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CONTENTS

	Page		Page
An Effective Message	2	The Gospel Witness in 1944	10-11
Mr. Churchill and Moses	2-3	Accretions in Roman Dogmas and Practices	11-12
"The Case of Dr. Bruening"	3-4	Secretary Visits North-Western Churches	12
The Jarvis Street Pulpit	5-9	"Catholic" Education	13-14
The Canadian Protestant League	9	Bible School Lesson Outline	15

THE POTENTIALITIES OF 1944

JANUARY 1st will be the fifth New Year's Day of this war. How dark, indeed, how black, some of them have been! In the beginning of Nineteen-Forty we were in the lull before the storm, resting behind the fancied security of the Maginot Line. By January Nineteen-Forty-One, the storm had broken. Hitler had occupied the greater part of Europe, and Britain stood all but defenseless against the enemy—except as she was defended by the few to whom so many owe so much.

In Nineteen-Forty we had witnessed the miracles of Dunkirk, and the Battle of Britain. There was very little in Nineteen-Forty-Two to brighten the drab picture. Dr. Goebbels says that Nineteen-Forty-Three has been a "bitter year" for Germany: it has not been without its sweets for us. Egypt, Libya, Tunisia—North Africa in general, has been purged of the enemy's presence. Italy has surrendered. Mussolini is—no one knows where. Sicily, Sardinia, Corsica, and a large part of the Italian mainland, are in Allied hands. Our American ally has made great progress in the Pacific, such progress as will stand in relation to the whole Pacific situation very much as the occupation of Sicily stood to the invasion of Italy. The American forces have obtained a sure footing in many places which will afford them air bases from which to operate against the numerous islands still in the enemy's possession.

The battle of the Atlantic cannot be said to be won, but its perils are now largely diminished, and little by little we are gaining the upper hand. The enormous airplane production of the United Nations, particularly the United States, and their output of shipping, underlines the sentence of death for the enemy. The marvellous military achievements of Russia, and the enormous losses inflicted upon Germany on the Russian front, all help to brighten the picture. And, while victory is not yet ours, we can with assurance affirm that ultimate victory for our enemy is now manifestly impossible. Taking that long

view, therefore, we may with confidence wish each other a Happy New Year.

On the other hand, our war experience hitherto may have accustomed us to casualty standards which cannot be expected to obtain in the coming year. Where there is but one soldier in a family, even a small casualty list may spell for that family a dark world. But we must bear in mind that the character of the war as it has been waged by all other of the United Nations than Russia, has brought us relatively small casualty lists. With the invasion of Europe apparently almost immediately in prospect, the probable intensification of the fighting in the Middle East, in Italy, in India, and throughout the Pacific theatre, all suggest the likelihood of very large losses as the price of victory.

However, terrible as war is, irreparable as are our blood losses, we shall be all of one mind at this point, that it were better to die for freedom and as free men, than to live as slaves. It may be that an overwhelming superiority of air-power may go far to limit the losses by land and sea which otherwise would be enormous in the case of an invasion; but at the best, the price will be very heavy. Even after the back of Axis opposition is broken—and we hope to see this in the year Nineteen-Forty-Four—there will be much fighting to do.

The deliverance of Europe will be very much like a major surgical operation. After it has been successfully performed, the great concern of the attending military-politico surgeons and physicians will be the possibility of serious complications setting in. When one thinks of the deliverance of France and other occupied countries from the yoke of the oppressor, of such unsolved problems as that of Spain, and of the possibility of internecine conflicts among the liberated peoples, and the ensuing efforts toward peace, it is difficult to believe that Nineteen-Forty-Four can bring us to the end of our sorrows.

Famine and pestilence have historically been the invariable concomitants of war, nor does it seem likely that

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

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the present war will furnish an exception to the rule. But there is another grave danger before us, that is that the ever-present *streptococcus pyogenes*, indigenous to popish countries, through the agency of such bacteria-carriers as Von Papen or Laval, may so infect the wounds of the mangled, bleeding body of Europe with *Vaticanitis*, as to convert the Continent into a hospital filled with maggotty national patients.

Notwithstanding, of this we may be sure, that the truly awful possibility of a Nazi victory is now behind us; and however steep and rough, and, perhaps, sometimes winding, the road to victory may be, there remains no doubt about our ability to reach the goal triumphantly.

And over and above all military and political calculations, readers of THE GOSPEL WITNESS will see in our improved situation evidence that the good hand of our God has been upon us; and because the Lord reigneth, the multitude of isles—of the Pacific, as the Islands of Britain—may be glad, and the whole earth may rejoice. Therefore may we sincerely, and with good confidence, wish each other a Happy New Year. This, THE GOSPEL WITNESS wishes for all its friends:

AN EFFECTIVE MESSAGE

IN our issue of December 2nd we reprinted a sermon in this paper entitled, "The Tithe and the Blessing," setting out in a simple way the teaching of the Bible respecting tithing. Some time after, a brother who is not a member of Jarvis Street Church, called at the office and left a contribution of \$83.00 to be used in the work of the Lord, as his tithe.

What an enormous amount of work could be done if all God's people would take Him at His word, and

definitely make it a rule to set aside not less than a tithe of their income for the work of propagating the gospel! Mission treasuries would be filled; money would be available for printing the gospel in tracts and booklets for free distribution—and over and above all that, every tither would receive himself or herself the blessing which God has promised.

We wonder how many of our GOSPEL WITNESS subscribers are "tithers"? Try it! We are challenged to put God to the proof: "Prove me now herewith, saith the Lord." It is a marvellous condescension, but God announces His readiness to be put to the test, to see if He will not "pour us out a blessing such as there shall not be room to contain it." Try it! Begin at once!

We wonder how many members of Jarvis Street Baptist Church are "tithers"? They give generously, and we are grateful for their cooperation in the work of the Lord. Yet we have little doubt that if every Jarvis Street member were to tithe, our revenue for the Lord's work in general would be doubled or trebled. Let us all resolve to put Him to the proof.

MR. CHURCHILL AND MOSES

IN the *Moody Monthly* a few months ago there appeared a quotation from Mr. Winston Churchill, Prime Minister of Great Britain, upholding the authenticity of the Old Testament and particularly the writings of Moses. The accuracy of this quotation was questioned, since the source was not given. One of those who questioned it was the editor of the *Toronto Saturday Night*. In a letter to the *Montreal Gazette* he expressed the gravest of doubts regarding the words attributed to the Prime Minister. He was ably answered by one of their readers, Miss Violet Fraser, in the following letter which is worthy of reproduction here:

"I am most happy to assure Mr. Sandwell, despite his fears that these words are unlike the literary style of Mr. Churchill, that they did nevertheless come from the Prime Minister's pen. I would refer Mr. Sandwell to the essay entitled 'Moses the Leader of a People,' page 249 in the volume 'Thoughts and Adventures,' by the Right Hon. Winston S. Churchill, C.H., M.P., first published by Macmillan's in 1932 and twice republished during 1942.

"The four sentences quoted in my letter are, in fact, an abbreviation of

One of Mr. Churchill's Paragraphs

The complete passage reads as follows:

"We reject with scorn all those learned and laboured myths that Moses was but a legendary figure upon whom the priesthood and the people hung their essential social, moral and religious ordinances. We believe that the most scientific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible story literally, and in identifying one of the greatest of human beings with the most decisive leap forward ever discernible in the human story. We remain unmoved by the tomes of Professor Gradgrind and Dr. Dryasdust. We may be sure that all these things happened just as they are set out according to Holy Writ. We may believe that they happened to people not so very different from ourselves, and that the impressions those people received were faithfully recorded and have been transmitted across the centuries

with far more accuracy than many of the telegraphed accounts we read of goings on of to-day. In the words of a forgotten work of Mr. Gladstone, we rest with assurance upon "the impregnable rock of Holy Scripture".

"I should like to end my letter with the closing words of the essay from which the above quotation is taken (page 250):

"Let the men of science and learning expand their knowledge and probe with their researches every detail of the records which have been preserved to us from these dim ages. All they will do is to fortify the grand simplicity and essential accuracy of the recorded truths which have lighted so far the pilgrimage of man."

—V.F.

—*The Prophetic News and Israel's Watchman, Dec., 1943*

"THE CASE OF DR. BRUENING"

By Bernhard Menne

Translated from the German by E. Fitzgerald, with a preface by the Lord Mayor of Manchester.

FOLLOWING is a sketch of the author of this book:

"Bernhard Menne was born in 1901 in Fredeburg in Westphalia. He studied economics at the University of Berlin. In 1919 he joined the Social Democrats. Disappointed of their policy he went, together with the majority of the Left-Wing Socialists in Essen, to the new-built Communist Party. In 1921 he became a member of the editorial staff of the *Rote Fahne*, in Berlin, the central organ of the Communist Party.

Subsequently he worked as editor on Communist papers in Hamburg, Dusseldorf, Munchen and Halle, and from 1925 to 1928 he was Chief Editor of the *Arbeiter-Seitung* in Breslau.

In 1929 he was expelled from the Communist Party, after which he published and edited a political weekly paper in Essen. It was in this period that he completed his political and economic studies, especially about the history of the German big industry. In 1929 he rejoined the Social Democratic Party.

As a vehement fighter against the Nazi movement in the Ruhr he caused, in 1931, a famous trial against the Gauleiter Terboven, now Reichskommissar in Norway.

In 1933 he fled to Prague, where he later became Chief Editor of the *Prager Mittag*. After Munich he came to England.

He is the author of a remarkable book on the famous German armaments firm of Krupp, a translation of which was published in London by William Hodge in 1937, entitled *Krupp, or the Lords of Essen and of German Industry on the Warpath* published in the "Fight For Freedom" series.

While this book is devoted chiefly to the biographical sketch of Dr. Heinrich Bruening, who for two years was a German Reich's Chancellor, it deals particularly with his relation to what the author calls "Political Catholicism" in Germany. The thesis of the book is really summed up in these words from the author's introduction:

"The subject of this book also includes the rôle played by German political Catholicism, whose last leader was, in fact, Herr Bruening. He was a typical representative of that generation which had been officers in the First World War, and, together with the Papal Prelate, Dr. Kaas, of Triër, he represented that clerical nationalism which longed to free itself from the cold marriage of reason between political Catholicism and Democracy. In analysing this development we propose to avoid any discussion of religious matters proper, and to confine ourselves to the purely political side of the affair."

We should like to print the entire book serially. It is

a book of only 79 pages, but for the present we content ourselves with the following somewhat extensive verbatim quotations. The book, we should say, is published by Hutchinson and Co., Ltd., London, New York, Melbourne.

The Pope sent one of his young diplomatic priests, a very capable young man named Eugenio Pacello (afterwards Papal Nuncio and now Pope Pius XII) to Munich to establish relations with the coming man in German political Catholic circles, Erzberger. Erzberger, shocked at the revelation made to him of Germany's unfavourable situation, joyfully supported the action of the Pope. (Page 17)

Thanks to a wretched compromise the question of what type of school should predominate in the Republic had been left open in the Weimar Constitution. The dispute turned around two types of school, the one was the confessional school under the close supervision and influence of the clergy and the other was the so-called secular school removed from the influence of the churches. It was the dearest wish of the German episcopate, and, in particular, of the Papal Nuncio, Cardinal Pacelli, who had been in Berlin since 1920, that the dispute should be settled in favour of the confessional type of school, thus enabling the education of the coming generations to be carried out under close Church influence and supervision.

From their standpoint such a wish on the part of the clergy was, of course, quite understandable, but it became dangerous when it caused the leadership of the Centre Party to turn to an alliance with the German National Party, whose representatives were much more accommodating on the school question. (Pages 26-27)

POLITICAL SUICIDE

All that remains is to describe the last stages of a tragic and at the same time shameful end.

The Chancellorship of Franz von Papen was a farce, and his star role in German history began only after his fall, which was caused by an intrigue of General Schleicher. At the beginning of January, 1933, he met Adolf Hitler in the house of a Cologne banker and he conspired with him, this time against von Schleicher. The two came to an agreement for the formation of a joint government. The Catholic leader was able to play the agreeable double rôle of the representative of the big industrialist interests, who were supporting Hitler financially and of the man who held, for the moment at least, the confidence of the Reich's President, von Hindenburg. In the circumstances, he was strong enough to obtain the position of Deputy Chancellor for himself in the new government.

After that matters proceeded rapidly to their final consummation. Once appointed Reich's Chancellor, Hitler had no more urgent wish than to make an end of the Reichstag, once and for all, and he was anxious to obtain an "Empowering Enactment" which would provide him with dictatorial powers along constitutional and legal lines. However, such a law could be obtained only by a two-thirds majority of the Reichstag. He had already secured the unconstitutional suppression of the Communist Party mandates, and all that was necessary for his two-thirds majority was the agreement of the Catholic Party.

Bruening and Kaas personally conducted the negotiations with Hitler, which took place in the middle of March, 1933. A number of very interesting details have since become known concerning these negotiations. Bruening is said to have given Hitler "advice" concerning the attitude of the new government in foreign political affairs. And a last vestige of veneration for Hindenburg must have been responsible for Bruening's request that Hitler should give a written undertaking that the Empowering Enactment should not override the veto right of the Reich's President. However, it was left to Kaas to broach the most important point of all, which was that the Centre Party would vote for the Empowering Enactment

only if Hitler would agree to the conclusion of a Concordat with the Holy See.

This time Hitler seemed in a generous mood. He promised everything. He assured Bruening that the right of presidential veto would naturally remain untouched. He would gladly conclude a Concordat guaranteeing the rights of the Church, and he would make reference to this point in the inaugural declaration of his government. And right at the end the bait was laid: the attitude of the new government to the political parties would depend on the attitude of the parties to the government. It intended to include the parties which voted for the Empowering Enactment in a "Working Committee", a sort of rump parliament, to which it would give an account of its stewardship. He, Hitler, would be delighted to give a written guarantee on all these points. (Pages 76-77)

But before the death there was still a last act of political emasculation to perform. It would seem as though before the totalitarian devil swoops on the body of his victim he determines first to possess the victim's soul entirely. In the late spring of 1933 two potential sources of opposition to Hitler still existed in Germany: the Centre Party and the Social Democratic Party. Up to the present most observers have studiously overlooked the fact that before these two parties suffered organizational dissolution they both brought themselves to make a last contemptible kowtow before the altar of Hitler. (Page 77)

THE CONCORDAT

In the meantime Franz von Papen had opened negotiations in Rome for the conclusion of a Concordat between Adolf Hitler's Germany and the Catholic Church. The negotiator and the time chosen were ominous signs for the German Catholic Party which was now, in May and June, 1933, facing the bitterest struggle in its history, a struggle for life or death.

The first wave of Nazi "co-ordination" swept through Germany. The chairman of the Catholic Party, Dr. Kaas, had been compelled to leave the country. He left the chairmanship of the party in Bruening's hands: The pressure exercised by the local Nazi organizations on their opposite Catholic numbers became more and more oppressive, and there was even an increasing demand within the Catholic camp for organizational amalgamation with the Nazis. The leaders of the Catholic Party met in despair. They had no idea what to do and in this situation they invested Bruening with full powers to decide the fate of the party as he thought fit.

Once again, and for the last time, Heinrich Bruening opened up negotiations with the Nazi Party. At the end of June, 1933, a new meeting between Bruening and Hitler was arranged; this time it was to decide the future of the Centre Party. The announcement that Hitler would receive Bruening was already published when at the last moment Hitler cried off.

What had happened? The negotiations in Rome for the conclusion of a Concordat had been brought to a successful conclusion by von Papen. Whilst in Germany one Catholic organization after the other disappeared, one Catholic leader after the other was arrested, and the funds of Catholic organizations were being illegally confiscated, the negotiators in the Vatican carefully went through paragraph after paragraph of the proposed agreement, and the warning which came to Rome from all parts of the world fell on deaf ears.

There is only one conclusion to be drawn from this, and that is that the Vatican had adopted Franz von Papen's views on the necessity for sacrificing the political organizations of German Catholicism. The Vatican had disinterested itself in the fate of the German Catholic Party. It had coldly abandoned the party which had devotedly represented its interests on German soil for seventy years. The fate of the Italian Catholic Popolari had been repeated in the end of the German Catholic Party.

We can only guess at the motives which caused the Vatican to adopt this attitude. Naturally, Rome was well aware of the secret report on the decline of Catholic political influence in Germany drawn up by one of the statisticians of the Centre Party after the May elections in 1928, and whose publication had been prohibited by the party leadership because it demonstrated only too clearly the steady decline of the party's political influence on the German Catholic population. According to this report the percentage of all male Catholic voters for the Centre Party was as follows:

1875	85 per cent.
1907	65 per cent.
1912	55 per cent.
1919	48 per cent.
1928	39 per cent.

The tendency was one of permanent decline. The Catholic workers were increasingly accepting Socialist ideas, whilst the Catholic youth and the Catholic intelligentsia were going over to the German Nationalists. For two generations the Centre Party had been a political instrument for the rallying of Germany's Catholics. No one knew better than the Vatican that the instrument was growing blunter and blunter.

On March 28, 1933, the German Catholic bishops raised the ban imposed on the membership of the Nazi Party. On July 3 the Concordat between Germany and the Vatican was signed in Rome. On July 5 Bruening pronounced the voluntary liquidation of the Centre Party in Germany. (Pages 78, 79-80)

THIS FROM THE POPE, IN VIEW OF THE FOREGOING!

When our readers have read the foregoing excerpts, they will read with scornful indignation the following quotation from the Pope's Christmas broadcast. Having helped to set the world on fire, he professes indignation, that a few bombs had been dropped near the Vatican. Instead of calling the Vatican "territory sacred to Christians," we should call it the one spot of earth more deserving of the destroying judgments of God than any other. Here are the Pope's words:

"The air raid on Vatican City evoked the unanimous indignation of the entire world. Such an attack, deliberately planned and dishonorably and unsuccessfully screened behind the anonymity of the pilot, on territory sacred to Christians, sanctified by the blood of the first Peter, centre of the world, moreover, for its masterpieces of culture and art, and guaranteed by solemn treaty, is a symptom, hard to explain away, of the depth of the spiritual disorientation and moral decadence of conscience to which some erring minds have sunk."

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The Jarvis Street Pulpit

WILL THIS PROVE TO BE THE LAST WAR-CHRISTMAS?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 26th, 1943

(Stenographically Reported)

"And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

"But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

"And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them."—Exodus 7:3-5.

I HAVE little doubt that throughout the world multitudes of people, fathers and mothers, and others specially related to the war effort, have asked themselves whether this, our fifth war-Christmas, is likely to be the last. I know you will not expect me to be presumptuous enough to speak as though I had any specific inside knowledge that would enable me to give anything like an expert judgment on so great a question; but I suppose a woodsman might be able, with a fair degree of accuracy, if he knew something of the consistency of the great tree that was to be felled, and the sharpness of the instruments to be used in bringing it down, and the strength of those who were to employ them—these things considered, he might be able to form an approximate idea of how long it would take to lay the giant of the forest low. I suppose an engineering contractor, one accustomed to the use of high explosives, making long and sometimes difficult tunnels through mountain rock, might be able to give some idea of how long it would take to bore a tunnel of a certain length, and make it possible for trains to pass through. So, with the Word of God before us, I think we may discover certain principles which are as old and inexorable as gravitation, and by the application of which we may form some fairly reliable judgment as to when this unparalleled conflict may be likely to issue in victory.

Man has always been jealous of his own fancied prerogatives. Men like to believe they are the captains of their souls, the masters of their fate. All that was wrapped up in the first temptation.

"In pride, in reasoning pride, our error lies;
All quit their spheres, and rush into the skies.
Pride still is aiming at the blest abodes,
Men would be angels, angels would be gods.
Aspiring to be gods, if angels fell,
Aspiring to be angels, men rebel;
And who but wishes to invert the laws
Of Order, sins against the Eternal Cause."

There is nothing against which human nature more furiously inveighs than against the doctrine, or rather, the fact of divine sovereignty. Man has always wanted to have his own way, and has been ready always to resent the suggestion that there should be placed any limits to his own sovereignty. Men like to believe that there is really no higher authority than their own wills.

Hence the natural mind instinctively rebels against a text like this. How can it be right for God to harden anyone's heart? I fear there are a great many preachers

who are rather afraid of a text like this. But we live in a universe of law, and in an ordered world; and if men by their conduct, even though not by their speech, invoke such laws as by their very operation must harden the human heart, they do but receive from God that for which they have asked.

We must remember that the Bible promises—God promises in the Bible—that if we will but yield to Him, He will take away the stony heart out of our flesh, and give us a heart of flesh. There are operating in the economy of grace certain powers which, yielded to, will soften the hearts, and quicken and make resilient the consciences of men; and if men would have hearts that are tender and responsive to the overtures of grace, then they may so choose, may choose to have within their breasts a heart softened by the operation of the Spirit of God—or they may choose a heart of stone which will but become harder and harder.

That, indeed, is the choice presented to men everywhere. They may choose a hardened heart that makes no response to God, or they may choose the heart that is humble and contrite, and that will tremble at God's Word. But neither the one nor the other, I believe, results from an impulsive, sudden action of the will. Either is the result of extended and continuous exposure of the heart to such hardening or softening processes as the case may be.

The text I have read to you is an announcement made by God Himself of a certain course that He will pursue. He does not contemplate an arbitrary divine act: God never acts arbitrarily, or from caprice. God always acts in harmony with the law of His own nature, and in consonance with the moral constitution of things, which after all is only a transcript of the nature of God Himself.

I.

Let me begin my exposition—as I hope it may prove to be—with this observation; THAT THE EXCLUSION OF GOD FROM HUMAN LIFE INEVITABLY PRODUCES A HARDENING REACTION UPON ALL THE FACULTIES OF THE SOUL. It was Pharaoh's boast that he "knew not the Lord". He was proud of the fact that he had not liked to retain God in his knowledge, and that all knowledge of God, of Jehovah, had been excluded from his thought. That is the simple, historical fact. The text was addressed to a man who had deliberately rendered himself godless.

I think that may be said very truly of the leaders of

German thought in all departments for generations back—philosophically, educationally, religiously, politically. The leaders of Germany have vied with each other in the—I was going to say, in the *exclusion of God*. Long before Russia vaunted her godlessness, German leaders vaunted theirs. They endeavoured, by every artifice, to make Germany a place in which God could never be at home. Long before the world heard anything of the Russian Communist, German leaders poisoned the springs of thought throughout the world. Nietzsche and Treitsche, and hundreds of others endeavoured to elbow God out of His world.

I cannot claim a particularly intimate knowledge of German literature, though I think I can honestly say that I am not ignorant of German thought. I have read much of it, and time would fail me to name the men who have been the apostles of unbelief in German intellectual life. Properly understood, for a hundred years or more, this has been the case, but particularly during the last seventy or eighty years. I have just read with great care another volume written by a man steeped in German literature for thirty or forty years, a man who was Permanent Under Secretary of Foreign Affairs in the British Foreign Office, whose business it was to know how other nations were thinking; and in order that he might know, to be familiar with their languages and their literature, and all the machinations of their political operations. I refer to Lord Vansittart. His book is crowded with well documented quotations from German leaders for the last seventy years or more, all of whom have endeavoured to exclude all thought of such a God as the Bible reveals and all that He could mean, from the German people.

The Egyptian civilization was a godless civilization. There was no place whatever for Jehovah in their "way of life". Egypt was, at this time, the greatest political and military power in the world. It had perhaps, as a state, a longer history behind it than that of any other existing at the time. "The wisdom of Egypt" had become all but proverbial. It was not a nation without its intelligensia. It stood in the very forefront of intellectual, and I suppose, of scientific—such science as there was—and political achievement. And yet it was utterly without God.

I do not think it is an exaggeration to say that that has been true of the German civilization for several generations. There has been no place for God in their thought. I know the Kaiser rather fancied himself, as Lord Vansittart says, as "a public reader of Scripture", and sometimes indeed liked to do a little preaching on his own account; but all that was but doing lip-service to Christianity. Of any true conception of the God of the Bible, it was as true of the Kaiser as it is of Hitler, that God was excluded from his purview of things.

Even the religion of Egypt helped to shape the godlessness of the distinctive national character of Egypt. An apostasy from any primitive revelation they may have had, had carried them to an excess of nature-worship. Their idols were idols of the animal world. Their worship, such as it was, was a worship of brute force.

It is most interesting to read, not only of what men like Lord Vansittart, looking in from without, but with a very thorough knowledge of the people, may have to say, but interesting to note too the observations of men of their own race who have written from within, and who

have reached similar conclusions. It is instructive to note that all forms of religion in Germany, Roman Catholicism and Protestantism, contributed to the formation of the German character which was a thing from which the God of the Bible was entirely shut out. That persistent and systematic exclusion of all softening and refining and quickening influence of the Christian religion in everything but name, could have but one effect.

Again, I remark, I do not mean to say that that is true of Germany one hundred per cent. I remember the summer before the outbreak of war, a gentleman who attended one of our evening services. At the close of the service I greeted him, a man who spoke perfect English but with a foreign accent. I asked him whence he came, and he replied, "From Berlin." I said, "I am sure a believer, from what I observed of your response to the message?" "Yes, thank God." "And how are you getting along with Hitler?" "Hush! Pray for us." And not another word did he speak. He was a business man from Berlin, I judged, at home in many places of the world.

Of course God has His witnesses, in every country, and in every age. He must have His elect people everywhere. I speak in general terms when I speak of Germany after this fashion. Our Lord made no mistake. The Holy Ghost, speaking through Moses, here speaks of "the Egyptians"; and it was true of "the Egyptians" generally, not of a few only, that they were a godless people.

Let us free our minds from the delusion—we might assume that it is too late in the day to mention it—that says we are not fighting Germany or the Germans, but Hitler and Hitlerism. I do not believe a word of it. I believe we are fighting all Germany; and, speaking generally, with few exceptions, we are fighting all the Germans too. They are all of a kind.

Pharaoh was only a symptom. If someone else had been on the throne instead of this particular man, with the historical background which Pharaoh had, you would have had the same attitude. If Hitler had never been born, we should still have had a second world war. Hitler is only a-symptom, an incident; and not in any sense the cause of it.

How I wish there could be a more general recognition of that pestilential, sinister influence that is at work in international politics—and which has been for generations past. Hitler was made the instrument, brought to power—and that is historically incontrovertible—by the present Pope, through the Catholic Centre Party. If he could not have got Hitler, he would have got someone else—just as the Hierarchy in this country are getting ready to throw over Mr. King and his party. They will throw over anyone or anything when they have accomplished their purpose. The Vatican entered into a solemn contract with Hitler himself to dissolve the Centre Catholic Party on condition Hitler would sign a concordat with the Vatican. Then the Pope talks about peace! I point out to you that we have a condition in Europe today which is the inevitable fruit of long years of sowing. There could be no other harvest from the seed that has been sown.

II.

THE CRISIS OF THE EXODUS WAS THE CULMINATION OF A LONG PERIOD OF RIPENING JUDGMENT. If you turn back the pages of the Book, you will find that in Genesis,

when God made promise to Abram, He told him that his seed would go down into Egypt, and that they would there remain for four hundred years. He was very specific in mentioning the time. The divine Landlord knew exactly how long the lease had to run. It was then He said, "The iniquity of the Amorites is not yet full." But at the end of the four hundred years' probation, judgment would fall. The course which Egypt had pursued, and which she would still pursue for four hundred years, was open to the omnivident gaze of God, and He foretold that at the end of that period, the time of judgment would come, and that nation should be judged.

The four hundred years have passed, and now judgment is to fall. We sometimes wonder that God's judgments seem to be so slow in coming. The wise man observed, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Four hundred years outreach the span of life of which any of us could have experience, but a period of four hundred years is as nothing to Him Who is the King of eternity. He can afford to wait; and God's judgments always come by due process of law. The divine economy makes no provision for any kind of lynch law. God allows the law to be fulfilled. Nothing is clearer than that in the Word of God. "Heaven and earth shall pass away; but my words shall not pass away." Our Lord said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."

God's law is always fulfilled in His way, and in His time; and that is just as true of His judgments as of His mercies. Looking down through the years, He told Abram that judgment would not fall upon Egypt for four hundred years; and that in the meantime his people would suffer affliction. Let me read it: "And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." "Horror of thick darkness!" What does it mean? I do not believe anyone knows what it is, nor what it symbolizes, that "horror of thick darkness", that waiting for the judgments of God to fall; but we must remember that the justice of our God does not sleep, and we are to "account the long-suffering of God, salvation".

The same is true of Germany, I verily believe. Germany has had a long probation. I do not think Germany can be explained by merely studying her post-Reformation history. We must go back to her past—before that. While God's judgments are slow, they are sure, and inexorable. About as long a period as has passed since the Reformation was allowed to pass before this judgment promised to Egypt was executed. But God visited that ancient wicked nation as He promised.

During the intervening period of four hundred years, Egypt was blessed with the presence and service of one of the truest and noblest witnesses that God ever had. You remember the story of Joseph, with all that it

implied, comes within those four hundred waiting years, that interim before God's judgment fell. Within Egypt, which thus ripened for judgment, there lived that chosen seed whom God had separated from all others that they might be a witness for Himself: Notwithstanding that very special privilege, Egypt went on in its iniquity.

Is there any significance in the fact that Germany was so largely—not exclusively by any means—the home of the Protestant Reformation? As though God would visit that blackest spot on earth, and kindle a light there, that when at last His judgment should fall, every mouth should be stopped, and the whole nation should become guilty before God. Notwithstanding all the defects of Luther and the defects of the Protestant Reformation—and both of them had many—Luther brought a great deal of Rome with him, and so did the Reformation—notwithstanding it all, it is well to remember that if ever there was a land blessed with the light of God, Germany was that land. God gave Germany a great chance.

You say, "That was hundreds of years ago." I am speaking in terms of centuries. God's judgments must be interpreted in terms of millennia, not by the standards of men and women who live within the limits of three score years and ten. We are, in the very nature of the case, incompetent to judge; and are shut up to what God, in His infinite condescension, may be pleased to tell us.

After that period in which Joseph was in the ascendancy, and when even the king recognized Joseph's God, there came another generation: "Now there arose up a new king over Egypt, which knew not Joseph." The generation of that day knew not Joseph—and knew not Joseph's God: It was the boast of that king, "I know not Jehovah, neither will I let Israel go."

And surely such light as was kindled in Germany by the Reformation has dwindled to a rush-light, and modern Germany cares little for Luther, and nothing for Luther's God.

III.

THE HEART THAT IS HARDENED FOR JUDGMENT BECOMES INCAPABLE OF REPENTANCE. You have seen that principle illustrated *in individuals*. It is possible for a man to refuse to listen to the alarm-clock so long and so persistently, that it will no longer waken him. It is possible for the conscience to be seared, and the heart to be so hardened through the deceitfulness of sin, as to become incapable of hearing the Spirit of God. You see a man who is not without intelligence—he may be a doctor of philosophy, a scholar of the widest erudition, a man of keen intellectual powers naturally, trained, disciplined, and furnished to the utmost; yet on moral questions and in spiritual concerns, he may be absolutely blind and deaf. You cannot touch him.

That is a terrible condition—but often terribly true: It is a fearful responsibility any man takes upon him, when he dares to say, No, to God.

And I believe that what is true of the individual, *may be true of any collection of individuals. It may become true of a nation at large.* It became true of Egypt. Pharaoh and Egypt had so long resisted God, had lived without Him, that they had been given up to vile affections. They at last worshipped the creature more than the Creator, so that when God Himself spoke, they did not hear Him.

It is possible for a man to blind himself to spiritual

values. Illustrations abound. See the drunkard with his cups, the gambler with his dice, the robber with his violence. You ask, "Are those men insane? Can they not see the precipice? They are going down." Everyone else can see it, but they cannot. They have trained themselves not to see, not to hear, not to regard. That is psychologically true. These minds of ours are very complex machines. We cannot abuse them without paying an awful price.

There is another parallel. *At last the period of judgment came*—not one, but many, in the plagues of Egypt. My text says that the Lord promised to "multiply my signs and my wonders in the land of Egypt." As though He said, "I will give them a demonstration of what God is, and what He can do. Even then, they will not hear it; Pharaoh will not listen."

You remember how judgment after judgment came upon them, until at last came one final judgment, the death of the firstborn, when the destroying angel flew over Egypt; and when he had passed, the old record says, "There was not a house in which there was not one dead." God said, "I will make you to understand what it is to rebel against Me." Of all the houses in Egypt, there was not one which was passed over by the death-angel.

Then Pharaoh asked for an armistice. He asked that the death-angel would sheath his sword. At last he said, "I will let you go." But, however sincere he was, when terrified by the awful catastrophe that had come upon his nation, he only seemed to have changed his mind—for scarcely had the words passed his lips than he countermanded the order, and issued orders for the mobilization of all his armed forces; and they pursued after the Israelites, to bring them back again.

Germany paid a terrible price in the last war. There was scarcely a house in which there was not one dead. And for a little while—not long—she seemed inclined to repent. Personally, I never believed in her repentance. I do not say it now for the first time: I said it in London before the Armistice was signed, that if an armistice was considered on any terms whatsoever until the Allied Armies were camped in Berlin, and Germany was beaten to the ground, the world would rue the day that we allowed ourselves to be guilty of such folly. I said that from the pulpit of Spurgeon's tabernacle—and the tabernacle and that pulpit are no more; it has been destroyed by German bombs. That prophecy was fulfilled in the very spot where it was uttered. Everyone ought to have known it. It was not a peace: it was an armistice.

Many ministerial blind men in this city, as in England, and the United States have denounced the Versailles Treaty, and I feel morally certain they knew little of the too-lenient provisions of that Treaty. All I can say of them is that they were poor fools—and you may pass that on to each of them, with my compliments. It is easy to be wise after the event. No man who reviews the history of the past in the light of God's Word, can do so without the gravest apprehension of the future.

Read some of the workings of the inside of Germany. Before the Peace Conference assembled they began to rearm. Germany had not repented. The German Republic was as bent upon war as Hitler; and from the day their signature was falsely set to the Armistice, they began preparation for a day of vengeance. If Hitler had not been the instrument, Von Papen might have been, or someone else.

Then at last—at last—the sands of the glass ran down,

and God said to Moses, "My day has come." Germany talked about "the day". It is Germany's day—but it is a day of judgment. When that day came in Egypt's experience, the Lord said, "It is too late for Pharaoh to repent. I will harden his heart." Pharaoh had asked for it, all Egypt had asked for it; and when at last they came to the Red Sea where the unarmed host of Israel went down into the valley between those standing walls of water, if you had been standing off observing it, and had seen the Egyptians with their horses and chariots of war making all speed to overtake the fleeing Israelites, you would have said, "When they reach that channel, surely, surely they will have sense enough to stop." But no! God said, "And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen." And they did follow Israel into the sea!

In that hour God, from the throne of His holiness, looked upon Egypt! That is all He had to do. Ours is a great God. One look from Him was enough. Do you remember that scene in the garden when the Judge of all the earth, wrapped in human flesh, appeared as a humble man, and they came with their swords and staves and torches as though it needed a great force to take Him? As they approached Him, our Lord said to the soldiers, "Whom seek ye?" They said, "Jesus of Nazareth"; and at that they fell back. They recovered themselves as He said, "Whom seek ye?" "Jesus of Nazareth." "I have told you that I am he: if therefore ye seek me, let these go their way." I think just for a second a flash from the eyes of Him whose eyes are as a flame of fire, caused them to fall back; so from the height of heaven Jehovah looked upon the Egyptians, and the chariot wheels came off, and they were overwhelmed in the depths of the sea.

I believe God's judgment is coming for Germany. I believe it is at the door, I believe that that judgment must be overwhelming and complete.

IV.

May I ask you this question before I send you away: **WILL THIS BE THE LAST WAR-CHRISTMAS?** I remind you of this. *Pharaoh found it impossible to turn back.* He went so far that he could not turn back. He had no choice but to go on. It is too late for Germany to turn back: she must go on. Germany did not crack from within in the last war: she did not crack at all. She pretended she did, in order to gain time. Now at last she knows there is no escape from judgment. Think of it! There is not a spot on earth to which Hitler, Goering, or Himmler, or Goebbels, or Laval, can go to escape judgment. They are being pursued by God Himself; and in His armies are three-fourths of the world's population. And it will be just as impossible for many others beside these leaders, to escape. Hence Germany knows that this time there is no possibility of deception.

I do not know how you felt when you heard Mr. Roosevelt's speech—I hope you listened to it. He does not adorn his speech as Mr. Churchill does, but he knows how to speak so that everyone can understand him. I confess that when the speech was ended, I rose reverently in my own room, to stand for the singing of the American National Anthem. When it was over, I said, "Thank God for Franklin D. Roosevelt!"

Judgment! Judgment! Deliverance for the oppressed,

but sentence of death upon all the gangsters of Europe—and the permanent elimination of the Japanese Empire. Thank God for that!

Judgment, must fall! Shall we reach the end this year? I can only give you my opinion: *I do not think so. I do believe we shall reach the crest, so that we shall be able to see a clear path*, and see clearly to the end the victory that shall be ours. But this world is in a terrible condition: France, Belgium, Denmark, Norway, Czechoslovakia, Yugoslavia, Hungary, Austria, Bulgaria, Roumania, Italy, Spain, Greece, and all the Islands of the sea. There is a housecleaning job for you! That cannot be done in a few months. Do not let us suppose we shall have our boys home for good this time next year. Even though victory be clearly in view, the processes of deliverance will be long-drawn-out. Even though Germany be subdued in 1944, the whole Pacific must be purged of the Japanese plague. And in the freeing of the enslaved nations of Europe, who can foresee what complications, what national jealousies and conflicts may ensue? I feel that you and I, as Christian men and women who really believe that God hears us when we pray, that the Generalissimo and Commander-in-Chief is none other than the Lord of hosts, and that He is none other than our gracious Lord Himself Who preceded Joshua in his triumphal march about the walls of Jericho—ought to be very much in prayer. As the days of invasion come, I hope you will pray for General Eisenhower. I think it is singularly fortunate that he should be appointed to command. As far as this war is concerned, I am not Canadian, or British, but a citizen of the United Nations. God bless them all! Let us pray for all the Generals in command, and for all officers and men under them; as, of course, for all who fight in the air, and on the sea.

At the moment when they need it, you who know the way to the mercy-seat, may call God's angels to the assistance of some of them. Talk to our men who have been in hard places, and they will tell you that God has become marvellously real in hours of crises. We have come to a day when God's judgments, on an unprecedented scale, will be unloosed in the earth, when the Lord Himself will whet His glittering sword, that His hands may take hold on judgment, that He may render vengeance to His enemies, and reward those who hate Him.

As for those of us who are not in full fellowship with Christ, let us come to Him to-night. Let us get very close to Him. I remember during the last war when travelling from Liverpool to London, getting into conversation with a man whose speech was punctuated by phrases that were not religious. He had allied himself with the church. Though not a Christian, he had felt it his duty to ally himself with all the powers that be, that thus he might be of some use in the war. One could not agree that a mere joining of the Church could accomplish much good. But my fellow-traveller was right in feeling it was his patriotic duty to put himself into such relation to divine power as to become useful. I tried to tell him what he really needed was to be joined to Christ. The man who has charge of the wireless must not let that down. One defective signal might cost hundreds of lives. The men in charge of the field telephone must be careful to see that the orders are accurately transmitted. How important that you and I should be so related to God in Christ that we have direct access to the throne,

that all the time we can talk with Him. You will not get the D.C.M., or the Military Cross. Comparatively few people will think you have much to do with the war: none may credit you with a contribution to victory. Yet by God's reckoning, as one of the Lord's remembrancers, you may be mightily used of God to move the Arm, the only Arm, that can bring deliverance to the world.

Perhaps we may not be altogether out of the war by next Christmas, but I believe that Mr. Roosevelt was right when he said that with substantial confidence now we may be sure of ultimate victory. Let us prepare ourselves, as God shall help us, for the long, hard pull up to the crest, that we may be ready by and by to join with the angels in celebrating a victory of righteousness.

Above all things let us pray that Germany's overthrow, like the defeat of the Egyptians, may somehow make the world to know that God is the Lord. That is the great *desideratum*, that in God's own way, the world, and the nations of the world, may be brought to His feet, till

"Blessings abound where'er He reigns;
The prisoner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blest.

"(So) every creature (then) shall bring
Peculiar honours to our King;
Angels descend with songs again,
And earth repeat the long Amen."

THE CANADIAN PROTESTANT LEAGUE

IT is difficult to arrange special meetings of any sort after the middle of December. Consequently, no public PROTESTANT LEAGUE meetings have been held this month in Ontario, although there may have been such meetings in other parts of the country.

We have before us several urgent invitations to hold PROTESTANT LEAGUE meetings, one is from Owen Sound and another from Listowel, Ont. We hope it may be possible to reach both of these places during the month of January.

While THE LEAGUE has many enemies, it is rapidly making friends. In this, as in all other matters, we have to report the difficulty of finding sufficient help. Men are so fully occupied with their own primary duties that it is difficult for them to find time to give to LEAGUE work. We are persuaded, however, that this is not due to any want of interest, but merely to the fact that one cannot be in two places at once.

We suggest to all WITNESS readers, who are Members of THE PROTESTANT LEAGUE, that they keep the work of THE LEAGUE always in their minds; that they make it a subject of daily prayer; and that they do their utmost to induce their friends and neighbors to join THE LEAGUE.

We hope to have good reports of further activities of THE LEAGUE in various parts of Canada before many weeks have passed. One of the gratifying features of THE LEAGUE work is the general response received at the office from Members renewing their Memberships for another year by forwarding their membership fees. If this should catch the eye of any LEAGUE Member who has received a reminder that his or her fee is due, we hope they will act upon it.

This little note is designed merely to keep the work of the LEAGUE before you.

THE GOSPEL WITNESS IN 1944

FOR nearly twenty-two years THE GOSPEL WITNESS has gone out weekly to thousands of people in all parts of the world. We regard THE GOSPEL WITNESS enterprise as a great missionary undertaking. The weekly sermon has been blessed to thousands of ministers who must always be giving out to others, but who are without a Pastor themselves. THE WITNESS has served, in thousands of cases, as a pastor to preachers. It has helped to stimulate their thought; and great numbers of them have testified that they have found real assistance for their own work in the original illustrations which the sermons contain.

THE GOSPEL WITNESS has been blessed to the conversion of multitudes of people. It has helped to steady and to stimulate thousands of Christian workers of all ranks. It has been a comfort to thousands in hospitals, and in sickrooms at home.

Through all this period, the paper has not failed to give emphasis to the great principles of Evangelical Christianity. Of late years, because of the more open and flagrant aggressions of the Roman Catholic Church, it has given special space to the task of exposing the errors of Popery.

We write particularly to express our great appreciation of the help afforded us by hundreds of our subscribers in both hemispheres. We have received a very large number of gifts reaching from \$1.00 to \$10.00, and many gifts of larger amounts. Within this month, THE GOSPEL WITNESS has received two gifts of \$100.00 each, one for \$150.00, and one for \$50.00. It is by such co-operation the ministry of THE GOSPEL WITNESS is made possible. The fact that we carry no advertisements leaves us wholly dependent upon subscriptions and gifts for carrying on this great missionary enterprise.

Our Best Year Thus Far

Our financial year begins April 1st. We are just now therefore concluding our third quarter; and we are happy to report that the nine months just concluding have marked the most prosperous period in the paper's history. We have never before received so many new subscriptions in the same length of time, and never before have we received so many gifts. But we still need more and more money. So far as we can see, the only limit to this paper's ministry is a financial one. No enterprise was ever more economically conducted. In some respects, it represents the Editor's heaviest piece of work, but during the twenty-two years he has never received nor desired so much as one cent for his labours. Nearly the entire income of THE GOSPEL WITNESS is spent in printers' bills and postage. We believe we are doing much to wake up Canada to the menace of Romanism. The paper has no official connection with THE CANADIAN PROTESTANT LEAGUE, but it has brought thousands of new members into THE LEAGUE. It pleads the cause of missions, and of evangelicalism in general, as opposed both to Modernism and Roman Catholicism. We write to all our friends to say, Thank you, and to suggest further ways in which they may help us.

Plans To Double Our Circulation In 1944

We feel sure this is quite within the bounds of possibility, and our expectation is based upon our experience of the last year. We ask our friends to continue their

gifts. We are hoping that some day we shall receive, not hundreds, but thousands of dollars for THE GOSPEL WITNESS Fund, to assist in carrying its message to the ends of the earth.

Every Reader A Subscription Agent

We suggest, too, that every reader of THE WITNESS consider himself or herself an agent to secure other subscriptions.

An Alberta Letter

Here is a letter from a certain town in Alberta. We omit all names so as to avoid identifying the place:

Alberta,
December 17th, 1943.

Dr. T. T. Shields,
Toronto, Canada.

Dear Sir:

I have constituted myself as your agent in this district—quite unauthorized I fear; but your paper has aroused such interest that "I cannot but speak the things I have seen and heard."

After a short discussion on the C.C.F. in my store this morning, in which I read aloud some passages from your article, "The Roman Catholic Church and the C.C.F.," the enclosed money was produced without my solicitation, and I have pleasure in forwarding it covering subscriptions for the people whose names I list. They all subscribed voluntarily. I expect and hope to get more adherents in the future.

Yours very truly,
(Signed) _____

(The letter contained five subscriptions.)

Here is a man who sends us a number of subscriptions—and we have heard from him since. We suggest that every subscriber to the paper endeavour to do the same thing. Of course we should like to have people subscribe \$2.00 for a year, but we would far rather have ten new subscriptions of \$1.00 each, than five of \$2.00; for the reason that THE GOSPEL WITNESS always makes friends for itself; and if only we can get people to read the paper for a few weeks, we are sure of their becoming members of THE GOSPEL WITNESS Family. That is why we ask our friends to help us introduce the paper at six months for \$1.00.

A Premium On Six-Month Subscriptions

In order to stimulate the campaign for increased circulation, we have decided to offer a premium for a six-month subscription to THE GOSPEL WITNESS. Hitherto we have done this only for a full year's subscription, but we now offer a copy of "The Antichrist—His Portrait and History", by Baron Porcelli. This is a book of one hundred and twenty pages, which sold in England for 75c per copy. We have been selling it at 50c, but we now offer it free with every six-month subscription at \$1.00. This book is a very scholarly work, and in our view proves conclusively that the Antichrist, the Babylon of Revelation, and the Papacy, are one and the same. But whether one agrees with that view or not, the authorities quoted make this book one of great historical value.

Premiums With Full Year Subscriptions

As a premium for a full year's subscription—\$2.00 for twelve months—we offer both "The Antichrist" and "Be-

hind the Dictators." This offer is made at great sacrifice, but we do it in the confidence that by this means we shall be able to make many new friends for the paper.

We Now Set Out Several Suggestions

SUGGESTION NUMBER ONE: Sit down and make a list of the ministers of all denominations in your town; or, if you live in a large city, a list of a few that you know. Add to this, the names of other persons in public positions—the lawyers of the town; the physicians; the teachers—public and high school; perhaps, too, some of the principal storekeepers of the town. Then make yourself a real missionary. Call on them, and try to get their subscription to THE GOSPEL WITNESS for six months, with the one book, "The Antichrist," as a premium; or, for twelve months, with the two books.

SUGGESTION NUMBER TWO: If you feel that you cannot personally solicit, perhaps you might get two or three interested friends to join with you, and then select a few of these names—as many as you could afford—and subscribe for them: five or ten, as the case might be. We could send the subscriptions with your compliments, or if you prefer not, without mentioning any name, explaining only that a friend had subscribed.

SUGGESTION NUMBER THREE: Send us a list of names and addresses, as many as you like; and we will send to each person represented sample copies of THE GOSPEL WITNESS, with covering letter soliciting his or her subscription, but of course not mentioning your name as having supplied us with the list.

This latter plan has been acted upon by a very large number of our subscribers who have thus made it possible for us to send out thousands of sample copies, and from among them we have received large numbers of subscriptions.

We would not presume to make this appeal if THE GOSPEL WITNESS were in any sense a commercial enterprise. We should have no right to do so. But, viewed as a missionary undertaking, we feel the majority of our readers will be in full sympathy with us in endeavouring to enlarge the circulation of the paper. We therefore make this appeal to everyone who reads these pages.

ACCRETIONS IN ROMAN DOGMAS AND PRACTICES

By ROMAN COLLAR

(Second Article)

Communion in One Kind

IN the institution of the Lord's Supper there are two commands. Jesus gave them.

1. "TAKE EAT," referring to the bread of the communion which He had blessed. Matt. 26:26.

2. "DRINK YE ALL OF IT," referring to the wine of the Communion for which He had given thanks. Matt. 26:27.

There are no clearer commands in the New Testament. The first communicants were given *both* elements. They and their successors had no option: "This *do* ye, as oft as ye drink/eat it in remembrance of Me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come." (1 Cor. 11).

And what could be more precise? Indeed, for twelve

long centuries Roman Catholics had no qualms about giving both elements to the faithful. But a change, revolutionary in character, came about. The change is explicit, positive, in the deliverance of the Council of Trent. Here it is:

If any one shall say that it is the command of God or necessary for salvation that each and all of the faithful in Christ should take both kinds of the most Holy Sacrament of the Eucharist, let him be anathema . . ."
(*De Commun. Can. 1.*)

In view of what *our Lord* so definitely *commanded*, this is almost unbelievable! Note again what that Council said—If you say that it is the command of God that (1) *all* should take (2) *both* elements, "let him be anathema!" But, Jesus did say ALL and BOTH! I don't wish to be pedantic, but nothing can alter Christ's word *pantes* ("all"). Yet if you say this, believe this, practise this, you are accursed, damned by Rome. It is extraordinary!

One of Rome's commentators, H. B. Coxon, has given his word of confirmation, as all the good and *faithful* must do, in his book *Roman Catholicism*. He is so definite that we are printing his remarks in italics:

"*Laymen and clerics when not consecrating are not obliged, by any Divine precept, to receive the Sacrament of the Eucharist under both species; and it cannot by any means be doubted, without injury to the faith, that Communion under either species is sufficient for them unto salvation. For although Christ, the Lord, in the Last Supper, instituted and delivered to the apostles this venerable Sacrament in the species of bread and wine, that institution and delivery do not thereby signify that all the faithful are bound, by the institution of the Lord, to receive both species.*" (Page 40.)

Was there ever a more hideously blunt defiance of our Saviour's words and intent? This daring deliverance bears the *imprimatur* of "*Edmd. Can. Surmout, Vic. gen.*" Analysing this authoritative statement, we see:

1. Communicants are "not obliged" to receive both species!

2. If you doubt this change, there is "injury to the faith."

3. Either species is "sufficient" for salvation! But salvation is *not* derived from Holy Communion, never was. We observe Communion because we are saved. There are two errors here.

4. "Although" Christ "delivered" in "both species" the faithful are not "bound" to receive both! Christ's practice and command, precise even to the most obtuse, are of no account. What Christ says apparently is not as authoritative as the Councils of Constance (1415) and that of Trent!

But the Council of Clermont in 1095, presided over by Urban II, decreed in the 28th Canon, that "No one shall communicate at the altar without he receives the body and blood separately and alike, unless by way of necessity, and for caution." And Pope Paschal II in 1118 said that both species were to be received—"the custom we teach and command to be observed always in the Holy Church." (Weir in *Romanism and Protestantism*, p. 122).

So Rome has changed our Lord's example from bread and wine given to the laity to bread alone! But Rome *never* changes, so it contends. Abler men than I have pointed out extraordinary departures from our Lord's

exact instructions, but no Roman Catholic dare, without spiritual peril, follow Christ here. He is really in no peril of soul, but he doesn't know it for light has been withheld. He still fears the dreaded "anathemas." Obedience to Christ brings no bane but rather—ten times rather!—blessing. A Church that curses — and curses for *obedience* to Christ!—as much as Rome does can hardly be said to have the spirit of Christ. And that is a merciful judgment!

I close, then, this section of our study with a bit of corkscrew reasoning on the part of the clever Mgr. R. H. Benson where he says that the Church "is in the world and is compelled, therefore, if she is to be adequate to her commission, to compromise, to adapt herself, to make concessions, in every realm of her activity in matters that do not directly involve her unchangeability." (*Roman Catholicism*, Preface, p. vi.) This was his argument for the adoption of infallibility—a change if ever there were one!—and doubtless it can be applied to Communion in one species—an atrocious defiance of our Lord's command—or any other change!

(To be continued)

SECRETARY VISITS NORTH-WESTERN CHURCHES

On our most recent itinerary, we travelled over the territory known as the North-western part of Ontario which, measured by the engagements of this missionary tour, stretches all the way from Toronto to Winnipeg. One who travels over this vast area of about one thousand miles and visits the various centres with an eye to the furtherance of the Gospel, cannot but realize more fully than ever, the importance of our task as a Union. Facing us on every hand are open doors of opportunity, begging for our entrance. "The harvest truly is plenteous but the labourers are few."

Orillia

The first week-end was spent with Pastor Guthrie and his people of Bethel Baptist Church, Orillia. The hearty response given to the presentation of the work of the Union and the ministry of the Word by these Bible-loving Christians, makes ministering a real pleasure. Last year was a banner year for this church in many ways. A considerable increase was shown in givings and not a few were added to the church upon profession of their faith. The church feels greatly honoured in having one of their young men attending the Toronto Baptist Seminary.

Sault Ste. Marie

One meeting was held with the First Baptist Church, Sault Ste. Marie, where Rev. W. N. Charlton is pastor. A lecture on French Evangelism illustrated by lantern slides was listened to with manifest interest. Mr. Charlton also spoke enthusiastically on the subject, and urged his people to do more to evangelize the Roman Catholic population of Canada and to give French-Canadians the open Bible in their own language.

Fort William

The Fundamental Baptist Church at Fort William where we held a week of meetings can be compared, without any exaggeration, to the New Testament Church in Thessalonica. As from Thessalonica, so from Fundamental Baptist Church, the Word is weekly "sounded forth" far and wide throughout that district. Besides the regular preaching services, Mr. Tompkins is on the air twice every week and letters are received constantly, expressing appreciation for this helpful ministry. A number of his radio listeners have written, re-

questing him to hold Gospel meetings in their own communities.

Since our last visit, they have greatly improved the location of their church building. The new site to which the building was moved, is much more central, can be seen for five blocks away and is already attracting greater numbers to the services. Full advantage is being taken of the splendid opportunity afforded these ardent Christians in the city at the Lake-head, and with joy, we witnessed thirteen being baptized by the pastor on confession of faith. The work in every department is growing and the church is in an exceptionally fine state of spiritual health.

Winnipeg

A week of services was also held at Bethany Baptist Church, Winnipeg, including an enthusiastic PROTESTANT LEAGUE meeting held with the newly organized local group at Scott Memorial Hall. Under the capable leadership of Mr. Cunningham, the President, and others who have strong Protestant convictions, we predict that this aggressive branch will accomplish much in the fight to maintain our British and Christian freedom.

During the campaign, one evening was devoted to the subject of French-Canadian evangelization and resulted in the folks at Bethany deciding to do something also for the large French population of their own district. Although work in a city like Winnipeg is slow, real progress has been made at Bethany. People of a solid type are being built into the spiritual structure of the church and with their zeal for expansion, we can confidently expect to hear of great things being done in the future.

Geraldton

On the return trip we visited the now small, yet valiant, group of believers at Geraldton. Like many other mining centres, this town has suffered severely by a large exodus of its inhabitants, but this band of Christians, under the leadership of Mr. J. Sullivan, has held on to the things that remain. Regular Sunday and week-night meetings are held as usual and amid many discouragements they are endeavouring to hold the fort until reinforcements are forth-coming.

On the occasion of our visit, a fine little group of earnest believers gathered for the meeting, despite the fact that the thermometer was registering 45 degrees below zero, and a profitable hour was spent as we together encouraged ourselves in the Lord.

As gold mining is certain to come back to its own in this country, let us pray that these faithful saints will be given strength to carry on until it is possible for someone with a missionary vision to go and take over the work.

Sudbury

It is always an inspiration to visit the Sudbury field and to spend a few days with Mr. Boyd among his people. The time spent around the district visiting French-Canadian homes was very profitable and made a fitting climax to our north-western itinerary. The work carried on among the French by Mr. Boyd, extending over a territory some sixty miles from the home base, is nothing short of amazing. Everyone who has come into the Gospel light on this field is a real product of Bible teaching. In true "Berean" fashion, each one is taught to search the Scriptures daily, whether these things are so.

We observed a marked growth in grace and knowledge of Christ in those who were considered as just beginning to see the light when we visited the field eight months ago. One young man who, with his two brothers was baptized this summer, delighted our souls when he acted as interpreter for Mr. Boyd at a meeting we attended in a French home and very often elaborated in his own words, on the truth being set forth. We look upon this bright young man as possessing very suitable qualities for the Gospel ministry and if God wills, we hope to see him, some day attending classes at the Toronto Baptist Seminary.—H.C.S.

"CATHOLIC" EDUCATION

AN INDICTMENT

Moral Degeneracy, Political Dictatorship, National Disruption

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

(Continued from last issue)

IN this lying spirit are treated R.C. Henry II's quest of Ireland (1171)—largely a Papal crusade—made with Pope Adrian IV's full approval and blessing given in a Bull (1155) suppressed by the writers; R.C. Henry VIII's share in the Reformation; who—they fail to point out—remained a Papist, wrote the "Six Articles" against Luther, and received from the Pope the title "Defender of the Faith"; the *Penal Laws (1695-98)* enacted by an Irish Parliament. But they omit to say that during the preceding fifty years the Romish Church sought continuously to overthrow the English government, and that their own *Bishop Doyle* said of these laws—passed by the government for its own protection against repeated attacks instigated from Rome: "I do think they were justifiable; nay, it was their duty to pass restrictive laws considering the political principles of the Catholics of that period." Other events lying travestied to the detriment of England are the bloody and treacherous Rebellions of 1641 (and alleged "Massacre of Islandmagee"); 1790-1 (Sarsfield), 1798 (Wolfe Tone); and the Battle of Benburb (1646) incited by the Nuncio Rinuccini and financed with papal money, in breach of an earlier Peace Treaty.

Of the alleged massacre *Rev. Dr. O'Connor* (R.C.) has written: "So credulous (!) are our Irish writers that they have hitherto taken this pretended massacre upon trust as an historical fact."

Such unscrupulous, calumnious teaching—carried over the world by an emigrant Irish—has made pacification of Ireland—and of the world—impossible. All their R.C. writers declare that they scorn England's conciliation and concessions, and desire her ruin—of course because her open Bible and love of liberty block Rome's attainment of Jesuit world-monarchy.

The Jesuit, Christian Brother, Papist motto is that of *Ferdinand II.* of Austria (1578-1637): "Sooner a desert than a country peopled with heretics!"

The Toronto "Echo" (May 18th, 1885) wrote: "Maynooth injures this continent by the young men whom it educated for the priesthood, many of whom are employed in disseminating the corrupt and unscriptural principles they have been taught with money paid by Protestants. Roman Catholics taught by Maynooth priests are emigrating in great numbers and carrying with them the fruits of Maynooth teaching."

The *R.C. Bishop of Galway* confirmed this (July, 1895) when speaking of Maynooth as "this great College, the nursery of Irish priests, which has sent forth its children to every continent and clime."

Thirty years before the "Echo" wrote the above, *Rev. M. Hobart Seymour* described England as mistakenly maintaining Maynooth "to send forth priests like a flight of locusts to settle in Canada and the United States to pervert the people, to India, to China, to the

Pacific to subvert and counteract us in our own Protestant missions—shiploads of mere slavedealers to traffic in the bondage of the mind and in the slavery of the spirits of our fellowmen." ("Disendowment of Maynooth"—April 10th, 1855).

Cardinal, Manning corroborates this:—"The great empire of Britain . . . is, as it were, the Beast of Burden on which the Church of Rome has traversed the world." ("The Last Glories of the Holy See"—1861).

Ex-Maynooth Priest O'Beirne has already been cited as styling Maynooth "the demoniacal workshop over which Satan himself seems to preside."

The Catholic "*Dublin Review*" (January, 1892) informed us: "Catholic education means the training of the will and the heart upon the *motives and principles* set forth in the Catholic religion. The mind and character having to be formed upon the motives of religion, the whole life and conduct of Catholic youth must be moulded and seasoned with *Catholic principles*. The wayward will and heart, the unformed character, must be the special solicitude of teachers. The indirect teaching and training are quite as important as the direct. Pictures, crucifixes, emblems, devotional practices—all help to create the formative influences. Again, the '*motives*' placed before them belong to Catholic education. Hence the need of a *Catholic atmosphere*; hence that strongly marked character peculiar to a Catholic school. This great formative work of religious education is the *ONLY raison d'être of distinctively Catholic schools*. While the Catholics are drilling like a little army . . . the body of teachers should be entirely cut off from all those who are working upon different religious principles. In the matter of Education the Catholics of England" (or Canada, etc.) "cannot be treated differently to the Catholics of Ireland, without disregard to the rights of conscience."

The foregoing shows plainly that Catholic education, *separate and secret*, is but the means to an end, is a munition factory for a religious (!) army, is a propaganda, a crusade. Against whom or what? Its "fruits" tell us:—Against the Protestant Liberties, the Evangelical Religion, Christendom.

The "motives" (tendencies) are enslavement of the world through atrophy of the mind, corruption of the morals, disruption of the social cement, isolation of God. Its "principles" are those of Pius IV's Creed, of Pius IX's Syllabus, of Benedict XIV's Canon Law, of "Saint" Liguori's Moral Theology, of Eymeric and Torquemada's Inquisition.

"Fas est ab hoste doceri"—"It is a duty to learn from the enemy." If Britishers wish to subject their country and their children to the foreign man-eater who "slays by rule and upon principle," and promulgates the above non-Christian and inhuman doctrines, let them establish and endow Separate Catholic schools run by the Butchers

of the Black Internationale. If they do not wish to be so enslaved and exploited, let them oppose to the death such schools. There is no middle course.

The R.C. historian *Plowden* pointed out that the grant of the elective Franchise in 1793 "made a breach in the fortress of Protestantism which rendered it impossible for it to hold out; this establishment of its (Popery's) political power giving a footing to stand upon in every future application to the Crown or Parliament." So too were British statesmen in 1821-22 warned by the Roman priest *Morrissy*: "Let the Government give them unqualified Emancipation and they will sap the very foundation of the British Constitution. Let it grant the Catholic claims and they will unsheath the Inquisitorial sword and unveil the rack and torture." "Development of a Cruel and Inquisitorial System in Ireland" 1821-22).

The British Constitution has been effectually "sapped." The Inquisition was set up in Ireland in 1832. Its "pillar"—the Confessional—is widespread even in the "Protestant" English Church. "The rack and torture" are ready and eager for "The Day."

Morrissy warned us also:—"The Confessional is now considered . . . as the pillar of the holy Inquisition, the source of genuine information for sanguinary purposes, the security of absolute and universal influence and the extermination of heretical depravity."

Plowden's statement is quite good "logic"; but logic is powerless against revolution, which is a short way out of an "impossible situation" or "tight corner."

Take to heart, then, the warning uttered by certain R.C. *Secular Priests* in 1602, that to receive Jesuits into a kingdom is to receive "vermin which at length will gnaw out the heart of the State both spiritual and temporal. . . . They work underhand the ruin of the countries where they dwell." (*Law's "Jesuits and Seculars in the Reign of Elizabeth"—1889*).

Jesuit history is epitomized by one of themselves thus: "We come in like lambs; we govern like wolves; we are driven out like dogs; but—we renew our strength like eagles."

"Semper eadem" in a changing world is the explanation.

History repeats itself. L'union fait la force!

(To be continued)

NEWS OF UNION CHURCHES

Dalesville

"Our historic Dalesville Church, in the beginnings of the Laurentian Hills, is still true to the faith of the pioneers who founded it well over a century ago.

"In recent years there has been quite an exodus of young people from this country district. This has made a marked difference in the attendances of all the services. A staunch group, however, gathers regularly for the preaching of the Word and for prayer. The work is also in a good financial condition.

"Our recent Bible School Christmas Programme was a delightful spiritual treat to us all. In each of the recitations and songs we were told the real message of Christmas. Santa was left out, and Christ our Saviour had the pre-eminence. Our prayerful hope for these fine boys and girls is that they might be saved and become fishers of men."—G.B.H.

Essex

"Reports presented at our annual meeting showed the

church to be in a very splendid condition. Besides keeping up support of all missionary interests as in other years, the people bought and paid for a parsonage.

"Five persons have been baptized since October 1. Three have been taken into membership apart from the Pastor and Mrs. Wakeling. Some ten boys and girls have professed salvation since September:

"Our New Canaan Sunday School Mission would be a real joy to any pastor. One lady was saved a short while ago in her home, as a result of personal visitation. Bi-weekly prayer meetings have recently been started and we expect to have them every week after the New Year. The people are mostly young Christians and take a keen interest in Bible Study."—F.W.

(Mr. Lloyd Deline, who is in charge of the New Canaan Sunday School which meets every Sunday afternoon, is a young deacon of the Essex Church. A splendid piece of work has been done in this country district some eight miles from Essex and it was delightful to see the school-room packed on the occasion of our last visit. As a school they are being trained along missionary lines and since the French-Canadian work was introduced to them by Mr. Whitcombe, a number of healthy contributions have come to the Union office for this work. There must be many places like New Canaan, within reach of our churches, where a similar work ought to be started. Such is certainly worthy of emulation.—H.C.S.)

AMONG OURSELVES

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

Students of the Seminary were blessed in taking the Young People's meeting at Long Branch Baptist Church recently, thus again representing the interests of the School to our churches.

Last week we had a visit of a few days from a student of another school—we are always glad to have visitors to view our work. At the close of the second day he came to this writer and asked to transfer to the Seminary. He said: "Your method is interesting: you have discussion, not just dictation to be memorized. You cover more work. May I enter here?" We are happy to have him join the student body.

Frank Leach is now sergeant with A.I.D. Inspectors' School, Malton, Ont.

A week ago we had a visit from the Reverend Mr. Harrington of Upper Canada Bible Society, who brought greetings from the Board of the Society, spoke of the great work of spreading the written Word through the world, and gave those taking Greek presentation copies of the New Testament in the original. We thank the Society for this fine gift. —W.G.B.

THE ATONEMENT

PERHAPS the principal origin of the modern tendency to reject the idea of an objective Atonement is to be found in that temper of mind which indisposes us to believe that there is any anger against sinful men in the heart of God to be allayed, and in that conception of His character which excludes the possibility of His being hostile even to those who are guilty of the worst offences. It is partly because sin does not provoke our own wrath that we do not believe that sin provokes the wrath of God.—*The Atonement*, R. W. Dale.

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

Bible School Lesson Outline

Vol. 8 First Quarter Lesson 2 January 9, 1944

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

VICTORY FOR ISRAEL

Lesson Text: 2 Kings 3.

Golden Text: "This is but a light thing in the sight of the Lord: he will deliver the Moabites also into your hand." 2 Kings 3:18.

I. Rebellion and Drought—verses 1 to 9.

Jehoram reigned as king over Israel for twelve years during the time of the divided kingdom. Ten tribes had rebelled against Rehoboam and had formed the northern kingdom of Israel, with capital at Samaria, while two tribes had remained loyal to the house of David and constituted the kingdom of Judah, with capital at Jerusalem (1 Kings 12:16-21).

Jehoram abolished the worship of Baal, established by his father Ahab (1 Kings 16:31, 32), and was not so deeply steeped in wickedness as his father (1 Kings 16:33; 21:25), but nevertheless he allowed the people to erect idols of gold and sacrifice to them, as did Jeroboam (1 Kings 12:28-32).

The Moabites were descendants of Noah through his eldest daughter (Gen. 19:37). They occupied territory on the east coast of the Salt or Dead Sea and caused Israel much trouble (Judg. 8:12-30; 10:6; 11:15). Saul fought against them (1 Sam. 14:47), and David finally subdued them, compelling them to give yearly tribute to the Israelites (2 Sam. 8:2).

The so-called Moabite Stone, a black granite stone giving the record of the wars between the Moabites and Israel, was discovered in 1868. The name of Mesha is mentioned on the stone, and reference is made to the wool trade, to the tribute which the Moabites were obliged to pay, and also to this rebellion. Critics who at one time denied the authenticity of the Scripture record of this incident have been silenced.

In his distress, Jehoram gathered his forces and sought the help of his neighbour Jehoshaphat, but he failed to enquire of the Lord the reason for his difficulty. The king of Judah was all too ready to join him in the expedition; he did not hesitate to compromise with Jehoram the idolater (1 Kings 20:4).

Sooner or later all efforts undertaken in the flesh will fail. The army would be helpless without water; Israel and Judah would be defeated before even meeting the foe.

II. Reproof and Promise—verses 10 to 19.

The king of Israel attributed his distress to the Lord, and foolishly murmured against Him (verse 13; Exod. 14:11, 12; 16:2, 3; 17:3). Men are so reluctant to shoulder blame and to face the issues of their own sin. There can be no blessing and no victory until sin is acknowledged, confessed and forsaken (Josh. 7:1, 24-26; 8:1).

Jehoshaphat, on the other hand, rightly enquired for the prophet Elisha, who had been ministering to Elijah and had succeeded him in the prophetic office (1 Kings 19:13). It is possible that Elisha was somewhere in the camp. He had a good testimony before the king (1 Sam. 8:19-21; 2 Kings 2:15; 1 Tim. 3:7).

The prophet's first word was a message of rebuke against the sins of the leaders (1 Tim. 5:20; 2 Tim. 4:2). Let them look for deliverance to the false prophets in whom they had put their trust (1 Kings 18:19, 27). The worst judgment which can come to a nation or an individual is to be abandoned by the Lord, to be left to one's own devices, to be allowed to have one's own way (Psa. 78:29-31; Prov. 1:29-33; Rom. 1:24, 28).

For Jehoshaphat's sake the Lord intervened on behalf of the kings and the people (Gen. 18:23-32); He is ever merciful, and even when His children sin, He follows them, and brings them back to Himself (John 13:1).

When the minstrel played, the hand of the Lord came upon Elisha, showing that praise was necessary, if he would have a successful ministry (Josh. 6:20; 2 Chron. 20:22; Psa. 32:7). Elisha was given the prophetic gift by the power and grace of God (1 Cor. 12:4-11), and his own heart must be in tune, if he would be a channel of blessing to others.

Elisha gave the people instructions to prepare for the showers of blessing: they must set to work to dig ditches for the water which the Lord would send. Prayer and effort are both essential. We are to pray, as though all depended upon God, and we are to work, as though all depended upon ourselves (Neh. 2:4, 5). We must watch, as if on that alone hung the issue of the day, while we are also to pray that help will be sent down (Matt. 26:41).

The prophet bade the people take courage and to cease being afraid of their enemies, for the Lord would deliver them from the Moabites. Satan's craft and power are great, and armed with cruel hate, on earth he has no equal, but there is One in heaven Who is stronger than he (1 John 4:4). The best defence we have against our enemy is a courageous and cheerful spirit, born of faith in God (Josh. 1:7, 9; John 16:33; Acts 27:25; 1 John 5:4).

III. Revival and Victory—verses 20 to 27.

It was at the time of the evening sacrifice, which was always marked by prayer, that God displayed His power (1 Kings 18:36). Praise, faith, prayer and consecration are some of the human conditions of revival (Matt. 17:21). But revival can only come by the sovereign will and power of God. The water came by way of Edom, where there was a wilderness (verse 8), that it might be manifest to all that the Lord had performed a miracle.

The soldiers were refreshed and revived before being sent against the Moabites. God's way is to deal with His own people first, to subdue sin in their hearts and fill them with His power, and then use them as instruments to help others (1 Pet. 4:17).

The very water which brought salvation to Judah and Israel was the means used to bring destruction upon their foes (Gen. 7:21-23; Exod. 14:19, 20; Heb. 11:29; 1 Pet. 3:20). The rising sun cast a red glow upon the water, giving it the appearance of blood, and the Moabites came to the conclusion that the children of Israel had destroyed one another. Thus were the enemies of Israel discomfited (Judg. 7:19-22; 2 Sam. 5:24; 2 Kings 6:18; 7:6; 19:7).

God made Israel more than conquerors (Rom. 8:37), so that they were able to wage an offensive warfare, to drive the Moabites back and to invade their land. King Mesha realized that he could have no power against Israel, for the Lord was with them (Numb. 14:9; Josh. 1:5). He will plead the righteous cause of His people, and lift up the standard against their foes (Psa. 35:1-3).

When the king of Moab offered his own son in sacrifice, it would seem that the Israelites returned home in disgust, before completing the task of judgment assigned to them. Their incomplete obedience would invoke the displeasure of the Lord (1 Sam. 15:20-22).

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