

AMERICAN COUNCIL OF CHRISTIAN CHURCHES
Toronto, May 9, 10, 11, In Jarvis Street Church—See p. 3

The Gospel Witness and Protestant Advocate

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INVASION'S VOICE

We are coming! We are coming!
 With a tempered sword, we come;
 In the tramp of marching millions,
 Let the tyrants hear their doom!
 Graves of children, and of women,
 Blood from veins of young and old,
 Tears, and cries, and shrieks of anguish,
 Bondage, pain, and griefs untold;—
 All the terror and the torture
 Of the nations they enthrall
 Cry for an avenging angel—
 We are coming at their call!

All the people of the nations
 Cradled in the love of right;
 All the freedom-loving peoples,
 All their concentrated might;
 All their virtues; love of country;
 Love of home, and child, and wife;
 Love of God, and Truth's enchantments;
 And the quenchless love of life;
 Righteousness and honest dealing,
 Mercy, in the midst of wrath,
 Factual Truth, by war revealing,
 All of life and all of death;—

These, the elements of Justice,
 Mined from human hearts by War,
 Fused, and fashioned in its fires,
 Make and shape us as we are,—
 Instruments of Heaven's vengeance,
 Thunderbolts from God's right hand,
 Lightnings purging all the sky-ways,
 And where Huns defile the land,
 Where his ships befoul the waters,
 Cities where his spawn was bred—
 There we're going, sailing, flying,
 By the Judge of nations led.

Souls enslaved in captive bodies,
 Poisoned minds, and shackled feet,
 Decalogue's inversion, making
 Hell of earth, and Hell complete;—
 Heaven and Earth are joined in Judgment,
 Goodness now goes forth to slay;
 Mercy lights the fires of vengeance;
 Patience will not brook delay,—
 Fire and brimstone fall from Heaven;
 Nor can all the Globe provide,
 One safe spot on earth or under,
 Where the Nazi Beast can hide!

Sweeping as a besom burning,
 Wielded by Almightyness,
 Huns' and Japs' pollution purging,
 Instituting Righteousness,—
 We are coming, swiftly coming,
 Hear the million marching men,
 Those who fled from Dunkirk, coming,
 Millions coming back again,
 Coming as a fiery whirlwind,
 Coming in a flood of flame,
 As an avalanche of judgment,
 Coming to redeem a name!

God, the Man of War commands us;
 He Who gave His Son to die,
 Expiating man's transgressions
 Speeds the righteous victory.
 From the armoury of Justice,
 All the stores of Right and Truth,
 Massed and organized and fired
 By the mind and will of youth,—
 They are coming! Coming! Coming!
 By a holy God's command,
 To ensure, henceforth, for ever,
 Tyranny be doomed and damned!

AMERICAN COUNCIL OF CHRISTIAN CHURCHES
MEETING IN JARVIS ST. CHURCH, TORONTO
Tuesday to Thursday
May 9th to 11th

The American Council represents evangelical denominations, with an aggregate membership of approximately three-quarters of a million.

Delegates are expected from places as widely separated as California and New York, including the leaders of the denominations belonging to the American Council. Among them will be:

- Rev. J. Oliver Buswell, D.D., LL.D.,**
 President of the National Bible Institute, New York City, N.Y.
- Rev. Harold T. Commons, D.D.,**
 President of the Association of Baptists for World Evangelism.
- Rev. R. T. Ketcham, D.D.,**
 President of the General Association of Regular Baptists of the U.S.
- Rev. H. McAllister Griffiths, D.D.,**
 Secretary of the American Council of Christian Churches.
- Rev. Carl McIntire, Collingswood, N.J.,**
 President of the American Council of Christian Churches.
- Rev. W. C. Standridge,**
 President of the Metropolitan Council of Christian Churches of Detroit.
- Rev. H. O. Van Gilder, D.D.,**
 Pastor, Temple Baptist Church, Portsmouth, Ohio.

AMONG THE SUBJECTS TO BE DISCUSSED WILL BE:

- "Christ, and the Right to Bear Arms"
- "Christ, and the Supreme Authority of the Bible"
- "Christ, and the Social Order"
- "Christ, and the World Order"
- "The Christ of the Bible, and the Christ of Modernism"
- "Christ, the Church's Only Head and King"

For complete programme, naming speakers and subjects, see announcement in church column of Saturday papers.

There will be afternoon sessions at 2.30 on Wednesday and Thursday; and evening sessions at 8.00 o'clock: Tuesday, Wednesday, and Thursday. Everyone is invited.

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and
Protestant Advocate

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

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**THE AMERICAN COUNCIL MEETING IN
JARVIS ST. CHURCH**

THE American Council of Christian Churches is an organization of evangelical denominations brought together in order to make evangelical Protestantism articulate.

Properly understood, there is no other kind of Protestantism. But the Federal Council of Churches, a wholly Modernistic organization, whose radio mouth-piece is Dr. Harry Emerson Fosdick, claims to speak for American Protestantism. The fact is, it does not speak for true Protestantism. It is a condition of membership in the Constitution of the American Council, that no denomination can find membership with it which is represented in the Federal Council of Churches.

Jarvis Street Church will be honoured by the presence of leaders of many denominations who have not bowed the knee to the Baal of Modernism. We hope that every reader of THE GOSPEL WITNESS within reach of Toronto, will endeavour to attend as many of the sessions of the American Council as possible. Detailed programme of the Council will be published in the daily papers on Saturday, May 6th.

Remember the dates: Tuesday, Wednesday, and Thursday—May 9th, 10th, and 11th.

MORE ABOUT QUEBEC

A STARTLING light has been thrown upon what is called "the Quebec problem" by an official table of statistics submitted in the Canadian Parliament. A few days ago, the Quebec Legislature passed a resolution fifty-five to four, protesting against the application of conscription for overseas service.

When we have criticized Quebec, we have been charged with disturbing national unity. Our insistence has been that there has been no national unity to disturb. Quebec has steadfastly refused to do her share in the war, either by her contribution of man-power, or of money. She is always whining and wailing, and complaining of being misunderstood and misrepresented; but in a formal vote taken in the Legislature of Quebec, she has shown just where Quebec stands. Mr. Diefenbaker in the House of Commons, has stated that no less than three hundred and ninety thousand men who should have been available for military service, or other war effort, are unaccounted for. In other words, Quebec, by many ingenious devices, has disobeyed the law.

But the newspapers failed to put the responsibility where the responsibility belongs. The Liberals blame the Conservatives, and the Conservatives blame the Liberals; and the newspapers say it is because they have played politics with Québec that Quebec has become the spoiled child of Confederation. But neither Conservatives nor Liberals could play politics with Quebec were it not that the greater part of the Province is blinded and enslaved by the most sinister political system on earth.

We take this table from the editorial column of *The Evening Telegram* of May first:

An official table giving percentages of category "A" men in the administrative districts is illuminating.

London	49 per cent.
Toronto	49 per cent.
Kingston	49.2 per cent.
Port Arthur	52.8 per cent.
Montreal	30.0 per cent.
Quebec City	29.3 per cent.
Halifax	45.0 per cent.
St. John, N.B.	48.8 per cent.
Charlottetown	51.9 per cent.
Winnipeg	48.6 per cent.
Vancouver	48.6 per cent.
Regina	55.5 per cent.
Edmonton	56.1 per cent.

Examinations made under the mobilization regulations disclosed that 44.5 per cent. of the men called up throughout the country were in "A" category. But with the abnormally low percentages of the two Quebec districts, Montreal and Quebec City omitted, it is found that 50.5 per cent. of the men examined were in "A" category. This is in contrast to the 29.6 per cent. of Quebec men in the top physical classification.

The table shows that, the two Quebec districts excluded, of all the men examined in other districts throughout Canada, 50.5 per cent. of the men examined were in "A" category, while in Quebec, 29.6 per cent. were in the top physical classification.

Are we to suppose, then, that this Roman political system has so drained Quebec of its resources as to reduce its population to such a condition physically? We do not think it is quite so bad as that. What, then, is the explanation? A couple of years ago we received a letter from a lady in the Province of Quebec who told us that she had a French maid whom we will call Marie. One day this girl was greatly perturbed because her brother had received his army call, but a few days later she was singing about the house as usual. Her mistress asked the reason for the change, and Marie replied that her brother had gone for his medical examination, and had been rejected. This lady expressed great surprise. She knew

the brother, who looked like a pretty husky kind of man. Marie said, "So he is; but he took something before going for his medical examination that disturbed the heart action, and so was rejected." "But," said her mistress, "what will the priest say to that when he goes to confession? Will he not have some severe penance prescribed?" "Oh, that is all right," laughed the girl, "it was the priest who told him what to take."

We told this story in New Brunswick. A medical officer was present, who said they were facing that situation all the time. Of course the Roman Catholic medical officers receive instructions from the Church, and see to it that a large proportion of the men are rejected as unfit.

How absurd to talk about "national unity" under conditions like this! We are on the eve of the invasion. Our Canadian forces in England will need an enormous number of reinforcements—and the Minister of Defence admits that the men are not available. And here in Ontario they are combing every corner to try to find new men, while there is a great pool of man-power in the Province of Quebec utterly untouched. The simple fact is that the Roman Catholic Church is Britain's most vicious and dangerous enemy. Quebec is only a symptom of the general anti-British and anti-democratic attitude of the Italian Church. What fools our politicians are, or worse! And what fools we all are, to allow ourselves to be exploited thus!

WINNIPEG R.C. CHURCH "CHARGED WITH KEEPING A GAMING HOUSE"

WE recently published in two issues of this paper a copy of a letter from Archbishop Sinnott of Winnipeg offering indulgences for sale to "dear Catholic parents". A most wicked racket conducted in the name of religion. But it is the Roman Church's way to make merchandise of souls. Following is an item from *The Winnipeg Free Press*, of April 28th.

Bingo Raid Brings Charges Against 7

Seven persons were charged with keeping a gaming house, Friday, in connection with Wednesday night's raids at Holy Rosary church hall, 832 Sherbrook street, where about 500 men and women are alleged to have been playing bingo.

Inspector Peter Cafferty, of the city police Morality squad, laid the charges, and the summonses are returnable in city police court May 3.

Charged with keeping a gaming house in the church hall are: Father Alphonse Borelli, parish priest, and Father Philip Farques, both of 832 Sherbrook street; Miss Severine Giaconia, 816 Bannatyne avenue; Mrs. Antonio Grecco, 321 Beverley street; Mrs. Cancitta Restiva, 328 Victor street; Maria Fabro, 198 Chestnut street, and Mrs. Catherine Maisola, 718 Maryland street.

Nearly every member of the Morality squad took part in the raid, during which the names of 400 persons were taken.

Chief George Smith said bingo games have been conducted in the church hall for the last few weeks. "On the night in question, a bazaar was supposed to be held, but when our men got there the place was jammed with people playing bingo," he said. This is against the law.

The police chief said no bazaar was being held on the premises, Wednesday night, although persons connected with Holy Rosary church had previously been granted a permit by Mayor Garnet Coulter to conduct one. The

indiscriminate packing of such buildings for illegal purposes constituted a serious fire hazard, the chief said.

The Winnipeg Tribune of the same date reported the incident as follows:

Operators To Be Charged

Morality Squad Raids Bingo Game

Nine morality officers, led by Inspector Peter Cafferty, raided the recreation hall in the basement of the Holy Rosary church at 832 Sherbrook St., Wednesday evening, and found about 500 persons taking part in a bingo game.

Chief Const. George Smith said this morning the game was operating "under the cloak of a bazaar. The ladies' club of the church had applied for a bazaar permit and it was granted about two weeks ago."

Charges of keeping a gaming house will be laid against those active in the operation of the game, said Inspector Cafferty.

The raid took place at 9.30 p.m., and at 10.30 p.m. the morality officers left the church basement loaded with bingo cards and equipment used in operating the game. In the hour the 10 men had taken the names of 400 persons attending the game.

Police say that on some nights from 600 to 700 persons were "crammed" into the hall.

Those who are going to be prosecuted will be summoned to appear in court. Charge or charges will be laid before next Wednesday's session of morality court, said the inspector.

Chief Smith said this morning the "whole thing became out of bounds". He explained the fire hazard was great.

After visiting the hall, Cafferty said: "Persons taking part in the game were concerned over their chances of getting out of the basement in case of fire. Smoking was permitted and if a fire should have started, there would have been a catastrophe."

Eighty-five percent of the players were middle-aged women, said the inspector.

An admission of 50 cents was paid, entitling the player to 20 games, for which about \$110 in prizes were offered. There was a refreshment stand, said the inspector, which did a good business.

"People lined up at the church at 7 p.m., and the game didn't start until 8.30 p.m.," said Inspector Cafferty.

Taking part in the raid on the church were: Sgt. William Robson, Detectives Donald McRitchie, Alex. Cleghorn, James Semple, James Beck, Tom Beebe, Stewart Sinclair, Tom Kingdon and Charles Larry.

When the squad arrived they spread through the "house" before they were noticed.

If such a report were published of any Protestant church it would be ruined for ever. Why is this racketeering organization calling itself a church, allowed to do the devil's business with impunity? We note that "nearly every member of the Morality squad took part in the raid." If the same law against bingo obtained in Toronto it would require nearly the whole police force to clean out the ecclesiastical gaming houses."

Well done, Winnipeg Police! Winnipeg has reason to be proud of its Police Force.

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"SHALL THE POPE BE SUPREME ARBITER?"—60 Pages

"THE ANTICHRIST: HIS PORTRAIT AND HISTORY"—128 Pages

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The Jarvis Street Pulpit

"HITLER'S EARTHLY HELL AN ARGUMENT FOR THE MORAL NECESSITY OF THE HELL THE BIBLE DESCRIBES"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 30th, 1944

(Stenographically Reported)

"The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

"Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

"A fire goeth before him, and burneth up his enemies round about.

"His lightnings enlightened the world: the earth saw, and trembled.

"The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

"The heavens declare his righteousness, and all the people see his glory."

—Psalm 97:1-6.

THE absolute holiness of God was long recognized as axiomatic to the whole Christian revelation; and all that it revealed of God—His relation to His human creatures, and of their relation to Him—was believed to be based upon that cardinal assumption. But we have fallen upon days when men have not liked to retain God in their knowledge; and the idea of a transcendent Personality, infinite in all the qualities of His being, and Himself a moral person from Whom all principles of morality proceed—that conception of God is no longer widely entertained.

Modernism has denied the completeness and finality of the revelation of God in Christ. He has been reduced to the dimensions of a man, subject, if not to all the limitations of humanity, to most of the limitations of mortality. The person of Christ being misunderstood, His work, the purpose of His mission in the world, and the philosophy of His whole teaching, have been perverted. The central theme of the gospel, and the central fact of the earthly ministry of Jesus Christ, namely, that He came to be the propitiation for our sins, that He came to die the Just for the unjust, that He might bring us to God—that also has been denied.

We in this church had a long controversy some years ago over that great principle. We found that people called Baptists, people to whom we were related denominationally, denied that central principle of the doctrine of the Atonement.

More than thirty years ago a certain great English preacher, a very distinguished man, visited this church, and preached from this pulpit. He preached on the Atonement, using two texts, as I remember: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust"; and, "He took not on him the nature of angels; but he took on him the seed of Abraham." The thesis of the preacher was that the mission of Jesus Christ to this world was to effect an *at-one-ment*, a union of God and man; and that in order to do so, He took upon Him our nature; stooped to our level that we might become partakers of the divine nature; that He might thus lift us up into an *at-one-ment* with Himself. The preacher told us that in that process, sin was in the way, and therefore He came into contact with sin; suffering was in the way, and that therefore He suffered; death was in the

way, and that therefore He died. But there was no recognition of the fundamental principle of the divine holiness, or of such elements in the divine character as righteousness and justice. There was no place in his thesis for the principle of expiation. Christ did not offer a *quid pro quo*, an equivalent for our sin, to the divine law: He came to set us a good example, and to exercise His power in helping us to follow it.

Years later, we had, as I have said, a severe and long-drawn-out controversy on that question. Our professor insisted that Jesus Christ did not endure the punishment of our sins; that there was no punitive or expiatory element in the Atonement. The background of his belief was the unlettered Cornishman's assumption that God could easily "be generous and forgive a fellow."

Because of that failure to recognize, on the one hand, the divine unveiling of God in the person of Christ, that He was Himself God, and that He came because God was holy and could not acquit the wicked, and that He therefore took upon Himself all our sins; and that, being of infinite capacity, Deity joined with humanity, He was able in His own proper person to suffer the punishment due a world, and by the infinite value of His precious blood, the life of Deity in solution, made after the power of an indissoluble life, by the laying down of that life, by the payment of that price, He redeemed us unto Himself. I say, the denial of that truth has emasculated the gospel. Now we hear little, if anything, of divine judgment, little of future retribution. Insofar as the principles of the gospel are supposed to have value, they have value as an ethical system, a "way of life" exhibiting, exemplifying the profitableness of godliness for the life that now is.

Seldom do we hear of the future; the great truth of the judgment is seldom mentioned. Notwithstanding, the fact is, though "clouds and darkness are round about him, righteousness and judgment are the habitation of his throne." Were there a lesser king upon the throne of the universe, the exhortation for the whole earth to rejoice in his reign would be vain. It is because He is what He is, a holy God, and of purer eyes, than to behold evil, and One Who cannot look upon iniquity, and Who will not acquit the wicked—because such an One reigns, then the earth may rejoice, and the multitude of isles may be glad thereof.

It may be that in the providence of God, such ex-

periences as the world is now passing through, must come in order that we may be divinely taught the things to which otherwise we should close our minds. The young physician who has taken his course in medical college, knows something about the nature of certain diseases—tuberculosis, diphtheria, various fevers; and theoretically he knows something about the symptoms by which the presence of these maladies may be detected, and something of their course of development. All that he may read from books. But he must have clinical instruction and experience. He must see these things for himself. Hence he spends much time in training in the hospitals, and he is not so much concerned about the mere theory of things now: he sees the human frame racked with pain, being consumed with fever, being brought to the grave by some fatal malady. When he actually sees a disease at work, he knows more about it than could be learned from books alone. Now he knows what smallpox can do, what cancer can do.

I remember during the last war being the guest of the Port of London Authority for a day, going up and down the Thames in our private ship, stopping at various wharfs and inspecting the stores of goods. I have often recalled since, passing through one great warehouse, stored with oil—eucalyptus, every kind of oil, from all parts of the earth. There were air raids then, which were rather insignificant compared with what we have grown accustomed to in this war. I said to the officer conducting us, "This would be a bad place for a bomb to drop." He jumped; then said, "Excuse me." He drew a few breaths and continued, "We live in horror of that, in dread of it every day." He was shocked at the very mention of it; but we have grown accustomed to it now.

Men who have theorized about various diseases, when they actually come to see them at work, getting beyond the utmost skill of their science, see the frame being eaten up of disease, they are led to say, "Well, I thought I knew what it meant, but I did not. Now I know."

What is sin? The transgression of the law. What is sin? Sin is a world at war. What is hell? Hell is a place that sin has created. What is hell? Well, you can see a little of it on earth—and your evolutionary theologians would not believe it. They said we were being evolved into some higher state, we were sloughing off all our savagery, leaving it all behind, and were being made respectable and moral. My dear friends, do you not see how the present world-conflagration has falsified all the theories of men in respect to these matters? How it has absolutely demonstrated the truth of the Bible—and is demonstrating it every hour?

And what of the future? I have often told you that I know nothing about it. I do not know anyone who has ever been there and come back again. My only authority is One Who has a knowledge of both worlds, and Who once said, "We speak that we do know, and testify that we have seen; and ye receive not our witness." "I have come", said He, "to tell you of conditions of the other life. I have come to tell you upon what terms you may enter upon it peacefully and happily—and I am the only One Who can tell you. No man has ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. I monopolize the truth in respect to this matter. You learn of me, or you can not learn at all."

On another occasion, when one of His disciples said, "We know not whither thou goest; and how can we know

the way", He answered, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." For myself, I would far rather take the unsupported word of Jesus Christ, than that of all the professors in the world. He knew of what He spoke: they know nothing except theory. It would be folly for me to speak to you about the life beyond: I have never been there. I cannot testify of that which I have not seen. I can only tell you what the great Expert says.

You are familiar with the sixteenth chapter of Luke. My thesis this evening is this, that Nazism, Hitlerism, the fiendishness of this thing that has made a hell of the earth, is the mightiest argument for the moral necessity of the hell described in the Bible. That there is such a place, that there is such a condition, I do not for a moment question. But I bring you the word of One Who knew.

I.

THE STORY OF THE RICH MAN AND LAZARUS WAS PART OF IT, a word in which our Lord described an unjust steward who was a faithless and unfaithful teacher.

It is not called a parable: I do not believe it was a parable. I think it was a divine unveiling of the factual post-mortem state of the rich man who died, and of Lazarus who died. I shall not confine myself to that story, but shall examine it for a moment, as a statement directly from the lips of our Lord. He lays down *the principle of the survival of personality after death*, the continuance of life beyond after the dissolution of this fleshly tabernacle. It is an after-death scene which our Lord describes. It was all open to His view.

We who are Christians, who were able fervently to breathe our, Amen, to the evening prayer in which thanksgiving was voiced for the blood, so that we no longer have fear, ought to have a clear view of this matter for our own sakes, and for the sake of those to whom we are commissioned to bear witness.

The doctrine of the immortality of the soul is not exclusively, and certainly not distinctively, a Christian doctrine. The resurrection of the body is distinctively a Christian doctrine. You will not find it apart from the revelation of God in Christ. But belief in the survival of the spirits of men beyond this mundane sphere is instinctive to humanity. Indeed, it is the basis of all religions, no matter where you look. It is because men believe, have always believed, that there is a bourn from which no traveller returns, a life beyond the grave; and also because they have an instinctive consciousness of some kind of offence against Deity, or deities, or whatever gods there be, as Swinburne would have it—it is because of that, though they do not understand what sin is, in the evangelical sense, because men believe the Deity or deities have been offended, and must be appeased, they have devised the various philosophies of paganism.

The Indians buried the bow and arrows of their chief with him, that he might be equipped for the "happy hunting ground" to which they believed he had gone. The excavations of the tombs of the kings, and archaeology in general, reveal the beliefs of the ancients, and all witness to the fact that men have always believed in survival after death.

The Lord Jesus taught it. He said, "The rich man died, and was buried." "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." I would rather speak to you of that truth.

What a blessed release it was for him! What a glorious deliverance, into a larger life, freed from all the limitations of this earth, carried by the angels into Abraham's bosom, the Jewish idea of heaven; at home, getting to the Father's house, at last at home with God.

But I must leave that, for it is the other side of the matter of which I have to speak. What did our Lord tell us of this survival of personality? I think He taught *the continuity of existence*. The body was dissolved, but life went on beyond; and the life beyond was related to the earth-life he had left behind. There was no break in the chain, nor in the relation of cause and effect. The existence upon which this man entered was one that was the result of the life he had lived here. In other words, it was an illustration of the principle that "whatsoever a man soweth, that shall he also reap."

Our Lord described this man as being in torment: "In hell he lift up his eyes, being in torments." He spoke of being tormented "in this flame." I did not say that, I know nothing about it: I take it from the lips of Him Who is the Truth. And He said that when a certain man died, immediately thereafter he "lift up his eyes, being in torment." You tell me that that is figurative language? Very well. I shall not dispute with you on that point. Let it be so, for the sake of argument. It is a terrible figure! Can you imagine anything more terrible than to be perpetually "tormented in this flame", whatever the flame was? If you object that it was not physical fire, I shall not dispute with you; for the reason that this is a pre-resurrection scene. As yet the soul and body have not been re-united. Whatever the torment was, it was a torment of the spirit, not of the body. It is a pre-judgment scene, as I shall show you in a moment. Yet our Lord said that the spirit of this man who had had such special advantages in this life, a rich man who had had an abundance of this world's good things, now was in torment, in a horrible condition of suffering, consciously so.

I know for a moment you will rebel against that idea, but hold that truth in your mind until I show you, as I think I can, the absolute necessity for it.

There is another principle here that I do not understand. *It was part of this man's punishment that he observed the state of blessedness from which he, by his own sin, had for ever alienated his spirit.* He saw Lazarus. Whether Lazarus saw him, we are not told. But he saw Lazarus. He was made conscious of the infinite distance of Abraham's bosom from his condition, suffering the pains of hell. And that separation his own sin had effected.

Do you remember that it was part of the humiliation—and no small part—and of the real punishment of Haman who hated Mordecai, and who planned, not only the enslavement and the death of his people, but the murder of Mordecai himself, that he must minister to his honour? When asked by the king, "What shall be done unto the man whom the king delighteth to honour", it is written, "Now Haman thought in his heart, To whom would the king delight to do honour more than to myself? And Haman answered to the king, For the man whom the king delighteth to honour, Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom

the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour." And the king said, "Go, and do all this to Mordecai"—and it was Haman who had to find the horse; it was Haman who had to put the royal garments on the man he hated; it was Haman who had to put the crown royal upon Mordecai's head, and see that the proclamation was made, "Thus shall it be done to the man whom the king delighteth to honour." Thus the iron was made to enter into Haman's soul.

The beggar lay at the rich man's gate full of sores, licked by the dogs that came his way—and that man, the very offscouring of the earth, is established in heaven; and the former rich man saw him.

There is going to be a turning of the tables, my dear friends; make no mistake about it. If you suffer shame for Christ's sake, you need not worry about it: your turn will come if you are true to Him. I think that is what Paul had in mind when he said, "It is a small thing that I should be judged of you, or of man's judgment. I do not care what you think of me. I judge nothing before the time, until the Lord come. Wait until you see me then!" When he was at the end of life he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day. My day is coming; I will wait for it; and the Lord Himself shall reward me."

Here, in the story before us, there is a reversal of things, and I think that is of the very essence of future punishment. We find this man pleading for the ministry of the one he had despised, "that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

There is no foundation here for the doctrine of purgatory. That an intermediate state is here described is clear, for the reason that he still had brothers on earth; and therefore, as I have said, a pre-resurrection scene. But the division between heaven and hell was permanent. "There was a great gulf fixed." There was no getting out of it. I do not believe there is another chance beyond death. I believe the whole teaching of the Word of God is that the present is the dispensation of grace; and that they who die in their sins, deliberately rejecting the divine Remedy, come to the condition here described.

II.

Let me leave that for a moment, to return to it again, while I discuss with you for a moment THE GENERAL TEACHING OF SCRIPTURE, THAT THERE IS A DAY OF RECKONING COMING, A DAY OF JUDGMENT. "It is appointed unto man once to die, and after that the judgment." God hath appointed a day, in which he will "judge the secrets of men by Jesus Christ according to my gospel." He Who is now the Saviour will some time be the Judge. He will be the Judge at the Earth's Great Assize; and the rule of judgment will be the gospel. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The rejection of that Light, the rejection of the gospel, the spurning of God's remedy for sin, is the ground of condemnation. He Who is the Saviour will Himself be the chief witness against us. He will judge "the secrets of men by Jesus Christ according to my gospel."

Our Lord said some strange things that I fear we read too lightly, and perhaps without such a situation as we now face, might read without observing their significance. In the eleventh chapter of Matthew it is written, "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Mark you, not individuals, but cities. Cities! There is such a thing as collective moral responsibility, with its corollary of collective judgment.

You say, "But Tyre and Sidon passed away under the judgment of God." Tyre and Sidon will be judged in that day of judgment; for our Lord said, "It shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day." Sodom! Burned with fire and brimstone, so that the smoke of it ascended up like the smoke of a great furnace; but the Scripture says, "It shall be more tolerable for the land of Sodom in the day of judgment, than for thee." God has not done with Sodom and Gomorrah yet. Sodom and Gomorrah must stand in the judgment. And so must Berlin. So must Rome. So must Toronto. There is a time of judgment coming for cities, for nations, for the whole world. "God is not mocked: for whatsoever a man—or nation—soweth, that shall he or it also reap."

According to the teaching of the Scripture I read to you, *that punishment of the future knows no end*. It is a terrible reflection. You may say, "I cannot understand that. I cannot conceive of a God of love doing that." Ask any father or mother, whose family now is grown, "What did you find to be the most difficult way of showing your affection, your love, for your children—was it at Christmas time when you bought their gifts? Was it on birthday occasions when you celebrated with a party for friends?" No! The greatest demand upon your affections was when you had to say, No; when you had to use the rod. It was easy enough to show your affection by giving things, but knowing that a certain course was evil, you had to stop it, though it nearly cost you your life to do so. Hell is necessary to the moral health of mankind.

Nowhere has the love of God been manifested as it was in the person of His Son. There was no other way. You remember how He Himself, in the impenetrable darkness which was a bit of the outer darkness, cried out in anguish as it came upon Him in the garden, deepening into the blackness of the cross, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." As though He would say, "O God, if there is any other way, find it; nevertheless—"

What did He do? He took the cup of the wine of the wrath of God, which was poured out without mixture into the cup of His indignation, and with one tremendous draught of love, drank damnation dry. Oh no, not in making birds to sing and grass to grow and flowers to bloom has He shown supremely His love:

"God, in the person of His Son,
Hath all His mightiest work outdone."

The rejection of that last Remedy—of that only Remedy—inevitably, inexorably necessitates Hell. There is no other way. That is the background of the cross.

We have this principle illustrated on a worldwide scale. Let us take the case of Hitler, or Mussolini, or Himmler, or Goebbels, or Goering. What shall be done with these fiends in human form when at last we get our hands on them? They are responsible for the enslavement of tens, if not hundreds of millions of people, responsible for the bloody massacre of millions upon millions. One can imagine that Beelzebub himself might almost blush to own them. What shall be done to these men? "The death penalty must be inflicted," someone says. No doubt that when we get our hands on Hitler, he will be tried for his crimes, and executed. Do you think that is enough? Come, now! With that one figure in mind, and that one appalling bloody record written over the face of the earth before you, could you believe that righteousness and judgment are the habitation of God's throne if nothing more were done to Hitler than to stand him before a wall or hang him on the gallows, and blot out his life? That would not be adequate punishment.

But Hitler will survive death. These souls that have developed an almost infinite capacity for satanism will continue to exist and suffer the torment of the damned for ever, as they ought to do. If you do not believe that, there is something wrong with your moral nature. It is not possible so to punish men that justice can be done by the mere taking of a life. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

You think death is the end of all? No, it is not. It will not be the end of all for Hitler. Someone will say, "But, sir, you do not mean to set up that amoral monstrosity as a standard of judgment? You do not mean to say there are many Hitlers?" We do not know how many. And I do not believe Hitler is the instigator, but only the instrument. If Hitler had not done it, someone else would. Someone says, "We have heard you—and that is why we do not agree with you— inveigh against professors and teachers of false doctrine. You would not put them in the same class with Hitler, would you?" Would you? The man who teaches his students that the Bible is not the word of God, that Jesus Christ is not the Son of God, that there is no hell, and they need not be afraid—that man, though eminently respectable and perhaps honoured by many universities, with many degrees, I place in a position of equal responsibility, and culpability. "But you do not mean to say that that man deserves hell?" Let us ponder that matter a little.

You have heard of Warsaw, and of the murder of millions of Poles? You have heard of the destruction of Rotterdam, and the slaughter of thirty or forty thousand in a few moments. You have heard of the enslavement of Norway, and Denmark, and Belgium, and France. You have heard of the destruction wrought in London, Liverpool, Belfast, Coventry, Norwich, Plymouth, and a great many other places—billions of dollars' worth of property destroyed, hundreds of thousands of lives ruined; many thousands of lives taken, and a generation of little children who will never see the light, and others who will never hear the birds sing. Someone let hell loose upon England, and upon all

Europe. Who was it? And it is all in this book I hold in my hand. Berlin, Munich, Frankfurt, Cologne, Essen, Kiel, the reactions from one thing to another necessitating the blotting out of these accursed cities. It is all in the book: rape, incest, unspeakable immorality, murder by the million. It is all in this book, *Mein Kampf*.

Could we have known it, the human beast capable of producing that, might justly have been slain at birth, like a viper. But where did he get it? Germany was full of it. Canadian and American and English universities are full of it. All our educational institutions are full of this infidelity that has cut the ground from beneath the feet of men and falsified the revelation of God in Christ—and I say to you that that is a damnable crime on the part of any professor. It is all in this accursed book, in the germ. I suppose if we could have seen it, we should have been almost afraid to touch the thing for fear of being contaminated. Oh, the hellishness of this book. Satan himself could not have surpassed it. But *Mein Kampf* is only one of innumerable packages of moral poison, which have the potentials of hell wrapped up in them.

Mein Kampf is not worse than that which has proceeded from Rome these thousand years; not a bit worse than much that is issuing from the press to-day, than is being taught in universities. I do not mean to say that those who teach are not respectable and honourable people so far as they know; but they disseminate poison, instilling the poison of hell into human minds, as German professors did. I have been here thirty-four years. I remember when I spoke against these things first. It was almost treason to suggest that anything but good could come out of Germany. I remember at a Deacons' meeting, when a distinguished lawyer, a very good friend of mine, said that any man who refused to accept the evolutionary hypothesis put himself without the pale of educated men. I said to him, "Thank you for your categorization, sir. That is the category to which I belong. You may subscribe to that damnable philosophy of fools if you will, but I stand by the Word of God, and one cannot stand for both."

III.

I MUST COME BACK TO THE SIXTEENTH CHAPTER OF LUKE, and show you the principle that I have tried to make clear to you by holding before you this book, the unabridged, unexpurgated, edition of *Mein Kampf*. The Lord Jesus was speaking of an unjust steward. The unjust steward was a false teacher. We are stewards of the manifold grace of God. "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." The unjust steward said to his Lord's debtors, "How much do you owe my lord? I will give you twenty per cent. discount. A hundred measures of wheat? Sit down and write four score." To another, "How much owest thou?" "A hundred measures of oil?" "I will give you fifty per cent. discount: sit down and write fifty." The Lord said, "All right. You made your choice. When they fail, do not come knocking at my door. I know why you have done it. Go ahead. Make to yourself friends of the mammon of unrighteousness; when they fail, let them receive you into everlasting habitations. . . . The law and the prophets were until John: since that time

the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail."

And I say to you Pharisees of this day, perverters of the Word of God, that He has never authorized you to grant a discount on His bill. His debtors will pay a hundred measures of oil, or a hundred measures of meal, either in themselves or in the person of their Substitute. If they reject the One, they will pay it themselves.

"Let me show you something", the Lord said in effect, and He drew aside the curtain showing the poor man in heaven, and the rich man in hell. This is my point: when the rich man found that it was impossible to receive the ministrations of Lazareth, that the gulf between them was unbridgeable, he said, "I pray thee; therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place." What! a man moved by compassion now that he has gone to hell, such compassion as he never felt on earth? If I believed that possible, I should have to believe in the possibility of the redemption of the devil himself. No! He did not want his brethren to follow him there. He was the man who had said, "Sit down quickly and write fourscore." "If they come here, and find they have to pay one hundred measures, hell will be ten hells to me. Send Lazarus to them lest they also come into this place. Do not let them come to add to my torment."

But Abraham said, "They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent." And Abraham replied, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." I have never yet met a man who denied Moses and the prophets, who did not deny the resurrection of Jesus Christ. He has rendered His bill, and it must be paid.

Mr. Whitcombe read this evening:

"Babylon is fallen." I believe there is a centre of wickedness that is viler than Berlin. I believe there is a source of evil more widespread and longer in its endurance than anything that ever emanated from Berlin. I have not the slightest doubt—I am positive of it: the greatest scourge hell ever let loose upon this sin-cursed earth is the Roman Catholic Church, the source of every kind of evil: religious, moral, political. They are false teachers, every one of them. When that Babylon falls, there will be a special place for false teachers.

Modernism! "Now! Now! Now! I know some Modernists who are Baptists." That will not save them from hell. "I know some Modernists who are United Church people." If they deny the revelation of God in Christ, and refuse to accept His salvation, there is nothing but hell for them.

And furthermore, men who have thus poisoned the minds of the youth of several generations, and have lowered the standards of life throughout the world, have been the chief agents of hell. I believe the devil has done more real business for himself through men who have been ordained ministers of Christian churches, than through all the liquor shops and brothels in creation. False teachers! I do not want to be among them.

I close with this, for it illustrates my thought. There was a man in California by the name of Asa Keyes. For

nearly twenty years continuously he was District Attorney for the region of Los Angeles. He was responsible for sending thousands of men to the penitentiary. He had been a vigorous prosecutor. At length, he committed some crime himself, was prosecuted, and found guilty. He was sentenced to the penitentiary to which he had committed these thousands of criminals—but he was not sent there. The authorities said, "We dare not send him there; those convicts would tear the place down trying to get at him." They had to build a special place for the incarceration of Asa Keyes, to save him from the accumulated vengeance of the men he had sentenced to the penitentiary.

So will it be for those who have rejected the testimony of the Scriptures. Their victims will say, "It was you who told me the Bible was not true. You told me I was not to believe on Christ. It is you who are responsible for the damnation of my soul." That will be hell enough for anyone.

What shall we do but receive Jesus Christ? Once upon a time there was a man charged with a capital offence. He was poor, and could afford no counsel to defend him—though he knew he was guilty. The state provided him with counsel, and one day a man came to him, designated by the state to undertake his defense, to give him a fair trial. He accepted him; but one day later a man was admitted to his cell rather shabbily dressed, but of kindly mien. He sat down beside the prisoner and said, "I know all about your case, and have come to ask you if you will put your case in my hands, and at the great assize, I will appear for you. I think I can secure your acquittal." The prisoner looked at him and said, "No, thank you; I have engaged my counsel." Said the stranger, "I wish you would reconsider, and let me have your case." "No, I have engaged my counsel."

Time passed, and the stranger called again, pressing once more upon the prisoner the wisdom of putting his case in his hands. Still the man refused to change his mind. The stranger called again and again at intervals, and at last said, "Look here, my friend. I have asked you to let me have your case. I have not told you what I am about to tell you now: I know that you are guilty." "You know I am guilty?" "Yes, I was there. I saw you commit the crime. But notwithstanding, if you will trust me, I will help you." "No, I think my case is in good hands." After many visits the stranger called when the trial was only a day or so away, and renewed his entreaties. "No", said the prisoner, "I have made up my mind; I will leave my case as it is." The man waited silently for a while, then moved toward the door. "You will not change your mind?" "No." He opened the door, stepped partly out, turned back to say, "Did you call me?" "No; I have finally made up my mind." The stranger went out, and the door was closed.

Then came the day of assize. I remember as a boy, in the city of Bristol, seeing the judge come in. He came in a great carriage with drawn blinds, escorted by a company of armed men; the streets were cleared; and they galloped through the streets of the city—the judge had come! So was it in this case. This prisoner was at the place of assize. He heard the stir in the court, and knew his judge had come. Suddenly there was silence in the court, notice was given by the crier, and everyone rose. The judge, in his robe and wig, the very embodiment of inexorable British justice, stepped

to his bench, took his seat. The prisoner saw him—and his face blanched, his knees knocked together. "Oh", he said to himself, "it is the stranger who came to my cell, who wanted to be my friend. I would not have him. He said he knew my guilt, that he was there and saw me commit the crime. It makes no difference who pleads my cause: my judge will be the chief witness against me. It is too late! Too late! Too late!"

You know the moral of my parable. Some day the Judge of all the earth will come. Then no tears, no entreaties, no repentance, will avail. There will be stern, inexorable justice. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." May God save us—oh may He in mercy save us—from the folly of saying, No, to the only One in all the universe Who can possibly save us from Hell!

Let us pray:

O Lord, we thank Thee that it is still the day of grace; still Thy mercy is extended to us; that the awful day of judgment has not yet come. If there be one man or woman here this evening who has not given himself or herself to Christ, who has not retained Him as his Advocate before God, we pray that such may have the wisdom so to do. Forbid that anyone within these walls should fail to receive Thy salvation, Amen.

HOUSE-TO-HOUSE EVANGELISM

MOST of our readers must have observed how many of the mechanical and labour-saving devices which have brought comfort to their users and fortunes to their inventors, are very simple. The wonder is that the principle had not been discovered ages ago. The fact is, great things are usually simple.

Religiously, men have produced the most complicated machines: great bodies of people organized into hierarchical governments; and under their direction, institutions and bodies and committees innumerable—and all for what purpose? Ostensibly, to give the gospel to the people. And yet how simple the whole matter is set forth in the New Testament! "Go ye into all the world and preach the gospel to every creature," one by one. How the apostles who heard that command from the lips of our Lord understood it, may be seen from such words as these: "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." And again, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

STILL ANOTHER BILL!

Who Is Behind These Anti-democratic Movements?

STILL another Bill designed to forbid religious or racial criticism is proposed. This time in the United States Congress. The following is from a Detroit paper of recent date:

A Dangerous Bill

A Bill is now before Congress which purports to erect safeguards against disparagement or defamation of any person because of his race or religion.

In reality it is and is meant to be a subtle and sinister abridgement of the historic and constitutional American right of free publication.

Masquerading behind a worthy purpose, this measure purports to prevent "any defamatory and false statements which tend to expose persons designated, identified, or characterized therein by race or religion, any of whom reside in the United States, to hatred, contempt, ridicule, or obliquy or tend to cause such persons to be shunned or avoided, or to be injured in their business or occupation."

But there is already ample and abundant law to accomplish this avowed purpose.

Hence, the so-called "Lynch Bill," if enacted, would not afford any NEW safeguards against racial or religious defamation.

But it would be an entirely new and unwarranted and dangerous infringement upon the vital right of free publication of NEWS.

Under such a law, any newspaper might be excluded from the mails and otherwise penalized merely for REPORTING news emanating from incidents involving questions, disputes or disorders affecting matters of race or religion.

Such "incidents" are regrettable and should be prevented by all legitimate means.

BUT NEWS SUPPRESSION IS NOT PREVENTION.

It is in fact an INCITATION.

Thus, the Lynch Bill—officially known as H. B. 238 in the 78th Congress—would defeat even its PURPORTED purpose.

Its only effect, and of course its REAL purpose, would be to impose unnecessary and damaging restrictions upon the publication of news facts by the free American press.

It would be another step toward even greater bureaucratic control of the press than now prevails.

There is a strong and well-organized effort in Congress to railroad enactment of this vicious measure, in which so great an injury to American freedom is concealed.

More than 40 witnesses testified in favor of it before a congressional subcommittee, and NONE AGAINST IT.

The subcommittee voted unanimous approval of it, without ever HEARING the opposition.

Apparently the SUPPRESSION OF NEWS intended by the sponsors of the bill is to be attained by suppression of the opposition to the bill as well.

That should not be permitted in the full committee on post office and post roads of the House of Representatives, where the measure now rests.

It should be vigorously opposed before the full committee, and thoroughly exposed and soundly DEFEATED.

The people should learn to look beyond the innocuous and seemingly worthy TITLES of such sinister legislation, in order to detect and reject the vicious purposes so obscured.

FRENCH CANADA RULES—YET IS NOT SATISFIED!

(A Vancouver Province Editorial)

Mr. Rene Chaloult, aggressive French-Canadian Nationalist member of the Quebec Legislature, has been demanding more equitable treatment of the French-Canadian minority "in the Army, the war plants and the Civil Service." According to the population of Canada, he says, French-Canadians are entitled to 30 per cent. of the Federal positions and salaries, and get less than five.

Mr. Chaloult reminds one strongly of the two daughters of the horse-leech whose cry is "Give, give." What on Earth does the man want?

He and his French-Canadians are a minority. He admits it; the statistics prove it. Yet every Canadian not of French origin is sadly aware that it is the policies of the minority that have prevailed in Canada during the past four years.

The policies of the minority have determined our foreign policy and dictated our attitude toward the war. The policies of the minority have determined our defence policy and decided the Government's attitude on conscription.

Canadians not of French origin voted in favor of conscription when at length they were given the opportunity; French-Canadians voted against it. The majority for conscription was impressive. Yet conscription is a dead letter in Canada. The anti-conscription sentiments of the minority have prevailed. The 30 per cent. have had their way; the 70 per cent. have had to take their beating.

Thus, during four years, French Canada has determined Canada's bent in the things that have touched Canada most intimately. In a word, French Canada has ruled Canada, and yet it is not satisfied. Still it cries, "Give, Give."

It has all the power that matters and, through Mr. Chaloult, it demands the petty spoils, Federal positions, salaries, in the Civil Service, the war plants, the Army. This demand for preferment in the Army comes with singularly poor grace, too, in view of the disgraceful enlistment and draft figures.

In view of the record and of Mr. Chaloult's loud demands, the suggestion of the Montreal Rotarian to Vancouver Rotarians, the other day, that Canadian unity is stronger than ever is not likely to fall on very receptive ears.

FROM A FORMER STUDENT NOW IN ITALY

THE present generation of students at the Toronto Baptist Seminary are hard at work writing their final examinations as these lines go to press, but at least one former student ardently wishes that he could share the labour and toil that is now theirs. The former student of whom we write is now a soldier in the Canadian Army in Italy, and we shall let him speak for himself in the words of a letter just received:

I greatly appreciated hearing from you and am always expecting a letter from one of the Seminary faculty. It always does me good to have a letter from any of you as I have become very much attached to the school. It seems like a home to me now as I look back to the good old days, and it was that while I was there as a student.

Sometimes when I get in a reminiscent mood I go over my Seminary days again. One event that I shall never forget is when you came down to the Common Room and praised me for a thirty-seven page paper which I had written on some doctrinal subject. I wish I was there now to write thirty-seven pages on any subject! I still remember many things that you told us about current events in our English classes. At the time I couldn't appreciate the value of struggling through Edmund Burke, but now I can say I really learned a great deal from it.

I am glad the French classes are being carried on so successfully. The teaching of that language to future Gospel preachers and missionaries is the best way to combat the menace of Romanism that hangs over Canada. I am following the French Testament Campaign with prayerful interest. I am looking forward to the day when we shall have a great number of French-Canadian converts attending the Seminary and preparing to work among their own people.

I often recall *les soirées françaises* (French Parties) we enjoyed together. At one of them I tried to sing a French song, but didn't make much headway, though I did learn it later and still remember it.

And those of us who remember the faithful and brilliant record of Ralph Bate as a student and later

his excellent work as a student-pastor, will wish to assure him that we in Canada are eagerly awaiting the day when he will be once again free to take up the work that is nearest his heart. We are sure that he and many of the former students of the Seminary who are with him in Italy and in other battle areas, will return to the work of the ministry strengthened in their convictions and matured in their experience. We pray for them all daily and long for their safe and speedy return.

Another former student called the writer by telephone and reminded him of certain exhortations that he had almost forgotten he had ever made. They were to the effect, so this graduate of retentive memory said, that the Seminary Library needed ten thousand dollars to fulfil its important mission properly. He assured us that though he was not yet wealthy enough to donate the full amount, he would like to make some start in that direction and later on handed us a fine gift for that purpose. We hope that still other of our former students will remember what they heard in those happy days of lectures and examinations.

From Timmins, two good friends of the Seminary have sent a cheque of twenty-five dollars for the French Prizes. They thus continue the happy custom of former years and may rest assured that the additional incentive of the prizes will be an effective encouragement to our men and women who have put in much hard work on the French language this year. Our student-professor of French is not only a born linguist but has that unusual gift of making people talk, even in a foreign tongue. The splendid results of his teaching are evident at the *soirées* that we have enjoyed together, and we have every confidence that in the next few years the Toronto Baptist Seminary will attain the ideal of a bilingual institution which we have set before us.

This coming summer a number of our men and women will take up various forms of Christian service, and the Union Board has made arrangements to underwrite their expenses in cooperation with the fields which they will serve and to guarantee them sufficient income to cover the major part of their living costs during the next winter's school term. In former years many of our students laboured faithfully all summer in the Lord's work and at the end of the summer found themselves without any financial provision for the coming session. This deplorable condition may have been necessary during depression days, but it is earnestly hoped that at the present time all the churches of the Union will liberally support this great forward movement represented by the sending forth of these additional labourers into the harvest field.

—W.S.W.

AMONG OURSELVES

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

"On a recent Tuesday, five of our students went to Victoria Avenue Baptist Church, Hamilton, to conduct the young people's meeting. Dr. O. L. Clark, in the chair, introduced the ladies' trio, and then called on the two young men, Mr. S. Kerr and Mr. R. Cornish, to speak. The messages were of the resurrection of Jesus Christ, and the power available to His followers. We felt the presence of the Lord and were refreshed in the happy fellowship of this fine company of young people."—E.C.C.

The next day Rev. W. H. Frey, our French instructor, addressed the Women's Missionary Society at Victoria Avenue, concerning French evangelism.

* * * * *

"Maple Hill Baptist Church, Ravenshoe, has been encouraged by a splendid increase both in attendance and interest the last few Sundays. Easter and the following Sunday were especially days of encouragement, marked by splendid attendances, including many unsaved. Interest has been aroused in many, including a fine group of young people, who are now attending our services quite regularly.

"On April 16th we enjoyed a day of rich blessing and spiritual quickening with Rev. George Worling, recently returned from Africa, and Flying-Officer Douglas Feaver, both of Forward Baptist Church, who thrilled our hearts with their messages. LAC James Worling, also of Forward, and two of the young ladies from Toronto Baptist Seminary brought special messages in song.

"Interest in the French work has shown a marked increase with more gifts to this work through the dime banks, particularly from the young people."—E.S.K.

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LT. C. H. WILKINS,
CDN. SEC. R.A.C.T.D.
B.N.A.F. 16 Mar., 1944.

Dear Doctor Shields:

I was glad to get your letter dated Feb. 11, and one a couple of weeks ago with Christmas greetings. The mails to North Africa are rather slow—we've just received our Christmas parcels, or some of them, within the last three weeks.

I spent a short time in Italy, and at the beginning of the year came back to North Africa, where I've been doing extra training. I have now graduated to tanks, and have grown quite fond of them. They're much more comfortable to ride in than one would imagine, and they are easy on the feet.

I am well—the climate in the Atlas mountains is quite bitter in the winter, but I've stood it very well—we live in tents, and it isn't too pleasant getting up in the morning, but that's a small discomfort. The country is very backward—the Arabs farm much as they must have in Bible times—I'm often reminded of the Bible stories by things I see. The boy David could easily have been one of the Arab lads who keep the sheep here—these boys play on crude native pipes, and play with slingshots. Most of the roads run right through the grain fields—I think of the disciples who plucked the ears as they walked. So far as the gospel is concerned, these Arabs appear never to have had it. There are R.C. churches in the larger villages, but I can see no evidence of any missionary work having been done.

We have Christian services in the Royal Armoured Corps Training Depot, where I am stationed. There are two padres, C. of E., and C. of Scotland and Free Church. I attended the C. of E. service a few times, but found it exceedingly high—the emphasis was constantly on performing acts of grace—Holy Communion, church attendance, saying of prayers, observance of Lent, etc., rather than on the grace of God in Christ, and I got rather tired of it. There was no attempt made to appeal to non-Anglicans.

The Free Church service, on the other hand, is very plain and simple, and the love of God is made the centre of the preaching. The minister explained the Atonement last Sunday and though it was not stressed as we would stress it, my heart warmed to it.

I found, last Sunday, that a small group of men meet every night for prayer, etc., and I went to the Sunday evening meeting. We sang our old favourite hymns. The gospel was preached, and we joined in prayer. The experience was like a breath of fresh air, and I shall certainly go as much as I can. It is delightful to know that such lights do burn even where every circumstance of daily life would tend to put them out.

My cousin, Hal MacBain, keeps me informed about some Union churches but I don't hear much about the Seminary. THE WITNESS has not reached me since I left England in November—I asked my wife to have it addressed to me here.

My father sent me J. V. McAree's article re your PROTESTANT LEAGUE endeavours. I enjoyed it very much.

I often think of the busy Sundays I used to spend in Jarvis Street Sunday School and Church. My Sunday School Class gave me a lot of pleasure. Bob Hall was in Three Rivers with me, but I'm off away from all my old acquaintances now.

The only Baptist Church I had a chance to attend in England was one at Seaford, where I met Dr. Wilson, the secretary of the Foreign Mission Board—Baptist Union, I imagine. He and his wife were very kind to me. I went once to the old Spurgeon's Tabernacle—there were very few people present—the service was held in the Sunday School Room. Dr. Scroggie preached, and I met him afterwards. He asked after your health.

I do hope you and Mrs. Shields are well. Please give her my regards, and remember me to all at the office. God bless you,

Yours faithfully,
HUME WILKINS.

* * * * *

"A number of the Seminary students took charge of the services in Bethel Baptist, Fergus, some weeks ago. In the morning Mr. Dean Burns conducted the service, the message was delivered by Mr. T. Delaney. In the evening Mr. K. Leary preached while the group combined to conduct a fellowship service, closing a day of blessing and inspiration. Mrs. Phoenix and Miss Brown sang effectively at both services.

"The contagious enthusiasm of the group was evident. The attendances were gratifying and the blessing experienced will linger long in our memories. One young lad signified his desire to accept Christ, for which we praise God. May God bless the Seminary and students in the progress of His Gospel in these challenging days."—Rev. Lloyd G. Hunt.

H/Flt.-Lt. Rev. J. Scott is now senior Protestant Chaplain in the R.C.A.F. Station at Rockcliffe, near Ottawa, Ont.

* * * * *

Chaplain B. Jeffery is now in Italy with the First Canadian Corps of Signals.

* * * * *

Student elections for the coming year gave the following results: President, Mr. T. Delaney; vice-presidents, Mr. M. Heron and Mrs. J. Phoenix.

* * * * *

Last Sunday Rev. W. W. Fleischer supplied at Briscoe St. Baptist Church, London; Rev. W. H. Frey, at Fenelon Falls and Bobcaygeon Baptist Churches.

* * * * *

A letter to hand from Pte. R. A. Bate, dated "Italy, March 14, 1944", says, among other interesting things:

"A few days ago I received a number of WITNESSES of last October, describing the great Convention meetings. . . .

"Since writing you last I have been attending a course on first aid, and am now this unit's first aid orderly. I learned a lot and certainly have plenty of experience as patients are numerous. Our O.C. sent me because he said I was always seeking knowledge, and so I would benefit by it. . . .

"While I was attending the hospital on my course, one of the doctors told me about an interesting interview he had with the R.C. padre here. He asked the padre point-blank why there were such massive churches in Quebec and also here when the houses surrounding were so small and slovenly. His answer was, 'We think it is best for the people and for the Church.' After that he would not say another word. . . .

"Last night before I went to bed I read 1 John 1 and John 1 in Greek. . . .

"A few days later. Today was a beautiful Sunday, the first we have had this year, but also the most strenuous

day we have had for some time. As I was working I often thought of the glorious times the people at home would be having in the churches. I longed to be there among them. Some day, God willing, I shall be."

—W.G.B.

ANOTHER N.S. ORANGE LODGE SPEAKS

Rev. T. T. Shields,
130 Gerrard Street East,
Toronto, Ont.

Pictou County Lodge,
Loyal Orange Association,
Trenton, N.S.

April 21st, 1944.

Dear Sir and Brother:

The regular annual meeting of the Pictou County Lodge (Loyal Orange Association) was held in Trenton, Nova Scotia, upon April 19th, 1944, with the incoming Worshipful Master, Mr. J. Robert Fraser of Granville Street, New Glasgow, N.S., being in the Chair.

During the general discussion at the meeting favourable comments were expressed upon the great work you are doing for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the Protestant faith.

It was regularly moved and seconded promptly that you should be extended a hearty vote of thanks for your efforts, and more particularly so for your noble and courageous stand on the discrimination bill.

We therefore take great pleasure in assuring you of our moral support, and with best wishes for your continued success, we are,

Sincerely and Fraternally yours,
PICTOU COUNTY LODGE,
Per "Thomas H. Peebles,"
Recording Secretary.

IF

If you can keep your head when all about you
Are losing theirs, and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait, and not be tired by waiting;
Or, being lied about, don't deal in lies;
Or, being hated, don't give way to hating,
And yet don't look too good, nor talk too wise;

If you can dream, and not make dreams your master,
If you can think, and not make thoughts your aim;
If you can meet with Triumph and Disaster,
And treat those two imposters just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build them up with worn out tools;

If you can make one heap of all your winnings,
And risk it on one turn of pitch and toss,
And lose, and start again at your beginnings;
And never breathe a word about your loss;
If you can force your heart and nerve and sinew,
To serve your turn long after they are gone,
And so hold on when there is nothing in you,
Except the will which says to them, "Hold on!"

If you can talk with crowds, and keep your virtue,
Or walk with kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you; but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth, and everything that's in it,
And—what is more—you'll be a man, my son!

—Rudyard Kipling.

A Few of Hundreds of Letters

213 Bonita Avenue,
Piedmont 11, Calif.,
March 20, 1944.

Ottawa, Ont.,
Feb. 28, 1944.

Dear Dr. Shields:

I am sorry to have been so late with my subscription and offering to THE GOSPEL WITNESS FUND, but it seems increasingly hard for me to keep up with my good intentions. Every issue of THE GOSPEL WITNESS is read from cover to cover, and many an "Amen!" and "Hallelujah!" bursts from my heart and lips as I read. "Strong meat"—and I rejoice.

The "Catholic Education" series by L. K. Kentish-Rankin, M.A., and the articles by Roman Collar have put the irrefutable historic facts before your readers—and how very much needed they are today by Christian Protestants and Truth-seeking Romanists. How the Devil hates the Truth. I wonder, though, how many can read the days and hours on end of searching and unremitting study between the lines of these articles. Only those who love the Truth for its own sake can patiently dig deep enough to find it. I am very grateful to you and to these writers for the historic facts brought out into the Light for all, who want to, to see.

This Fourth Article in the March 9th issue by Roman Collar on "Papal Infallibility" is so to the point. I do like the quiet patience and persistence with which he forces his reader to face the facts and think them through for himself—and then it is strictly up to him as to what he is going to do about it.

I have often wondered if our Lord's words in Mt 23:9 do not prove the term "Pope (papa)" an utterly unscriptural one. And even more so the term "father" as commonly used of the Romanist priesthood. How absolutely certain it is that Peter would not permit it to be used as applying to him.

Am not well enough to write longer at this time.
God bless you Dr. Shields.

His and yours,
Jessie Sage Robertson.

Check for \$10 enclosed.

Port Credit, Ont.,
Feb. 15, 1944.

Dr. T. T. Shields.

Reverend Sir:

Enclosed you will find my cheque for \$10 to aid your circulation fund of THE GOSPEL WITNESS AND PROTESTANT ADVOCATE which I think is worthy of the wholehearted support of every Protestant in Canada.

Your weekly sermon is worth the subscription price alone and more. I am a United Churchman, and I have great respect for your plain straightforward speaking from your pulpit and through the press and other mediums.

There certainly should be more plain speaking from the Protestant pulpits in Canada regardless of criticism or anything else.

May God bless you and your great work for His kingdom.

Yours very sincerely,

Signed _____

Hamilton, Ont.,
Feb. 15th, 1944.

Mr. Shields.

Dear Sir:

As I am, what you call a shut-in, so you can imagine the delight I have in reading your paper every Sunday, THE GOSPEL WITNESS. I do hope and pray that you may be spared for many a long day to carry on the good work and may God bless you and keep you in Jesus' name.

Yours very sincerely,

Signed _____

Greetings in the Name of our Lord Jesus Christ:

Sorry to be so long in getting in my renewal to the "WITNESS". But I don't want to be without the WITNESS, with its combined message of Gospel and warnings against the antichristian doctrine of Romanism.

I should like Rev. J. B. Rowell's book, "Shall the Pope be Supreme Arbiter?", please.

Also, I want to send along a little gift to help meet the needs in publishing the paper. I should appreciate a receipt for the latter, please.

Sincerely yours, in His glad service,

Commander _____
(Wing Commander)

St. Eugene, Ont.,
March 6th, 1944.

Dear Mr. Shields:

Inclosed find \$10.00 postal note. Wish I could make it ten thousand. Best wishes.

Sincerely yours,

Signed _____

Bield, Man.,
Mar. 8, 1944.

Dear Bro. Shields:

In reply to your letter I am enclosing \$10.00 to help you on with the work you are doing. It isn't very much when the task is so great, but may God Bless it to His glory.

Signed _____

Montreal, Que.,
March 11/44.

THE GOSPEL WITNESS,

Dear Doctor Shields:

I am sending ten dollars. I wish it could be more so that others would be blessed as we are blessed through the reading of God's word as it is made plain to us in THE GOSPEL WITNESS. With my best wishes and prayers.

Signed _____

Alberta, Sask.,
April 23, 1944.

Dr. T. T. Shields,
130 Gerrard St. East,
Toronto 2, Canada.

Dear Sir:

During the past three or four months, we have received quite a number of copies of your GOSPEL WITNESS sent to us by our minister. I have enjoyed them so much and found them so inspiring and enlightening that I should like to have a year's subscription beginning when this expires.

I am enclosing a money order for fifteen dollars (\$15.00) for payment, and to help along your good work.

I am also enclosing the names of a few friends to whom I should like you to send the paper.

Signed _____

Waterford, R.R. 3,
April 1/44.

Dear Dr. Shields:

I am enclosing \$10.00 for THE GOSPEL WITNESS FUND that more WITNESSES may go out to warn Canadians of their peril and press the battle to the gates of the enemy.

I thank God for you and pray He may abundantly bless you and give you added strength for this heavy task.

Yours most sincerely,

Signed _____

Bible School Lesson Outline

Vol. 8 Second Quarter Lesson 20 May 14, 1944

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

SUFFERING WITH CHRIST

Lesson Text: 2 Corinthians 4.

Golden Text: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. 4:17.

I. The Triumphs of Paul's Ministry—verses 1 to 7.

It is ever the aim of Satan to overthrow the work of God. If possible, he will either destroy the work itself (Matt. 13:19, 38, 39), or else he will attack and weaken the worker (Lk. 22:31; 1 Pet. 5:8). One of his most successful methods is to cause discouragement, oppression, fear and faint-heartedness. But, lest we should faint and be weary in our minds, the Lord would have us look to Him (Heb. 12:1-4), and we should remember that we have been entrusted with a ministry by the Lord Himself (2 Cor. 5:18-20), and therefore we dare not withdraw from the work to which we have been called (Lk. 9:62; Rom. 11:29; 1 Cor. 4:2; 7:20, 24). Again, we have such a triumphant message to deliver, a Gospel which is spiritual and glorious, which has power to liberate and transform (2 Cor. 3:8-18). Day by day we are sustained by the mercy and grace of God. Therefore, we are not to faint (verse 16).

Paul's ministry was an honest ministry. Unlike those false teachers who sought to gain converts by underhand means or artifices (2 Cor. 2:17; 3:1; 11:13-15; 2 Pet. 2:3), he preached openly and sincerely. He would not corrupt or adulterate the message, but he preached the whole counsel of God (Acts 20:27; 1 Thess. 2:3-5). He ever manifested the truth by deed, as well as word, by example as well as by precept (2 Cor. 5:11; 11:6).

One might imagine that all men would heed the teaching of the Apostle Paul, but not so. There were some who could not see the truth, although plainly and forcefully declared, since their minds were blinded by Satan, the god of this world (John 12:31; Eph. 2:2), lest they should behold Christ, the Truth of God. Only the Lord can open the eyes of the unsaved so that they will receive the message of salvation (Lk. 24:31, 32, 45; Acts 16:14; Eph. 2:8). The Gospel is light unto some, but darkness unto others (Exod. 14:20; 2 Cor. 2:16), because some are not willing to receive what God longs to give them (1 Tim. 2:4; 4:10; Rev. 22:17).

The Gospel is here designated as "the gospel of the glory of Christ" (verse 4, Revised Version). The essence and the subject of the Gospel is the glory of Christ; His essential glory (John 1:1; 17:5), the glory of His nature and person as the Son of God (John 1:14), the glory of His earthly ministry (John 2:11; 10:4) and the glory of His redemptive work (John 17:4). Those who are saved are described as His glory (2 Cor. 8:23; Eph. 1:6, 12), and the glory of Christ is the ultimate object of the preaching of the Gospel (Eph. 2:4-7; Col. 1:27).

Christ is the image of God, for He is identical in nature and essence with the Father (John 10:30; 17:11, 22; Col. 1:15; Heb. 1:3). To see the glory of God we must behold Christ, for He came to show us the Father (John 1:18; 12:45; 14:9; 1 Tim. 6:14-16).

God is Light and Life, and He is also the Creator of all life, both natural and spiritual (Gen. 1:3; Dan. 5:23; Acts 17:28). Every time a soul is regenerated, that miracle is reenacted, and the heart that was formerly dead is flooded with Divine life (Eph. 2:1-6; Col. 1:13). It is our task to speak to souls about the Christ Who has this power to illuminate and inspire.

The power by which the Apostle preached was of God (2

Cor. 2:1-5). We are entrusted with a great treasure, even the unsearchable riches of Christ (1 Cor. 4:1; Eph. 3:7-11), but of ourselves we cannot administer it; we are but vehicles of the Divine life and blessing (1 Cor. 3:5-7; 15:10, 11). As vessels we must be clean, empty, sanctified and kept for the Master's use (2 Tim. 2:20, 21).

II. The Trials of Paul's Ministry—verses 8 to 18.

As instruments for the Lord we are both weak and strong (2 Cor. 12:10; 13:4), both mortal and immortal (John 11:25, 26), since we possess both natural and supernatural life. On the natural plane we may be hard pressed in the battle of life, but we are not reduced to straits from which there is no escape. We may be persecuted, but the Lord will never forsake us; we may be thrown down, but we shall never be without help. We must expect these inward sorrows and outward trials.

The Apostle proudly bore the marks of his suffering for Christ (1 Cor. 4:9; 15:31; 2 Cor. 6:9; Gal. 6:17), since he gladly paid the price of being used as an instrument through whom the life of Christ might be manifested (Rom. 8:36; 1 Cor. 3:9; 2 Cor. 11:23-29; Col. 1:24). Self-denial, self-sacrifice, sorrow and suffering are involved in following Christ all the way (Matt. 16:24, 25; 1 Pet. 2:19-21); "Except a corn of wheat fall into the ground and die, it abideth alone" (John 12:24). Physical death was working in the mortal body of the Apostle, but through him spiritual life was being communicated to the Corinthians (1 Cor. 3:10-13; 2 Cor. 1:5, 6; Eph. 3:13). The one who cares only for his own comfort can never bring spiritual blessing to others.

The same spirit of faith which actuated the Psalmist, inspired the Apostle (Psa. 116:10). By faith he was enabled to look beyond the physical sorrow incidental to his ministry, and think of the time when his body would be raised by the power of the Lord and death would be swallowed up of victory (1 Cor. 15:54). At that time it would be his joy to be in the presence of the Lord along with those whom he had brought to the Lord (Col. 1:22, 28; 1 Thess. 2:19).

The afflictions Paul endured would redound to the glory of God. Many would pray for him, and in answer to prayer much grace would be bestowed upon him, for which thanksgiving would be rendered by many to God (2 Cor. 1:11). When one member suffers, all the members suffer with it (1 Cor. 12:26), and we are enjoined to pray one for the other (Jas. 5:16).

The Apostle Paul had courage to remain steadfast in the midst of this persecution and affliction, not only because he realized that his sufferings would bring glory to God, but also because the Lord renewed his inward strength from day to day (Isa. 40:29-31; Eph. 3:6; 6:10; Col. 1:11). His sufferings were light when compared with the exceeding weight of the glory which should follow, and the affliction would last but for a moment in comparison with the ensuing glory which would last for ever (Rom. 8:18; 1 Pet. 5:10). It is well to take the long view of life and to keep our eyes fixed upon heavenly things, rather than upon earthly things, upon that which is eternal, rather than upon that which is but temporary (Rom. 8:5, 6).

For Junior Classes:

Dwell upon the way in which God uses suffering and trial for His own glory, for our good and for the blessing of others. Illustrate by reference to such incidents as Peter's sojourn in prison and his release (Acts 12), the death and resurrection of Lazarus (John 11) and the deliverance of Daniel (Dan. 6).

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This is the title of a book by Dr. L. H. Lehmann, an ex-Roman Catholic priest, who is Editor of *The Converted Catholic*, New York City. Dr. Lehmann was born in Ireland, received his early education there, and his theological training in Rome, where he was ordained a priest. He was priest of one of the Roman Catholic churches in Rome, and later went to South Africa, returning again to Rome for a while, and then was transferred to the United States.

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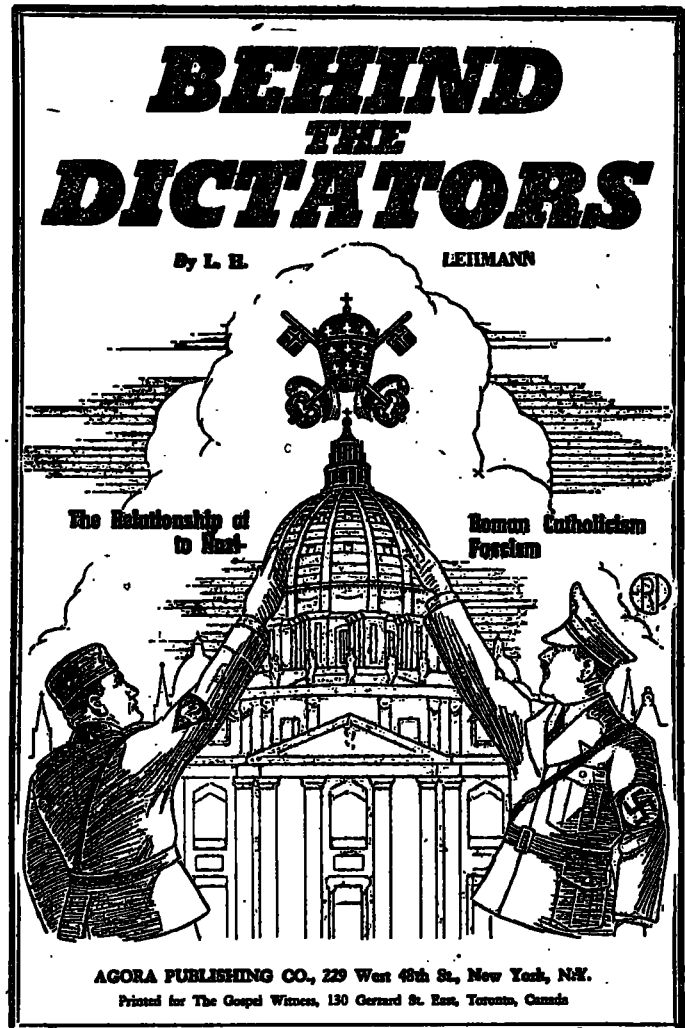
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THE supply of the above books was completely exhausted, and we have published a new edition of each which have just come from the bindery.

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