

# The Gospel Witness and Protestant Advocate

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## The Jarvis Street Pulpit

### A CHRISTMAS MORNING MESSAGE

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

Preached in Jarvis St. Church, Toronto, Canada

(Stenographically Reported)

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet."—Matt. 1:22.

**T**HE advent of our Lord was not in any sense an accident. The world had long been in preparation for His coming; His coming had long been predicted. And when at last He came, He came in fulfilment of the divine promise. His advent was effected by the divine will: "All this was done,"—all the circumstances of His birth, even to the last detail, came to pass, in order that the will and purpose of our God should be fulfilled.

There is a possibility of our dwelling on the surface in relation to this great event. This season has become a time for the exchange of greetings, for the passing of gifts between friends; and all this is well enough, so far as it goes. But in the midst of all these festivities, there is a danger of our Lord Himself being forgotten, of our reducing this great fact of history—the most tremendous event that has taken place in the history of the human race—of reducing this to an event which has merely pleasing powers, which help to make this life of the temporal and visible a little more pleasant. But this verse before us relates the advent of our Lord to the eternities. His life did not begin at Bethlehem. The Incarnation was but a parenthesis in His eternal existence; His coming was but a manifestation of God: "Before Abraham was" He was.

#### I.

And so I ask you to look at the principle set forth in this verse in its spiritual significance and application. First of all, THE TESTIMONY OF THE ADVENT IN RESPECT

TO THE REALITY OF THE OBJECTIVE CHRIST,—of the Christ of history. Let us reassure ourselves, or rather be reassured, of the great truth that the Son of God is really come. It is very difficult for one to project himself back through the centuries and to reconstruct a period of history in such a way as to make all the elements of it to become real to us. The passage of years since this great event may possibly make even the fact of it so hazy to us, as almost to relegate the story of the birth of our Lord to the realm of legend and myth. But if you examine all the circumstances of His coming, you will find that the story of it bears upon its face the testimony to its own reality. Can I make my meaning clear? Truth really needs no credentials; truth requires no one to certify that it is the truth; truth requires no surety, no bondman to guarantee its appearance and its perpetuity. We can do nothing against the truth but for the truth. And because this is a record of truth, it bears its own credentials upon its face. A careful examination of it will show that it is impossible to reject its testimony, with all that that may imply. And if we can put ourselves back this morning among the shepherds, and walk with the wise men, and be convinced afresh of the reality of the star, of the fact that God was in Christ, and that His advent was attended by manifestations of supernatural grace and power, that it was certified from heaven—it will help us thus to view the objective Christ, first of all.

Well, then, look for a moment at *the shadow that rested*

# The Gospel Witness and Protestant Advocate

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upon His birth. All this was done for a specific purpose. There was a doubt as to His paternity. The record asserts the fact that He was divinely begotten: it does not labour to prove it; it is a truth which will become self-evident, and will prove itself in God's good time. Here we are at the very centre of the Christian revelation; here is the one great fact which is the object of attack to-day. This is the one thing which some of the modernists declare to be absolutely incredible, unthinkable to the modern mind, that Christ should have been virgin-born. And yet if it were not true, what folly to assert it! And if it be true, how difficult to establish it unless there be that in the fact itself which will defy all contradiction, and by its own inherent powers, establish its own reality! The obscurity of the holy family, too, is really a certificate to the truth of the story. How impossible it seems that one of such humble and obscure origin should ever be able to make any lasting impression upon the world!—a family so poor as to be incapable of commanding the honour and comfort of the little accommodation which the village inn at Bethlehem afforded, crowded out into an outhouse, born in a manger among the cattle! Is this God? Is this the King of Glory? Is He the Creator of all things in Whom all things consist, or hold together?

The years have passed; and this Christmas morning we gather to worship at His feet! The very manner of the advent—that He should have come as a child—certifies to the reality of it. Not thus would the human mind have planned that the Deliverer should come! We should have expected Him to rend the heavens and come down, that the mountains might flow down at His presence, as when the melting fire burned. We should not have expected God to come as a little child. I have often gone into a great city to preach,—a city like Chicago, and

New York, and many times into Old London—and I have felt the futility of it all. I have said to myself, "How impotent one feels even to make himself heard amid this babel of voices! How can this vast city be moved by any man, or any aggregation of men, toward God?" One feels so useless, so utterly impotent. But when a world is to be redeemed, and hell is to be challenged, and all the powers of darkness to be defeated, who would have planned that such a movement should be inaugurated with the birth of a helpless babe? But there it is, so unique, so utterly different and distinct from anything that the human mind ever conceived, that it bears the stamp of reality upon its face.

Then consider the relation of this heavenly Visitor to the temporal powers of His day. I love to think of that proud Caesar, by whose decree all the world, as the Romans knew it, was to be taxed. And in obedience to His imperial will a humble family came to Bethlehem, and there, by Caesar's decree, they were present; and there a Child was born. But "all this was done," not that Caesar might be obeyed, but that the Word of the Lord should be fulfilled which was spoken by the prophet. A mightier Will than Caesar's brought it to pass that Jesus should be born in Bethlehem.

Then, on the other hand, there is the rage of Herod; there is the conflict of human ambition with the divine purpose, and the slaughter of the babes. One of our sisters said to me last week, "I have just been reading the story of 'The Slaughter of the Innocents,' and what a terrible tale of blood it is!" The cry of those bereaved mothers! The wholesale slaughter of little children,—lest by any means from among them should come One who should challenge Herod's supremacy! And yet he missed Him! His sword was not long enough; his arm was not strong enough to terminate that Life divinely begotten.

And so, dear friends, all these improbabilities, these elements which are so contrary to that which the human mind would have devised, lend—I had almost said—probability, let me rather say, give confirmation to the other elements of the story—the singing of the angels and the attendance of the star. I have not any doubt they saw the star: "He made the stars also": and one of them came to light the path to His manger-cradle, while the angels announced His coming, the multitude of the heavenly host sang with gladness, and the glory of the Lord shone round about. Take all these elements of the story together and what have you? Just this: that the name of Jesus stands for truth and reality and absolutely indisputable fact. He came; and we know that the Son of God is come.

## II.

And now I want to turn and make another application of this principle. The circumstances of the advent testified to THE REALITY OF THE SUBJECTIVE CHRIST,—the Christ of Christian experience as distinct from and yet the same as the Christ of history. It will profit me nothing to read of the Lord Jesus in a book, to know that at such a time He was born in Bethlehem of Judaea, unless He be born within my own heart, unless I am brought into vital relationship to Him. Sometimes even the Lord's people find their sky overcast; it is not always as bright and sunny as it is this Christmas morning. Sometimes the

modern Thomases mourn because of the absence of their Lord; sometimes the spouse exclaims: "My beloved hath withdrawn himself, and is gone: I sought him but he could not be found." And it is necessary that we should be reassured again and again of the reality of our own experience of Christ. And I say the circumstances of the advent, rightly interpreted, have a testimony in that direction.

- In the first place, *the manner of His coming into our lives*. He came as He came to Bethlehem; and we did not expect Him to come in that way. If I were to stop preaching now and ask for your testimonies, I have no doubt there are many here this morning whose testimony would agree with the preacher's. I had thought He would rend the heavens and come down; I had expected some marvellous, supernatural manifestation of power; I had expected some kind of revolution, some sensible entrance of God into human life. But quietly He came—came when He was scarcely wanted, came where He was not welcomed by everyone, came even into this life when it was like Bethlehem—so crowded that there was no room for Him in the inn. Oh, marvellous condescension of grace that stooped to take the second place, if only He might come in!—the beginning of Something from heaven in here, the birth within of a new Light, and a new Life, and a new Power, which no one could explain, so small in the beginning, so inconspicuous, so obscure.

Is that not how Christ came to you? There was a time when you looked upon Him, and you saw His smiling face. There was a time when you saw "the light of the knowledge of the glory of God in the face of Jesus Christ". But the beginnings of your Christian experience were very much like this story: there was a star, a light from somewhere, no one could explain because it was heaven-born. It was a gleam of the glory that came by some means that you have never been able fully to explain. And there were the shepherds keeping their flocks, there came a touch of God upon you, even as you went about your daily occupation. Somehow or another you began to feel that earth was, after all, remotely related to Heaven, that Heaven was stooping down to earth, and doing something which no one could explain. The divine element had entered into your life, and the Christ was born.

Is there not, too, a striking analogy in this further fact that *within our hearts the Herod principle is found*, that here too there was that which was opposed to the advent of Christ? Later we learned what first of all we could not understand, that "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other". But, oh, the inward struggles—you young Christians know whereof I speak—when self raged as Herod raged, when the human will was so slow to bend and surrender to the sovereign sceptre of the new King! And perhaps you had to sing like Newton—I know some people mock at Newton's saying, but it is true to Christian experience,

"Tis a point I long to know,  
Oft it causes anxious thought:  
Do I love my Lord or no,  
Am I His, or am I not?"

There are some who would fain tell us that they hear nothing but the singing of the angels; they see nothing but the stars. But the fact is, that the lamentation of

Rachel weeping for her children, the rage of Herod, this fierce conflict between light and darkness, between good and evil—they all have a place in Christian experience.

And sometimes *we are troubled to know why it should be*, that if it be so that these impulses be in us, these holy desires, these heavenly aspirations—if, indeed, they are from God, why should not this child within, this new life, if it be from God,—why should it not be allowed to develop and to grow, and to come to ultimate perfection without all this opposition? Ah, my brethren, Jesus was born in Bethlehem amid strange circumstances—"in the days of Herod the king". An examination of your experience will testify to the fact that your survival as a Christian unto this hour is a miracle. "They are dead which sought the young child's life." Notwithstanding all the opposition of all the powers of darkness, we have to say to-day, "By the grace of God I am what I am. I am not what I ought to be; I am not what I might be; I am not what I want to be, by the grace of God I am what I am." The child survives; the candle is not blown out; the light from heaven still shines; the immortal spirit is there, and we know that the subjective Christ,—the Christ of our experience—is just as real as the Christ of history. And we can say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

### III.

And then, just this, very briefly. This principle has a testimony also in this direction: IT ASSURES US OF THE ULTIMATE REALIZATION OF PERSONAL CHRISTLIKENESS, AND CONFORMITY TO THE IMAGE OF CHRIST. There are some things we have tried to learn in life, and we have found them very difficult, even on the natural plane. I remember trying to learn to drive a motor car, and after a little experience I wanted to give the thing away. And we have tried to learn a great many other things, and have found learning very difficult. Yet all these matters have been easy in comparison with the inward struggle toward conformity to the will of God. That has not been easy, has it, for any one of us?

Again I say, I know there are superficial characters—I say superficial because it is more complimentary to say superficial than artificial—but there are some who suddenly attain to perfection, some who at least flatter themselves that they have so attained. In every instance that I have ever known, they have always enjoyed the monopoly of that opinion. No one else shared it with them. But if we will be true to ourselves, true to the facts of Christian experience, while we know that by the promise of God's abounding grace, we are saved and saved for ever, yet we know that we are, at the same time, being saved. And I delight to think, my friends, that just as surely as Jesus was divinely begotten, just as surely as He was made, "not after the power of a carnal commandment, but after the power of an indissoluble life," which no sword could kill, no fire destroy, just so surely that hope within me has been divinely begotten. "All this was done, that it might be fulfilled which was spoken of the Lord." Hallelujah! That which was spoken by the Lord must be fulfilled, though all hell oppose. And we are begotten "by the word of God which liveth and abideth for ever".

Some people seem to try to persuade themselves that they made themselves Christians. Perhaps that is hardly

a correct statement; they speak, at least, as though they had become Christians by their own will. Personally I should have no hope of continuance, or of ultimate victory and coronation, if my conversion originated in my own will. You see, there is so much to be done; and I want to know that all that needs to be done shall be done, that it may be fulfilled which God has promised. "But as many as received him, to them gave he power"—or right, or authority—"to become the sons of God, even to them that believe on his name: which were born"—not of bloods, not by the union of bloods: the miracle of the virgin birth was repeated in your experience, in your conversion—"which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." That is why you became a Christian. And behind and in the beginning of that new life, there was the sovereign will of God, the creative power of the Lord God Himself. And when I look upon the Babe in the manger, and know all that He had to face, and the seeming impossibility of His ever accomplishing His task, it reassures me, and leads me to hope, nay, to rest in the assurance that thus it shall be in the believer's experience also: we shall be changed "from glory to glory, even as by the Spirit of the Lord".

So you see, my friends, it means, as we read this story, but the unfolding of the divine purpose of God in the life of a helpless Child, a defenseless Child,—just the flickering of a little light which any unfriendly wind might have blown out, had it not been that the hand of God sheltered it. I say, when we look upon that, it should reassure us as we remember all our own difficulties, and all the stormy path which we must traverse, and all the enemies whom we must meet. Yet may we be assured that as at last He triumphed, so shall we; for all this shall be done that it may be fulfilled which is spoken of the Lord.

The fulfilment of Scripture was not confined to the circumstances of His birth; very specially *the circumstances attending His death were ordered that what had been spoken by the Lord might be fulfilled*. He was born to die. His birth could have had no meaning for us, had He not also "died for our sins according to the Scriptures". Just as we must go back into the Old Testament with Jesus if we would find it a gloriously illuminated Temple of heavenly truth, so we must meet Christ at the empty grave rather than at Bethlehem, and learn that he was slain for our offenses and raised again for our justification: we shall experience the light, and beauty, and songfulness of Bethlehem, only as we understand the darkness, and agony, and subsequent silence of the cross. It is true the Babe did not die in Bethlehem—but as a Man He died—"the just for the unjust to bring us to God", that we might also be born from above.

And all this was done—not only that He might be born, but also that He might die, and rise again and become the first begotten from the dead that in all things He might have the pre-eminence—and all in order that that which was spoken of the Lord by the prophets might be fulfilled.

And so, in your thought, just briefly look at Him in the manger, as He goes down into Egypt, and then into Nazareth, and up to Capernaum at last; and then to the cross of sacrifice and expiation by blood; until, by and by, His earthly pilgrimage ended, He goes down into the grave, and up into the glory. And mark this, will

you? From the manger, among the cattle, to the throne of God! All this that it might be fulfilled! Do you see? And if we are in the manger to-day, with all the sordid circumstances of earth; even if anyone should say: "O wretched man that I am, who will deliver me from the body of this death?" I bring you news of One Who is a Saviour, Who is Christ the Lord. He shall deliver you by His blood. And He will bring us from the manger to the throne. "For whom he did foreknow, he also did predestinate"—to be saved from hell, to be saved to heaven? Hell, while it is objective and literal, I verily believe, is found in ungodliness, unchristlikeness Heaven! While that too is objective and literal, yet it is subjective and experimental also. And heaven is found in union with God, and in likeness to him.—"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified" — there in the manger — "and whom he justified, them he also glorified". And there is no break in the chain.

And ye, beneath life's crushing load  
Whose forms are bending low,  
Who toil along the climbing way,  
With painful steps and slow,  
Look up! for glad and golden hours  
Come swiftly on the wing:  
O rest beside the weary road,  
And hear the angels sing!

For lo! the days are, hastening on,  
By prophet bards foretold,  
When, with the ever-circling years,  
Comes round the age of gold;  
When peace shall over all the earth  
Its ancient splendours fling,  
And the whole world send back the song  
Which now the angels sing!

May the Lord bless you every one, and make every day and every hour in the deepest and truest sense, a Merry Christmas!

### SEMINARY NEWS

WE are always glad to hear news from members of the Seminary family, but we must confess that news of the following sort is particularly welcome. The following choice morsel of good news comes from Rev. A. Dallimore who is pastor of the Wilkesport and Court-right Churches:

"Enclosed please find a money order for fifty dollars to be used for the Seminary. This money, like the similar amount received from Wilkesport in October, is not a mere designation of regular mission offerings, but is a donation over and above the usual givings. I mentioned to the people the value of the Seminary, and the indebtedness of these two churches to that institution, and they were glad to show their gratitude in this way. I trust that there will be more forthcoming in the near future."

This is a splendid example of the way in which the resolution passed at the last Convention with much enthusiasm has been carried out in two churches. A number of other churches have also done likewise, and we trust that we shall hear more such practical good news from others in the course of the year.—W.S.W.

## "MERRY CHRISTMAS" TO YOU

**D**IVESTED of all superstitious trappings, Christmas means that a large part of the world has long believed that the Son of God is come. That is a fact of inestimable importance. The true believer may turn Christmas to good account for the confirmation of faith, by the reflection that centuries of Christian testimony and of Christian history unite in acclaiming the wisdom of faith in Christ.

Thus, with renewed confidence we may still tell the children the story of the Babe and His virgin mother, with all its beautiful accompaniments of singing angels, and wondering wise men, and worshipping shepherds. It is peculiarly the children's season because on the first Christmas morning God smiled upon the world through baby eyes.

So also ought it to be the season for kindly deeds and generous gifts. It was at Christmas, God gave to men His greatest Gift. This is a cold world. Still little children—God bless them!—in their innocence come to us like flowers from the heavenly gardens—still they are crowded among the cattle. But the Babe came to make room for other little children in the inn! What inn? As the indirect result of His coming, they are received in cradles instead of in a manger. But the Babe came to do much more than open a way from the stable to the inn. That is the scope of that human effort called "social service". The Babe came to open a path from the stable to His own Heavenly Home, for all mothers and fathers, and for all babes of mothers born.

Yes, and it is fitting that Christmas should be observed as a time of family reunion. Some of us remember how we turned home again always at Christmas, and so easily forgot that we were no longer children. Now, alas, for many, the centre of the home is gone. But the Babe came to make the divine family complete. We read of one who was long absent, but after many a bitter experience of want, turned his weary steps and wearier heart toward home. And though he had not written to say he was coming, his father saw him "while he was yet a great way off." And when he came home, "they began to be merry." Yes, it was the Babe Who told the matchless story, for He came to make His Father's house ring with merriment at last.

Some mothers and fathers will be lonely this Christmas time—oh, so lonely! And children too will mourn for one who was Santa Claus every day of the year. But he will not come this year! It may be father, or mother, or sister, or brother, but the last train is in, and the Christmas dinner must be eaten with one member of the family absent. Nor will that loved one ever sit again at the family board until the Babe shall come again!

But He will come again. "They are dead which sought the young Child's life." Some day all murder, and hatred, and envy, and all forms of selfishness, and whatsoever loveth and maketh a lie, will have passed away—and the Babe will be the centre—though not then a Babe, but an infinitely glorious Bridegroom—of a completed household in a sinless, painless, tearless, deathless, shadowless City; and, with all the family having come home to stay, we shall keep the Christmas feast through all eternity. Hallelujah!

## THE STORY OF A PACIFIC POLICEMAN

**O**NCE upon a time there was a policeman who was noted for his amiability and his determination to keep the peace. He was, of course, sworn to uphold the majesty of the law, and to be absolutely impartial in safeguarding the interests of the community he served. But he was an Evangelical, and hence believed in Evangelical liberty," and he exercised that liberty by putting a very liberal interpretation upon his oath of office.

One beautiful moonlight night he was patrolling his beat. It was summer-time, and everything about him was delightfully quiet. As he walked quietly along through street after street his generous disposition led him to reflect, with great satisfaction, on the fact that the citizens whose lives and property he was charged to protect, were enjoying a comfortable sleep. Being an Evangelical, and a great lover of peace, he felt that this was just as it should be; and he resolved that he would allow nothing to occur on his beat that would disturb their peaceful repose. But as he turned a corner he noticed two men going down a back lane whose actions seemed to be somewhat suspicious. He followed them quickly, but, on reaching the end of the lane, the men had disappeared. He walked quietly down the lane, only to be arrested by a noise that sounded very much like someone chiselling wood. On investigation he discovered that these men were cutting their way through a door, obviously intent upon gaining admission to one of the houses. When he came upon them he said, "Gentlemen, you should not make so much noise at this time of night. As I have been patrolling my beat this evening, I have been admiring the serenity of everything about me, and delighting myself in the abundance of peace, and now I come upon you engaged in this noisy piece of work. I am greatly afraid that you will wake somebody up in that house! I happen to know that there are some young children within, and if they should hear you, it would disturb the whole family, and so the peace of the household would be broken. Now, gentlemen, if you must cut your way through that door, try to do it quietly. Do not make too much noise! I am a peace-loving man, and I cannot allow the people who live on my beat to be robbed of their night's rest." The night workers expressed their regret that they had not been more careful, and assured him that they were able to go on with their work in such a way that even the lightest sleeper would not be disturbed. To which our genial policeman replied, "So long as you do not make a noise and disturb the peace, I have no objection." He therefore left them, and resumed the patrol of his beat.

The next day the newspapers reported that a whole family had been chloroformed while they slept, and that the house had been stripped of everything of value that could be removed. When the policeman read it he said, "Well, it is true a family lost their lives, and their heirs a lot of property; but it is gratifying to know that the next-door neighbours were not disturbed, and that the people themselves, though they lost their lives, did not lose their night's sleep.

Of course, this is a parable. The only interpretation we need to offer is that the policeman was not a member of Jarvis Street Baptist Church.

Send us names of Protestant friends to whom we may send sample copies of this paper.

## "NUMBER TWA" AT THE PRAYER MEETING

ONE dark, cold and stormy night after a long day's tramp, the Rev. David Alister felt sorely tempted to remain at home instead of going out to the prayer meeting, at which he knew no one else would be but old Mrs. Batty.

His good wife fondly attempted to persuade him to remain at home for once, but a vision came before his eyes. It was of the last prayer meeting, when the good old lady had noticed him looking around the empty room with a discouraged air, and had said, "Dinna ye be discouraged, sir. Twa of us can have the Almighty in our midst, and ten thousand couldna mair."

So out he stepped into the darkness and struggled through wind and rain to the schoolhouse, to enjoy the presence of God, and communion with Him, along with his old parishioner.

A few Fridays after this old Mrs. Batty had the misfortune to break her leg. Just after tea, although she was suffering great pain, she gladly welcomed the presence of her little grandson.

"Let him come in," she said. "What a mercy it's the auld woman's leg and not the bairn's that is broken."

"Who's going to say prayers wi' the minister the night?" asked Robbie.

"Eh, dearie me!" groaned Mrs. Batty in real distress. "It's hard to lie here an' think o' the meetin'. It's the first time I'll hae been away, and I fear 'twill be terrible disheartenin' to the minister. I've been number twa for over six weeks noo, and there'll be naeboddy to step into my shoes the night, I'm thinking," continued the old lady to a kind neighbour who had come in to help nurse her.

Robbie listened silently to his gran's lament, and later on, while his mother was busy, he slipped on his little overcoat. His lips were muttering determinedly, "The minister'll no' be alane. Robbie'll go an' say his p'ayers with him"; and out into the dusky street trotted the baby. He knew his way to the schoolroom, but half-way up the street he was stopped by a burly farmer hurrying home to his tea.

"Weel, laddie, an' what may ye be doin' at this time?"

Robbie looked up, and holding his head in the air, said, with great self-importance in his tone, "Robbie's goin' to say his p'ayers wi' the minister the night instead o' granny!"

The farmer scratched his head, and stood looking at the child in astonishment.

Ay, ye'll be Mrs. Batty's daughter's bairn," he said slowly; "an' how's your granny? Is it true that she has broken her leg?"

Robbie nodded gravely.

"Granny's in bed, an' Robbie's goin' to be number twa, an' then the A'mighty will come. He aye did when granny went, 'cause He said He would!"

And then, after a few moments' thought, Peter Quirls followed the child's footsteps. He paused when he came to the schoolroom. Robbie, after a frantic struggle with the latch, had opened the door and gone in. Peter stepped into the porch. Partly out of curiosity, partly out of shame, he peeped through the door to watch the scene.

The minister was there. One dim oil lamp was burn-

ing, and the child's nailed boots clattering up the room resounded through the building.

Mr. Alister looked at the little fellow in wonder, as he approached him. Then a smile of recognition lit up his tired face.

"Mrs. Batty's little grandson! Have you come with a message from her, little man?"

"No, I've come myself."

"But isn't your granny coming?"

"Granny tumbled all the way downstairs," said the child, with grave round eyes; "she b'oked her leg, an' she went to bed, and the doctor came!"

"Dear, dear! How very sad! I must come and see her." And with a little sigh the minister looked round the empty schoolroom.

He was in the act of turning down the lamp, when Robbie's voice arrested him.

"Isna the A'mighty here the night? I s'pect He will come noo when He sees me here."

Mr. Alister started.

"Why?" he asked the child, only half understanding his speech.

"Granny says He p'omised if there was twa, to come, an' I've comed mysel', I's number twa instead of granny!"

There was silence; the innocent upturned face of the child brought the tears to the minister's eyes, and Peter Quirls from his post at the door felt a strange lump rise in his throat.

"Have you come to pray with me, Robbie?" asked the minister, laying his hand very tenderly on the flaxen curly head.

Robbie nodded solemnly.

"I can say my p'ayers, an' ye can say yours, an' then the A'mighty winna go 'way disappointed 'cause naeboddy wanted to pay to Him."

Without a word the minister dropped on his knees, and with a little fuss and clatter the child did the same, steadying himself by clutching hold of the edge of the table with his two fat hands. Peter Quirls stepped inside and knelt down by the door. He heard the minister pouring out his soul to his Maker above, perfectly oblivious of the child's presence after the first moment or two. He prayed for the sick, the tempted, the weak, the suffering, and also for the self-satisfied, prosperous members of his flock. Not one was forgotten; and Robbie knelt on, his blue eyes alternately glancing from the minister's earnest face to the roof of the schoolroom, where in his childish fashion he was vaguely expecting to see signs of the "Almighty's" presence.

The Minister paused. Robbie uttered a fervent and hearty "Amen," and then, glad at last to take some active part himself, lifted up his baby voice, and in soft, reverent tones, repeated his simple evening prayer. That was the last straw to Peter Quirls.

When he heard the lisping, childish voice, and realized that of all the minister's flock, only one baby of five years could be found to take part in the intercessory prayer meeting, he rose to his feet, stumbled awkwardly up the room, and in broken, humbled tones, added his prayer to the others.

When they rose from their knees, he grasped the minister's hand.

"Ye'll never see me absent from this prayin' again, minister!" he said huskily, and then, without another word, he hurried away.

Robbie looked after him with wondering eyes.

"There was another number twa," he said; "come and tell granny!"

And later on, when Mrs. Batty learnt that her broken leg was the turning point in the history of that small meeting; when she had sufficiently recovered to be able to take part in it again, and found herself in the midst of twelve or thirteen others; when she heard that the story of her little grandson's act had spread through the village, and shamed every member of the church, she lifted up her voice and sang in the fulness of gratitude and praise—

"Lord, now lettest Thou Thy servant depart in peace."

Peter Quirls was never tired of telling his experience that Friday evening; and he would always conclude with these words—

"The arrow that pierced my heart through and through was the words o' the wee laddie, 'I can say my p'ayers, an' ye can say yours, an' then the A'mighty winna go 'way disappointed 'cause naebody wanted to p'ay to Him!'"

### THE UNION JACK NOT WANTED . . . IN QUEBEC

"WHY are we still waiting for a flag?" asks the official French Roman Catholic paper of the city of Ottawa, and it goes on to discuss the question it raises in the following terms:

"A flag is the emblem of a nation, the sign of its sovereignty. The 'Union Jack' could never be the flag of Canada, for it is specifically that of Great Britain, of the United Kingdom, as is indicated by the juxtaposition of the crosses of St. George, St. Andrew and of St. Patrick, symbol of the union of England, Ireland and Scotland.

"The Canadian flag must be completely different, for it is called upon to translate other realities in its colours and its designs.

"Moreover it is ridiculous to speak of our independence and of our sovereignty as long as we have no national flag."

By marking the paragraph above with special emphasis we call attention to the bald assertion from this Romanist organ that "The Canadian flag must be completely different." The Union Jack is a "foreign flag" according to the notorious Société St. Jean Baptiste, self-styled "national" organization, by which is meant that it is strictly and narrowly Roman Catholic. Our Romanist Minister of Justice in the Federal Cabinet of Mr. Mackenzie King made himself the proponent of a "distinctive flag" for Canada, while the paper from which we have quoted the above concludes its article with the statement that, "Mr. Mackenzie King has already said that the absence of a distinctive emblem for Canada constitutes an absurdity that is sought in vain in other countries." We were not aware that Mr. King had made this assertion, but he certainly was guilty of sitting by in silence while Mr. St. Laurent, his lieutenant, made this and other similarly provocative speeches in the Canadian House of Commons in July last.

Who are the gentlemen who so loudly declaim against the Union Jack as a "foreign flag"? They are those ultramontanists whose first and supreme loyalty lays beyond the seas and the mountains and reposes at the feet of an Italian potentate in the Vatican. Those who

decry the Union Jack in such words as these are the first to fly the papal flag in their own special preserve of Quebec. They are the last to lend support to our war effort, and then they do it grudgingly, only in order to claim the lion's share of the spoils of a victory that is now certain. They are ever the first to defame the good name of the Empire and to proclaim that our war effort is "exaggerated". These are the men who in the name of "patriotism" demand a distinctively "national" flag for Canada.

What is the "distinctive" Canadian flag to look like? The Ottawa paper makes it clear that there is no place on it for the Union Jack: "It must be completely different". Beyond that it does not go: none of the Romanist propagandists of the new flag dare to tell us the design of the Canadian flag that the Vatican has drawn for us. Mr. St. Laurent did not dare to speak the whole counsel of his Jesuit masters on the subject when he spoke in the House of Commons. Mr. Mackenzie King probably does not know of the plan, or he has taken special pains to remain in ignorance of it. But in the Jesuit publication entitled "Le Drapeau Canadien-français", printed specially for circulation among the priests and their "nationalist" dupes, the design is stated in detail, as follows:

The flag represents (following the headings of the Jesuit pamphlet on the subject) French-Canadian origins, French-Canadian Fatherland, and French-Canadian faith—Roman Catholicism. It consists of an azure field on which is imposed a white cross decorated with fleurs de lys ("which recall our glorious origins"). This base of the French-Canadian flag is that which was flown by one of the French kings, Charles VII, consecrated at Reims, thanks to Saint Jeanne d'Arc. It indicates that "we owe our birth to Catholic France." Though in the coming of the English, adds the priestly propagandist, "Some of our historians have seen a providential decree which withdrew us from the errors and the dangers of the Revolution and permitted us the better to conserve our faith."

The maple leaf is added to the flag as the distinctive emblem of "Our Fatherland". And then follows this amazing statement in the pamphlet from which we quote:

"Thus constituted the new flag could proudly display its colours. In fact some wished to fly it thus. But its promoters judged it good to add a last element, to place between the maple leaves a sign which would proudly affirm the Catholic character of our people, to cause to shine forth there the Sacred Heart of Jesus."

The above quotations are from an official Romanist publication bearing the imprimaturs of two Jesuit priests and of the Auxiliary bishop of Montreal. In giving these texts to the public, we believe that we are rendering a genuine service to all Protestants in Canada, for in this matter as in all others, the Roman Church speaks with two voices. In the public press and through its mouthpieces such as Mr. St. Laurent, it appeals to the natural sentiment of patriotism. To its own adepts it gives the details of the plot to foist upon Canada a distinctively Romanist emblem. The Ottawa French-language paper pleads for immediate action in this matter: "At the next session, the government and the Parliament ought to take steps required to make this (absurdity of the lack of a "distinctive" emblem) disappear for ever." We need to be on our guard!—W.S.W.

### THE VALUE OF AN AVERAGE MAN

IT seems to be natural to most people to desire positions of prominence. We are attracted by men of unusual character, and of extraordinary ability. And yet, the majority of people are common, ordinary folk. Abraham was an unusual character. He could never be overlooked; wherever he went he would be sure to attract attention. He was a founder of a new race—the father of all those who believe. Jacob, too, was a man who could never be lost in a crowd. He had his peculiarities. There were qualities in him which it would be difficult to defend on ethical grounds; but in spite of his defects, he was a great man. He and his twelve sons have exerted a tremendous influence upon human history. But what sort of man was Isaac? As you read this question, what great achievements occur to your mind? We know that he was a child of promise; that there was something supernatural about his birth. And yet, it would appear that he was a very quiet soul. He fought no battles and, indeed, made very little stir in life. But he was an important link between the great Abraham and the strangely complicated character of Jacob. There is a verse of Scripture which suggests a key to the interpretation of Isaac's history: "And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them." It would appear that Isaac did no new thing. He was content quietly to walk in the footsteps of his father, and to do over again the good things which other men had done. He did not even look for a new name; but called the wells he reopened by the names by which his father had called them.

What would the world do without its Isaacs? But especially in spiritual matters are the Isaacs needed. The world is full of men who are endeavouring to dig new wells. They boast that they do not draw water out of wells that others have digged. The difficulty with many such, however, is that their creations are not wells at all; they are cisterns — "broken cisterns that can hold no water." What the Church of Christ needs to-day is a generation of Isaacs who will reopen the old wells. The Philistines have always been busy, but in the last generation they have been especially industrious filling up with earth the ancient wells of salvation. He is a courageous man who will devote himself to digging out the old wells, to leading people back to the old Book, and to the old texts, and to the old doctrines and promises of the Book. It would, indeed, be a good thing to revive the old names by which the religious experiences of our fathers were called: such words as "repentance," "conversion," "justification," "sanctification," "faith," "grace" — these names were good enough for our fathers. Let us, like Isaac, get back to the eternal springs, and ask for the old paths and walk therein. Not until God opens His books shall we know the value to the Church of Christ and to the world at large of the man or woman who is willing, like Isaac, to spend his or her whole life doing the same good deeds, and speaking the same good words, and living the same simple life, which characterized the generations who died in faith.

But even Isaac was not allowed to have all his own

way. Even well-diggers have their troubles. And we are told that when Isaac "digged in the valley, and found there a well of springing water," the herdmen of Gerar strove with Isaac's herdmen, and he called the name of the well Esek, because men strove with him. And then we are told he digged a second well, and had a similar experience, and he called the name of it Sitnah. But then he "digged another well; and for that they strove not: and he called the name of it Rehoboth (room); and he said, For now the Lord hath made room for us, and we shall be fruitful in the land." Quiet and meek as Isaac was, he was very persistent; and he found room at last because he "digged another well." Many people fail for want of digging another well. This is true religiously. "If at first you don't succeed, try—try again." Keep on at your digging until you find room. Let us keep to our task cleaning out old wells, doing it over and over again; and the time will come when the Lord will make room for us, and we shall have some measure of contentment and rest in the Christian life.

### A WORD ABOUT THE SUBSCRIPTION CONTEST

THERE are only nine more days in which to send in subscriptions with a view to securing, as a prize, a \$25.00 Bible, like that used by the Editor. There are additional prizes of \$15.00, \$10.00, \$5.00, \$2.00 and \$1.00. There are some keen contestants, and the top two have changed places several times.

Send in your subscriptions at once. Invest some of your Christmas gift money in this way.

#### FROM SASKATCHEWAN

Colonsay, Sask.

Dear Dr. Shields:

I am enclosing herewith subscription for one year's copies of THE GOSPEL WITNESS.

I am sorry I have been so tardy in renewing this, but can assure you that it has not been through lack of interest in all that the publication contains. It is all read with very great interest and passed on to friends.

We greatly enjoyed your meeting in Saskatoon, and were happy to be able to take others with us. Surely we had much food for thought.

May God bless you in your great work of arousing the people of Canada to the perils which confront them. We can see the encroachment of the Roman Catholic Church on all sides, here in the West.

Yours sincerely,

(Signed)

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The Gospel Witness

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# "CATHOLIC" EDUCATION

## AN INDICTMENT

### Moral Degeneracy, Political Dictatorship, National Disruption

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

(Continued from last issue)

#### POLAND

THE history of Poland from the last quarter of the XVI. Century may be summed up in the one word 'Reaction.' Of that reaction the Jesuits were the pioneers and mastertypes. The full effects of the introduction (of the Society of Jesus) were not seen till almost every vestige of the Reformation had been washed out by the wave of reaction, and Catholicism was established as never before," A. F. Pollard ("The Jesuits," 1892). Between 1558, when the first Jesuit (Canisius) arrived, and 1773, when the Society was suppressed by the "infallible" Pope Clement XIV. because "there remained no other remedy," they were expelled some twenty-three times from various states.

Starting with the control of Education, they came to dominate the king, the senate, and the judiciary, who all in turn became their creatures or victims; they set class against class — Jews, sects, peasants, nobles, kings; paralysed, persecuted, proscribed every interest, especially Protestant; incited to war with Turkey, Bohemia, Sweden, Russia; and finally brought about the dissolution of Poland and its partition in 1772, 1793, and 1795. The keystone of their policy was "Divide et impera" (divide and rule), the literally diabolic policy of setting all interests at variance and remaining masters of the field.

Pollard states: "Their 'education' consisted of polemic divinity, dialectic subtleties and quibbles. It tended to reduce all men to the same level:—this was of course the aim of the Society. It failed to produce any enlightened statesmen and to overcome the invincible ignorance of the ruling caste. Literature languished, education was paralysed, reform burked; a Poland remained 'for the noble a paradise, for the peasant a hell.' Robbed by the Jew, persecuted by the Jesuits, enslaved by the noble, the peasants flocked in crowds to the Ukraine." The Jesuits, as in Ireland, harassed, depressed, and despoiled every interest; "their only care" being as their patron Sobieski told them, "to enrich their establishment by all possible means."

"In the fifteenth century the Poles had been perhaps the most educated and cultured nation in Europe; but by the seventeenth they were sinking as fast into ignorance as other countries were rising out of it. The predominance of the Jesuits seemed to have taken all originality and all growth out of the Poles; there was no progress; all was stagnation or reaction. The Society had become supreme as it had never become supreme in any other country in Europe."

Michiels, ("Secret History of Austria," 1859) says: "The Jesuits created a political Hades whence issued naught but groans and maledictions, soon to be exchanged for the babbling of idiocy. In schools, colleges, universities, they buried reason beneath subtleties, mutilated infants, paralysed youth. Whom they educated never emerged from their guardianship."

Döllinger testifies:—"The Papacy has become a power

continually inciting to war. The Curia has been turned into a market where everything is for sale and Christ is daily put up for auction."

*Fra Paolo Sarpi* ("Letters," 1620) characterises the Jesuits thus:—"Every species of vice finds patronage in them. There is nor perjury, nor sacrilege, nor parricide, nor incest, nor rapine, nor fraud, nor treason, which cannot be masked as meritorious beneath their dispensation."

#### THE CHRISTIAN BROTHERS

A *Canadian magazine*, 1928, quoted Desachy's report ("La France Noire") on the "Moral" Diabology of some of the "Vicar of Christ's" educational staff in France. The following facts exhibit their "political" gospel as set out in their School Text Books. Its defects are no doubt explained by Bishop Vaughan of Salford's dictum (1873) that "Politics are a part of Morals."

#### BELGIUM

In 1878 a community of Christian Brothers—"some of the vilest scoundrels who ever disgraced the clerical garb," said M. Bara, the Minister of Justice, was suppressed for "atrocious immorality. Horrible charges were brought and proved against them; the results could only be stated in Latin." (London "Echo," Jan. 1, 1879).

#### FRANCE

In 1881, at the Universal Exhibition, the *Christian Brothers* exhibited writings of theirs which, among other things, said: "During the ages when the country was able to stop the plots of the sects who menaced society, the fires were raised to burn these false thinkers who dissented from our Holy Religion. Charles IX. and Catherine de Medici will ever be endeared to the heart of the true Christian by their heroic faith. In one single night the country was delivered from fifty thousand Huguenots." ("Le Siècle," Sept. 1, 1881).

#### CANADA

In 1884, at the London "Health Exhibition," school books of the Christian Brothers as used in Canada were exhibited and sold. Their character was "as anti-Protestant as it was anti-British." Articles in the IVth Reader were framed "so as to arouse the utmost hatred of England among Irish emigrants in America; and pointed to insurrection as the best means for effecting the independence of Ireland. The writer deplored the defeat of France by Germany in 1870, and extolled Irish insurrections, especially that of 1641." It was of this insurrection that C. O'Mahony wrote in 1645: "You have in four years slaughtered 150,000 Protestants. . . It remains to slaughter all that remain." "Elsewhere, Romish legends, symbols, etc., were lauded, Canon Law represented as binding, and Roman Catholic jurisprudence (e.g. the Inquisition 'Procedure') as 'mild and humane.'"

#### IRELAND

In 1870 "*Master*" Brooke styled the above "Reader"

"the best imaginable preparation for Fenianism." This illustrates the aim of their history books, which is to exalt Romanism, disparage Protestantism, and falsify history. Protestant sovereigns, such as King Henry VIII., Elizabeth, and William III., are held up as monsters of cruelty, and the Reformation as "one of the greatest calamities that ever happened to Christianity."

*Michael McCarthy* (ex-R.C.) states: "The Christian Brothers crushed out the male National Schools in the towns. Hatred of England and of Protestants was the basis of all their teaching, moral and secular; the British sovereign's name especially being unmentionable." ("The British Monarchy and the See of Rome." 1927).

#### FRANCE

In the Debates on Education, in 1879-80, *MM. Paul Bert*, ex-Minister, and *Jules Ferry*, Minister of Education, showed that the Jesuit School Text Books taught the Divine Right of Kings, advocated religious wars, glorified the Revocation (in 1685) of the Edict of Nantes (granting toleration to Protestants in 1598), and denounced trial by jury, freedom of the press, etc. *M. Bert* stated that the subjects treated in "Father" *Humbert's* "Christian Instruction for Young Men and Young Girls" were "too monstrous and filthy" to be read to the Assembly; while excerpts from "The Education of Girls" were "so revolting" that the Chamber stopped their recitation. As a result of these disclosures the Government dissolved these schools and banished the Jesuits (30th March, 1880).

Exposure of Cruelties in *French Roman Catholic Orphanages from "Monastic Orders Up to Date"—1897-1899* by *E. Saint-Genix and the Roman Catholic Bishop of Nancy*.

"Monks and Nuns are found nowadays occupying all the highways and byways of life. Trades, industries, professions are invaded by them to the detriment of the family-supporting layman (p. 4). French Liberals claim that the French People is being systematically plunged into a state of mental and moral darkness in order that congregations (Roman Catholic religious communities) may live and thrive. Intellectual serfdom is the lot of the bulk of the French nation. Liberty and sincerity of thought have been to a large extent stifled. Quasi-idolatrous Devotions to obscure Saints or their physical organs, have sprung up like mushrooms since the multiplication of congregations. There is a vast literature of devotional books seemingly written for beings of a lower intellectual level than men. The confessions, professions, childish twaddle and their underlying blasphemy make one shudder (p. 9) . . . and this fetishism is contemporary Catholicism as preached and practised by the faithful and their leaders. Thousands of honest people of all sorts seriously treat Saints Joseph and Anthony as the savage deals with his fetish . . . They supplicate and bribe them (p. 10). Ferocious ideas respecting Hell's torments are served up by Assumptionists, Redemptorists and other soul-terrorifiers. Catholicism is being methodically turned into crass Fetishism, and the mass of the people are being fleeced of their wages on false pretences for the material profit of the Church—a cold-blooded system of trafficking on the groundless delusions of millions of workers kept in dense ignorance for that purpose, and sucking the life-blood of a confiding people. Yet Rome closes her eyes while a nation is being brutalised and fleeced and kept in the

mental condition of savages (pp. 18, 19). We are confronted with a vast movement for the reduction of an entire nation to moral Mamelukedom (p. 19). The Roman Catholic Church in France has become a blood-sucking vampire. . . . Hence its unrelenting hate against Lay Schools, Secular Labour organizations, Freemasonry and every institution for enlightening the human mind and purifying the conscience. None ever imagined that this 'black brigade' was responsible for anything so harrowing, so revolting as the treatment of helpless children brought up as veritable slaves, condemned to sew for 10 to 14 hours a day, year after year till nearly blind, given just enough food to keep them going (p. 22), then turned adrift without a penny or a change of clothes, or a trade or the least knowledge of the world. 'Foremost among the accusers is *M. Turinaz*, Roman Catholic Bishop of Nancy, who reported in March, 1894, to Rome on the Sisters of the 'Good Shepherd.' The Congregations are regarded as the Pillars of Ultramontaniam (p. 40)."

"The story of Congregation-Orphanages is blood-curdling. The various kinds of world cruelty are as nothing to the ferocity which victimises wretched children. Cannibalism at sea is a virtue to it (p. 25); children 'charitably' saved only to be slowly ground down in the mill till the last drop of their life-blood was squeezed out. The nuns have no other object but to get money (p. 39). In 1897 the value of the property owned by the Congregations was estimated at 100 million francs. Space forbids details of the cases cited by *Saint-Genix*: children of 5 and 8 were done to death. Only Popery could produce such merciless fiends as these female gaolers. Orphan boys are treated even worse. *Mons. Guinaudeau* was prevented by decency from giving details of their treatment." *Saint-Genix* says of the Bishop's private Report to Rome:—"It lifts the veil hanging over secret aspects of Catholicism which in heartless cruelty and savage contempt of all religion and humanity surpasses horrors of Mexican and Semitic polytheism (p. 39)."

"Rome, though admitting the facts, refused to intervene to stop the sweating and torturing of infants or to order the giving of money and clothes to those leaving or ejected from the Convent!"

"AND THIS IS THE ROME WHICH ASKS TO BE HEARD WITH RESPECT EVEN BY PROTESTANTS ON LABOUR QUESTIONS . . . on the pretext that she is the repository of Truth, the Guardian of Morals, the Protectress of the weak and helpless!"

"Fruit is seed, and THE FRUIT OF LATTER DAY CATHOLICISM IS THAT OF THE UPAS-TREE (p. 45)."

"*The Times*" (4th October, 1902) wrote: "No one can deny that the Religious Orders in France have been carrying on under the guise of religion a purely secular and political struggle—a struggle for power to control the policy and the destiny of the French people in the interests of a Foreign Authority." The "Association Law" expelled two-thirds of these Orders, including the Jesuits, who declined to publish their rules and to guarantee that their funds be not applied to anti-French purposes.

"Three thousand female 'Religious' deprive our Catholic lay-women of occupation, emolument, happiness! Who can fathom the misery of the poor women of Dublin? Girls are confined in Magdalen Asylums and work without wages until their remains are consigned

to the nameless graves in the cemetery. The Nuns cannot call their souls their own. Hell yawns under them at every step they take. Every religious Hospital . . . is managed on a profit-making basis (p. 591). The drink trade is a prolific source of income to our Priests (p. 641), who monopolise all our Catholic Charities for their own profit (p. 608, 609). Every pound given to them is given to the real enemy of Ireland." (p. 119.) (Michael McCarthy, ex-R.C.)

Rev. Wm. Corkney, of Belfast (1918) writes: "Whence comes Irish sedition? It is the result of a far-sighted policy carried out in the *Christian Brothers' Schools*, and in many Roman Catholic National Schools, as witnessed by the Text-Books used. Hatred and distrust of the British connection have been carefully cultivated in the schools. Among the many Text-Books sanctioned by the Educational Commissions (!) are Mrs. S. Gwynn's 'Stories from Irish History,' Miss A. B. O. Ferguson's 'Our Country's Story,' and Barry O'Brien's 'Educational Histories.'" But "by far the most seditious is 'The Irish History Reader' (2 vols.)—the official R.C. Church Primer—published and edited by the Christian Brothers, taught exclusively in the Christian Brothers' schools." The above books suppress truth, falsify and pervert history into anti-English, anti-Protestant propaganda, holding up England to patriotic execration, religious horror, malignant hatred, and inciting to rebellion, massacre, and extermination of her as a tyrant, torturer, and heretic. No mention is made of England's 130 years' continuous effort to redress wrongs, remedy grievances, concede equality, and lavish endowments on Ireland, except to attribute these to "fear" as the reward of disloyalty and rebellion.

(To be continued next week)

## THE SPEECH OF ASHDOD

**I**N those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." This interesting passage is found in the thirteenth chapter of Nehemiah, the twenty-third and twenty-fourth verses. It tells the story of the influence of two peoples; and of certain children whose speech was a mixture of two languages, so that it was difficult for a stranger to know whether they were Jews or Philistines: their speech was neither one thing nor the other, so that anyone might be excused for being unable to identify their nationality.

These verses illustrate a situation which obtains in the theological world to-day. Simple evangelical believers, who believe the Bible to be the Word of God, who accept its teachings, and frankly witness to its truths, are often perplexed by the ambiguity of the language employed by many who call themselves Evangelical Christians. And when an old-fashioned believer asks one of these gentlemen of double speech to be good enough to explain himself, and to tell us frankly whether he comes from Ashdod or Jerusalem, he immediately charges us with being unjustly and unnecessarily suspicious. Our Modernist friends demand that we produce proof of their Modernism. We admit that it is sometimes difficult to find a statement in clear and unequivocal terms by which some such teachers can be

proved to have departed from the faith. Our Modernist friends then insist that the burden of proof rests with those who charge them with a want of loyalty to the truth. On the face of it, their contention is plausible enough. We have sometimes seen in the papers an account of some offence discovered by the police, when it has been said that the police found difficulty in placing the responsibility for the crime. And then we are told that a certain person has been detained as a "material witness". Generally speaking, in such cases the facts are, that while the police are unable at the moment to name the offender, the so-called "material witness" is equally unable to give a satisfactory account of himself and his movements.

We are disposed to ask our Modernist friends why they do not use the Jews' language; and why in their books and their public addresses their speech should be half of Ashdod. It is, of course, just that everyone should be regarded as innocent until he is proved guilty. But when people speak half in the speech of Ashdod, there is in that fact a strong presumption that they are not wholly without some association with Philistia. Is it unreasonable not only to expect, but to demand, that one who assumes the position of a religious teacher should express himself in clear and unmistakable language? Surely there is a duty resting upon every true disciple of Christ to make a clear confession of his faith in Christ! Every regenerated person is required to be a witness for Christ. There is certainly no necessity for such an one's using a mixed language, having in it somewhat of the Jerusalem dialect, with an accent suggestive of the speech of Ashdod. And if such obligation rests upon Christians in general, how much more is it the duty of Christian preachers and teachers to learn to speak plainly! One of the first requirements of a bishop or pastor is that we should be "apt to teach". But how is it possible for one really to teach who is unable to make himself clearly understood? It should not be difficult for a man, even in a few sentences, clearly to state whether he believes the Bible to be the Word of God or not. The English language is sufficiently rich to enable a man, without the slightest ambiguity, to declare in a few words his view of the virgin birth, the Deity of Christ, His vicarious atonement, His resurrection, and ascension, and His coming, again. If, in the discussion of these great questions, men choose to use the language of Philistia, they have no right to feel aggrieved if one should doubt their loyalty to Jerusalem. It is not difficult to differentiate between a Creationist and an Evolutionist: a Creationist uses the Jews' language; but an Evolutionist speaks half in the speech of Ashdod.

We enter a plea for a little more outspokenness. "We having the same spirit of faith, according as it is written. I believed, and therefore have I spoken; we also believe, and therefore speak." Meanwhile, we do well to study Nehemiah's example with respect to those whose language was a conglomeration of the dialects of Ashdod and Jerusalem. He says, "I contended with them." There is, indeed, an urgent necessity for our contending, not only for the "faith once for all delivered to the saints," but for a pure language by which that faith may be expressed. One thing is certain: the rebuilding of Jerusalem can never safely be entrusted to the hands of those who cannot speak in the Jews' language, but whose speech is half of Ashdod.

## A SURVEY OF ROMANISM

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

**A** VITAL issue confronts Canada today. The danger of Romanism to all that is Canadian is one that cannot well be overlooked. There is nothing impersonal about it. If there was a time when tolerance on the part of Protestants might be lulled into a coma of indifference, that time is past. When, as at present, the twin dangers of Fascism and Romanism threaten the Dominion, Protestants must present a united front. All that is for good, for progress, and for the advance of learning cries out against the subtle seditious of a system that battens on the superstitious and the illiterate, thrives on fraud and perversion of Scripture, and stifles knowledge with medieval mummery.

To comprehend fully the aims, principles and concepts of the Roman Church, it is necessary to trace it to its source. Roman history reveals that source, gives enlightenment to the open-minded inquirer, and paves the way toward a knowledge of that monstrous system that at long last stands before Christendom in all her true infamy.

The impartial student of history will see how the present system has been evolved by subtle distortions of truth. The age-old question of the successors of Peter is the logical point of commencement, but as Roman Catholics and Protestants alike agree that the Bible may be perverted so as to prove any fallacy under the sun, we avoid that question for the moment.

Contrary to the claims of the Papacy, there are no records to show that a Pope existed before the time of Constantine. There are, however, records to prove that Constantine was the first Pope, in name and in fact, whether Romanists know it or not. It was he who sponsored the First Council at Nicea. It was he who adopted the title Pontifex Maximus, or Pope, and introduced a figure of Christ into the Pantheon, along with the old pagan divinities. By the Roman Church's own admission, she is ever the same, never-changing. Hence to-day, this same form of paganism exists within her body, and by her own admission. It is by this veil of pagan mysticism that Romanists are blinded to the true meaning of Christianity as a life, essentially emanating from Christ.

Of the election of Popes, little need be said. The Church claims that Popes are divinely appointed through the Cardinals. A survey of the history of the church reveals the corruptness at these elections, wherein votes were bought and sold and appointments made to suit the purposes of the Cardinals. Again, in medieval times, it was to the advantage of the Church that Popes be Romans. Hence, eleven days before the election took place, the news was made known. Those ambitious for the position who lived eleven days journey from Rome were confronted by obvious difficulties. Thus was the Throne of Peter confined to Romans in almost every case. The speed of modern travel may have modified this condition, but care is taken yet that only an Italian be elected as Pope.

Both the mass and the veneration of images are of pagan origin. Romanists claim that this veneration approaches in no way actual worship. Yet in the Nicene Creed, it was decreed that images of Christ be venerated

"in the way in which the gods of Rome were venerated". Hence, by the admission of the church, "ever the same", that veneration is identical with the veneration of the Roman gods.

There is a popular fallacy that the Church of Rome was the first founded and is therefore the true Church. It may be pointed out that the first church was founded in Jerusalem, and that the Roman Church was founded later as a corollary to the Roman polytheistic cults. It was against these true Christians, the first actual Protestants, that the Roman system took steps against "schisms" that had developed.

So may be traced the various tenets of the Roman Church. It is an unpleasant story, dealing as it does with an unpleasant system. It sets up a number of man-appointed mediators for the One Mediator. It professes to bottle the Grace of God and sell or retain it at will. It sets up a series of principles, declares them to be inviolable, yet for money they may be broken. It preaches a blasphemous doctrine of purgatory against which money can avail. It has allied itself with Kings and Princes against the people and the advance of learning. It has burned and racked and tortured in the name of a loving God. It sets up tyrants and men of war as the Vicars of the Prince of Peace. It presents in its entirety the Anti-Christ and the most infamous blot upon the pages of the history of Christendom.

Yet, in the face of facts and history, present statistics are encouraging. Where Popery gains an inch through conversion it loses a foot in its own strongholds. Its sole defence is an entrenchment in its medieval dogmas, against which the advance of learning and the free reading of the Scripture is availing. It is heartening, too, to note that Protestants are once more reviving the spirit of Protestantism, and refuse to condone or to be coerced.

## A THEOLOGICAL PHARMACY

**O**NCE upon a time there was a theological pharmacy which did business under the name of, "The Orthodox Evangelical Medical Company." The store was managed by a certain gentleman named Mr. Conviction-of-Truth. To this store many messengers came from many people who were ill, bringing prescriptions taken from a Book written by the divine Physician; and these prescriptions were said to be carefully drawn, and verbally accurate. Whenever such a prescription was brought to Mr. Conviction-of-Truth to be compounded, he made it a rule to follow the directions of the divine Physician as given in the Book, to the very letter.

As long as Mr. Conviction-of-Truth managed the establishment, it was found that the medicine obtained at that store never failed to effect a cure. After some years, however, The Orthodox Evangelical Company admitted to its directorate, men who were utterly uninformed as to the nature of the commodities the store contained, and equally unskilled in their use. This eventually resulted in a change of policy, and Mr. Conviction-of-Truth was superseded in the management by a gentleman named Mr. Tolerance. The name of the company was also changed: the great sign still held its place outside the Orthodox Evangelical Medical Company, but just above it, in small letters, discernible only on close examination, was the word, "formerly"; and underneath

the sign, in equally small letters, were the words, "Now operated by Expediency and Co.—Mr. Middle-of-the-Road, President." So that the sign read:

Formerly

**THE ORTHODOX EVANGELICAL MEDICAL COMPANY**

Now operated by Expediency & Co.

President: Mr. Middle-of-the-Road

Manager Tolerance had an associate in the management whose name was Mr. Indifferent-to-Revealed-Truth; among the men behind the counter was Mr. Evolutionist, Mr. Liberal-Opinion (a new-comer), and some others who were chiefly engaged in wrapping up parcels of imported ready-made opinions. There were some experienced attendants who had been engaged by the Orthodox Evangelical Company, and whose long service in the store would have rendered their summary dismissal most unseemly.

Mr. Tolerance was more than a supervisor, for he dispensed many prescriptions himself; and whenever he did so, he was wont to expatiate upon the value of the great Book from which they were taken, and of the authority of the great Physician who was the Author of the Book. So that the customers who dealt directly with Mr. Tolerance assumed that the firm dispensed its prescriptions in the same way as it had always done. But to his colleagues, Mr. Tolerance made it quite clear that he did not insist that everything should be done according to the Book, while he personally preferred the old standards, he recognized that there were many who did not; and he believed the people should be permitted to have the medicine they wanted.

It was natural, therefore, that Mr. Evolutionist should put his own interpretation upon the Great Physician's prescription; and that which the Book regarded as the symptoms of a deadly disease, Mr. Evolutionist thought was nothing more than the "vestigial remains" of an earlier stage of existence which the patient would naturally outgrow.

Mr. Liberal-Opinion seemed to think that the Prescription Book greatly exaggerated the nature of the disease it undertook to cure. Hence he consulted Mr. Tolerance as to the advisability of changing some of the ingredients which the Book prescribed. Mr. Tolerance replied that, while personally he would, of course, abide by the Book, he did not know where to draw the line; and left it to Mr. Liberal-Opinion to exercise his own judgment. The result was, the store became very popular for a while, for the prescriptions were so dispensed as to make all medicines taste like a summer soft drink. They had a certain sedative effect, and made the people feel better for a while; but because it did not touch the disease, the deadly plague was allowed, unhindered, to ravage the community. The death rate of the neighbourhood, therefore, became very high. Fewer messengers came for prescriptions, and the trade so fell off that at length the shutters were put up, and Expediency and Co. went out of business; and what had been called by some a "seminary" became a "cemetery." One day a traveller, passing this religious wilderness, observed that someone had set up a sign in the midst of it on which was inscribed a word from the old Prescription Book, "Thy calf, O Samaria, hath cast thee off."

**THE FRENCH TESTAMENT CAMPAIGN**

**B**EHOLD, a sower went forth to sow." That is the story of the French Testament Campaign. For some time now we have been engaged in the work of sowing the seed, scattering it broadcast on the virgin soil, giving the Word of God to people that have never seen it before, and who are half inclined to believe it is a bad book, for so they have been taught by their priests. Some of the divine seed has, of course, fallen upon stony ground, while other seed has fallen among the thorns. The fowls of the air, too, have been busy about their master's business in seeking to destroy the good seed before it has the time and opportunity to grow. But we rejoice that, in accordance with the promise of the Lord of the Harvest, "Other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold."

As concrete illustrations of the way in which the promises of the Scripture are being fulfilled in connection with our French Testament Campaign we print the following reports from two of our pastors who are engaged in the work of giving the Gospel to French-Canadian Roman Catholics. From Rev. Wilfred Wellington in North-Western Quebec comes the story of door-to-door visitation. Already more than sixty French New Testaments have been given out in response to requests received at the doors. The work is being carried on by teams of two, one member-French-speaking, the other English-speaking. Thus bilingualism is achieved by each team collectively. Writing of two ladies who have done splendid work going from house to house, Mr. Wellington writes:

"Their fellowship is chiefly that of the Spirit, since neither can understand the other's language and yet it is surprising how well they get along. Mrs. T. speaks at the French homes and Mrs. H. at the English. We pray that there may be a great harvest of souls through this scattering of the Word."

We should add that one of the French-speaking brethren engaged in this work of giving the Word of God to his fellow French-Canadians, was himself brought to the Lord through the tracts and New Testaments we distributed in Quebec several years ago. He speaks no English but has learned how to speak the truth of the Gospel in his mother tongue. We thank God for him and his devoted wife and pray that many more like him may be raised up for this ministry.

Mr. Frey who has been carrying on a series of French meetings in Montreal during the last few months, also reports that several Roman Catholics have made a profession of faith in Christ. Mr. Carson in Montreal also writes as follows of last week:

"Mr. and Mrs. S. also professed faith in Christ last night, and they are both anxious to abjure formally from the Roman Catholic religion. They seemed to be really earnest to know the Lord. Last night I took along one or two of the Christians. They gave their testimony, and I spoke a little. We got down on our knees and prayed, and then after a silence, Mr. S. said simply, 'Seigneur, Tu es mon Sauveur.' (Lord, Thou art my Saviour.) His wife also prayed and gave evidence of understanding the way of salvation. They asked us back again soon to bring the Word, and we shall arrange

a visit in a few days. I would ask prayer for the father of the lady as he is very hard to approach."

These are some of the fruits of the French Testament Campaign. We know that a great host of our friends are constantly remembering it at the Throne of Grace, and we trust that these brief reports will serve to encourage them to continue in prayer.—W.S.W.

## NEWS OF UNION CHURCHES

### Courtright

"One of the brightest features of this work is our weekly children's meetings. We have about fifty in attendance, which represents a major proportion of the youngsters of the village. We have Roman Catholics and Jews as well as children of all the other denominations. In the last few weeks we have noticed a marked improvement in the attention given to the message, and in the quality of the singing. We hope by means of these meetings to enlarge our Sunday School and in turn to lead many of the children to Christ."—A.D.

### Lachute

"We are pleased to report times of blessing in our midst here in Lachute. The interest shown gives us cause to rejoice, especially among our young people. We covet your prayers for these young people, as they show such an interest in the Word, and are so enthusiastic over their own meeting. We continually pray that they may soon make a definite decision for Christ, as this is the future of our church. The interest in the Children's Meeting continues, and we rejoice that some of these children took a definite stand for Christ during our Daily Vacation Bible School."—H.C.

### Buckingham

"During the past few months, the Buckingham Baptist Church has been experiencing revival blessing. A good number of souls have professed faith in Christ and nineteen have already followed their Lord in baptism. Three of these were men over seventy years of age. With a number of our workers we have visited several districts ministering the Word with encouraging results. The work among the boys and girls also has cheered our hearts with a number of French children attending the services.

"For some time our people have felt the need of renovating the church building and installing new pews, etc. The congregation responded in a wonderful way to this appeal and in the past few months contributed over \$1,500.00, enabling us to install new pews, leaded windows and church furniture.

"The anniversary services were held on Sunday and Monday evenings in connection with the re-opening services and proved to be a time of rich blessing, with the church filled to capacity at all four services. Messages were given by Rev. M. Doherty, a former pastor, Rev. H. Hindry of Westboro, Mr. Leonard Thomas, barrister of Ottawa, Rev. J. Dempster of Calvary Baptist Church, Ottawa, and a week of services followed conducted by Rev. C. J. Loney of Hamilton.

"The most encouraging feature of the Buckingham work is the great interest taken in the prayer services and cottage meetings. We have every reason to believe that we are going to experience a great awakening in the town and surrounding districts."—M.B.G.

### Bobcaygeon

The Bobcaygeon Church is now under the pastoral care of Rev. Roy Hisey of Fenelon Falls. Mr. Hisey writes: "Following our anniversary services, we held a week of meetings with Rev. Norman Rowan of Second Markham Church as speaker. Two professed conversion."

### Courtland

At a baptismal service held in the Otterville Baptist

Church, four girls of the Courtland Sunday School followed their Lord in believer's baptism. Rev. Gordon R. Chaffe, the pastor at Courtland, who conducted the service, writes concerning his work as follows: "The Lord has been blessing our labours of late, attendances have increased, and very recently besides the four baptized at Otterville, two young men surrendered their hearts to Jesus Christ at the close of the evening service."—G.R.C.

### Chatham

Rev. E. A. McAsh of Chatham Regular Baptist Church, replies to a letter soliciting news: "In answer to your letter concerning news for THE WITNESS, I agree that the idea is a good one, the people enjoy the news from the various churches and I shall certainly co-operate.

"In the past year, there have been a number who have accepted Christ and this last Sunday a young chap professed the Lord Jesus as Saviour. There are a few now awaiting baptism but our baptismal tank is very inconvenient. We shall have to put it up again soon.

"We are broadcasting on Saturday mornings for fifteen minutes now as well as the usual forty-five minutes on Sunday."—E.A.M.

### Special Meetings at Lindsay

"Right now we are in the midst of special meetings with the McDuff Copelands and Rev. Roy Hisey as the evangelist. There are no visible results as yet, but we hear of those who are on the point of taking a stand. Interest and crowds are increasing night by night. We ask your prayers that in the coming week we may have a great ingathering of souls.

"The annual business meeting showed by far the best financial year in the church's history there was a total of \$3,500 from all sources, \$400.00 sent to missions."—J.E.

## AMONG OURSELVES

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

On Saturday, December 11th, in his pastorate at Scarboro Baptist Church, Rev. Donald Scott Dinnick was happily married to Miss Gladys May Wood, who resigned her position as a captain in the Salvation Army to become, as the Seminary President would say, not an assistant pastor, but a pastor's assistant. The wedding itself was a very pretty one. The groom was supported by his brother, Mr. Joseph Dinnick. Mr. W. R. Slade, R.C.A.F., and a relative of the bride's, also in the force, were ushers; the two flower girls were charm itself, and they were followed by two bridesmaids and a matron of honour preceding the lovely bride. In the ceremony this scribe was assisted by Colonel Spooner of the Salvation Army. The reception was held in Pape Avenue Baptist Church, where a large company of happy friends of both sides of the new house joined in very hearty felicitations. All the Seminary family wish the couple Heaven's best.

After January 2nd next, the address of Rev. and Mrs. J. Fullard will be Babylon, Long Island, New York.

Last week, the student body enjoyed a chapel visit from Rev. Zecharias Carles, a Spanish Baptist pastor, who seeks to rouse Christian people to the spiritual needs of "most Catholic Spain." Himself a refugee from Franco's popish government, he told how Catholic influence is doing everything possible to prohibit even the reading of the Bible in the country.

Mr. Howard Neely is now teaching school in the Toronto area, and taking evening classes at the University.

—W. Gordon Brown.

# Bible School Lesson Outline

Vol. 8 First Quarter Lesson 1 January 2, 1944

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

## THE TRANSLATION OF ELIJAH

Lesson Text: 2 Kings 2.

Golden Text: "And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof."  
—2 Kings 2:12.

Reading: 2 Kings 1.

### I. Elijah's Last Ministrations—verses 1 to 11.

The Lord had revealed to Elijah, to Elisha and to the young prophets His plan to take the senior prophet home (verses 1, 3; 2 Tim. 4:6; 2 Pet. 1:14). Before leaving, Elijah desired to visit the various schools where the young prophets were being trained for their work (1 Sam. 7:15-17), that he might give them parting words of counsel and encouragement (Deut. 33:1; Acts 20:17-38).

Elisha, who had been ministering to Elijah (1 Kings 19:21), accompanied him on this journey, in spite of Elijah's request that he tarry at Gilgal (Ruth 1:16). We are not told the reason for this request. It may be that Elijah desired to travel alone with God on this momentous occasion (Gen. 5:24; 22:5), or it may be that he was testing Elisha, as Naomi tested Ruth and Orpah (Ruth 1:8-15). At any rate, they two went on in sweet fellowship with God.

The places mentioned are associated with crises in the experience of God's people, and the servant of God is called upon to face these issues, if he would live triumphantly. Gilgal, where the reproach of Egypt was taken away, represents the place where sin is forsaken (Josh. 5:9; Prov. 28:13; Isa. 55:7); Bethel, "the house of God", the place of fellowship with God (Gen. 28:10-22); Jericho the place of victory by faith (Josh. 6:15, 16; Heb. 11:30) and the Jordan, the place of separation between the wilderness and the promised land (Josh. 3:17). Are we, as teachers and Christian workers prepared to go all the way with the Lord, no matter what it may cost (Matt. 16:24, 25; Lk. 14:25-33)?

When the two prophets had crossed the Jordan, Elisha was given the privilege of asking for a parting gift. Only those who abide in Christ and who follow Him obediently all the way have the right to ask what they will in prayer (John 15:7; 1 John 5:14, 15). Elisha prayed for a double portion of his master's spirit; that is, he desired the portion of the first-born, that he might be the spiritual successor of Elijah (Deut. 21:17; 1 Kings 19:16; 1 Tim. 1:1, 2).

Elisha's request would be granted on condition that he should see Elijah when he was being taken up from him. His eyes must not be dazzled by the sight of the heavenly glory, nor must his ears be tempted by the sound of the tempest and whirlwind; he must allow nothing to distract his attention from his master (Matt. 17:8). Similarly, the servant of the Lord must keep his eyes fixed upon Christ. He must be a person with single heart and single aim (Matt. 6:22-24; Phil. 3:13, 14); he must be steadfast unto the end (Heb. 12:1, 2).

Whirlwind and fire are spoken of in Scripture as symbols of the power and purity of God (1 Kings 19:11, 12; Isa. 66:15; John 3:8; Acts 2:2, 3). With the accompaniment of tempest and fire Elijah was taken up into heaven. Like Enoch, he was not, for God took him (Gen. 6:24; Heb. 11:5). In like manner did Christ ascend into heaven (Acts 1:9). Elijah's translation is also an illustration of the future rapture of the Church (Matt. 16:28; 17:1-3; 2 Pet. 1:16, 17).

### II. Elisha's First Ministrations—verses 12 to 25.

Rightly did Elisha describe his master as "the chariot of Israel and the horsemen thereof". It is ever true that the leaders of a nation are its best defence; they are its protection and the main source of its strength (Isa. 32:2; 58:12; Jer. 15:20).

Elisha put off his own garments, as a token that he was leaving his old life (Matt. 4:20), and took up the mantle of Elijah, that mantle which was the symbol and instrument of his power as the representative of God (verse 8; Exod. 4:2-4; 14:16; 17:5; 1 Kings 19:19). He went forth in the spirit and power of Elijah (Lk. 1:17). This reminds us of the fact that the Holy Spirit of God came into the earth and upon men as the gift of the ascended Christ (John 7:39; 14:14; 16:7; Acts 1:4).

The young prophets-in-training stood afar off to view the translation of Elijah (Mk. 14:54). Hence, they failed to see where he had gone, completely misunderstanding what had transpired. They had zeal without knowledge (Rom. 10:2), and without faith. Like Thomas, they would not believe the word (John 20:25).

Even a pleasant city becomes undesirable, when the water is naught and the ground is barren. The life, the springs of which are poisoned, will be without joy, without fruit and without power (Prov. 4:23).

Elisha healed the springs by the power of God, using as his instruments a new cruse and some salt. God seeks for uncontaminated, clean vessels to use in His service (Isa. 52:11; 2 Tim. 2:21). Christians are as the salt of the earth, purifying and preserving agents (Matt. 5:13).

Those who mocked Elisha were young lads (verse 23, Revised Version), evidently infidel youths of Bethel. They used scornful language, taunting him and telling him to "go up", an insolent reference to the translation of Elijah. The rebuke was merited, and swift judgment came upon them from God as a warning to all that the Lord's servants are sacred in His sight, and must be treated with respect and esteem (1 Chron. 16:21, 22; Acts 5:1-11; 1 Thess. 5:12, 13; Heb. 13:7, 17).

## FROM BRITISH COLUMBIA

THE GOSPEL WITNESS,  
Toronto.

Dear Friend:

Enclosed find \$4.00 for which please send me a one-dollar roll of THE GOSPEL WITNESS beginning with the number for September 23, 1943, and continuing each week for four weeks.

This paper seems to be getting better and better all the time, or else I am getting more enthused, one or the other.

One thing has me puzzled this week. I am wondering how the Baptist Denomination, with all its Modernism, ever picked on a place like Jarvis Street Baptist Church to hold its Annual Convention. Can you explain that?

Yours truly,

(Signed)

Wherever wrong shall right deny,  
Or suffering spirits urge their plea,  
Be thou a voice to smite the lie,  
A hand to set the captive free.

EDITORIAL NOTE: Jarvis St. Baptist Church left, or rather was excluded from the Baptist Convention of Ontario and Quebec "with all its Modernism;" and about 100 churches formed the Union of Regular Baptist Churches. It is the Annual Convention of the Union in which there is absolutely No Modernism which met in Jarvis St. Church October 20-22.

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