

The Gospel Witness and Protestant Advocate

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Only Seven More Mailing Days

WE are grateful to hundreds of our readers who have responded to our Annual Letter of February 14th, by sending contributions for *The Gospel Witness* Fund. We have had many gifts—most of them \$5.00 or under; quite a large number of \$10.00 gifts, and a few having reached \$25.00, \$50.00, and \$75.00. But we have received a very general and generous response. Notwithstanding there are still thousands of our readers from whom we have not heard. Many of them intend to remember us, but thus far have failed to write.

While this has been by all odds our greatest year, it has been our most expensive year. The Education Number of twenty-four pages—that is an ordinary *Witness* and a half—ran to eighty thousand, which means in quantity the equivalent of one hundred and twenty thousand ordinary *Gospel Witnesses* in one week. The cost of this edition was very great; its wrapping and mailing cost over \$1,000.00. So that although so many of our friends have generously responded, we are still under the necessity of appealing to all others to come to our help before the end of the year, March 31st.

At least one person, after reading the Education Number, wrote us saying, "I have sent you my annual contribution, but this is so large a number, and so full of useful information, and must have cost you so much, that I feel I ought to send a second gift equal to the first."

For that we were most grateful. There may be others who would like to do that. All we suggest is that every reader who has not yet sent us a gift for *The Gospel Witness* Fund, over and above the subscription price, in recognition of the importance of the testimony of this paper, especially after reading this issue, will resolve that a gift shall reach us before March 31st. Of course, if it should be impossible for you to reach us by that time, even though we may not include it in this year's balance sheet, it will help us to meet our heavy expenses.

So therefore, as soon as you read this, resolve you will send to *The Gospel Witness* as large a contribution as possible. And are there not some of our readers to whom the Lord has entrusted large wealth, who could send us hundreds of dollars — some perhaps, even \$1,000.00 or more? Read of the steady encroachments of Rome as shown in this paper, and other issues, and then come up to the help of the Lord against the mighty. Let us hear from you if possible at once.

The Gospel Witness and Protestant Advocate

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IS THIS THE SIXTEENTH CENTURY?

WE hear a great deal nowadays about a coming "new world order". Utopia is just around the corner. We have heard a good deal too about the Atlantic Charter—and we have a dim recollection of having heard something about the Magna Carta, and the Bill of Rights. Notwithstanding, one feels sometimes as though he were moving about in a fog. Some of the things we hear make us rub our eyes and try to see a little more clearly, for we seem to hear the voices of the sixteenth century over again.

We fondly supposed that the great principles of freedom for the human conscience, and its corollaries, freedom of worship, freedom of assembly, and freedom of speech, had become principles wrought into the very fabric of what we call civilization, and something from which we could never part.

Last week we dealt with a Bill passed in the Ontario Legislature. We called it asinine legislation then: we say the same thing now. On that occasion we said we did not know whether Premier Drew felt a pistol behind his head or a vacuum in his head. There seemed to be no logical reason for his unseemly haste to rush through such reactionary legislation. Since then we have read some of his utterances. We have another Mackenzie King apparently. Certain criticism "must cease". After a while we are to be charged with *lesemajeste* for daring to suggest that this Minister of Education with one year's university work to his credit is not necessarily an authority on education; and that this small-town colonel who was honourably wounded in the last war after about six months of service, but never saw any great fighting, and who came out of the war as he had gone in, a Lieutenant, who afterward in the militia in his own town

became a peacetime Colonel—it is almost a criminal offence to suggest that this man is not necessarily a military expert; and with his thirteen months of training as a lawyer, that he is not a constitutional authority!

Now We Hear From Ottawa

But now we have something surpassing anything that even Mr. Drew has attempted. We publish herewith a despatch from Ottawa which appeared in *The Globe and Mail*, March 21st. The parts of the despatch which really matter we have printed in bold type for the sake of emphasis. Here it is:

Ottawa, March 20 (Staff).—With aims similar to Ontario, Attorney-General Blackwell's racial discrimination bill, an amendment to the Criminal Code, proposed by Angus MacInnis (C.C.F., Vancouver East), today was given first reading in the House of Commons.

The member said the purpose of the bill was to prevent "public utterances of the discrimination of material calculated or likely to cause discrimination or disharmony on account of race or religion. The utterance for publication of such statements tends to set race and religious groups against religious groups. The intention is to make such action illegal in the interests of unity and harmony among the people of Canada, irrespective of race or religion."

Enemy Aliens

The proposed amendment does not bar expressions of opinion, made in good faith, on matters relating to creed or faith, and rules that protection shall not be conferred by it to enemy aliens, in words similar to an amendment made to the Blackwell bill after it was first introduced.

Just how far the proposed amendments will have an application to burning issues in the member's Province of British Columbia, the Japanese and Doukhobor situations, is not clear at this date. Mr. MacInnis, among members from that Province, has been almost alone in speaking on behalf of Canadian citizens of Japanese origin and is on record as being opposed to an indiscriminate expulsion of Japanese-Canadian citizens with Japanese aliens, after the war is over.

Covers Jewish Problem

He said, outside of the House, that his amendment would apply to the Jewish problem as Mr. Blackwell's bill is designed to curb anti-Semitism.

By the MacInnis amendment, it would be unlawful for any one to print or circulate any book, letter or document, or give utterance in public to any statement or words "containing any material, report or statement of a nature intended or likely to expose any person or body of persons belonging to a certain race or professing a certain creed, to hatred, contempt, discrimination, ridicule, insult or injury on account of such race or creed, thereby tending to create disharmony, unrest or disorder among the people."

A subsection states that the amendment shall not operate to prevent any person "from expressing in good faith and in language not calculated to give rise to the result above mentioned, his opinion on, criticism of, or disagreement with matters relating to creed or race."

Persons guilty of publicly uttering or publishing statements would be subject, on summary conviction, to a fine ranging from \$50 to \$200, or to a jail term of from one to two months. The bill would provide heavier penalties for those convicted more than once.

A Few Words of Comment

And now, having read the despatch, perhaps a few words of comment will be in order. The Bill is to

prevent anything that might be said or printed "of a nature intended or likely to expose any person," etc. This is reminiscent of some Bill that was passed at the outbreak of the war. "Intended or likely to expose." That is a pretty elastic provision.

What is it to prevent? Anything being said "against a certain race or professing a certain creed" which might expose such "to hatred, contempt, discrimination, ridicule, insult or injury." And in order that this may not be done, the law would forbid anyone "to print or circulate any book, letter or document, or give utterance in public to any statement or words", etc.

What have we here? An absolute muzzling of everyone. If this should pass, the Justice Department might advise the Post Office that certain periodicals like THE GOSPEL WITNESS, or *Protestant Action*, or *The Orange Sentinel*, or *The Evangelical Christian*, contained material that was contrary to the Criminal Code, and therefore could not be allowed to pass through the Post Office. If then we were to attempt to reach our constituents by sending letters, we find we are forbidden to circulate a letter; equally, to print or circulate any book. A mimeographed circular would be a "document". So then we may not write, or print, or communicate to anyone, anything that is "likely to expose" any race or creed to hatred, contempt, discrimination, ridicule, insult, or injury.

We must not say we do not believe in Christian Science—that would be a criminal offence. We must not circulate, "An Open Letter to the Pope", for that discriminates against the Papacy, against Roman Catholicism in general. We must not circulate, "Behind the Dictators", or "The Antichrist", or Dr. Rowell's book, "Shall the Pope be Supreme Arbiter?" Nor should we be allowed to publish any tract of any sort which anyone, whether Romanist, or Jehovah's Witness, or Christian Scientist, or Free Thinker, or C.C.F., or Communist, might feel was published to his "injury".

We wonder who is so crassly stupid as to suppose that anything like harmony or national unity can be promoted by such absurd arbitrary compulsory measures?

But now, shut off from all writing and printing and mail, we are still left the privilege of public assembly and freedom of worship? Oh no, we are not! The minister must not preach a gospel of grace should there be any Roman Catholic in his audience. He must not show what a consummate fraud Mrs. Eddy was; nor unveil the true character of Russellism or Rutherfordism; nor say a word against the polygamy of Mormonism. All that would be discrimination against a creed—and that is forbidden, not only in the printed or written word, but by "public utterance".

Would Mean the End of All Freedom

So then this statute would put an end to the freedom of the press, the freedom of worship, the freedom of speech in general. But we have heard, have we not, that we are fighting against Fascism? Are we not pouring out billions in treasure, and blood of inestimably greater worth, as Lincoln said at Gettesburg in order that "government of the people, and by the people, and for the people, might not perish from the earth"?

Our readers may say, "But would not that be equally disadvantageous to the Roman Catholic press?" Not at all. They have perfect freedom of the press, freedom of the radio, freedom to burn our Bibles, to denounce

our schools as being "godless," to warn their people that children attending them endanger their morals and their faith; and they may tell us that if we do not accept all the Papal decrees and documents of their councils as set forth, for example, by the Council of Trent, and the Syllabus of Errors, and a thousand other documents, "Let him be anathema." They have a right to curse us up hill and down dale, and to consign everyone who does not submit to the Pope to everlasting burnings.

Of course it might be assumed that all this would come within the provision that things must not be said that would expose anyone to "hatred, contempt, discrimination, ridicule, insult, or injury." But what of it? The Church will still teach that it is not only their right to expose us to ridicule and contempt, to insult or injury, but it is their prerogative to destroy us with fire and sword, in the name of the Lord.

We Must Be As Sheep For The Slaughter

But against all that, we must utter no word of protest, or we shall be guilty of a criminal offence. Our Romanist friends would have an advantage over us in two ways. In the first place, a law will not enforce itself; and even the Criminal Code does not operate automatically. Charges would have to be laid to make it operative. Protestants would never invoke the law against their Romanist neighbours. We should, of course, rather that they be pleasant with us, but if they prefer to anathematize us, we shall merely try to survive their curses.

In the second place, if we did invoke the law, is there any chance at all of securing a judgment against the Roman Catholic Church in any court in Canada? Of course, if a Roman Catholic were charged as an individual with drunkenness, or theft, or murder, or some other offense, under the Criminal Code, if found guilty, he would probably be punished like anyone else. But where the doctrine or interest of the Church was at issue, it would be very difficult to obtain a verdict against the Roman Catholic Church anywhere.

And what if we could? Under the Ontario Statute, in all probability—of this we are not sure—the matter might be carried to the Supreme Court of Canada, and to the Privy Council. But we are inclined to think that in criminal cases, one could not get past the Supreme Court. We called attention some weeks ago to the fact that that court is already loaded with a Roman Catholic for the Chief Justice. So there you are. Perhaps we had better try to accommodate our mind to a term in jail. Perhaps someone will send us the biggest usable fountain pen that ever was made if and when we are sentenced to jail, to go with us. Who knows but someone might be able to write another, "Pilgrim's Progress"!

Someone will say, "This is not a Government measure, and perhaps the Bill will not get past its first reading." We hope it will not. But the mere fact that such a Bill could be read even the first time—or could even be conceived, with a possibility of passing it—is itself significant of the trends of the day.

What a Combination!

But what a delightful combination! The one reactionary measure was passed by a so-called Progressive Conservative Legislature: this is proposed by a C.C.F. member from Vancouver! So then, someone will say, "The Roman Catholic Hierarchy had nothing to do with

it." Romanism does not care what cat's paw she uses for her purposes. She may use a Progressive Conservative in Ontario, a Bloc Populaire in Quebec, a C.C.F.-er in Ottawa, and a Mackenzie King "Liberal" anywhere.

The Canadian Protestant League

THE CANADIAN PROTESTANT LEAGUE EXECUTIVE met in special session this (Wednesday) afternoon, and authorized telegraphic communication with all PROTESTANT LEAGUE groups throughout the Dominion, and with all Members of Parliament with the exception of the French-Canadians—we thought it unwise to waste money on them—suggesting to our LEAGUE-groups the holding of public meetings across the Continent in protest, and protesting to the Members of Parliament against the passage of the Bill.

GREAT PROTESTANT LEAGUE MEETING IN MASSEY HALL

It was also decided to endeavour to enlist all persons and bodies of people interested in the maintenance of our British liberties, to sponsor and attend a great Protestant meeting, to be held in Massey Hall, Thursday evening, March 30th. Details of the programme have not been worked out, but will be announced in the daily press the end of the week.

Let All the People Pray

And now we appeal to all our readers who know how to pray, earnestly to ask God to make bare His arm. Perhaps this is the Protestant Pearl Harbour we have been expecting. At all events, the passage of this Bill would apply to every Province in Canada; it would become part of the Criminal Code; and in its outworking—if indeed it be applied—would not only silence the voice of Protestantism, but every voice of freedom throughout the Dominion everywhere—except in jail.

We suggest that all our readers should send, not letters, but telegrams, to the Prime Minister, and to the local Member of Parliament representing the reader's constituency, protesting against the passage of this Bill as being anti-British, anti-Canadian, and the negation of all the freedoms for which we say we are fighting. Do not wait for the meeting of March 30th, or for any PROTESTANT LEAGUE meeting that may be held in your locality anywhere in the Dominion, from British Columbia to Nova Scotia; but wire your indignant protest at once. And if you feel like sending us a postcard or a brief note with a copy of your protest, we shall greatly appreciate it.

PROTESTANT LEAGUE MEETINGS.

London

A meeting of THE CANADIAN PROTESTANT LEAGUE was held in the Beal Technical Institute Auditorium, London, Friday, March 17th. It was addressed by Rev. W. S. Whitcombe, and the Editor of this paper. The meeting was arranged by the London Branch of the PROTESTANT LEAGUE. Great interest was manifested. *The London Free Press* reported a thousand people present: we think that was a fairly accurate estimate.

Peterboro

A meeting will be held under the auspices of the Peterboro Branch of THE CANADIAN PROTESTANT LEAGUE in Paragon Hall, Peterboro, Ontario, Friday evening, March 31st; and will be addressed by Rev. W. S. Whitcombe, M.A., on the subject, "The Separate School—the Destroyer of National Unity."

A Second Meeting in Peterboro

On Thursday, April 20th, a second meeting will be held in Peterboro, which will be addressed by Dr. Shields; and will be held in the Arena, called also Summer Gardens. Fuller announcement later.

ITINERARY OF REV. MORLEY R. HALL

Mr. Hall is the great missionary pastor of Westbourne Baptist Church, Calgary, who will be heartily welcomed we are sure in all the churches he visits.

Toronto, Jarvis Street.....	Sunday A.M., March 26
Hamilton, Victoria Avenue	Sunday P.M., March 26
St. Catharines	Monday, March 27
Guelph	Tuesday, March 28
Hespeler	Wednesday, March 29
Brantford, Shenstone	Sunday A.M., April 2
London, Briscoe Street	Sunday P.M., April 2
Sarnia	Monday, April 3
Chatham	Tuesday, April 4
Essex	Wednesday, April 5
Fenelon Falls	Friday, April 7
Lindsay	Sunday A.M., April 9
Orillia	Sunday P.M., April 9
Queensville	Monday, April 10
New Toronto	Tuesday, April 11
Napanee	April 12 to April 23
Ottawa	Monday, April 24
Lachute	Tuesday, April 25
Montreal	Wednesday, April 26
Noranda	Friday, April 28
Timmins	Sunday, April 30

NEWS OF UNION CHURCHES

Brownsburg and Dalesville

We are all busily engaged in the Lord's work here. Notwithstanding the difficulties of the winter months (where in some cases country roads remain unploughed) and the great exodus from this district since the war plants have reduced the manufacture of small arms, our attendances have been well maintained.

Our new Seven Point Record System introduced at the Dalesville Bible School has increased the interest and attendance of a number of our children and parents.

The children at Brownsburg have shown a keen interest in the weekly Gospel lantern service. The books of the Bible, many Scripture verses, and a number of Gospel songs and choruses have been memorized.

Our Young People's Society has just had a night in the interest of the TORONTO BAPTIST SEMINARY. They have also taken a real hearty part in addressing envelopes for the latest FRENCH NEW TESTAMENT CAMPAIGN.—G.B.H.

The Jarvis Street Pulpit

THE PSYCHOLOGY OF FAITH

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 19th, 1944

(Stenographically Reported)

"Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

"And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

"Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

"Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

"Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

"Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these.

"And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

—John 1:45-51.

THROUGHOUT the Word of God we find it explicitly and implicitly taught that salvation is all of grace. That means that God does everything. Salvation in its plan and purpose, in all its provisions, in its application and execution, in its continuance through life, and its fruition in eternity—it is all of divine grace. "Not of works, lest any man should boast."

But that does not mean that God does violence to the constitution of the human mind, to the nature of the human heart. God knows the minds of men. If you were to see a casket of jewels violently wrenched apart, and its contents scattered in wild profusion, you would recognize the hand of someone who had no right to that which was within. But if you saw such a box of gems opened with a master-key, and all their glories displayed for your admiration, I think you would say, "Ah, this is the owner's work; he is under no necessity of doing violence here."

It is said, for example, of Lydia in Philippi, that the Lord opened her heart: "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul." I repeat, that does not mean that our Lord ignored the constitution of the human mind. He knew how to approach Lydia; He knew how, by the exercise of His gracious power, to unlock the mind, and gain entrance for the truth.

I have somewhere on my shelves a book—I do not recall much of its contents, and it would take me some hours to find it—but I recall the title, "The Psychology of the Christian Soul"—indicating that when God saves a man or woman, He does so in full recognition, and by the use of, the intrinsic laws of one's mental constitution. He does not open every human heart in exactly the same way. It is not everyone who is saved through the same text, or is moved to an acceptance of Christ by the same approach, or the same arguments. I have selected this narrative this evening because it gives some indication of how this great Master of men Who knew—and Who knows—what is in man; and is under no necessity for anyone's telling Him what is in man, approaches the human soul, and takes it captive, and binds it to Himself with bonds that even death itself cannot sever.

It is a very simple narrative, of how our Lord had called Cephas, and how Cephas found Philip, and how Philip found Nathanael. This is a record of a chain of influences which one may well study. It tells how Philip was moved to speak, how our Lord greeted the one whom Philip brought to Him.

I.

Let us look at it to see **WHAT LESSONS WE MAY LEARN AS WE HEAR THESE MEN PROCLAIM, AS THEY THOUGHT, A GREAT DISCOVERY.**

We are all interested in new things, in new discoveries. We live in an amazing world, and in an amazing age of an amazing world. We are continually being surprised by what we hail as new discoveries of the resources of nature. These men came to Nathanael saying, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." They were not strictly correct in what they said, but they spoke as well as they knew. They proclaimed what they knew of the truth—and if you never begin to testify for Christ until you know everything, you will never begin. Tell what you know sincerely, and the Lord will bless your testimony.

Here they declared they had found Someone, and that that Someone had a direct relation to the most illustrious period of their people's history. They had found Someone "of whom Moses did write"—than whom there was not a greater in all the history of the past. His was a name to conjure with. They bowed in reverence at the very mention of the name of that great prophet. Said they, "We have found Someone Whose coming Moses predicted."

People are always interested in preintimations of coming events. There are some people who fancy they are particularly expert in the interpretation of prophecy. There are people who are profoundly interested in any voice that merely professes to be able to unlock the future, and to give one some knowledge of things to come, before they actually take place. Said these men, "This Man Whose acquaintance we have made, is One in Whom Moses was interested, of Whom Moses wrote."

In those few words they referred, I think, by implication to other illustrious figures in history. Undoubtedly to the great age of the Davidic reign, when the great David reigned over God's people. Said they in effect, "He spoke of the One Whom we have found. His songs are full of prophecies of the coming One; and there were others who followed after him. Isaiah spoke of Him, and Jeremiah, and all the prophets. This One Whom we have found is inseparably linked to all the glories of the past."

There was a chain of prophecies concerning Him. Philip said, "We have found One Who is the culmination, the fulfilment, of many predictions, the event to which our fathers looked forward; the One for Whose coming they waited is manifested in our day." What a great message they had to deliver! They had found Him "of whom Moses in the law, and the prophets did write."

That Messianic hope has been the hope of all the ages; it is the divine prophetic articulation of the Creator's sovereign determination to fulfil His purpose when He said, "Let us make man in our image, after our likeness"; and it has been echoing down the centuries through all the prophets from the beginning. And I dare to believe that there are many who know little of Moses and the prophets, who know little of the specific predictions either of the Old Testament or of the New, but who yet have absorbed, imbibed, ideas that have become almost atmospheric, until nearly all people look for a "golden age". They say, "There must be something better on before."

We heard it during the last war: we are hearing it again. Plans for a new and better world are being multiplied—originated by many who do not know how to rake up their own back garden, but who fancy they are fully competent to remake a troubled world.

The hope for better things is instinctive in the human race. I believe God would have it so. "For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth ye yet hope for? But if we hope for that we see not, then do we with patience wait for it." Whether you deal with the individual, the community, the nation, or with the world at large, there is an instinctive hope that somehow, from somewhere, help may come to deliver us from all the distresses into which our own sinfulness and wilfulness have brought us. As a matter of fact, that Messianic hope, that coming of Someone Who is to be the realization of all the fond anticipations of the millennia of the past—that is the hope of the world.

In its final revelation and consummation, it is called in the Bible, "The blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." These men, in effect, said to the stranger, Nathanael, "We have found Someone in Whom all the holiest aspirations, the loftiest ideals, the worthiest endeavours, the noblest purposes, have found more than their realization. He is a Composite of the ideals of all the centuries; He more than fulfils in Himself all the best the world ever hoped for, and which Moses and the prophets told

us it was legitimate to expect." What a message that was!

Nor have we a lesser message than that to-day. People talk—even children—of "superman". How interested they are in stories of some man, the creation of someone's imagination, a fictitious character, but some great man whom no one can subdue, who is superior to all his enemies, equal to every emergency—a super-man, a man who is above all other men. Oh that he would come to us! Poor, broken, battered, bleeding, defeated human nature, sometimes in its deepest depression admits we are done for unless He comes for Whom all the ages have been waiting. And still we entertain the hope of "a golden age"! They who have seen Him, they who know there is a Super-man, Who is humanly divine and divinely human, to Whom nothing is impossible, Who is not shut up to the restrictions and limitations of time and of this mortal life—I say, they who know there is such an One, bear a heavy responsibility to carry to a wicked, weary, and worsted world the great message that Moses and the prophets did not prophesy in vain—they who can say, "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ"—ours is a heavy responsibility, dear friends.

This man said, "We have found Him." I could subject that statement to a critical analysis, I could stop Philip as he is about to give his testimony and say, "Now, Philip, you must not so speak. The fact of the matter is, you did not find Him: He found you." We might find fault with Philip's phraseology. Yet the truth was there. He fondly thought he had really found the Christ, not knowing that the Son of God had found him.

Then Philip said, "Jesus of Nazareth, the son of Joseph." That was all Philip knew. Again I say, Preach the gospel as well as you know it. Try to know it better, but tell all you know of Christ. And that is the best way to know more. Philip learned a great deal more about the One he called the son of Joseph. By finding Nathanael he found out something about this Jesus that he might not have discovered in any other way. "We have found him of whom Moses in the law, and the prophets did write."

I set that before you as the great message of the gospel, as a revelation of the fact that the need of every individual, of all nations, of all the world, finds its complete supply in the One of Whom Moses and the prophets did write.

II.

Let us see TO WHOM THAT GREAT MESSAGE WAS DELIVERED. There are people who are very difficult to approach. There are people who are open-minded, hospitably-disposed toward the truth, who are sincere enquirers. There are some sincere agnostics. Tennyson was right when he said,

"There lives more faith in honest doubt,
Believe me, than in half the creeds."

Doubt may be honest: unbelief never is. Doubt is negative, and says, "I do not know. But the door is open, it is unlocked; and if perchance the truth should come my way, I shall not shut the door upon it." There may be some honest doubters here to-night. But unbelief says, "I do not know, and I do not want to know." If you want a psychological study, there is a fine text in the

**Have you answered the Editor's
Annual Letter yet?**

ninth chapter of John, where the Pharisees were so positive about this man Jesus. "We know", said they; "that this man is a sinner." But one man said, "I do not know. I do not know whether he is a sinner or what he is. One thing I know, He opened mine eyes; but who he is, whence he came, his origin, I do not know. I only know he opened my eyes." The Pharisees said, "We know that God spake unto Moses: as for this fellow, we know not from whence he is." Then the man who had not been to school—it is marvellous how quickly people learn who meet with Jesus—said to those doctors of the law, "Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing"—and they cast him out. "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him." He was an honest doubter. The door was ajar, and Incarnate Truth stepped in and took possession.

Here was a man of a different character. Nathanael was a man of a prejudiced mind: his receptivity negated by an unreasonable prejudice. He had heard a contemptuous report about a place called Nazareth. He had heard the Nazarenes spoken of with scorn, as though they were something contemptible. He did not know why, he had never troubled to ask why. Nathanael was not of a particularly enquiring mind. There are some people who are almost devoid of any analytical faculty; who do not reason at all; they accept what is said to them. That is true of the vast majority of people: "I saw it in the paper, I saw it in print." There are many lies printed in the papers, but because they have seen a statement in print, their minds are shut tight by an evil report. They do not stop to enquire whether it is true. Their minds are prejudiced by those who get there first. The evil report is received, and the mind is closed.

Nathanael did not want to hear anything about Nazareth. "Can there any good thing come out of Nazareth?" And many people open their minds to unreasoned and unreasoning prejudice! I heard a good thing last week about myself—it is not often I do. Some man of prominence, a business man, had something to say about us. A friend said, "But does he not preach Christ? Does he not preach the essentials of the Christian faith?" "Oh yes. And I have been to hear him a few times. I agree: what he says is all right—if he were not such a terribly dissipated man!"

You cannot overtake slander of that kind. It is pretty difficult to get into minds that are sealed by prejudice. What will you do with them? There are people who are prejudiced denominationally. I know some Baptists—not my sort of Baptist—so prejudiced they could scarcely believe anyone could hear the gospel anywhere but in a Baptist Church. I have known some Anglicans who seemed to think one could not get to heaven without the Prayer Book. The same is true of some people in all denominations, not excepting Roman Catholics. People have their own prejudices. "We are the people, and wisdom will die with us."

Nowadays there are multitudes of people, strange as it may seem, who are prejudiced against the Holy Book—preachers by the hundred who seem to think they are doing God service, and the people too, when they try to tear the Bible to pieces. Students and professors shrug their shoulders and speak contemptuously of the Word of God. The student wants to be in the fashion, and he will not read for himself. A man of that sort came into my study some years ago. A book was lying open on the desk, and I asked him if he had read it. "No; the professors do not recommend it!" Poor little fellow! And poor little professors! He was full of prejudice because it was not recommended. His mind was shut. He would not look at it.

Some years ago we had to do battle for the Book. THE GOSPEL WITNESS did battle for it. There were people who said, "I read it in THE GOSPEL WITNESS;" and some replied, "Then it cannot be true." If a passage from the Word of God were quoted in THE GOSPEL WITNESS, they would declare it could not be true. We sometimes send THE GOSPEL WITNESS to the lawyers of the country, and a poor little man in Winnipeg always sends his copy back. He takes the time to write a letter and send the paper back first-class, saying he had not read it. I judge there are many other things he has not read, manifestly so from his attitude.

It is hard to reach a prejudiced mind. I remember talking with a man who posed as a scholar, a very superior man. When I quoted Scripture to him, he curled his lips celestially—the only celestial thing about him—and said, "I am not impressed by that. I never read the Bible now." "You do not read the Bible?" "No; I do not bother with it." "And why not?" "It is so full of contradictions." "If that be so, it ought to be easy to find one or two. Name some for me." "I have not time just now." "But have you read the first chapter of Genesis?" "Yes." "And the last chapter of Revelation?" "Yes, I have." "Have you read everything between?" "No." I replied "I knew you had not. You pose as a man of intelligence, yet undertake to criticize a book you have not read. If there be what seems to be a contradiction, if you would take time to read the Word, you might find the solution of all your problems."

A prejudiced mind is locked against the entrance of truth. What will you do with such an one? Philip was made wise by the Spirit of God. He did not argue. It is of no use to argue with a prejudiced person. He is not amenable to reason. You may produce your cause, and bring forth your strong reason, but to no avail. The old proverb is true, "Convince a man against his will, he's of the same opinion still." What can you do? Do as Philip did: "Come and see." That is what I say to any of you who are prejudiced against the Bible: "Come and see." Do not be a fool, man! If you would retain a reputation for ordinary intelligence and honesty, you will hold your peace about matters concerning which you have no knowledge. Before you speak of matters of that sort, come and see. Read it for yourself. Millions have been saved by coming to see, by reading the

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Word of God. "Come and see." "Come and see" the Lord Jesus.

"But I do not believe in him." Never mind, come and see! "How much faith must I have in order to do that?" Just enough to lead you to come and see. Our Lord is very gracious and condescending. He does not require that you should be profoundly learned in order to be saved. All we need to do is to see. "Come and see." Come, if you are an honest man. Not to the preacher, not to the church. It is of little importance what you think of this church, and still less what you think of this pastor. But I care much what you think of my Lord. If you will only come and see Him!

"For ah, the Master is so fair,
So sweet His smile on banished men,
That they who meet Him unaware
Can never rest on earth again.

"And they who see Him risen afar
On God's right hand to welcome them,
Forgetful stand of home and land,
Desiring fair Jerusalem."

Oh that you would come and see. "Behold the Lamb of God; which taketh away the sin of the world."

III.

NATHANAEL CAME. And "Jesus saw Nathanael coming to him." *You will not take one step in the direction of Jesus Christ without His seeing you.* There will not be an emotion of the heart Godward that is not registered in heaven. The very moment we display a readiness to see, notwithstanding our prejudices, we are in the hands of the great Master.

Let us see what He does: Jesus saw Nathanael coming to Him, and saith of him, "Behold an Israelite indeed, in whom is no guile!" That was a great tribute to Nathanael. It was our Lord's way of saying, "Here comes a man who is sincere. He does not know, but he is willing to be taught. He is a guileless soul. Unwittingly he became the victim of an evil report, but now he is coming to see."

That is what the Lord wants of us. David prayed, "O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips." When we come to God, we must pray sincerely. We may be all wrong, full of faults, full of prejudices; but let us out with it. Come to Him! Come and see! If you have any doubts, learn to sing, "All my doubts I bring to Jesus." Bring your doubts, your fears, your temptations—whatever it be, only sincerely come to Him saying, "I will give this matter a trial. If there is anything in the salvation that is said to be in Christ, I am going to see for myself." That was Nathanael's spirit.

When our Lord thus addressed him, Nathanael said, "Whence knowest thou me?" *A revelation accompanied the very first word spoken by our Lord.* Nathanael felt instinctively, "He knows me." A perfect stranger I am to Him, and He to me; but He knows me. "When knowest thou me?" "Before that Philip called thee, when thou wast under the fig tree, I saw thee." We do not know to

what the Lord referred. There is no record of it. Philip did not know, no one knew. Our Lord pointed to something in Nathanael's experience that happened under a fig tree and said, "I saw you, Nathanael."

That is His way. "Go, call thy husband." "I have no husband." "Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly." "Sir, I perceive that thou art a prophet"—another way of saying what Nathanael said, "Whence knowest thou me?" Later that woman said, "Come, see a man, which told me all things that ever I did: is not this the Christ?"

The Word of God is a discernor of the thoughts and intents of the heart. It finds us out, it discovers not only where we are but what we are; discovers us to ourselves. Our Lord's reference to the fig tree was a secret matter, perhaps unimportant; but He wanted Nathanael to know Who He was. In effect He said, "Nathanael, Philip was only the Good Shepherd's crook. I sent him after you. You did not know it, but I saw you before Philip did, before he called you. I knew all about you. I saw you under the fig tree." And this honest doubter said, "Rabbi! Rabbi; thou art the Son of God; thou art the King of Israel."

How many people have learned who Jesus Christ is by His revelation of His knowledge of them, calling them by name. I have had hundreds of cases in my own ministry where the Word of God has found people. Let me tell you of one.

Years ago—I had not been long in Jarvis Street—I received a letter telling me the writer had been one of my hearers for some time, sitting in the gallery every Sunday evening. He said he had made up his mind that if ever he were in trouble, he would come to see me, and added, "That day has come, and I want to see you." I sent a note naming time and place for an interview, and in due course a young man came to my study, a lad of twenty or twenty-one years—it was so long ago I think I will name him, Robert Thompson. He introduced himself, and I asked what he wanted to see me about. "I am in trouble." "You mean trouble of soul? You want to be a Christian?" "Perhaps so, but that is not what I mean. Will you hear my story?"

"I was born in Old London, and when a boy of twelve or thirteen years of age I developed a passion for the theatre. Every penny I could get, I spent on seeing shows. My father was dead, and I lived with my mother who was very frail, and a sister, in three rooms upstairs. My mother could not earn anything, I was but a lad, and my sister was the bread-winner. My sister used to lay aside every week a certain amount of money toward the rent. She put it in a tea-pot, in a china closet; and I knew where it was. Without fail, that money was set aside for the rent.

"One day when I had been unable to get any money with which to go to the show, while mother was elsewhere and sister was out, I took down the tea-pot and took the money out, and left. I went to the show, and then was afraid to go home. I knocked about London, picked up a meal where I could, slept in doorways, and was finally picked up by someone belonging to one of the boys' homes and taken in charge. I did not tell my story, I was afraid to. I lost all track of my mother and sister, and after some years of training I was sent out to Canada. They put me on a farm where I lived for two or three years, then I came into Toronto and went to

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work in a printing establishment. I am trying to learn the printing trade."

I said, "Robert, you need Christ." "Yes, but that is not what I am thinking about now." "Why did you come?" "Every time you look at me in church, you seem to know all about it. Every time you preach, you seem to say, 'You are the boy who stole the money from his sister.' I have made up my mind sometimes that I would not come again." "Well, what do you want me to do?" "I want you to find my mother and my sister. I want to pay back the money. That is the first thing I must do."

Robert gave me the address of his mother—where she lived when he took the money: he had not heard from her since. I knew the great Dr. John Clifford, and I wrote to him, saying I did not suppose he would be able to find the time to undertake the almost hopeless task, but that perhaps he could get someone to look up the address and see if Robert's mother and sister still lived there, or trace them if they had left. I told him the last Robert knew was that he had taken the rent money, and left, not knowing whether they would be compelled to move or not.

It is a hard job to find anyone under those circumstances, after years have passed; but one day I received three letters by the same mail, one written by a hand I knew, from Dr. Clifford; the other two, square envelopes, with black borders about them. I opened Dr. Clifford's letter first. He acknowledged the receipt of my letter, and said he went to look for Robert's mother. She and the daughter had moved, but he traced them from place to place. At last he found them—no, he found the sister. Robert's mother had died just the week before. She died with a prayer on her lips for her lost boy, charging those about her bedside, if ever he was found, to tell him that mother had died forgiving him, and wanting him to be a Christian.

Another letter, in a mourning envelope, was addressed to me, and a third to Robert Thompson, in my care. I opened that addressed to me, it was from Robert's sister. She told substantially the same story as Dr. Clifford had told me, and that she had written Robert in my care. I sent for him, and he came. I said, "Robert, I have news for you." "You have heard from mother?" "From your sister, and from a friend to whom I wrote. I have a letter from your sister to you. This was her letter to me, will you read it?" He opened it. I wish you could have seen him—great tears rolled down his cheeks as he said, "Pretty bad, isn't it? I was too late." "No, it is not too late," I assured him, "you may go where mother has gone."

Then the first World War broke out, and Robert joined the army and went to England, and then to France. In nineteen-eighteen, at the close of a service when I had preached in Spurgeon's Tabernacle, a young soldier came to me, with a woman older than he with him. I looked at him, and said, "Robert! it is you?" "Yes, sir." "And who is this?" "This is my sister, the one who wrote you." She thanked me for finding him, and we chatted a few minutes. Then turning to Robert I said, "What are you going to do when the war is over? Are you coming back to Canada?" "No, not any more." "Do you not like Canada?" "Oh yes, but as long as she lives, I am going to make a home for my sister. I am going to try to make up to her something of what I did to her and my mother."

Why have I told you that long story? Just to say that

all the detectives of Scotland Yard could not have found that boy—and I am no detective; but the Word of the Lord which is "quick and powerful", and which is "a discernor of the thoughts and intents of the heart", found that boy in answer to a mother's prayer. He knew where Robert was, knew where the mother was.

"Before that Philip called thee, when thou wast under the fig tree, I saw thee." If the Lord speaks to you, I warn you to be very careful what you do with His message. Be very careful! If He sets out after you, He will find you.

When I had just become Pastor of a certain little church, many years ago, a woman in the congregation came to see me, and said, "Pastor, I want you to pray for my husband. He is a very wicked man. He was a saloon-keeper for years. He hates every Baptist, and I have promised the Lord that if He will save him, I will go with him to another church. I want you to join me in prayer for him." I said that I would, but advised her not to bargain with the Lord, to ask the Lord to save him and leave it there.

Thereafter I never bowed in prayer but that man came before me. He had not attended church, but after a while he dropped in of a Sunday evening with his wife. Her name was Kate—I did not learn the story until afterward. But he used to go home Sunday nights and say, "Kate, do not ask me to go to hear that man again. I will never go." "What is wrong?" "He is after me all the time. I cannot sleep. I will not go there any more." "All right," she would say, "I will not ask you." But every Sunday night he was ready before his wife was! Presently he began coming in the morning. I had a Bible class Friday nights, and in the summertime he would sit outside and listen. Then one night he dropped into prayer meeting, and I was encouraged. I said as I shook hands with him, "I am glad to see you here." Gruffly he replied, "The wife is away, and the house had to be represented."

One night I spoke on this text, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." In the course of my remarks I said, something to this effect: "The Good Shepherd has His own way of finding His sheep, and if He has called you, you had better answer Him. He has a crook, and He will draw you with that. If that does not do, He will send His dogs after you. You will have a world of trouble. You can resist me, but not Him." That night, when he got home, he walked the floor, saying, "He hit me all over to-night. I cannot stand it." His wife discreetly went to bed, and left him to himself and his conscience.

He kept a team of fast horses, and after his wife had gone to bed, he went out to his barn, went up into the hay-mow, and there he and the Seeker of souls had it out. The next Sunday night he stayed to the after-meeting, got up, and turning about, said to the young men present—I use his own phraseology—"Boys, I wrestled (not 'wrestled') with the Lord for years. I fought Him. I would not have Him. But last Sunday night, the first Sunday night in this year, He proved just one too many for me, and He downed me; and I am here to-night to tell you I belong to Him."

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This Good Shepherd has a way of finding His sheep. Come if He calls you; come and see.

"Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these." Almost as though He had said, "You were just on the verge of believing. You only needed to be taught Who I was. At the first intimation of it, you confessed that you believed in the Son of God. I will show you greater things than these, Nathanael. Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. You and I are going home together. I am going to my Father one of these days. Your face now will be set like mine toward the heavenly city. Because you believe in the Son of God, you will arrive safely home. Philip told you about Moses and the prophets. Perhaps he told you about Jacob—both a patriarch and a prophet. He saw a ladder set upon earth, whose top reached to heaven. I am that ladder. I am the realization of Jacob's dream. I am the way home. I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Is it not a lovely story? Is it not a great gospel? Have we not a great Saviour? Is He not patient with us? We are such dull and stupid pupils in His school. Oh that many would come to Him—everyone of us tonight, and trust Him with all our hearts! We shall see a great deal now—but we shall see greater things in the glorious days that are to come. I began by speaking of "the blessed hope". Some day He will come down the skies, and will take us to be with Himself.

Let us pray:

For such a salvation, for such a Saviour, O Lord, we would magnify Thy holy name. May the Holy Spirit open our hearts, that we may be made one with Him for ever. Amen.

ROME IS FASCIST CAPITAL

(From the *Ottawa Citizen*, March 16, 1944.)

Whether Rome is described as the Eternal City or by any other romantic name, it is still the capital of Fascist Italy, satellite of Nazi Germany. The ruling authorities in Rome plunged Italy into this war. They jumped on stricken France in 1940, when the vile Fascisti believed that France had been mortally wounded.

Mussolini enjoyed the benediction of Rome when he sent a Blackshirt army to slaughter Ethiopian villagers. He boasted of sending Italian bombers to blitz London—for no reason but the Fascist lust of conquest. Rome should have counted the ultimate cost of this unbridled lust before knifing France in the back and bombing Britain.

Many people on the side of the Allies would be glad to see Rome left intact—for no sentimental reason about the Fascist capital being an "eternal" city, but for doubt about Rome being worth the sacrifice of American, British and Canadian lives. But there are apparently military reasons for keeping on with the campaign in Italy until the Hitlerite hold is prised loose. When the troops get into Rome, many will discover that Italy's capital is no more free from filth, squalor and vice than other Italian cities.

Cordell Hull stated in Washington last Monday that Hitlerite troops have entrenched themselves in Italian shrines and monuments. President Roosevelt has made it clear that the Allies are doing everything possible to spare cultural and religious landmarks, but it would be fantastic to leave the German gunners unmolested in the shelter of

Roman ramparts as they mow down the advancing Allied soldiers. Rome is becoming a battle ground because the Fascist rulers in Rome allied themselves with Hitlerite Germany in making war on the civilized world. The Fascist capital brought war upon itself.

AMONG OURSELVES

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

H/Flt.-Lt. Rev. J. Scott is now senior Protestant Chaplain at the R.C.A.F. Station at Rockcliffe, near Ottawa. It is such a busy station he finds it impossible to accomplish all that ought to be done. Mrs. Scott has moved back from Hagersville to Toronto.

H/Capt. Rev. B. Jeffery is now with the First Canadian Corps of Signals in Italy.

We have had fine chapel addresses in recent weeks from Rev. R. D. Guthrie of Bethel Baptist Church, Orillia; Rev. D. S. Dinnick, Scarboro Baptist Church; Mrs. Wm. McIvor (née Miss Annie Marks) and also her husband, on furlough from Nigeria, and Rev. Stuart Boehmer, Calvary Church, Toronto.

Rev. Adam Galt reports from Marietta, New York, that he has "been fairly busy this winter. A neighbouring church had us take over a radio programme when the pastor left, and we have had to put in a day each week getting ready for a half hour programme." Three groups of rural children are being taught Bible by Pastor Galt, "and some of the children memorize three hundred verses of Scripture to earn a free week at Bible Club Camp."

Rev. W. H. Frey spoke at the Interschool Christian Fellowship at Malvern Collegiate on the 16th.

On March 14th a group of about thirty "Seminary people" gathered at the home of Mr. and Mrs. G. E. Malcolm (née Muriel Bell), North Toronto, to give a shower to Miss Bessie Falle, soon returning to her field of labour in the Congo country of Africa. Miss Falle gave an interesting account of her first journey there and the work she was enabled to do, relating how eager the natives are for her to return again. This scribe then spoke briefly of the work of the Seminary, of which Miss Falle is, of course, a graduate, how former students are scattered over the world on its needy mission fields, what a fine group of students we have in training now and the good prospects for our work after the war. The social time that followed was enlivened by delicious refreshments.

To Rev. and Mrs. R. E. J. Brackstone, Timmins, the gift of a son, John Mark.

On Sunday, February 6th, Rev. H. C. Slade took a quartette of Seminary men along with him to Lindsay. At William St. Church Mr. George Delaney and Mr. N. McKenzie spoke in the morning, and Mr. H. Leary in the evening, while Mr. N. Cain preached at Scotch Line Baptist Church in the afternoon. The quartette rendered acceptable vocal numbers. At the evening service two took the stand for the Lord. Mr. Slade is the director of our practical work, and he was delighted to have the men thus working with him.—W. G. B.

Bible School Lesson Outline

Vol. 8 Second Quarter Lesson 14 April 2, 1944

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

THE LAW OF MOSES

Lesson Text: 2 Kings 22.

Golden Text: "Because thine heart was tender, and thou hast humbled thyself before the Lord,—I also have heard thee, saith the Lord."—2 Kings 22:19.

I. The Law of Moses Discovered—verses 1 to 13.

Read also 2 Chron. 34:1-21.

Good King Hezekiah was succeeded by his wicked son Amon and grandson Manasseh (2 Kings 21:1, 2, 19, 20), but his great grandson Josiah followed in the ways of David. When Josiah was but a child of eight years he began to seek after the God of David (2 Chron. 19:3; 34:1, 2). Even the very little ones can come to the Lord. The impressions of early childhood are lasting, a fact which makes Bible School teaching a most important and worth-while task.

At the age of twelve, King Josiah began to purge the land (2 Chron. 34:3; Lk. 2:42), destroying all the images and other tokens of idolatry throughout the land of Judah, and also among the remnant in Israel, who would look to the King of Judah for protection, now that many from Israel had been deported to Assyria (2 Kings 17:6; 2 Chron. 34:4-7). This process of purging was continued till his eighteenth year. Idols must be cast down, and evil must be put away, before the Lord can bless (1 Sam. 7:3; 2 Chron. 7:14; Isa. 55:7). Pruning must precede fruit-bearing (John 15:2), and the land must be ploughed and cleared before the seed is sown (Jer. 4:3; Hos. 10:12; Lk. 13:6-8). Such preparatory work may take years, for one dare not hurry the movements of the Spirit of God.

The temple had not been repaired since the reign of Joash, 259 years before (2 Kings 12:4, 5). It had been profaned by the presence of idols, and desecrated by the wicked practices of the previous monarchs (2 Kings 23:6-8, 12; 2 Chron. 34:11). As long as idols are permitted to remain in the believer's heart, which is the temple of the Holy Spirit, they destroy his peace, power and testimony.

King Josiah was a wise administrator. He did not monopolize the work, but chose three leaders to direct the cleansing and repairing of the temple (Deut. 1:9-15); Shaphan the scribe, who was evidently the chief director (Jer. 26:24; 29:3; 36:10-13); Maaseiah, one of the governors of the city (Jer. 21:1; 29:21, 25) and Joah the recorder (2 Chron. 34:8). These men conferred with Hilkiah the High Priest, who was to count the money which had been contributed by the people, and then he was to hand it over to the overseers, who in turn paid the workmen. Thus, every man did that which he was best qualified to do, and all worked harmoniously together. "To every man his work" is a sound principle in the service of the Lord (Mk. 13:34).

The leaders could safely be trusted; they did their work faithfully (2 Kings 12:15; 2 Chron. 34:12). Faithfulness is the one indispensable qualification for the Lord's service, yet it is comparatively rare. Bible School teachers and scholars, church officers and members should aim at all times to be faithful to the Lord and to one another.

When the temple was being repaired, the workmen found the law of Moses. This was probably the temple copy of the Pentateuch which had formerly rested beside the ark in the most holy place (Deut. 31:25, 26). But even the ark had been desecrated by the idolatrous kings and removed from its place (2 Chron. 35:3), and "the book of the law of the Lord given by the hand of Moses" had been lost to common knowledge (2 Chron. 34:14; 35:6). In our day the Bible is sadly neglected; there is a famine of the Word of God in many

homes and churches (Amos 8:11, 12). It must be given its proper place and esteemed as the authoritative Word of God.

It is probable that Shaphan the scribe read to the king the portion of the law dealing with God's covenant with Israel and outlining the consequences of violating the law (Deut. 28-30). At any rate, King Josiah was stricken with grief when he realized the sinful state into which the nation had fallen. "By the law is the knowledge of sin" (Rom. 3:20; 7:4), and the Word of God is a living shaft to pierce the hearts of men and show them their sin before God (Jer. 23:29; Heb. 4:12). Let us continue to use that God-given weapon in our warfare against sin, and let us go on proclaiming and teaching it.

Josiah of Judah had implicit faith in the word of God. He was conscious that the wrath of God rested upon him and upon the people, just as God had said, and that therefore judgment was inevitable (John 3:36). The disobedience of their fathers had been repeated, and apostasy had again proved to be "the fruitful cause of many generations of continued sinfulness". Unbelief is one of the characteristics of this age in which we live; men will not believe that wrath and judgment follow sin (Matt. 24:37-39; 2 Pet. 3:3-10).

The recognition of the truth is oft-times painful, but in the end it is always beneficial. There are many who do not wish to be disturbed by the truth, but who prefer to rest in the careless slumber of error and sin (John 3:19-21; Rom. 13:11; 12; Eph. 5:14). King Josiah did not shun the light of the knowledge of the will of the Lord, but rather sought for more light. He sent five men to make further enquiries; Hilkiah the priest, Ahikam the son of Shaphan (Jer. 26:24), Achbor or Abdon (2 Chron. 34:20), Shaphan and Asahiah. Those who truly seek to know the will of God will be duly rewarded (John 7:17). Oh that the Holy Spirit would create a thirst for His truth in the hearts of all (Matt. 5:6)!

II. The Judgment of God Deferred—verses 14 to 20.

Read also 2 Chron. 34:22-28.

The men sent by the king enquired of Huldah the prophetess who dwelt in Misnah, a suburb of Jerusalem. The original of the word translated "college" in verse 14 is Misnah, and likely refers to one of the districts of Jerusalem. The prophets Jeremiah and Zephaniah lived during the reign of Josiah (Jer. 1:1-3; Zeph. 1:1), but it may be that they were not in the city of Jerusalem at this time. God spoke through this consecrated woman. Jewish writers say that Huldah and Jehoiada the priest were the only ones not belonging to the house of David who were accorded the honour of being buried in the city of Jerusalem (2 Chron. 24:15, 16). The Lord has a place for the ministry of the women.

Huldah prophesied that judgment would surely come upon the people, because they had forsaken God and turned to other gods (Deut. 29:25, 26; 2 Kings 21:22). God's word will surely be fulfilled, and sin brings judgment and death (Prov. 6:27, 28; Jas. 1:15).

But the prophetess had the joy of announcing that the sentence of judgment was postponed, since the king's heart was tender toward God (1 Kings 21:29; 2 Chron. 32:26; Psa. 37:37). He had not hardened his heart against the truth, as so many do (Matt. 13:15, 19). So much depends upon the attitude of the one who hears or reads the Word of God (Mk. 4:24; Lk. 8:18). Again, Josiah humbled himself before God. God dwells with those who are of humble and contrite spirit (Psa. 34:18; 138:6; Isa. 57:15).

It is our privilege to proclaim, as did Huldah, the two-fold message of God's justice and His mercy, of His faithfulness and His loving-kindness (Psa. 89:14, 33; Hab. 3:2).

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DIABOLISM DE PROFUNDIS

OUR caption means devilishness out of the depths, from the lowest pit. We print below a letter from the Roman Catholic Archbishop of Winnipeg, bearing a facsimile of the Archbishop's signature. This is not an

ancient document, but is dated Winnipeg, March 1, 1944.

Before we comment upon it we ask our readers to study this letter carefully; later send for extra copies for distribution. Here is the text:

ARCHBISHOP'S HOUSE

353 ST. MARY'S AVE.

Winnipeg, Man., March 1st, 1944.

My dear Catholic Parents,

I have received from the Pastors of the different Parishes a list of those who have boys overseas. Some time ago, as you are aware, I called on Catholic Mothers to enroll their boys as Perpetual Members of the Society of the Propagation of the Faith. I said: "What better guarantee for any boy exposed to all the hazards of war! A guarantee, should he be killed, that he will go at once to his Maker, to be with Him for all eternity. A guarantee, should it be God's will, that he will return to his dear Mother and to those who love him." This has been explained to you, over and over again, from the pulpit and you have been urged to enroll your boys. A few, who have been personally contacted, have answered the appeal, but all the others have maintained a stolid indifference. If I were to conclude that you are indifferent to the safety of your boy, I would be doing you a grave injustice. You are not indifferent. What then can be the reason for the inaction! Some say, in fact many say, that they cannot afford it. That is not a reason, that is a specious excuse, unworthy of a Catholic Mother. You receive a portion of the boy's pay, and what better use can you make of it. "Oh", you answer, "I am trying to have a nest egg for my boy when he returns." When he returns. Wouldn't it be better to take the best means you know to ensure the boy's return. If he does not return, what good, under heaven, will the "nest egg" be to him. I am not advising you to take the boy's money, I would much prefer that you use your own money. But, if you must take the boy's money, take it as a loan. Surely you will be able to make it up in the years to come. Do you not think, with a little economy and a few less shows, you will be able to set aside one dollar a month, until the full amount is paid up? It is not necessary to pay the \$40.00 at once. You can pay any sum you wish, by instalments. You can pay, say, \$5.00 a month, or \$10.00 every three months. You can take a year, you can take two years, you can even take three years. Three years, that is almost the equivalent of One Dollar per month. The important thing is to ensure the boy's safety, as far as we can do so,—his safety in time and eternity.

One Catholic Mother in this Archdiocese enrolled her boy on Feb. 20th, paying \$20.00. He was killed on Feb. 22nd. Do you not think that the mother's heart found some consolation in what she had done?

I have placed this matter in the hands of the Franciscan Fathers, at 233 Carlton Street (Tel. 29 136). If you want further explanation, see them or get in touch with them. If time permits, they will probably get in touch with you.

Dear Catholic Parents, we have a chance to do something that will live long in the Annals of the Church in Western Canada, and let us merit God's blessing by doing it.

Yours very devotedly in Xto.,

+ *Alfred A. Simons*
Adv. of Winnipeg

The Archbishop seems to be a little annoyed at "the stolid indifference of the 'dear Catholic Parents,'" who have not answered a former letter.

What was the unanswered letter about? Catholic mothers had been requested "to enroll their boys as Perpetual Members of the Society of the Propagation of the Faith." The price of enrollment was apparently \$40.00. And what had been promised for this forty dollar enrollment? Hear the Archbishop:

"I said: 'What better guarantee for any boy exposed to all the hazards of war! A guarantee, should he be killed, that he will go at once to his Maker, to be with him for all eternity. A guarantee, should it be God's will, that he will return to his dear mother and to those who love him'."

Surely that is plain enough!

Heaven is guaranteed to the seldier who dies for the small price of \$40.00 paid to the church. Either that, or his safe return is assured.

If any complain they cannot afford it; they are told to take it out of the boy's pay. Those who want to save the boy's pay as "a nest egg" when he returns, are told it is better to hand the "nest egg" to the church to insure his return. Or they may use their own money,

or borrow the boy's money, or pay it in installments! Only let them pay!—pay "to ensure the boy's safety—in time and eternity." And all for forty dollars!

Then we have this gem:

"One Catholic mother in this Archdiocese enrolled her boy on Feb. 20th, paying \$20.00. He was killed Feb. 22nd. (Moral, keep your \$20.00!) Do you not think that the mother's heart found some consolation in what she had done?"

If this is not making merchandise of souls, what is it? If this is not diabolism out of the depths—yes, the lowest depths, what is it?

Nor do we suppose this would be the end. The mother whose son was killed would shortly thereafter almost certainly be requested to pay for the saying of Masses for the relief of his soul, unless the \$40.00 procured a "plenary indulgence" involving a detour around purgatory.

However, if the Bill which has received first reading in Ottawa passes, it would be a criminal offence to point out the diabolism of the Archbishop's letter.

Let all mothers of soldiers think of the utter fiendishness of this torturing letter sent in the name of Christianity.

ON THE VATICAN FRONT

WE are charged with causing national disunity when we say that the Roman Church, in all its ramifications, is anti-British and pro-Axis; but little by little the truth is coming out.

The action of the American and British Governments in regard to Eire is a confirmation of the position we have taken. Mr. Churchill has said that no other Government would have been as patient as the British Government has been. With that we agree. Britain has been

altogether too patient. Why the Spanish-American de Valera, as the Hierarchy's puppet, should be allowed to jeopardize the lives of hundreds of thousands of British and American troops, is difficult to understand.

In a tour of Ireland during the last war, we were told by British officers, of the arrest of Roman Catholic priests who were making the rounds of the sentries on the west coast of Ireland at night. As a concession to Roman Catholic demands, they had managed somehow to have

Roman Catholics put on sentry duty; and these, the British officers insisted, had been found signalling to submarines. The history of the pro-Germanism of the Catholic-controlled element in Southern Ireland, and of the pro-Germanism of the Vatican at that time, is all a matter of open record.

How many ships have been sunk in the North Atlantic, and how many valuable lives have been lost because of the patience of the British Government in permitting a Roman Catholic Eire to afford hospitality to Axis representatives, will never be certainly known. We may be sure, however, that both Washington and London must have been faced with stern facts. Otherwise, the pro-Vatican attitude of both Governments would have prevented the isolation of Eire.

But that attitude is not confined to Ireland. *The Canadian Register* of March 18th gives first place, in two-column headlines, to an article by the Ottawa correspondent of *The New York Times*, in which he says, "Canada divided on Ireland issues." As usual, he is pro-Eire and anti-British. He says:

"Canadian experience during the past four and a half years has confirmed Mr. de Valera's claims that, while maintaining Irish neutrality, his attitude has been uniformly friendly and helpful toward the British nations . . ."

Then he complains:

"The Canadian Government was not consulted before the United States note was delivered. It advised against its publication on the ground that it might cause misgiving regarding the American attitude among all members of the British Commonwealth and all small nations."

Predicting a debate in Parliament, he concludes:

"It is expected that Mr. King will concur in the at-

titude expressed in the American and the British supporting notes to the Irish Government.

"The incident, however, is expected to cause some lively comment among all parties in Parliament and its consequences are regarded with considerable misgiving."

Further, a Roman Catholic priest, Rev. F. E. Banim, O.M.I., Dean in St. Patrick's College, at St. Patrick's banquet in Ottawa, mentioned, according to *The Ottawa Journal* of March 20th, that:

"An Ottawa daily newspaper (not *The Journal*), on the very eve of St. Patrick's Day in this Capital city . . . published in the middle of its front page a cartoon ridiculing one of the most faithful Catholic nations of the world, lampooning one of the few really Christian statesmen of the world—and worse than that, desecrating the memory of St. Patrick—by putting his august name into the caption."

If it were not so serious, one could easily allow himself to be amused by the Roman Catholic perversions of history. There is no historical support for the idea that the one whom they have canonized and called a saint, was ever a Roman Catholic. He was, in fact, the very opposite of it. But what matters it? An institution that is founded on falsehood, on the falsification of history and of Scripture, when it speaketh a lie, speaketh of its own.

But here again the anti-British de Valera is hailed as "one of the few really Christian statesmen of the world"! De Valera a Christian statesman! Funny, isn't it?

Elsewhere we publish a report of a speech delivered by Roger Ouimet, K.C., from *The Montreal Gazette* of March 17th. One cannot help wondering what French-Canada, the Province of Quebec, and the Hierarchy, really want. They have everything. It is the spoiled child of Canada. But they always have a chip on their shoulders. They are always being badly treated, always insisting that they are not understood.



The Canadian Register

OFFICIAL ORGAN OF CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

KINGSTON, ONTARIO, SATURDAY, MARCH 4, 1944



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We publish the *Gazette* article (p. 15) to show how this speaker discounts such men as Maxim Raymond and "other extremists". The fact is, such men as Raymond, Dorion, and others, are actually the mouthpieces of the Hierarchy. In proof of this we publish, as part of this article, a reproduction of a column heading from *The Canadian Register* of March 4th. Our readers will bear in mind that this is reduced to a little less than half the original size. In our issue of February 10th we published the complete text of the speech by Frederick Dorion, in which he insists upon the Pope having a place at the peace conference. He is one of the men whom the Hierarchy, when it suits them, will discredit, but for the consumption of their own people, he is given a place of prominence, with two-column headlines, and a large part of the text of his speech. All of which shows that Dorion was the voice of the Hierarchy, and more directly representative of its ultra-montanism than some of the more moderate and restrained French-Canadians.

But in further confirmation of the anti-British and pro-Axis attitude of the Roman Catholic Hierarchy—understand, not exclusively French-Canadians, but

Pope Must Be Admitted Next Peace Conference Can. Parliament Told

House Hears Argument That Exclusion In Past Caused Present War—Pope Seen Greatest Moral Influence In World Today

OTTAWA, Feb. 28.—"As long as the Vatican is deliberately left aside and excluded from international discussion, the suffering and unhappy people of the world will be offered only incomplete and insufficient remedies," Frederick Dorion, independent Member of Parliament for Quebec, declared in an address before the House of Commons urging the necessity of the Pope being admitted to the next peace conference.

"It is generally agreed," Mr. Dorion said, "that if peace has been better prepared in 1918, if the peace treaty had not been dictated by the international money powers nor based on the hatred of some prominent figures against certain Catholic countries of Europe; in other words if the peace

the Hierarchy as represented by *The Canadian Register*, the paper returns editorially to a discussion of the Frederick Dorion speech, approving of it all, and again serving a tissue of misrepresentation, in an endeavour to show the "impartiality" of Pope Benedict XV during the last war. It really seems easier for Roman Catholics to declare black is white, than to recognize white when they see it.

Perusing *The Canadian Register*, one is led to wonder whether it is ever possible for them to tell the truth. But so that our readers may know the pabulum upon which Roman Catholics are being fed, we reproduce an editorial from *The Canadian Register* on the Irish question:

WHERE "CHARTERS" DON'T APPLY

Cardinal MacRory, the 110th successor of St. Patrick in the Primal see of Armagh, devotes part of his Lenten Pastoral to the partition of Ireland.

Armagh is in "Northern" Ireland, that hybrid state devised by Lloyd George, set up by an Act of the British Parliament and ruled by a vindictive Orange oligarchy. So the Cardinal Primate has first-hand knowledge of the Gestapo-like methods by which the Catholic minority in the partitioned area is kept in subjection. Yet it is with true Christian restraint that His Eminence protests the greatest crime committed against his country since the English Invasion in 1172.

History puts beyond all question that for many centuries England has treated Ireland unjustly, even cruelly. "Think then," writes the venerable Prince of the Church, "what it means, at the end of all those centuries of sorrow and suffering to have the country despoiled of its nationhood by partition. I do not record these things in any vindictive spirit. God forbid. I recall them to remind England and to inform the United States, both professing to be fighting in this war for freedom for small nations, that Ireland has the right to her untrammelled nationhood. I am an old man (the Cardinal Primate is eighty-three—Editor) and may not be spared to see the end of the war, but I should like to be able to hope before I die that after the post-war peace my countrymen of every creed and class will be living together in genuine brotherhood, all proud of their motherland."

Unless there is a complete change of heart on the part of the British Government, the Cardinal will go to his grave in soil that should be Irish but is in fact foreign territory. The infamy of partition lies on England's doorstep, as is established by the facts that not a single Irish vote, Orange or Green, was cast for it, and that Premier Lloyd George gave a pledge to Sir Edward Carson that Ulster would not, "whether she wills it or not, merge in the rest of Ireland." The same wily politician bribed President Wilson at Versailles. The United States was then mixed up in Mexican affairs, and Chesterton records L. G. as saying to Wilson: "If you won't look at Ireland, I won't look at Mexico."

Even did the Orange oligarchy in the Six Counties behave as a civilized government, the partition against its will of one of the most ancient nations in Europe would still cry to high heaven. But although the Constitution of "Northern" Ireland guarantees the rights of the religious minority, and in spite of the appeal of King George V at the opening of the "Northern" Parliament for moderation and fairness to every faith and interest, the watchword of the Orange oligarchy is "Croppies lie down." We have facts and figures to prove that the Catholic minority lives under a veritable Reign of Terror, and we intend to present them in a future issue.

—D. A. C.

Here follows the article from *The Montreal Gazette*, March 17th, 1944, referred to above:

Canada is going through the phases of a national crisis, the real troubles are only beginning, and they may increase a

hundred fold immediately the war is over, one single false step on the part of those responsible to the community may tear asunder the delicate fabric of Confederation, and the so-called "bonne entente" between the English and the French speaking peoples of Canada will never endure if it is built on quicksand, Crown Prosecutor Roger Ouimet, K.C., declared here last night.

In an address to members of the Chartered Institute of Secretaries at the Windsor Hotel, Mr. Ouimet made an impassioned plea to English-speaking Canadians throughout Canada to obtain a better understanding of their fellow French-speaking Canadians, and take the lead in promoting more goodwill and unity.

"There is no use denying it," he said, "we are on the edge of a volcano. It may yet be possible for saner and cooler people to get together and impress upon the people at large that the forces of unity must be marshalled together so as to avoid a national cataclysm."

"It seems obvious that feeling is rapidly rising in other provinces, especially in our sister province of Ontario," he said at another point. "On the other hand, I happen to know that among French-speaking Canadians in all walks of life, unmistakable impatience is manifesting itself under divers forms.

"Some of you may think that articles in *l'Action Catholique*, and pronouncements by the bishops, or even by the Cardinal himself, are reassuring tokens of appeasement and satisfaction. But that is where you are sadly mistaken. No more than the success of the different Victory Loans do these outward marks of contentment indicate the true situation. Our land is shaking, nay, seething with excitement.

"I would not venture to predict it; but there is no harm in proposing a 'modus vivendi' for Canadians—I believe Canadian unity is possible—but subject to conditions. These conditions are mostly within the reach of the better educated, who may influence public opinion, eradicate prejudice, sow the seeds of harmony and concord. However, the greater part of the task lies ahead for English-speaking Canadians because they possess 90 per cent. of the means to attain the end.

To a casual observer, the most striking characteristics of the average French-speaking Canadian are his attachment to his traditions, his religion and his language, Mr. Ouimet said. Some had even pretended, and still pretend that the French-Canadians do not speak real true French and "that ridiculous legend has done more harm to Canadian unity than all the oratorical display of the Bloc Populaire and the articles of the Orange *Sentinel* bundled together."

"Speaking of the *Sentinel*," he said, "reminds me of its catch phrase: 'Priest-ridden Quebec. Neither can I forget the methodical and systematic offensive launched regularly, relentlessly against all 'Roman heretics' by that Superman Shields, and many others, more obscure, but nonetheless fanatical.'"

He said that it would be foolish to deny that the Roman Catholic Church is safely entrenched among the French-Canadians, but he denied that the church through the Pope ever instructs Catholics as to how they should vote, how to conduct military campaigns or what part to take in wars. "Indeed our religion does not deprive us of our sense of values nor of our innate love for true liberty. I would even say that French-Canadians have been known to be more faithful to their party than to their church.

"But I must confess that on many points, different members of the secular clergy have not always shown as much objectivity as might have been expected of them," he continued. "There is one Abbe Groulx, for example, whose interpretations of Canadian history have not, at times, sounded particularly academic, and purely objective—and he is reported to have disciples even among representatives of the people. But his efforts have always been abortive. And neither he, nor his most devoted followers like Andre Laurendeau, heir presumptive to Maxim Raymond's tottering throne

in the Bloc Populaire, would ever have succeeded in going to town if the extremists on the other side of the fence had not always supplied them with fresh ammunition through their inconceivable blunderings."

Stating that a ticklish point is that of bilingualism, Mr. Ouimet said that it appears that quite a lot of Anglo-Canadians look upon bilingualism as a disease. "But this disease has not proven to be contagious in that direction," he said, "because barely three and one-half per cent. of the English-speaking Canadians are listed as having caught it as compared with 85 per cent. of their French compatriots."

NEWS OF UNION CHURCHES

Brantford

February 26th was the end of our church year. Though all the reports are not yet completed we have enough information on hand to believe that it has been a good year. The Missionary offerings of the last few months have been much better than those of the same period of last year and we have been able to pay fifteen hundred dollars off the mortgage of the church. The services have been if anything a little better attended than usual and we have organized a teen age group just lately which gives some promise. At the present time the church is undertaking a house-to-house canvas of the district and I think it will prove to be profitable.

Yesterday, the first Sunday of our Church Year, we had an enjoyable day with a group from the TORONTO BAPTIST SEMINARY under the leadership of Rev. H. C. Slade. The young women spoke to the assembled Bible School and the men preached at the morning and evening services.

At the close of the evening service, the Board recommended to the church that they take to their heart the work of the TORONTO BAPTIST SEMINARY and a resolution was adopted to the effect that, since the work of the SEMINARY and the programme of the Union were so intimately connected and the need for sound preaching of the Gospel was vital, that envelopes be prepared and put in a convenient place and that the church be reminded on the first of every month to use these envelopes for the support of the TORONTO BAPTIST SEMINARY. After the fine day in which we enjoyed a spiritual feast with the members of the SEMINARY group, the people were unanimous in their adoption of the resolution.

The Sunday School has instituted a new missionary programme in which they plan to use the duplex system every Sunday with the missionary side devoted to the support of the SEMINARY, and once every three months to have a Missionary Sunday and devote the whole offering of that Sunday to some phase of the Union work.—A.C.W.

A Newcomer's Impressions of Snowdon Church

Under the ministry of Rev. Morley R. Hall, while pastor of the First Baptist Church at Timmins, I was saved and for some ten subsequent years I sat under the ministry of God's Word in that church.

Recently I moved to Montreal and for the past six months have been fellowshipping with the people of Snowdon Baptist Church. In Mr. Armstrong, the pastor, we have a great leader, an able preacher of the Word and one who keeps back nothing that is profitable for his people. "Shunning not to declare all the council of God." It is delightful to see some attending the Sunday services who have not yet come to a saving knowledge of our Lord Jesus Christ.

As they listen to the Gospel messages from week to week, they cannot but be very deeply stirred. The Sunday School is in a healthy condition and continues to grow. The prayer meetings are times of real blessing and power. It is very evident that the people have the vision of perishing souls

as they not only give liberally in support of the Lord's work but are faithful workers in His vineyard. A solid foundation has already been laid and the work here carried on in the midst of one and one-quarter millions of needy souls gives every promise of a bright future.—Gordon Malloy.

The following is a recent note from Mr. Armstrong: "While nothing 'special' has taken place during the last few months, we are nevertheless conscious that progress is being made. We have been very conscious of the presence of the Lord in all our services. He has visited us with salvation, Christians have been established and the work is taking on an ever-increasing appearance of permanence. A Young People's work has just been started and thus far results are encouraging."

Wilkesport

"The Wilkesport Church is blessed with a happy spirit of harmony and true Christian fellowship. Our prayer meetings are times of heavenly bliss, which begin at 8.30 and often do not conclude till after 11 o'clock. Even the children lead in prayer.

"At the end of last summer, I baptized eight believers in the river at the rear of the church, in the presence of a large crowd of witnesses. We have now had the hydro installed in the church and are having a special service next Sunday evening to celebrate the event."—A. Dallimore.

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