson Fosdick is more infidel than was Tom Paine, and we are not in the least uncharitable in calling Fosdick definitely anti-Christian. As the case

stood, therefore, the free time given by these great broadcasting corporations was monopolized by the Roman Catholic Church and the Modernistic Federal Council of Churches.

The Federal Council of Churches also claim to represent Protestants in other matters, notably in the recommendation of chaplains to the American Army and Navy. To protest against this position, the American Council came into being. It was originated by men who felt that millions of Evangelical Protestants in the United States were without a voice on these networks, and equally without a voice in the chaplaincy service of the United States Army and Navy. It was therefore laid down in Section Two of Article One of the American Council's constitution that:

"No church or association which is a member of the 'Federal Council of the Churches of Christ in America' is eligible for membership in this Council so long as it retains connection with that body."

Thus the American Council came into existence as definitely distinct from, and in opposition to, the Modernism of the Federal Council of Christian Churches. The American Council is two years old. It secured recognition from the American Army and Navy, with the result that already they have secured the appointment of thirty-five soundly evangelical chaplains to these services. The National and Columbia Broadcasting Systems take the stand that Protestantism is already represented in the Federal Council of Churches. The Blue Network took the same ground in the beginning, but at length they agreed to recognize the American Council as being something separate and distinct from the Federal Council, and to give part of the time for religious broadcasting given to the Federal Council, to the American Council. Whatever time the American Council gains, therefore, the Federal Council must lose.

There is another organization which came into being a year after the American Council, known as the National Association of Evangelical Churches. This group refused to join the American Council because that Council dis-fellowshipped the Federal Council. The National Association of Evangelical Churches is made up of people who are represented both in the Federal Council and the N.A.E. The N.A.E. have also applied to the Blue Network for broadcasting time, but have been told that inasmuch as they include in their membership groups that are in the Federal Council, they are already represented in the Federal Council's broadcast. Thus the very principle which the N.A.E. opposed was the principle which the Blue Network recognized, and on the ground of which the American Council are to have free broadcasting time.

In all probability, there are hundreds of thousands—if not millions—of people in the various denominations which the Federal Council claims to represent, who are personally soundly evangelical, and who know very little about the Federal Council. We have not a word to say against the National Association of Evangelical Churches: we assume they are all soundly evangelical. We do feel, however, that their basic principle of organization, of refusing absolutely to separate from the Federal Council, and admitting to their membership some who are already represented in the Federal Council, is an impossible one. It leaves them, indeed, without any sound reason for

existence. The only reason for the existence of the American Council is that they may give a testimony to the gospel of Christ, and Him crucified, which the Federal Council officially repudiates.

It has now been arranged that a series of thirteen weekly broadcasts will be given under the auspices of the American Council of Christian Churches over the Blue Network, which is a transcontinental system, beginning Friday, February 4th, and continuing for thirteen weeks, every Friday from twelve-fifteen to twelve-thirty noon; Eastern Daylight-Saving time.

By the unanimous and urgent request of the Executive Committee of the Council, the first three broadcasts—February 4th, 11th, and 18th—will be made by Rev. Carl McIntire, President of the Council, and Pastor of Bible Presbyterian Church, Collingswood, N.J. We suggest to all Pastors who read these words that they include an announcement of these broadcasts in their Sunday announcement in the daily papers, and in all other publications to which they have access, at their own expense, and thus help to make the American Council's broadcasts known. They will be heard over stations connected with the Blue Network across the entire Continent in both the United States and Canada.

### AN ENGLISH FRIEND OF THE SEMINARY

WE are in receipt of a letter from an English friend of many years' standing, a graduate of Spurgeon's College, who graduated in Spurgeon's time. This brother sends us a remittance of thirteen pounds, which is to come through the London office of The Canadian Bank of Commerce.

Of the Seminary, this Spurgeon-stalwart says:

"I think that, taking the long view, your biblically-taught and trained Pastors will, under God, prove the best antidote to the Quebec nefarious priestly doings and work.

"How I rejoice in God's miraculous goodness and care of your life and health, as also in the great success He has given to cheer you! I am thankful that, at long last, God has raised up and thrust out a man here, to do a like work. I enclose his Manifesto, in which you will be interested."

We shall deal with that manifesto at a later time. It is issued in the name of the NATIONAL UNION OF PROTESTANTS.

### A BOY OF FOURTEEN SHOWS THE WAY

Edmonton, Alberta.

Gentlemen:

Enclosed please find two dollars for a one-year subscription for THE GOSPEL WITNESS and the book, "Behind the Dictators". Also I enclose a list of signatures of people in my district who are opposed to the action taken by the management of the Chateau Laurier in regard to THE CANADIAN PROTESTANT LEAGUE.

I've been saving for a month now to scrape up an extra two dollars to get this paper weekly. In a couple of weeks or so you may look in the mails for another dollar so that I will be a PROTESTANT LEAGUE member.

I'm only fourteen years old, so you will understand why I am "so slow" with the money.

Yours truly,

(Signed)

### THE TESTIMONY OF A FRENCH-SPEAKING BELIEVER

THE GOSPEL WITNESS numbers among its subscribers many French-speaking persons, some of them Roman Catholics and others Protestants. From one of the latter we received this week a splendid treatise in English and French, contrasting the errors of the Roman Catholic Church with the truth of the Scriptures. By way of introduction, he wrote the following testimony of God's saving grace in his own experience. We found it so interesting that we translated it into English so as to share it with our readers. Here is the testimony of this French-speaking believer, which we print as a further encouragement to friends of the French Testament Campaign to persevere in the great work of giving the Word of God to French-Canadians in their mother tongue.

"Allow me to introduce myself: Born in France of French parents, the 5th of March, 1864, as a very young child, I attended the public school and later, as my mother wished to make a priest of me, I began the seminary where I had to learn to conjugate Latin nouns and verbs. I attended mass every day with endless rosaries and litanies, though I never saw a Bible during all my stay there. Everyone of the teachers were priests. After three years I left this place and went to live with my sister whose husband was a farmer, whom I helped in his work. Later on I entered a business house, and the Lord Who took pity on me led me to leave for Canada in 1892. When I got as far as Liverpool, I had to wait several days for at that time steamers did not leave every day. As I did not understand a word of English, I almost lost courage and thought of returning home to France. It was then that a very small child, scarcely able to walk, came to me and made signs that I should take him on my knee. He put in my coat pocket several little cards that someone had given to him to play with. As they were all written in English I gave them back to him and he went away and came back several times and did the same thing. The last time he put a single card into my pocket and having taken it out again to give it back to him I saw that it was in French: "The Lord is thy keeper." From that moment all care was lifted and until I embarked I was content to hear the crowing of the cocks, the only creatures which spoke a language I understood. From that day forward the Lord has given me many proofs of His care for me. The chiefest among them was in leading me to a Christian family in Montreal, where I learned to know Him better by reading His Holy Word. Afterwards, the daughter of the house became my wife. She was then 19 years old, and is now 71, a faithful help-meet, exceedingly devoted, who in the evening of my years enables me still to find life sweet and beautiful.

"At the beginning of this century, we established ourselves in a Laurentian village in the province of Quebec where the priest of the neighborhood in an effusion of Christian charity commanded his flock to do business with Catholics and to let the Protestants do business among themselves. Thus only the poor settlers who had no money came to buy from us, since they were the only ones who shared our belief. And so we had to leave that place. In order to avoid undergoing the same experience from those who claim to be disciples of Him Who commanded us to love our neighbor as ourselves, we came into this province of Ontario where the Lord has always taken good care of us."

SEND A SUBSTANTIAL CHRISTMAS GIFT  
TO THE GOSPEL WITNESS FUND

# The Jarvis Street Pulpit

## THE COMFORT OF THE SCRIPTURES

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, July 10th, 1927

(Stenographically Reported)

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Romans 15:4.

### Prayer before the Sermon

We bow in Thy presence, O Lord our God, to make mention of the righteousness of our Lord Jesus, and of His only. We have no righteousness of our own, we have all "sinned, and come short of the glory of God"; but we thank Thee that the righteousness of Christ is imputed to such as believe. Our hope is in Jehovah Tsidkenu, the Lord our Righteousness, of Whom we have been singing. Lift up our hearts, we pray Thee, by the inspiration of the Holy Spirit this morning, that we may be able to appropriate all the treasures of grace which are in Him Who is our Mediator, Who is our great High Priest, appearing in the presence of God for us. Our hope is in Him through the shed blood, and we thank Thee that it is written, "The blood of Jesus Christ his Son cleanseth us from all sin." Forbid that anyone in Thy presence this morning should have any other confidence than this. Help us each to say as we come to Thee,—

"I have no other argument,  
I want no other plea;  
It is enough that Jesus died,  
And that He died for me."

We come to Thee this morning as a company of travellers who have turned aside from the pilgrim way for a moment to rest with Thee; even as the disciples were wont to gather at Thy feet in the days of Thy flesh, and ask Thee to expound to them the principles of Thy teaching, so we come this morning for further instruction, that we may more perfectly fulfil the will of our God. There are some before Thee this morning who doubtless are very tired, they may not be weary of body, but of mind, weary of trying to find a way through all their difficulties. We thank Thee for Thy tender compassion, and for Thy gracious invitation, Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. O help us to enter more fully into an understanding of this great fact, that the living of life Christ's way, by the grace and power of His Spirit, is ever the easiest way; and that such burdens as He imposes upon us are always light, because of the grace He gives us to carry them. Give rest therefore to the weary of spirit this morning. We thank Thee we have One to Whom the Lord has given the tongue of the learned, that He knows how to speak a word in season to him that is weary. May every weary heart hear such a word this morning, and rest in the Lord, and wait patiently for Him. It may be that some before Thee are soldiers in the battle, who have been overcome by the superior forces of the enemy, they have been beaten and bruised and have fallen by the wayside, and are unable longer to continue the journey. O Lord, we pray that Thou wilt be to them as the good Samaritan, for verily Thou dost bind up our wounds, Thou dost pour in oil and wine, Thou dost take us to be Thine own guests, and dost provide for our sustenance. We pray that any defeated soul may find new hope in Christ, and by the

infilling of the Spirit, may be made stronger than the strong man armed. If any this morning are lonely, far from home, may the companionship of the Holy Spirit be very sweet and precious to them. Help us to feel that we are not alone, for Thou hast said, I will never leave thee, nor forsake thee. We are all in need of light upon the duties of life. We are so foolish and ignorant: It is not in man that walketh to direct his steps. Always, left to ourselves, we are turned aside; and, like Hezekiah when the ambassadors from Babylon came to him, we boast in ourselves instead of boasting in the Lord. We pray that the illumination of the Holy Spirit may be given to everyone this morning. We beseech Thee to have special respect to any who are not members of the household of faith; who have heard of Thee by the hearing of the ear; but whose eyes of faith have never been opened to see Thee. If there are any such bankrupt souls, bitter of spirit perhaps, because of life's multiplied disappointments, may they be given a clearer view of Christ, and see Him as Saviour and Lord. So we beseech Thee to let Thy benediction rest upon all Thy people, and upon all who minister Thy Word, publicly and privately. Grant, we beseech Thee, that to-day, by the ministry of Thy gracious Spirit, multitudes may be saved; that Thy people may be built up in their most holy faith; and that throughout the world the cause of truth may triumph. Bless us now as we open Thy Word; may we be conscious of Thy presence, may the voice of Thy Spirit be heard in every heart. We ask it in the name of Jesus Christ our Lord, Amen.

**I** SHALL speak to you for a little while this morning about the use of the Bible. It is represented in the verse I have read to you as a Book that has been divinely produced, with a view to effecting certain divine purposes. It is not the product of evolution, of the evolution of man's religious consciousness, nor is it the result of man's blind search after God; but it is written for a special purpose, "Whatsoever things were written aforetime were written for our learning."

### I.

Thus HUMAN NEED IN THE SCRIPTURES OF TRUTH HAS BEEN FULLY ANTICIPATED AND PROVIDED FOR.

It is a remarkable fact that the Bible does not wear out. You have bought many books—and you have read more than you have bought. Very few of them have you read the second time—some, perhaps, you have not been able to complete because of their want of interest; but the Bible is as a well that is never dry, a light that is never extinguished, a banquet-table that is never exhausted of its dainties; it is always ministering, and never wearing out.

And the reason is, that it has been *especially prepared for our use*; the things that are written here were "written aforetime for our learning". How reasonable it

is that this should be so! How inspiring it is to read the record of divine grace! How beautifully, how fully, how elaborately, our gracious God furnished this earth for human habitation, so that when man was at last created and put in the garden, every possible provision had already been made for his need. And even now, if I may dare to say so, we have not finished unpacking the trunk. It was long before man learned that God had stored away a supply of coal in the cellars of the world; and little by little, all through the centuries, men have been discovering how fully God has provided for human need.

After all, that is the function of true science—not "science falsely so-called"—to go through this great house we call the world, and discover its treasures which God has laid up for those who love Him. Once we thought we were very clever when we wired our houses, and were able to talk to our neighbours without going out-of-doors. We considered it an extraordinarily clever thing to send the voice along a copper wire—but now we have learned that all that was provided for long before we knew anything about it, and we are almost ashamed of our wires now; for we have discovered that God has provided a medium through which we may talk thousands of miles without any wires at all. And by and by, when we have learned to articulate more clearly, we may be our own broadcasting machine; and may be able to talk from continent to continent, and who knows but from planet to planet? Thus richly has this world been furnished, so that nothing we need is lacking.

Would it not be strange if He had made every provision for our need in the material world, and yet had made no provision for our spiritual requirements? The mariner has something by which to guide his course, he has the pole star, and there is also that mysterious something, which no one understands and which we call the magnetic pole, by which the compass is directed, making it possible for men to make their way across the trackless deep. In fact in every realm of life God has set up standards by which man may be guided and his life directed—I say, how strange it would have been had He not provided for the requirements of the soul! But just as our gracious God has furnished the world, and provided for all our material need, so in the Scripture He has stored away everything we require for our learning, in order that we may be the men and women we should be. It was written "aforetime" by divine order; and by divine prescience every possible requirement of the soul has been anticipated and provided for in this wonderful Book.

*The Scriptures, then, were written for "our learning".* The Book is to be our Teacher, the Book is to judge us—we are not to judge the Book. There is a world of difference between these two attitudes of approach. Nowadays it has become common for men to attempt to teach the Book. They turn to Genesis and go through every page of it and say, "I do not believe that—and I do not believe that—and I do not believe that." Poor blind souls they are, how little do they know that the Bible was written for our learning! It was intended to be our Teacher, and no man will ever get the wealth of wisdom and of grace here laid up for the believing soul who approaches it in that critical attitude. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." And it is equally true of the Word of God, that if you would get out of it that which God has put into it for you, you

must come to it as to the Word of God: you must surrender your will to it, you must yield your intellect to it, you must let it search your heart, you must sit at its feet as at the feet of a teacher.

That is perfectly reasonable, is it not? It is useless for me to go to a doctor and tell him how to heal me. If I were a doctor he would say, "Physician, heal thyself". If you will be your own adviser, do it yourself—do it yourself. If you are a master in any particular realm of knowledge, you do not go to anyone else for instruction; you go rather to a man who has specialized in some particular branch about which you yourself know little or nothing; and though you were a college professor, or the author of an Encyclopaedia in the particular branch of knowledge of which you are ignorant, you must go to a master and bow at his feet and say, "What shall I do?" The Bible is the Master, it is the word of Divine Wisdom, it tells of Him in Whom all the treasures of wisdom and knowledge reside—it is, indeed, the record of Him in Whom "dwelleth all the fulness of the Godhead bodily." And all that is written herein, is written for our instruction, that you may come to the Book as a humble pupil that you may learn therefrom that which He would have you know. It was written "aforetime for our learning"; but we shall learn from it only as we come to it in this teachable attitude.

If there are any here this morning who have never learned anything from the Scriptures, it is because you have never gone to school to the Scriptures. The Book is designed to teach us.

It teaches us, first of all, *about ourselves*. You will never learn what you are until you come to the Book. Here your portrait is properly drawn: the Bible will pay you no compliment, it will humble you in the dust. I remember somewhere reading of a young man who went to college. He was taken into the President's office, and the President said to him, "What do you know?" The young man replied, "I do not know anything, sir, I came here to learn." "Well", said the President, "that is very good in general terms; I suppose you mean that, but what schools have you attended? What credits have you?" "Nothing of which I am proud, sir", he said, "I have done such poor work that it is not worth mentioning. I have come here to learn." "But what have you read?" he was asked. "Oh, nothing worth speaking about." "Well, but have you read nothing at all?" "Of course, I have read a little; but nothing to what I ought to have read, or should like to have read", was his reply. "And you know nothing?" "No, sir, nothing worth speaking of. I supposed the college existed to teach, so I have come to learn." The President took him by the hand and said, "Let me congratulate you, sir. You are three years in advance of the average student. It takes the average student three years to learn that he knows nothing."

Many people come to the Bible with the idea that they know everything; but if you let it talk to you, you will discover what a great sinner you are—no one else will ever tell you you are a sinner. They may tell you you are not perfect, that there is something wrong; but the Bible will go right to the heart of the matter and leave you stripped, standing before God as a poor, helpless, bankrupt sinner. It was "written for our learning".

That is the one thing you and I need to learn, first of

all, how sinful, how utterly helpless we are. It is only because people do not know the nature of the disease called sin that they try to heal themselves. They think it is just a little human imperfection, something that can be sloughed off. But the Bible tells you there is something wrong with the heart: "Every imagination of the thoughts of his heart was only evil continually"; "The heart is deceitful above all things, and desperately wicked"; that the will is corrupt, "We have turned every one to his own way"; that the intellect is against God, "The carnal mind is enmity against God: for it is not subject to the will of God, neither indeed can be"; that the memory is evil, and retains that which is evil and not good—that the "whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." That is what the Bible tells us, and that is what we need to learn.

Further, the Bible will *teach us about others*. It is more important that we should know about ourselves. There are some people who know a great deal about other people. I knew a man who said that he was always rather suspicious of people who were supremely concerned about other people's sins. There are people who are expert in judging other people's sins; but the Bible will tell you what you are, and then it will tell you that you are just one of a class, and that all have sinned. It will cure you of a hundred evils to which men give themselves who do not believe the Bible to be true.

Then we shall learn from the Bible of God Himself, *Who He is*. The Scriptures "were written for our learning". We shall learn that He hears the cry of the human soul; that He gave His Son to die for our sins; that He comes to the help of the helpless; that He has compassion on the poor; that He gives energy to the one who is being defeated. We shall know something of His holiness, something of His mercy, His grace, His power—it was written "for our learning".

Certain people say, in effect, "It is no longer possible for us to unite on the Bible; but we may unite on the person of Christ"! But what does anybody know of "the Person of Christ" apart from the Bible? This, my friends, is the record, from Genesis to Revelation, that God has given us His Son; and "whatsoever things were written aforetime were written for our learning", that we might learn of God. And you cannot learn about God anywhere else: the only God we know is the God Who is revealed in the Person of Jesus Christ, and the only record we have of Christ is in this inspired Book; so that we are shut up for our knowledge of ourselves, and of our fellows—yes, and I think, had I time to develop it, I could show you that you are shut up to a knowledge of the world about you, as well as to a knowledge of God, to the Scriptures of truth. I do not believe that any man can be a true scientist, I do not believe any man can discern the ultimate truth in any realm, unless he approaches the study of that subject through the light of the Scriptures. The message of God in nature is really known only to those whose minds are illuminated by the Holy Spirit, just as truly as the message of God in the Book can only be known by the inspiration of the Holy Spirit—indeed, we know nothing, we know the truth not at all, we have no knowledge of truth in the absolute in respect to any realm,

apart from the written Word. We are dependent upon God to tell us the truth for time and for eternity, written in this book for our learning.

## II.

Let us now observe, WHY THE SCRIPTURES WERE WRITTEN: "That we through patience and comfort of the scriptures might have hope." The Bible is given to us that *thereby, or therefrom, we may learn patience and receive comfort*. Is there anyone here who does not need to learn patience? The fact that the days of our years are three score and ten, and that we are subject to the limitations of time and space, inevitably makes us impatient. It is not possible for a man to be patient who sees only temporal things. Think that through a moment, will you? *Patience, in the true sense, is possible only to one who gets the perspective of eternity*. You can never be patient until you learn to look at things through God's eyes. The little boy to whom his father says, "Not today, my son, perhaps to-morrow", says "Will to-morrow ever come?" "Not this Christmas, my lad, perhaps next Christmas." "Next Christmas! Why, that is an eternity!" I remember when I was a little boy I used to feel that the day after Christmas was the nearest thing to nothing that anything could possibly be, because the next Christmas was so far away! For a child to be told to wait is to inflict upon him a hard discipline, because he looks at things from a child's point of view.

We can get a glimpse of this truth through the things that come to us through the years. There are men and women here this morning saying, "When I was young I wanted things done now—Now—NOW; but as the years multiplied, I learned how to wait." But it is the hardest thing in the world to wait—wait—wait, and be patient.

Why were the Scriptures written? Why were they given to us? That we might learn to be patient, that we might come to look at things from the standpoint of One Who, in respect of time, is a Multimillionaire. God always has plenty of time: He never is before His time—He never is too late. Let me tell you what I think is wrapped up in this simple text. Take the case of Abraham. He was a man subject to like passions as we are, subject to all our limitations. He is told to leave his country, and go out to a land that he has never seen. He obeys, and when he is brought to that land, God tells him that He will give him the land, but that He will give it to him in his seed, saying, "I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." God makes him a great promise, and already the promise involves a miracle, for Abraham has reached the evening-time of his life and has no son; and then after He has made the promise, for perhaps over twenty years, he is kept waiting—waiting. Do you not suppose Abraham became impatient? But he had to learn how God fulfils His own plans and purposes—and in due time Isaac was born. And God told Abraham a strange thing in that period of darkness—you remember the thick darkness that came upon him?—the Lord told Abraham that his seed should go down into Egypt, that they would be there four hundred years, and after that He would judge that nation, and bring them out into liberty. Only when we get the divine standpoint can

we count in terms of centuries and millenniums. Men say, "I have only a few years to live. It must be now or never,—let me have any good things I am to have now." The Lord said to Abraham, "Be patient, be patient, and I will fulfil my plan to you by and by; by and by my word will be fulfilled."

We come into Exodus, and there we see Moses eager to get at his work—just like some young men who cannot wait for preparation. He wants to get into it at once, "for he supposed his brethren would have understood how that God by his hand would deliver them". But the Lord said to Moses, "You need a college course that will occupy you forty years. Go back to the wilderness to school"—and He sends Moses back forty years to get that impulsiveness corrected, and to learn to have patience to await God's time.

So I could take you all through the Book; but I must be content with but one other case. It is written of David, "And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies; that the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains—I will build God a house, and I will do it at once." And Nathan replied, "Go, do all that is in thine heart"—but when the preacher got home, the Lord talked with him and said, "Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? . . . I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as beforetime—go and tell David that I do not want him to build Me a house; tell him that I am going to build him a house." And then the Lord drew the curtains, and David looked down through the centuries, and said, "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?"—and instead of praying for this house of cedar that he had wanted to build, he began to pray that the purposes of God might be fulfilled in that "great while to come"; and he, with Abraham, learned something of God in those experiences. "Your father Abraham rejoiced to see my day: and he saw it and was glad." It was as though God said, "Patience, Abraham, patience. It is not Isaac of whom I speak—certainly it is not Ishmael; but look down through the years, let the centuries unroll, and can you not see it?" At last Abraham got a glimpse of Christ, and he knew that when God said, "In thy seed shall all the nations of the earth be blessed", He was really selecting Abraham as the progenitor, after the flesh, of the Messiah. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

Can you be patient a little while? "And comfort"—*for you cannot have patience without comfort.* The word "comfort" is an old word. It did not mean, as used here, what we mean by that word to-day. We think of a comforter as one who comes to allay one's grief, exercising a tender compassionate ministry; but the word here really comes from the same root as the word, Comforter, the Paraclete, one who comes to stand by, or

alongside—"that we through patience and comfort of the scriptures might have hope". We can have comfort only as God is alongside to comfort. Go back through the Book, begin with Eve when the promise of the Conquering Seed is given, and come on down through the Book, and you will see that to every soul to whom God spake, bidding them be patient, He gave the promise that He would stand by to gird them with His strength.

You must think this through for yourselves. Had I time I should like to enquire of everyone of you, In what sphere of life do you need patience and comfort—in your family life? You will find it in the Book. In your business? You will find it here. In any other realm of life? You will find it here. In the national sphere? In the international realm? You will always find the example in the Book of how God wrought patience and comfort in the hearts of His people; and it is written there for our learning, that what God has done for others, He can do for us, "that we through patience and comfort of the scriptures might have hope."

Some of you have what you call a promise-box. I confess that I do not share your enthusiasm for them, this taking out a promise in a hop-skip-and-jump fashion. God's Word is always true. Someone says, "My verse to-day was so-and-so." Well, what did the verse do for you? "It inspired me, it was a kind of motto: I put it up before me, I turned it over in my mind, and it helped me." And so the Scripture was to you something objective, a sort of idea, or ideal, and had a certain psychological reaction upon yourself. Then you say, "If the Lord said, 'I will never leave thee', well, I say that over to myself, and then I believe it." Is that all? "Through patience and comfort of the scriptures"—how do the Scriptures work patience and comfort in the believing heart? There is something vastly more than a psychological effect, *there is a direct spiritual action on the soul of man if we properly use our Book.* As for example, when Jesus Christ said to the leper, "I will, be thou clean", did He give him a motto, so that the leper said all day, "The Lord said, 'I will, be thou clean', and I will believe it"? No! The Lord Jesus Christ said, "I will, be thou clean", and that word conveyed power, and instantly he was clean. It was the same word that commanded the worlds from nought; it was the same voice that said, "Let there be light", and there was light; it was the same word that said, "Let the earth bring forth", and it did as it was told. When we receive the Scripture, are we merely to hang Scripture text mottos on the wall? or are we to believe them for what they really are, the very Word of God, and to receive instantly all that God wants us to have, and all that He promises to give us?

Think of that great promise, "My grace is sufficient for thee." I read of one years ago being in his study in great distress, in the face of some difficult situation. He cried, "O Lord, let Thy grace be sufficient for me." He lifted his eyes, and the very text he had been pleading was hanging on his wall, and he said, by the touch of God, that one little phrase seemed to blaze like an electric sign, and God said, "My grace is sufficient for thee." And that preacher was able to rise from his knees with an accession of power, for God had given him His word.

What do we need—forgiveness of sin? Then take it, claim it. It is conveyed, it is conferred, to us through His Spirit. Do you need sanctifying power to break the

chains that bind? Expect that God will exercise that power to break the chains and set the prisoner free. The "exceeding great and precious promises" are given us that by these we might be able to follow after the divine ideal? that with these great promises before us we might aspire to endeavour to approximate God's purposes for us—is that what it says? No!—"that by these ye might be partakers of the divine nature; having escaped the corruption that is in the world through lust." Hence patience becomes, not something that is superimposed, but something that is wrought in the soul, as an inherent quality of the soul; not a crutch or a prop, but a new power in the heart. Even as Moses endured "as seeing him who is invisible", man begins all over again. The Scripture says, "Ye must be born again"; and he is born again; patience and comfort become a part of him; and in the measure in which he appropriates the promises, in that measure will he grow up into Christ in all things.

That we "might have hope". When hope departs, the man is dead. "We are saved by hope." There are men and women here this morning facing certain things tomorrow, or finding themselves in a particular condition to-day, and if you believed that condition would continue indefinitely, you could not live; but you are living in hope that the cloud will be lifted, that the winter will pass, and that the springtime will come again into your life. "We are saved by hope." I do not know where to find hope apart from the Bible; I, at least, apart from that Book, am utterly hopeless, for I have tried myself so often. And I know there is no human hand can help me—but "through patience and comfort of the scriptures" I have hope that some day I shall be without fault before the throne of God. I do not know how it can be, that is the miracle of all miracles; but I know that it will be, because it is in the Book. And I have hope of being like Him some day.

There are a great many people roundabout me for whom I have no hope. Please do not ask me to nurse them, I do not know how to do it. There are some people who are very difficult to help. I have no hope for them apart from God; but I know "through patience and comfort of the scriptures" they can be changed.

We live in dark days for the church. I read an article some years ago, in *The Forum*, written by a Chinese on the Chinese situation, in which he said that Christianity had reached an end in China—absolutely the end. It had done good in the past, but, like other religions, it had to give place to other systems. Among other things, he said that this was due to the wave of rationalism that had spread from the Chinese universities. In other words, while there are Christian missionaries that have stood for the faith, there are other religions that have built schools in China, and have sent out men who have taught China to reject the Word of God, and, in the name of the Christian religion, almost the very foundations of the work in China have been destroyed by this accursed Modernism for which Christian people are foolish enough to pay.

Everywhere you find it. Somebody comes to me and says, "I am going to a certain city; can you tell me where I can go so that I may hear the gospel of salvation?" Someone asked me that of a certain American city the other day, and I had to answer this: "I do not know. I have no doubt the Lord has His witnesses, that there are groups of people, smaller churches perhaps, where

faithful witness is borne to the truth; but so far as the outstanding Baptist churches in that city are concerned, you had better stay away from them." Frankly, in that city I do not know of one that is not a disseminator of poison. Any man who says it is not dark, is a blind man; and has never seen the light of God's Word. It is easy to put your head in the sand like the ostrich and say things are progressing. Something called religion is progressing, but the pure unadulterated gospel of God's grace is not very generally preached. What shall we do? "Through patience and comfort of the scriptures" we may have hope. I remember that a nation of slaves was born into freedom in a day; I remember that while they sat down by the rivers of Babylon and wept when they remembered Zion, and hung their harps in the willows, yet in the midst of it all there came a time when the ransomed of the Lord returned, there came a great revival, and Israel was restored. All down through the centuries there have been dark days, but God has shone through. Someone says, "But what if this be the darkest and the last?" Well, the darkness will be dispelled, and "the Sun of righteousness will arise with healing in his wings." So we can live in that glorious hope. "We are saved by hope"—hope for ourselves, hope for the church of Christ, hope for everybody, because the whole creation is some day to be "delivered into the glorious liberty of the children of God." It is all in the Scriptures. May God help us to use them more.

## PURGATORY

NOW when it is considered that the pains of purgatory are authoritatively and almost universally represented by Romanists to be intolerably severe, it will be seen that no such engine of power, no such means of subjugating the people, or of exalting and enriching the priesthood has ever been claimed or conceded by man. Men really invested with this power, of necessity, and of right, are the absolute masters of their fellow men; and those who wrongfully claim it, who assume without possessing it, are the greatest impostors (consciously or unconsciously) and the greatest tyrants the world ever saw.—Charles Hodges, *Systematic Theology*, III., p. 745, 1888.

## THEY STILL CLING TO VICHY

From *The Sentinel*, Dec. 2, 1943.

THE General Assembly of the Cardinals and Archbishops of France has issued a statement declaring that "the Church has always considered Marshal Petain's Government to be perfectly legitimate." It did not need this pronouncement to establish a fact well known to everyone, but it is welcome because it confirms that the Roman Church is still giving its full support to the Nazi collaborationists of Vichy. The prospect of the Republic being restored in France is something the hierarchy does not wish to contemplate, for with it will undoubtedly go all the privileges the church has received from the senile Marshal's administration. At any rate it is additional proof that the Church of Rome clings to Fascism as against democracy, and to autocracy as against the will of the people.

# "CATHOLIC" EDUCATION

## AN INDICTMENT

### Moral Degeneracy, Political Dictatorship, National Disruption

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

(Continued from issue of December 2)

#### CANADA

**B**EFORE the conquest of French Canada by England, Home Rule was for 150 years socially, commercially, intellectually and politically a failure. The conquest ended the rule of France; it did not end the rule of Rome. Since then Rome has sought to perpetuate her rule through the Separate School," Robert Sellar ("The Tragedy of Quebec," 1907). The whole object was—as in Ireland—to boycott, ruin and drive out the English, to use it as a secret training school for treason and sedition. To preserve the inhabitants from heresy it was deemed necessary to keep them in a state of tutelage; the priests prohibited and burned all books but books of devotion. Personal liberty there was none. The morals were those of Versailles. French Canada was a preserve of feudal ideas, of tyranny, and of priestly exclusiveness. Its inhabitants were dictated to under a system of absolutism destructive alike of initiative and self-respect. The Confessional was used as an inquisition into the life of each family. The rack, slitting of lips, mutilation of tongue, ears and hands were ordinary punishments, and burning at the stake was not unknown. The Jesuits will not civilize the Indians because they wish to keep them in perpetual wardship.

"The great issue whose settlement will ere long be imperative is the disestablishment of the Church in Quebec. The union of Church and State is incompatible with the stability of the Dominion. The measure of Rome's privilege in Quebec is the standard of her demand in the rest of the Dominion. The existence of that system in one province will be found a menace to the other provinces, and a constant hindrance to the proper working of the Federal Government. No church can with safety be given a preference to other churches. Separation of Church and State would have saved the English-speaking settlements of Quebec; can alone save the Dominion."

The Philadelphia "Protestant Standard" of Nov. 8, 1888, declared: "Protestantism is in danger of being rooted out by the hordes of vagabond Jesuits."

Rome's plan of campaign qua education, schools, politics, is on the same lines in Canada as in Ireland. Both struggles started about 1760, the same features, fiendish methods, betrayals, mark both; the rôles of the actors—priests, politicians, people—are the same; the end will be the same—emasculatation of the people, evisceration of principle, eradication of religion, extirpation of liberty.

Rev. J. J. Crowley deposes: "From Quebec the Separate School has spread over the whole of Canada and planted itself in many a place upon the ruins of the Public School. The Catholic laity have been terrorized, and cleavings created between residents, the rights of the individual outraged, the public moneys requisitioned for the Separate School's maintenance.

"The past history of Ontario records a steady progress in the encroachments of the Hierarchy. In Upper Canada

the schools were Public; the Hierarchy had no say; liberty was allowed to all religions; but in Education the State was supreme."

"With Confederation, 1867, a change came. No sooner were the Separate Schools recognized by law than the Hierarchy proceeded to increase their power. They hoped through the instrumentality of the 'Christian Brothers' (founded in 1802 by one Rice) "to strike a vital blow at the educational system. They will not cease until they have destroyed the Public School system."

It is obvious that the real object of the *Christian Brothers* is not education but seduction by traitorous pro-papal propaganda. Under pretence of needing a Catholic "atmosphere" they secure the secrecy of the "Separate" School, to teach treason unobserved with Protestant money, to disrupt Protestant society, to break up the British Empire, to corrupt the minds and enslave the souls of their pupils. They are the Bolsheviks and the Tcheka of a pseudo-religious "International."

The "Paulist" Father Fred. Ozanam stated in 1855: "Our chief object is not to assist the poor. That is only a means. Our object is to propagate the Catholic Faith by means of charity." The "Christian Brother," if he were equally frank, would say, "Our object is not education, but disintegration, dissolution, by means of segregation and degradation."

The Jesuits destroyed Poland, French Canada, Ireland, Italy (till 1870), Spain, Mexico, etc. They have been ejected about 60 times from various states, cities, etc.; censured by eleven Popes and "suppressed and abolished" (in 1773) by Pope Clement XIV. *The French decree of Expulsion* in 1594 declared them:—"Corrupters of youth, disturbers of the public repose and enemies of the King and State." Yet the "people" are so ignorant or so indifferent, so self-sufficient and so worldly that there is nothing, however unprincipled or impolitic, wherein Jesuitism cannot bluff, blind, bribe or browbeat them and their Esau-like "leaders." But Nemesis dogs their steps; "God is not mocked; whatsoever a man soweth that shall he also reap."

As Rev. Crowley deposes: "The two political parties are too anxious to secure the Catholic vote to dream of legislating for the protection of the Public School. They regard their party as a means to their personal aggrandisement. The politicians are quite willing that the people should be tyrannized over so long as they are returned to Parliament. They do not care how voters are won so that they be victors at the polls; whose rights are safe so long as the Hierarchy can dictate the policy of the State?"

Supporting this, Joseph Chamberlain (Edinburgh, 15th Dec., 1891) said: "In the French province of Quebec the Church of Rome wields an unlimited authority. It controls the Legislature by insidious, skilled, persistent means. It discourages the Protestants . . . and, as the result of that, enterprise is dead within the province." He contrasts "the energy, the life and

industry of the Protestant city of Toronto" with "the decrepitude, the apathy and the silence of the Catholic city of Quebec," and adds "that is the effect of Catholic domination."

A *Methodist Liberal's* letter in "Toronto Mail" (Nov. 13th, 1886) says: "The ordinary schools are planned to keep the people in ignorance. The results are a whole people ignorant and inert; without enterprise; without progress; poverty-stricken and superstitious; alien in thought, in language, in sympathy, from the rest of the population; and holding their allegiance to the Empire cheap and worthless in comparison with their allegiance to Rome."

Rome's Jesuit Christian Brothers and Bishops "make a desert and call it Peace." They are the "palmerworm, the locust, the cankerworm and the caterpillar" (Joel I. 4) of Christendom, and the nuns are the "horse-leech's daughters crying 'give, give, give.'" (Prov. 30).

*Rev. J. J. Crowley:* "The Church 'Separate' or 'Parochial' School has fastened itself like a vampire on the Dominion. Not content with capturing the Public Schools of eastern provinces the Hierarchy have determined to extend their power through the great West. The aim is to capture the young so that in years to come the men who are guiding the destiny of the State shall . . . submit to Hierarchical dictation in respect to the nation's policy. The Separate School stands throughout the world for a defective system of education. The Hierarchy delight to keep the young under their control in the grossest ignorance. They have proved themselves the bitterest enemies of enlightenment. It is exceptional to find a French Canadian of the rural provinces who can even sign his name. The products of the Separate School are hewers of wood and drawers of water, while the products of the Public School are the directors of the country's affairs. The product of the Separate School is more found among the criminal classes . . . it has not fitted them for the struggle of life; it has made them morally and mentally feeble."

"Immigrants from almost every country in Europe are making their home in Canada. The problem is to assimilate them; it is impossible to do so without a national school from which denominationalism and everything that tends toward separation is rigorously excluded. By means of the Separate School the French Canadians of Quebec and Ontario stand to this day apart from the English. Their loyalty and national spirit are confined to people of their own race. The Hierarchy are using this devotion to teach a language to keep the French and English peoples apart in the West as in the East. *Bishop Clouthier*, of Three Rivers, said: 'Fusion of races as concerns French Canadians is a dream; for it would mean the renouncing of their providential mission.' Nothing could be plainer as to the aim of the Hierarchy in the West. The Separate School stands for a divided country. While it exists there can be no united Canada" (or Britain).

The farmer, peasant population of Canada, widely scattered in farms and villages, uneducated, unsophisticated, cannot resist Rome's emissaries; they must be protected. Unless arrested, Clericalism will strangle Canada as it has Ireland, Italy, French-Canada, Poland, Spain, Mexico, etc. Roman Catholics are subjects of a foreign priest who, in Protestant States, is an anarchist, a Bolshevik, and a Hun.

(To be continued next week)

## WHO ARE THE JESUITS?

### Protestant Answers to Romanist "Radio Replies"

By J. B. ROWELL, Victoria, B.C.

"HERE AT LAST is the book that has something for everybody, the book for the UNINFORMED CATHOLIC, THE UNEDUCATED AND EDUCATED LAPSED CATHOLIC, and the PROSPECTIVE CONVERT," are words from the "Introduction to the American Edition of 'Radio Replies,'" by "Rev. Charles Mortimer Carty." A book for the *uninformed and uneducated* it certainly is, for only by such could the *Replies* be accepted as Replies.

Question 1080 asks: "Were not the Jesuits the very embodiment of the intolerant moral theology of the Catholic Church?" The answer given: "The Jesuits are members of a Religious Order whose members pledge themselves to love Jesus Christ as much as possible, to labour solely in His interests and in order to win as many souls as possible to His service."

### No Reply At All

The *Reply* does not even touch the Question. It gives not the slightest hint as to the wholesale condemnations which have issued from Popes, Cardinals and learned Doctors of the Roman Church against the Jesuits as being the *very embodiment of intolerance*. It took a Jesuit to thus whitewash the blackest record in history at a stroke.

### Why Did the Nations Expel the Jesuits?

Why were the Jesuits expelled from Catholic Portugal in 1759? Why did this country so devoted to the Church of Rome regard the Jesuits as the great enemy? Why did France, the *Eldest Daughter* of the Roman Church, banish the Jesuits? Why were they driven out by general consent from the country whose kings were considered "most Christian," that is, *most Romish*? The whole world might stand astonished at the sight of the Jesuits being expelled en masse by the leaders of the very church they professed to staunchly support! But our amazement is increased when Spain, the Home of the Inquisition and most bigoted in its adherence to the Papacy, deemed it imperative to deport the Jesuits as an intolerable scourge. Why did the most Romish of all nations banish them as with a determination to be rid of a loathsome disease? Then, as if this were not a sufficiently drastic measure, why did Spain carry her crusade against the Jesuits across the seas and drive them from her colonies in South America?

### Romanist Reply is Jesuit Side-stepping

No twentieth century sophistry can camouflage the Jesuit Order and brush aside the insistent demand to *know why* the Romanists of bygone days dared to eject the Jesuits when they were faced with the alternative of being degraded and enslaved or else, in a gigantic effort, to throw off the shackles of the Order of Loyola. The question persists, why was the opposition against the Jesuits so universal? What leprosy was in their touch? What danger in their presence? What made kings, parliaments and people realize that the Jesuits were against every man so that, in turn every man's hand was turned against them, and this is sheer defence? The reason is not far to seek, for wherever the Jesuits held sway,

civil and religious liberty died, and men and women became the abject slaves of cruel tyrants.

#### Pope Clement XIV. Suppresses the Jesuits

As though it were not enough to be expelled by kings and parliaments, why was it that Pope Clement XIV., the great Ganganelli, *after years of careful investigation and scrupulous enquiry*, felt compelled to issue a Papal Brief, in 1773, to excommunicate and abolish the whole Jesuit Order? "Popish kings, Popish universities, and Popish theologians, all combined to cast off the incubus, and when the Pope put on the copestone, surely the case was closed—it was proved by the dictum of infallibility itself that the rapacity, the ambition, the treachery, the usurpation, the massacre, the parricides, the royal assassinations, the falsehood, the perjury, the murder systematized, the dissolving of every tie, human and divine—all traced incontestably to the Order of the Jesuits—made it necessary to sweep society clean of a sect which was doing for man's soul what the fabled vampire is said to do for his body."

#### Many Popes Censure Jesuits

Pope Clement, in his Brief of Suppression, stated: "Our dearly beloved sons in Christ, the Kings of France, Spain, Portugal, and Sicily—found themselves reduced to the necessity of expelling and driving from their states, kingdoms, and provinces, these very Companions of Jesus." He then goes on to affirm that efforts to cope with the Jesuits were also made by his predecessors, Urban VII., Clement IX., X., XI., and XII., and Alexander VII. and VIII., Innocent X., XII., and XIII., and Benedict XIV., but without effect, and all to no purpose. (Nicolini).

#### Jesuits Expelled From Many Countries

In the 16th, 17th, and 18th centuries, the Jesuits were again and again expelled from many countries, and this because of assassinations, intrigues, seditions, and attempts to overthrow monarchs and governments. Queen Elizabeth of England, in a decree issued 15th November, 1602, declared that the Jesuits had been "the advisers of the new conspiracies formed against her person, had sought to instigate her subjects to insurrection . . . had stirred up foreign Princes to associate for her destruction; had engaged in all the affairs of her kingdom, and had undertaken by their discourses and in their writings to dispose of her crown."

#### Romanists of England Affirm Jesuits to Blame

"The following is an extract from the celebrated memorial addressed to the Pope by the Roman Catholics of England, in reference to the above decree, found in 1602, in which they complained that 'these Fathers were the sole authors of the troubles which agitate the English Church; that before their arrival no Catholic had been accused of high treason, but as soon as they appeared everything was changed; that since their political ambition had burst forth they had set a price upon kingdoms, and set up crowns for sale.' See this memorial more at length in *Les Jesuites Criminels de Leige Majesti*."

When we come to the 19th century, we find there was a succession of expulsions from various countries, and remarkable though it may seem, the Jesuits were turned out of countries which were definitely Romish. The following is but a partial list.

They were expelled—

From Russia in .....	1816
From Russia "for ever".....	1820
From Belgium in .....	1818
From Great Britain in .....	1829
From Spain .....	1820-1825
" " .....	1835-1844
" " .....	1854-1858
" " .....	1868
From Portugal in.....	1834
From Lucerne "for ever".....	1845
From France in.....	1845
From Switzerland in.....	1847
From the Papal States.....	1848
From Austria in.....	1848
From Sardinia and Sicily .....	1848
and again in .....	1860
From Germany in .....	1872
From Italy in.....	1873
From France in.....	1880

Why these many expulsions? Just because the Jesuits were a deadly menace, and were, as Pope Clement XIV. affirmed, guilty of "seditions, tumults, discords," etc., and that their teachings and conduct were calculated to provoke massacre even within the bosom of the Roman church.

#### Jesuits As Intriguers Through the Confessional

The Jesuits were expelled from Venice in 1606, in consequence of "the Senate having discovered that the Jesuits having availed themselves of the office of confession to discover the secrets of families and the talents and dispositions of individuals, by the same process knew the strength, resources, and secrets of the State, an account of which they sent every six months to their General by a Provincial or Visitor." See these facts stated at length in De Thou's History, vol. xii.: *A Glimpse of the Great Secret Society*.

#### Jesuit Guilt in Attempt to Blow Up British Parliament

In the Church of England Prayer Book, published 1824, there was "A FORM OF PRAYER WITH THANKSGIVING, To be used yearly upon the Fifth Day of November, For the happy deliverance of King JAMES I. and the Three Estates of England, from the most traitorous and bloody-intended Massacre by Gunpowder." This is followed by the Thanksgiving: "Almighty God, who hast in all ages shewed Thy Power and Mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof: We yield thee our unfeigned thanks and praise for the wonderful and mighty Deliverance of our gracious Sovereign King JAMES the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of *England*, then assembled in Parliament, BY POPISH TREACHERY APPOINTED AS SHEEP TO THE SLAUGHTER, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural Conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory,

in all Churches of the saints, from generation to generation; through Jesus Christ our Lord. Amen". In the same service, occurs the following: "O God, whose Name is excellent in all the earth, and thy glory above the heavens; who on this day didst miraculously preserve thy God and State from the secret contrivance and hellish malice of Popish conspirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and blood-thirsty enemies; We bless and adore thy glorious Majesty," etc. This service *Gunpowder Treason* continued to be used in the Church of England until 1859, when it was eliminated as a result of Jesuit interference. What a comment the *most traitorous and bloody-intended massacre* is on the modern Romanist Reply as to *Who are the Jesuits*, since the Jesuit Garnet was the *Father Confessor* who absolved the conspirators!

### Seem a Saint! — Play the Devil!

What *saints* the Jesuits must be! That is, of course, according to the Romanist *Radio Reply*—"The Jesuits . . . pledge themselves to love Jesus Christ as much as possible, to labour solely in His interests and in order to win as many souls as possible to His service." There have been some Jesuits who have lived above the low level of their vile teachings, but when one considers this *Reply*—this *saintly Reply*—in the light of their theology, and their avowed teachings regarding *Probabilism, Mental Reservation, Equivocation, Assassination, Adultery, Lying, Theft, Homicide, etc.*, how applicable are the lines from Shakespeare—

"And thus I hide my naked villainy,  
With old, odd ends, stolen forth of Holy Writ,  
And seem a saint, when most I play the devil."

### Lecky Exposes the Jesuits

Keeping in mind the *Radio Reply*, what a comment history is on their fearful and shameful record! Lecky, in his *History of England*, says: "A series of recent scandals had strengthened the hostility to the Jesuits, which had now become one of the strongest passions of the French mind. All the Parliaments were united in hatred of them, and THE IMMORAL OR SEDITIOUS SENTIMENTS IN THEIR WRITINGS WERE ABUNDANTLY EXPOSED. Their books were now publicly burnt. Their houses were suppressed. Their schools were closed, and at last, in 1764, to the great delight of the nation, THE ORDER WAS ABSOLUTELY BANISHED FROM THE SOIL OF FRANCE." (Vol. vi., p. 225; caps mine.)

### Lord Macaulay Exposes Jesuit Teachings

"Instead of toiling to elevate human nature to the noble standard fixed by divine precept and example, he had lowered the standard till it was beneath the average level of human nature. . . It was not strange that people of all ranks, and especially of the highest ranks, crowded to the confessionals in the Jesuit temples; for from those confessionals none went discontented away. There the priest was all things to all men. He showed just so much rigour as might not drive those who knelt at his spiritual tribunal to the Dominican or the Franciscan church. If he had to deal with a mind truly devout, he spoke in the saintly tones of the primitive fathers: but with that large part of mankind who have religion enough to make them uneasy when they do wrong, and not religion enough

to keep them from doing wrong, he followed a different system. Since he could not reclaim them from vice, it was his business to save them from remorse. He had at his command an immense dispensary of anodynes for wounded consciences. IN THE BOOKS OF CASUISTRY which had been written by his brethren, and printed with the approbation of his superiors, were to be found DOCTRINES CONSOLATORY TO TRANSGRESSORS OF EVERY CLASS. There the bankrupt was taught how he might, WITHOUT SIN, secrete his goods from his creditors. The servant was taught how he might, WITHOUT SIN, run off with his master's plate. The pander was assured that a Christian man might INNOCENTLY earn his living by carrying letters and messages between married women and their gallants. . . The Italians, accustomed to darker and baser modes of vengeance, were glad to learn that they might, WITHOUT ANY CRIME, shoot at their enemies from behind hedges. To deceit was given a LICENSE SUFFICIENT TO DESTROY THE WHOLE VALUE OF HUMAN CONTRACTS AND OF HUMAN TESTIMONY. In truth, if society continued to hold together, if life and property enjoyed any security, it was because common sense and common humanity restrained men from doing what the Order of Jesus assured them that they might with safe conscience do." (*The Writings of Lord Macaulay: The Jesuits*, pp. 259, 260; caps mine.)

### Evil Rumours — Tumults — Civil Wars

Lord Macaulay further states: "That order possessed itself at once of all the strongholds which command the public mind, of the pulpit, of the press, of the confessional, of the academies. . . . Nor was it less their office to plot against the thrones and lives of apostate kings, to spread evil rumours, to raise tumults, to inflame civil wars, to arm the hand of the assassin." (*Critical and Historical Essays*) *Ranke's History of the Popes*, p. 557.)

History is replete with the exposures and condemnations of the Jesuits. M. Charles Sauvestre, eminent French writer, writing concerning them, said: "They mix themselves with politics, DISTURB KINGDOMS, AND MAKE PRINCES TREMBLE ON THEIR THRONES. For their hate is terrible. Woe to him who becomes their enemy!" (*A Glimpse of the Great Secret Society*, p. lxiii.-lxix.; caps mine.) Gladstone, writing of the Jesuits, stated: "Clement XIV. levelled with the dust THE DEADIEST FOES THAT MENTAL AND MORAL LIBERTY HAVE EVER KNOWN." (*The Vatican Decrees*, p. 58; caps mine); while the Abbe M. de La Roche Arnauld, declared: "Do you wish to excite troubles, to provoke revolution, to produce the total ruin of your country? Call in the Jesuits . . ." (*The Modern Jesuits*, pp. xiii., xiv.)

Thus it is seen that the Roman *Radio Reply* is utterly inadequate and totally unreliable.

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## Bible School Lesson Outline

Vol. 7 Fourth Quarter Lesson 52 December 26, 1943

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

### THE VISIT OF THE WISE MEN

Lesson Text: Matthew 2:1-12.

Golden Text: "When they saw the star, they rejoiced with exceeding great joy."—Matthew 2:10.

**T**HE history of mankind in general, as well as the history of every individual, exhibits many contrasts and contradictions. The poet Longfellow reminds us that "Life is chequered shade and sunshine." Especially is this true in regard to the age in which Christ was born into this world. That period was characterized by the most intense darkness; but also, by reason of His coming, by the most glorious light (Isa. 9:2; 60:2; Matt. 4:15, 16; Lk. 1:79; John 1:9; 9:5). Let us consider some of the contrasts suggested in the narrative of our Saviour's birth.

"In the days of Herod the king—there came wise men—saying, Where is he that is born king?" These two kings were as unlike in character and destiny as two kings could possibly be. The man Herod was an ambitious, cruel and sinful monarch, while the child Jesus was mild, loving and absolutely sinless. The one ruled with grandeur over an earthly kingdom, while the other ruled with righteousness over a spiritual kingdom. One was a tyrant, ruling by force; the other was a true King, reigning in love. The mastery of Herod was uncertain, vacillating, ephemeral; the majesty of Christ was sure, constant, eternal.

The star of great brilliance which appeared to the wise men symbolized the rising of the "Star out of Jacob" promised by the prophet of old (Numb. 24:17). Christ is the Bright and Morning Star to His people (2 Pet. 1:19; Rev. 2:28; 22:16). His star ascended into the heavens, but the star which represented Lucifer, the former son of the morning, descended from heaven to earth (Isa. 14:12-19; Lk. 10:18; 2 Cor. 11:14; Rev. 12:9, 10). Christ's triumph over the forces of Satan was complete (Eph. 1:20, 21; Col. 2:15; Heb. 2:14).

This conflict between Satan and God, between Christ and Antichrist, between good and evil, a conflict which has been raging throughout the centuries, is suggested also in the triumph of the birth of Christ of the seed of the woman (Gal. 4:4), in spite of Satan's many attempts to destroy the royal seed. Satan did all in his power to frustrate the sentence of judgment against himself (Gen. 3:15) and to keep Christ from the cross. To this end, the Arch-enemy seems to have instigated the purpose of Joseph, which was not carried out, because God intervened (Matt. 1:19). Doubtless Satan inspired the slaughter of the little children of Bethlehem, thinking thereby to take the young Saviour's life. Once again, God overruled (Matt. 2:13-18).

Wealthy potentates, as well as humble shepherds, received the announcement of the Saviour's birth. The wise men opened their treasures and presented gifts to the young King, but the lowly shepherds had nought to give Him save the homage of their grateful hearts. And yet, however much the magi and the herdsmen differed in earthly station, they each adored the Infant Saviour. To Him must all men come for salvation, whether they be rich or poor, high or low, cultured or uncultured (Acts 10:34, 35; Rom. 10:12, 13).

Two questions were asked in regard to the Saviour's birth: "Where is he?" and "At what time did the star appear?" The wise men were not ashamed to ask their

question openly; they seem to have addressed their enquiry publicly to all whom they met, for all Jerusalem became stirred. Herod, on the other hand, secretly called the wise men and interrogated them in private. The magi enquired for the Lord that they might worship Him, but Herod that he might slay Him. The one group sought Him diligently in devoted love; the other group sought Him diligently in malicious hatred. The wise men found Him, but Herod lost track of Him (Jer. 29:13); their quest resulted in life, but his ended in death (Rom. 6:23).

One may also contrast the question found in the opening portion of the New Testament, "Where is he?" (Matt. 2:1) with the question recorded near the beginning of the Old Testament, "Where art thou?" (Gen. 3:9). One question describes man seeking God, while the other depicts God seeking man. Logically the Old Testament question must come first, since it is only because God in sovereign mercy has chosen sinful men that they have the right to seek His face (Isa. 55:6; Lk. 19:10).

The knowledge of the birth of Christ brought joy to the wise men, but trouble to Herod. While the magi rejoiced with exceeding great joy, the cruel king was agitated in mind and heart at the thought that One had arisen Who might supplant him. They whose deeds are good rejoice in the light, but they whose deeds are evil reject the light, lest their deeds be made manifest (John 3:18-21). The Gospel of our Lord Jesus Christ is the saviour of life unto life, or of death unto death (2 Cor. 2:16).

May we all make our way to the Saviour, following the path which He Himself has laid out for us in His Word, and finding Him, worship Him with true and loving hearts!

### THE C.C.F. IN QUEBEC

**I**N the by-election of Cartier, the friends of Mr. Lewis (Secretary-general of the C.C.F.) published a placard in his favour which said, among other things:

"Do you want higher wages? Less burdensome taxes? The end of the economic dictation of the trusts? The abolition of slums in Montreal? To take over again the natural resources of our Province which have been sold at a low price to foreign interests? A Canada that is sovereign? A Province of Quebec that is treated as an equal of the other provinces? A government that protects the rights of the minorities? Vote for the C.C.F. Vote for David Lewis."

The above quotation is translated from the Montreal daily *Le Devoir*, and we add the comment made by the same journal:

"That is almost the same as a speech of the Bloc Populaire."

For once we find ourselves in complete agreement with *Le Devoir*. It is apparent that in Quebec the C.C.F. is attempting to steal the thunder of the most extreme nationalists and so to win the support of those who put loyalty to the Roman Church before any other civil or religious duty. The French-Canadian Roman Catholic press has already noted that the C.C.F. platform and the aims of the Bloc Populaire have many points in common, while in Ontario the official Roman press has interpreted the recent pronouncement of the hierarchy as in some sort a tacit approval of the C.C.F. It may well be possible that these two new parties will find some way of arriving at a working agreement either during or after the next general elections. In the meantime, it is well to know what face the C.C.F. chooses to show in the French and Roman Catholic Province of Quebec.—W.S.W.

## NEWS OF UNION CHURCHES

## Alton

Pastor Donald Sinclair writes good news of the church at Alton: "Our congregation is not large, but we marvel at the way the Lord has undertaken for us. As we approach our Annual Business Meeting, we rejoice that all accounts will be settled. Within the last year, we have done extensive repairing on the church property. Within the last month, we have redecorated the Sunday school room. It is now a cosy chapel where we are holding our services for the winter months."—D.S.

## Brownsville and Springfield

"The prayer meeting is the most encouraging of all our services at Brownsville. The members of the church are faithful, and financially they do remarkably well.

"The Springfield Church continues to glorify God. The Sunday School is progressing in spite of so many young men enlisting. Last Sunday morning there were 102 present.

"At the last Communion service one new member united with the church. Next Communion service (D.V.) there are two members more to be admitted."—J.K.Y.

## Brownsburg

"The work in Brownsburg has been steady and encouraging. Our church attendances have been good. Harmony and real spiritual fellowship have been our happy lot, for which we praise the Lord.

"In the Fall, some of the young people and the pastor started a weekly lantern picture Gospel service for the children. It has proven to be of real interest and profit to the boys and girls and the workers as well. Some of the 'kiddies' from the country district have walked three miles through the rain to be present at this Happy Hour.

"Every Sunday since last Spring one of our workers has brought a good number of farm children to the Bible School, first by car and then by school bus. They sing the Gospel songs as they ride, like happy children Zion bound.

"Building on the good foundation already laid by the one, who 'being dead yet speaketh' we are expecting more living stones to be placed in the Lord's Temple."—G.B.H.

## Kapuskaing

Rev. Clifford Rogers writes encouraging news from Kapuskaing. "Four children have professed faith in the Saviour this summer and fall. Two adults also have made profession. Four others have been baptized. The Christians are quite healthy spiritually and the faithful ones come regularly to have their appetites satisfied. One treat I enjoy is the willing response of the Lord's people here to the Word of God.

"Until this past Sunday evening, our attendances have risen almost to capacity so we are considering increasing our accommodation."—C.J.R.

## Brantford

Rev. A. C. Whitcombe of Shenstone Church writes: "Recalling those glowing sessions of the Convention on means and methods of creating interest in our Missionary work, we borrowed something from all the speakers, shaped the suggestions to suit the situation and applied the poultice immediately. The results have been gratifying.

"Our missionary offerings for the period between the 1st of October and the 1st of December are nearly three times greater than they were for the same period last year. The Bible School offering for the Seminary reached the objective we set for it and the Superintendent observed that it was done so easily that he wished we had asked for more.

"This growth of interest in missionary work will be followed by an increase of spiritual life in the church. I think it is safe to say that it is in itself an indication of spiritual stirrings in the church life."—A.C.W.

## Progress at Sawyerville

"Despite the closing roads and cold, our people are coming out encouragingly. There is a great deal of sickness around here of which we have our share.

"Yesterday the local School Principal was received into membership. One of our young men is increasingly growing in grace. After service, recently, (he had walked in and was going to walk home, six miles return) he came in for a chat; he is setting his face Seminary-wards possibly for next fall."—G.R.

## Conversions at Hespeler

"The work here at Hespeler is progressing about as usual, although our numbers have been somewhat reduced by the number who have answered the call of King and Country to serve in the armed forces. However, on the whole, we have much to thank God for, and to cause us to take courage and press toward the mark for the prize of the high calling of God in Christ Jesus.

"This last few months has witnessed a number of conversions and restorations of backsliders in our midst. Also a number have been added to the membership of the church and we expect yet others to follow in the near future.

"One of the brightest aspects of our work is our splendid Bible School at which the attendance is well sustained (Dec. 5th, 1933) and our able staff of teachers keep in view the one purpose of getting the boys and girls to Christ. Last year, our Bible School raised over \$900.00 for the Lord's work.

"We are planning on putting a basement under our church as soon as restrictions on building materials relax a little, as we are badly in need of the added accommodation a basement would provide.

"Altogether we say praise the Lord for His goodness toward us and pray that our vision may be extended and our efforts correspondingly so. Pray for us that God may visit us with revival."—W.L.H.

## FROM ALBERTA

Alberta.

## THE GOSPEL WITNESS,

Dear Sirs:

Many thanks for your letter of September 13th, in which you say you are mailing me a parcel of GOSPEL WITNESSES for distribution. You may rest assured that I will pass them out to the customers of my store and urge them to read them. I pass all my copies on to friends and acquaintances, and have already aroused considerable interest in the community, which will I hope bear fruit in further support of THE GOSPEL WITNESS.

Incidentally, I should like you to know that the Catholic Church is engaged in very extensive building in this district. During a time when building materials are scarce and we have to procure a permit from the government to erect any small addition to business premises, how can the church justify the erection of a huge building with full basement—100 feet long, in connection with their government-subsidised Indian Mission at Calais, Alta. (eight miles from here)? This building I should judge will cost at least \$75,000 and will be dedicated to the cause of ignorance and superstition. Another large Catholic building I am informed, is being constructed at Spirit River, Alta. Three new churches have recently been built in *predominantly Protestant communities* in this district. These R.C. Churches are not wanted and are practically unattended. Are they getting ready to take over, lock, stock and barrel, and will the next step be the teaching of the Catechism in our schools? I am enclosing \$5.00 for the best kind of Victory Bond a man can buy, i.e., Dr. Shields' victory over the politicians who are selling our country down the river to Quebec.

Yours sincerely,

(Signed)

# "WHAT SHALL I GIVE FOR CHRISTMAS?"

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

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

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