

The Gospel Witness and Protestant Advocate

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A SOLEMN CALL TO PRAYER AND DEDICATION

*From the Invasion Day Message of His Majesty the King
June 6th, 1944*

AT this historic moment surely not one of us is too busy, too young or too old to play his part in the nationwide, perchance world-wide, vigil of prayer as the great crusade sets forth.

After nearly five years of toil and suffering we must renew that crusading impulse on which we entered the war and met its darkest hour. We and our allies are sure that our fight is against evil and for a world in which goodness and honor may be the foundation of life of men in every land.

That we may be worthily matched with this new summons of destiny, I desire solemnly to call my people to prayer and dedication.

We are not unmindful of our shortcomings of the past and present. We shall not ask that God may do our will, but that we may be enabled to do the will of God; and we dare to believe that God has used our nation and Empire as an instrument for fulfilling His high purpose.

If from every place of worship, from home and factory, from men and women of all ages and many races and occupations our intercessions rise, then, please God, both now and in future not remote the predictions of an ancient psalm may be fulfilled: "The Lord will give strength unto His people: the Lord will give His people the blessing of peace."

The Gospel Witness and Protestant Advocate

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Editor

T. T. SHIELDS

Associate Editors

W. S. WHITCOMBE, M.A. (Tor.)

French-Language Translations and Public Questions

W. GORDON BROWN, M.A. (Tor.)

Contributing Editor

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

S. S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone RAndolph 7415

Registered Cable Address: Jarwitsem, Canada.

TELEGRAPHIC GREETINGS FROM THE EDITOR

WE have had several messages from the Editor, who has responded to the invitation of the New Bern folk to stay with them another week. He will therefore not be home until after Sunday, June 18th, on which date he preaches anniversary services for Dr. H. S. Laird of the First Independent Church, Wilmington, Del. The latest wire, received in time for insertion in this issue, reads as follows:

"We had a really great day Sunday. I concluded my thirtieth service to-night (Monday). I deeply regret delayed return, but there appeared no other way. Warmest greetings to the Tuesday and Thursday meetings, and to all GOSPEL WITNESS readers. While enjoying the-fellowship of the people here, there is no preaching place in the world like Jarvis Street Church to me, because there is no other such church. Expect to be home for Thursday, June twenty-second. Love to everyone. The temperature yesterday and to-day is not above eighty.

T. T. SHIELDS."

OF PURGATORY

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

ARTICLE XXII OF THE Articles of the Church of England, 1562.

A SOLEMN CALL TO PRAYER AND DEDICATION

"For the king trusteth in thee O Lord, and through the mercy of the most High he shall not be moved."

—Psalm 21:7.

ON Tuesday millions of people listened with deep emotion to the King as he spoke by radio to a listening Empire and to the whole world. History will mark this date as the day on which there was launched the greatest invasion that the world has yet seen. On Sunday Rome fell before the Allied armies; on Tuesday morning it had been announced that the invasion of the Continent had begun, and apparently there is every indication that success is attending this difficult operation. But the King uttered neither boastful words of past victories nor presumptuous promises for the days to come. The whole burden of his message was a solemn call to prayer and dedication as we go forward in the crusade to deliver the captives from the yoke of their oppressors. The deep earnestness of the King's words and the simple humility of his tone, from which any striving for effect was wholly absent, joined to make this appeal the most powerful that he has made to his people in these war years.

Many of the King's listeners recalled his words of comfort and cheer when our prospects were much darker than they are at present. On one of those occasions he gave us this assurance, "With God's help we shall not fail." Now that Britain has powerful Allies to fight by her side, better armed and more numerous than their foes and ready to take the initiative where and when they will, it is good to hear the King insist even more strongly, if that be possible, on the necessity of trusting in God. In the first flush of victory it is perhaps easier to forget God than it was in those dark days during the Battle of Britain. But we need His help just as much now as we did then, and we shall need it still more in the future. In the great message that the world heard on invasion day from the lips of this good and godly King, the thoughts of men were directed to the Source of all good, to those living fountains of water that spring from the throne of God and of the Lamb. In the words of the "ancient Psalm" which His Majesty quoted, there is a promise of strength, blessing, and peace: "The Lord will give strength unto his people; the Lord will bless his people with peace." (Psalm 29:11.) Surely the verse is appropriate to our present needs, and many others, who like the King, have drawn comfort and strength from these divinely inspired prayers of old, will turn to this Psalm with renewed faith and joy. It is a hymn of praise and adoration to the God Who is sovereign not only in nature but also in the affairs of men; the Psalmist calls upon men to "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." (Vs. 2.) In humble submission to Him of Whom it is said here, "The Lord sitteth upon the flood; yea, the Lord sitteth King for ever" (Vs. 10), our fighting men will find that strength of which they stand in need, and their loved ones who wait anxiously at home will draw upon the source of true peace.

President Roosevelt has also urged his great nation to pray. It is cause for thanksgiving that we have men of such faith to lead us in these anxious days, and in response to their appeal we earnestly hope that many troubled hearts will turn to the mercy-seat to obtain mercy and find grace to help in time of need.—W.S.W.

ARE ANGLICANS ALLIED TO ROMAN CATHOLICS?

"To-day, again, Catholics and Anglicans are often found allied—the fact is being confirmed at the present moment in Manitoba—to defend what remains of religion in the schools. There is a lesson for us, that of seeking the help of all who cling to religious instruction, Anglicans, sincere Protestants of all shades, and even Jews."

The Jesuit Monthly, *Relations*, March, 1944.

THE Jesuit priest who made the above statement did not mean to suggest that Roman Catholics would be willing to co-operate with Anglicans, Jews and other non-Catholics in a common enterprise of teaching religion in our schools. The Romanist insistence upon Separate Roman Catholic schools wholly under the control of their church is sufficient reputation of that. What the Jesuit evidently means is that Roman Catholics will use as a cat's paw any other religious group that contends for the teaching of religion in the state schools, in order that the Roman Church may then walk off with the lion's share of the spoils. This is the origin of the present system of Roman Catholic state-supported schools in Ontario. Originally there were no Separate Roman Catholic schools in Ontario, or Upper Canada as it was then called, but some well-intentioned but inconsistent Anglicans demanded that religious instruction should be given in the public schools, by which of course they meant Anglican doctrine. This gave the Roman Catholics the occasion to assert that they were being discriminated against, that they were being forced to pay taxes to subsidize religious instruction of which they could not approve. Thus was born that system of Separate Schools that has cursed this province with its divisive influence and has poured millions of dollars into the treasury of the Roman Catholic Church to conduct its proselitizing work among the children of the land.

And now as if in answer to the Jesuit's request for allies in the Romanist struggle to establish more confessional schools at public expense, Anglican Archbishop Owen of Toronto makes the following statement, as reported in the *Globe and Mail*, regarding the plan of Premier Drew to institute religious training in the Public and High Schools of Ontario. We are certain that the Anglican leader did not so intend his statement, though as to its actual effect we leave our readers to judge:

Avoid Haste, Owen Tells Critics of School Plan

Anglicans should be careful not to discourage by "too ready and hasty criticism" the introduction of religious education in Ontario schools, declared Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of All Canada, in his charge yesterday to the Diocese of Toronto Synod, which yesterday opened four-day sessions in St. James' Church House.

"The first reaction from the Christian point of view should not be criticism because of details with which we may not agree, but . . . thankfulness that the Government is concerned with the religious aspects of education," said the Archbishop.

"That is not to say," he continued, "that the proposal has not details in it which call for many questions and some criticism. . . . I hope that some method may be found whereby the present relationship between the clergy and the public schools may be conserved and increased. . . . More people than ever are realizing that

a purely secular education is far from being a real education."

Now, if we were Roman Catholics and Archbishop Owen our ecclesiastical superior, his statement would be an end of all controversy in this matter. But we are sure that the Anglican Archbishop will not be vexed if we argue with him, for one of the *Articles of Religion* of his own church has the following to say regarding the "Authority of General Councils": ". . . (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God." It would surely not be regarded as presumptuous on our part not to accept the Archbishop's opinion as having finality.

Our chief point of disagreement with the Anglican prelate is his "thankfulness that the Government is concerned with the religious aspects of education". The very suggestion that the government proposes to undertake or to control religious teaching fills us with the greatest anxiety. It is our conviction that it is no part of the state's function to exercise a ministry of religion or to set itself up as an Inquisition to examine into matters of faith. The union of church and state has never worked anything but ruin and corruption for both partners. Surely Archbishop Owen has not forgotten the sad experiences in this realm of his great predecessor Bishop Strachan and the Family Compact more than a century ago. We do not assume for the moment that Anglicans now wish to transform our whole school system, both Public and High Schools, into a branch of the Anglican Church. No doubt those who support the project of introducing religious instruction into our schools do so on the supposition that they can find some common denominator of all religious beliefs that will be satisfactory to all creeds and sects. But all history is against them; uniformity in belief has never been achieved in a nation apart from the use of coercion. If those wish their plea to be effective who contend that it is possible so to teach religion in the schools as to offend none and please all, let them first of all win the

RESPONSE TO DR. SHIELDS' APPEAL

THE first gift to reach us in response to the Editor's appeal to THE GOSPEL WITNESS family to share in the reduction of the Jarvis Street Church mortgage assumed at the time the former building was destroyed by fire, was \$25.00 from one of the present students of Toronto Baptist Seminary; and the first pledge—one for \$50.00—from a graduate of the Seminary, the pastor of one of our Union churches, who said:

"Dear Pastor:

Jarvis Street Church is not the only one in debt. After four years at Toronto Baptist Seminary, how much do you think our debt of gratitude must be? And, after being in the ministry—the testing-ground of the Seminary's true value—you should not be surprised to know that the 'interest' compounding is greater than the debt at graduation. God bless you, sir, for all you have meant to us."

approval of all the religious bodies in the province for the textbooks required for religious instruction. The Roman Catholics, of course, would not accept any book that did not bear the *imprimatur* of the hierarchy, and they would then require that only Roman Catholic teachers would be employed. Is there any part of the New Testament that would not be an offense to our Jewish taxpayers? Some selections might be made of passages to which they would not object, but certainly the story of the Crucifixion would not be among them. And what, in the eyes of Christians, would be the use of religious training that omitted what the Apostle to the Gentiles called the "Preaching of the Cross". What would be taught concerning the miracles, and concerning the birth, death and resurrection of our Lord and Saviour? Would the teachers be required to say, as the Modernist does, that the Bible was a compilation of ancient legends—"cunningly devised fables"—or would they be required to teach its own account that "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II. Peter 1:21). Would the Sermon on the Mount be a pretext for pacifism as in the case of certain United Church ministers, or should we have the kind of message that is preached from the Jarvis Street pulpit? Or would the textbooks provided by the Department of Education change with the changing governments, while election battles were fought on theological grounds. Surely to introduce these differences of belief into the political arena is to make confusion worse confounded.

The only group to profit by the introduction of religious teaching into the Public and High Schools would be the Roman Catholics. They already have their own Separate primary schools supported by public funds; the moment religion is taught in the High Schools they will have the excuse they have long sought for the establishment of Separate High Schools, and through the short-sighted policy of well-intentioned Protestants, the public would then be saddled with the additional burden of maintaining a second system of High Schools, parallel to the present institutions but existing for the sole purpose of inculcating Romanist principles into the minds of the youth of the land. Let us by all means avoid the mistakes of the past by vigorously opposing any move to court Caesar's aid to do Christ's work.

—W. S. W.

PURITANISM AND LIBERTY

He (Milton) lived at one of the most memorable eras in the history of mankind, at the very crisis of the great conflict between Oromasdes and Arimanes, liberty and despotism, reason and prejudice. That great battle was fought for no single generation, for no single land. The destinies of the human race were staked on the same cast with the freedom of the English people. Then were first proclaimed those mighty principles which have since worked their way into the depths of the American forests, which have roused Greece from the slavery and degradation of two thousand years, and which, from one end of Europe to the other, have kindled an unquenchable fire in the hearts of the oppressed, and loosed the knees of the oppressors with an unwonted fear.

LORD MACAULAY, Milton.

IF THE TRUMPET MAKE AN UNCERTAIN SOUND

By Rev. A. C. Whitcombe, B.A.

SOME time ago an acquaintance of mine said to me "Do you know Rev. J. S———? I heard him speak last night." I replied that I knew him and that I thought him to be a good man and a fine preacher. Then said my friend, "I thought that he was a Baptist." "How did you arrive at that conclusion?" I enquired. "Largely because of the way he handled his text and because of the clear and definite manner in which he spoke. I should not be surprised to find that he went through the Toronto Baptist Seminary". I had the pleasure of saying that the surmise was right too.

We consider that all the effort that has been put into the work of maintaining the Seminary has been worth while if that characteristic be general among her graduates. The faculty has constantly taken pains to make clear and definite pronouncements on the doctrines of the faith on the uniqueness of God's Word on the conduct of the servant of God. We shall continue so to do and teach as God gives us Grace.

This is not blowing our own horn, but is a plain statement of our aims and objects in view of the fact that the Christian warfare knows no armistice and must continue with unabated energy after the global war has died down.

It is a clear call to men and women who are considering how to prepare for the Lord's work; a trumpet call to the Lord's stewards who are ready to support an institution where the whole counsel of God is taught and where students will be urged to speak definitely and clearly. Write to us for further information as to the courses offered by the Toronto Baptist Seminary.

OUR DEBT TO THE REFORMATION

CENTURIES have passed since our fathers broke with Rome, and a new generation has arisen that knows little about the Protestant exodus and of the struggles in the wilderness.

"Some, from a cowardly dislike of religious controversy, some from fear of damaging their personal interests or of disturbing their personal peace and comfort, and some from a desire to appear tolerant, liberal and broad-minded in these days, prefer to be silent on the Roman Catholic question. It seems to be an inconvenient subject for those who have political aspirations, for the lawyer, the doctor, the merchant, because of the tyranny which the church of Rome exercises through her tremendous organization.

"Hence many public men have deliberately ignored the subject, while some of our church members regard it as a 'bore'. The result is, on the part of the people, a lamentable ignorance both of the evils from which the Reformation delivered us, and of the blessings which the Reformation brought us.

"Whatever we have of religious liberty in the nation, of purity and happiness in the home, and of personal independence of conscience, we owe to the Protestant Reformation, to separation from the Roman Catholic church."—Methodist Bishop Burt in the *Northwestern Christian Advocate*, October 19, 1920.

SEVERAL CHARACTER STUDIES OF A FAMOUS PREACHER

By Rev. A. C. Whitcombe, B.A.

(The following address was broadcast over radio station CKPC, Brantford, by Rev. A. C. Whitcombe, pastor of the Shenstone Church, and brother of the Associate Editor of THE GOSPEL WITNESS. In addition to its fine message of comfort and cheer, this address will serve as an answer to the many enquiries received concerning Mr. Whitcombe's progress since he suffered the almost complete loss of sight several years ago. The following address is transcribed from the original copy typed in Braille by Mr. Whitcombe and used by him in broadcasting.—W.S.W.)

WE have in our possession a card slightly larger than an ordinary postcard on which there are sixteen small character portraits each about the size of a postage stamp. These character studies are pictures of a man we met some half dozen years ago. He is the pastor of a group of Baptist Churches on the continent of Europe. Where he is to-day and how he is, we are not certain, but these photographs bring him back almost as clearly as if he were here in person. There is his genial smile here, and his courteous attitude. In another you see his animated conversational style, and at another glance his contemplative mood. All of them together reconstruct for us the godly pastor and wise leader of churches.

As we looked at this series of photos, the passage of Scripture in II. Timothy, chapter four, came into our mind in which Paul in his last words to his son in the faith draws for us a half dozen miniature character sketches of himself. In the first picture he gives us of himself he says, "I am now ready to be offered", and by means of the figure of the thank offering being poured out he tells of the impending death-sentence to be pronounced on him by the law of the Roman Empire. The idea of self sacrifice had been the dominant feature of Paul's life ever since he had seen that God was in Christ reconciling the world unto Himself. To Paul the cross was more than an example or an exhibition of God's love. There are two sides to it: It affects God, because of it He can forgive the sinner. It makes a change in the sinner, by it he becomes a new creature. So then the Christian life is the crucified life, a life in which there is a cross, old things are dead and the new order of things is of God. Perhaps we have forgotten that Jesus emphatically stated that no man can be His disciple unless he will first take up his cross daily, deny himself and follow Him.

In his second phrase descriptive of his condition, Paul used a nautical figure of speech. The ship is laden, the cargo aboard, all is in readiness to cast off for the voyage. Again he strikes a note that has been continually sounded throughout his life, for it is characteristic of him to liken death to a departure to a better and more real state. "To depart and to be with Christ . . . is far better." The things which we see are temporal and the things that are not seen are eternal, and the sufferings and afflictions of this present time are as nothing compared with the glory that is to come. Past generations sang with real meaning the hymn that says:—

"Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer home."

Paul's departure is no exploration voyage or journey into the unknown. It is a long looked for and well prepared home going. Nothing can hurt such a man not even the executioner's axe.

The next few sentences from Paul's pen give us a group of three pictures in which we easily identify his life. The Christian life is to him a battle against evil, a race to be won, and a trust to be administered. Now he is ready for the review after the battle. He has not been wanting when duty called or danger; he has never fought half heartedly nor surrendered. Most of us, I am afraid, have looked on life in a pacifist mood, and have slipped along with as little trouble or inconvenience as possible to ourselves. It is not for some of us to be soldiers of the Lord while others shun the aggressive side, for the Christian life is the good fight of faith.

Paul went on to the finish of his course, not to the place at which he felt he might justly retire. There are many starters in every race but the percentage of finishers is rather low. We had better consider ourselves and the course to be sure that we have enduring stuff. Surely the Author and Finisher of our faith has a right to set the conditions under which the race must be won, and if we fail to finish it is because we have not properly entered.

Another element in the life of this remarkable man was his faithfulness to the trust committed to his care. As a reward of the manifold grace of God, he knew that the day would come on which he would be required to present his accounts for inspection. So he contends earnestly for the faith once delivered to the saints and now he can confidently affirm "I have kept the faith". We too have a stewardship to render. How do our accounts stand to-day, for if now they are not in good shape what will be the state of affairs when we are called before the judgment seat of Christ to give an account of the things done in the body? Have we kept the faith or have we seen the passing of the days and years diminishing our stock of faith? Too often the eternal verities are exchanged for the passing theories of so-called great minds. "Hold fast that which thou hast", so that this will be true of thee which Paul wrote of himself, "I have kept the faith".

The last portrait we have from the faithful servant is not of what he has been or has done, but a glimpse of what is in store for him, something of which the experiences of life have made him increasingly more sure. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day". Paul who suffered with and for Christ knows on the promise of his Lord that he shall reign with Him. That life that begins under the cross and goes on bearing the cross, comes finally to the Crown.

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for everyone
And there's a cross for me.

"The consecrated cross I'll bear
Till death shall set me free,
And then go home a crown to wear
For there's a crown for me."

Now Paul is not unique in this matter of winning a crown, for we read of "a kingdom of priests unto God", and of some who live and reign with Christ. Paul himself is the first to disclaim any distinction in this regard, indeed he would not have regarded the future so joyously,

had it not been that in that day others too, many of them his own children in the faith, would also receive a like crown of righteousness, for it is "unto all them also that love his appearing".

There are not a few in these days who understand something of the meaning of that phrase, for they have been ordering their lives now for several years against that day when someone in the armed forces will come back and they love to think of that appearing. So the Christian life is ordered by the thought that He who appeared once in the end of the age to put away sin by the sacrifice of Himself and who now appears in the presence of God for us, will come again a second time without sin unto salvation. We revolve around two great points, the first coming of Christ and the second. From these come our strength to fight, to endure, and to keep the faith.

THE SEMINARY—SOUL AND MIND BUILDER

By Rev. W. W. Fleischer, B.A.

THOSE interested in Seminary work will agree that the establishment of an institution for the purpose of preparing gospel messengers is a worthy achievement. On the human side it requires the exercise of the finest natural qualities such as courage, patience, and self-sacrifice, backed up by an ample reservoir of energy. Then on the spiritual side, faith is the vital factor: it is necessary to believe strongly that the enterprise is of God, and for God, and thus to be satisfied that its continuity as an institution is within the purpose of the Almighty.

Furthermore, those to whom the task of instruction is committed should be keenly aware of the delicate qualities of the human mind and spirit which they are called upon to cultivate and enlighten. In respect to this responsibility, the teacher walks softly lest by careless word or ill-born idea, damage is done to the temple of the Holy Spirit. Thus the unwritten rule of the institution gives primary place to the student. The Seminary exists for him: in this the policy is in keeping with the method of true Christian democracy.

It will, therefore, be readily appreciated that money contributed to the work of ministerial and missionary training is used to equip the soldier of the cross with the intangible yet very real implements of war. And with the passing of the years the intrinsic worth of what has been done for him is an increasing asset to him, and to the Kingdom. Here, at school, he is given a two-edged sword, and a builder's trowel, and trained in the effective use of both. For, paradoxical as it may seem, the times demand, as in Nehemiah's day servants of God who combine in one person, men of war and men of peace. Otherwise the temple of divine truth would never rise, and those who delight in its spacious and noble grandeur would be driven to the gloomy retreats of a stifled existence.

Nehemiah long ago learned by bitter experience what some of us are slow to receive or take in, namely, that every generation gives birth to men like Sanballat, Tobiah, and Geshem, malignant spirits, who, when mockery fails, exhibit every device known to the Devil to destroy the blessed work of our Saviour. We trust, therefore, that Toronto Baptist Seminary does in some measure

meet these arrogant assumptions which are only too apparent in our day. And if it does, it does so, in large part, in its students.

By deliberate design the evils of standardized training have been avoided in Toronto Baptist Seminary. Here again the principle of student priority is applied in the studies. Thus the curriculum exists for the scholar, and he is not called on to conform to a set of prefabricated opinions. Nothing is done to stifle his personality, or to confine his initiative to a set of formal rules. The Psalmist long ago set forth an educational ideal which describes the process, method and aim which obtain at Toronto Baptist Seminary: "But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

Those whose privilege it is to carry on this work have seen men and women of all varieties and degrees of talent become lovely personalities and strong characters, and this because the roots had found the hidden streams of the Wisdom which has its source in Him Who once said, "for their sakes I sanctify myself."

Such an educational policy, experience has shown, lifts even the ordinary, or so-called mediocre mind to the high levels of extraordinary achievement. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

VANCOUVER BRANCH OF THE CANADIAN PROTESTANT LEAGUE HOLDS MEETING

ALARGE audience assembled in the Metropolitan Tabernacle, Vancouver, Tuesday evening, May 16, to receive the report of the president of the Vancouver Branch of THE LEAGUE, Rev. W. M. Robertson, concerning his trip to the Okanagan Valley in the interest of THE LEAGUE. He said there is a great deal of misunderstanding with regard to the aim and object of THE CANADIAN PROTESTANT LEAGUE. THE LEAGUE is not antagonistic to any person as such, not even the Pope, but THE LEAGUE is concerned for those liberties which are enjoyed by the various branches of the Christian Church but which are now threatened by the ambitious designs and political manipulations of the Roman Catholic Church. He stated that the meetings of THE LEAGUE were not merely for controversial but also for informative purposes.

Rev. W. J. Thomson, pastor of the Dunbar Heights Baptist Church delivered the address of the evening. He demonstrated from the Scriptures, and from history, that Rome's claim to be the one and only apostolic Church outside of which there is no salvation cannot be sustained, and that at no time in its history has this claim gone unchallenged. The Greek Orthodox, the Anglican, and the Syrian Churches, as well as many other bodies, have repudiated these claims. In reviewing the history of the doctrines and dogma of the Roman Catholic Church he revealed the sad departure of that professedly Christian Church from the doctrines and ordinances as taught by Christ and the apostles, therefore we repudiate the religious authority of Rome.

The Jarvis Street Pulpit

ENQUIRING OF THE LORD—A MESSAGE ON DIVINE GUIDANCE

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

Preached in Jarvis St. Baptist Church, Toronto, Sunday Morning, March 21st, 1943

(Stenographically Reported)

"And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord to-day.

"Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up: for the Lord shall deliver it into the hand of the king.

"And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him?

"And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord; but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

"Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah."—I Kings 22:5-9.

"But Jehoshaphat said, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

"And Jehoshaphat said, The word of the Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him."—II Kings 3:11-12.

THESE passages belong to an interesting chapter of history, in which two conspicuous characters appear: Ahab, king of Israel; and Jehoshaphat, king of Judah. Ahab proposed a joint expedition against Syria, and solicited Jehoshaphat's partnership. Jehoshaphat expressed his willingness to co-operate with Ahab, but suggested that they had better, first of all, enquire of the Lord. Ahab assembled four hundred prophets and asked them whether they approved of his project to go against Ramoth-gilead to battle. They with one voice agreed, and said to Ahab, "Go up to Ramoth-gilead and prosper: for the Lord shall deliver it into the king's hand." Jehoshaphat seems to have been rather suspicious of their singular unanimity, and enquired: "Is there not here a prophet of the Lord besides, that we might enquire of him?" Ahab replied as we have read, "There is yet one man, Micaiah, the son of Imlah, by whom we may enquire of the Lord; but I hate him; for he doth not prophesy good concerning me, but evil."

The second text belongs to a later chapter in Jehoshaphat's history, when Ahab had been removed from the scene, and again a battle is in prospect. Jehoshaphat, with Jehoram the son of Ahab, and the king of Edom, together go to Elisha, the successor of Elijah, at Jehoshaphat's suggestion that they should enquire of the Lord. That is the line of our enquiry this morning. Who are they who habitually enquire of the Lord? The engine-room and the bridge of a ship are of great importance. They are the vital parts of the ship, because motive and direction are indispensable to the ship's safety and usefulness. Likewise, a knowledge of the right course, and a willingness to take it, are indispensable to success in the voyage of life. The matter of moral direction and spiritual guidance is of supreme importance to the Christian; and there is not one of us who has not learned by experience, as well as from the teaching of God's Word, that "it is not in man that walketh to direct his steps."

In the last war it used to be said that the Air Force was the eye of the Army. That is still true. But now, of course, it is more than that. We all need a higher wisdom and a longer vision than our own: we are in daily need of counsel and wise direction.

I.

I want to begin by remarking on THE CHARACTERISTIC DIFFERENCE BETWEEN THE GODLY AND THE UNGODLY MAN. The ungodly like Ahab walk in the sight of their own eyes, and in the desire of their own hearts. They are so completely cut off from God that it does not occur to them to enquire what God would have them do. There is no fear of God before their eyes. They may be eminently respectable; they may be subject to the restraints of public opinion; their lives may be regulated by the moral and religious circumstances of life or other outward influences; but as for themselves, they seek their pleasure where they will. In business and in all the relationships of life they essay their daily task, they undertake whatever project comes to them without direct and specific reference to the will of God, without stopping to ask what God has to say about these matters.

The godless life therefore is dreadfully profane in the sense that it finds no place for God. What a multitude of people there are with whom you and I have contact from day to day from whose lives God is entirely excluded! They live as though He were not. Mr. Whitcombe quoted in his prayer this morning the great saying: "He that cometh to God must believe that he is." It is characteristic of the man of faith that He believes that God is. The ungodly man lives as though God were not, and he could afford utterly to ignore all consideration of His will.

It is characteristic of the godly man that he invariably enquires of the Lord. That was the distinguishing mark of David. Look it up some time in your Bible, and see how often it is said that David enquired of the Lord.

With all his faults—and he had many—it was characteristic of Jehoshaphat that, before he undertook anything, it was instinctive with him to enquire of the Lord—“Better find out what the will of God is.” That distinguished Saul of Tarsus, from the very beginning of his Christian career. No sooner had he recognized in Him Who spoke from heaven Jesus of Nazareth Who had been crucified, than he earnestly enquired, “Lord, what wilt thou have me to do?”

We are exhorted in the Scripture not to be unwise, but understanding what the will of the Lord is. There are degrees of godliness; I know, but it is something really to pray enquiringly of the Lord, to turn to the Lord for direction. We may all lament our failures and shortcomings, but I ask you just how far God is a reality to you; how far He is really a factor in the affairs of your life. No matter what your occupation, what your position, in the home, in your place of business, in your recreational life, in your pleasure and your play—whatever it may be, do you really, before you move, definitely and believingly enquire of the Lord? That is one of the characteristics of a true Christian. Ananias was told to enquire for one Saul of Tarsus for, “Behold, he prayeth.” By that he gave evidence that he was spiritually alive. He was a living, breathing, soul, so related to God that God had become indispensable to him. Is it so with you? Is it so with all of us? Or is God merely an Idea that engages our thought on Sunday, and on certain fixed occasions?

Further, *there is a godlessness which invariably clothes its self-will with religious sanctions.* A man may be very religious, and utterly ungodly at the same time. His religion may be based on a mistaken identity. He may not be able to distinguish between God and the Devil; for there are still Satan-worshippers, and religions of darkness—as well as a religion of light. Ahab was a deeply religious man. He was a patron of the prophetic office. Had he lived in our day he probably would have liberally endowed religious institutions, and perhaps theological schools. Though many prophets had been slain on Carmel, Ahab was able to find four hundred more, and though it did not occur to him, of himself, to enquire even of his own prophets, when Jehoshaphat made the suggestion, he knew where to go to get the kind of advice he wanted. So to-day, as always, there are people who are very religious, interested in all sorts of religious institutions and undertakings, and yet at the same time utterly ungodly. “God is not in all their thoughts.”

Ahab enquired only of such prophets as he was sure would approve of his course. Indeed, he selected four hundred of them, and they all agreed, and advised him to do just what he wanted to do. It is a very popular religion which gives a religious sanction to all the impulses of the carnal nature, which says to every worldly man: “Certainly, do what you want to do. That is the desirable thing.” That will be a popular religion that promises any man prosperity in the way of his own desires. Oh, how many people there are who are careful to select just such religious counsellors as they are quite sure will not run counter to their own desires, to their own preconceived ideas and purposes! Have you not found people like that? The popular man, whether as a religious leader or a political leader, is the man who will never disturb people. We have had some great and successful politicians in this country. Sir John A. Mac-

donald was one, Sir Wilfrid Laurier was another. On the hustings, neither of them ever asked anyone to think. They always dealt in the veriest platitudes—used a lot of words to say nothing. And the average man when he heard Sir Wilfrid Laurier or Sir John A. Macdonald speak, said, “He is a great man. He thinks just as I do”—and he was not thinking at all.

The preacher who says nothing to disturb the conscience, nothing to stimulate religious enquiry, who is a platitudinarian and a latitudinarian at the same time, is likely to be a very popular man. “Did you ever hear Mr. So-and-So?” “No.” “You ought to hear him. He is a great preacher—well, anyhow he agrees with my views, and I agree with him.” People don’t like to be made to think.

Ahab had made up his mind what he was going to do, and he went to the prophets whom he knew would tell him to do just exactly what he intended to do. There is an interesting story in the book of Numbers of how Balak summoned Balaam to appear before him, and to prophesy and pronounce a curse upon Israel. To Balak, religion was a kind of enchantment, and if he could get a prophet to speak evil against his enemy, he thought he would get a victory over him. He took Balaam up to the high place of Baal, to look at Israel and curse them. But instead of cursing Israel, the Lord put the words into his mouth, and he blessed them. “But”, said Balak, “I brought you here to curse my enemies, not to bless them.” “But I had to do what the Lord told me to do.” Then Balak said, “I will take you where you can look at Israel from another place”, and he took him up to the field of Zophim to the top of Pisgah, but again he blessed Israel. And once more Balak said, “Come with me to the top of Peor, and see this people.” And once again he blessed them. And when Balak said, “I have called you to curse Israel, and you blessed them these three times”, Balaam said, “I could not help it.” That is how some people call upon the Lord. If they cannot get what they want in the high places of Baal, they go to the field of Zophim; and if they cannot get what they want there, they go to the top of Peor. They are determined to find a religious message somewhere that will approve of the course upon which their minds are set.

Some people treat the Bible like that. If they happen to read something that pleases them, they say, “I got a wonderful verse from the Bible this morning!” But if it does not suit them, they open it again to see if they may not have “better luck” next time. That is merely seeking out a prophet who will tell them to have their own way.

Ahab refused to receive correction. He said, “I hate Micaiah”; “He doth not prophesy good concerning me, but evil. I have never asked him anything yet but he has said, ‘No you must take another course’. I do not like that. I like my prophets to say, Yes, when I propose a programme upon which my heart is set.”

But Jehoshaphat said, “Let us enquire anyhow.” And so they enquired — and received a contrary answer. Ahab refused to accept it. Do you accept the counsel that God gives you, or are you like a certain Scotsman of whom I heard, who went to consult a lawyer, and ask his opinion? The lawyer gave it. The old Scot said, “Well, thank you”, and walked away. The lawyer called to him, “Wait a minute, Mr. So-and-So, you have not paid me my fee.” “Your fee!” “Yes; for my advice.” “But I am not taking it,” said the Scot. There

are many people who ask advice of the Lord, but they are not taking it. Why ask the Lord's advice if you are not prepared to accept it?

Ahab sought to settle moral questions on the principle of a majority decision. I suppose he said, "Jehoshaphat, you are a bit peculiar." If he had lived in our day, he would have said, "I suppose you go to Jarvis Street Church occasionally? I never go there, for I hate that man. After all, there are four hundred on my side, and they approve of this, and what everyone says must be true." Not at all, my dear friends. You cannot settle moral questions like that. A fine distinction between right and wrong is not to be determined by majority opinion: "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat." If you young people adopt that as a rule of life—what the majority think, how they behave—you are not likely to go right, but almost certain to go wrong. A truly godly soul learns to be suspicious of such counsel as requires no amendment of life. Anyone who is deeply taught spiritually must have learned his own liability to err. The more experience of life we have, I think the less disposed we are to trust to the infallibility of our own counsel. We are so easily tricked by these old natures. Very often the old man puts on the robes of an angel of light, and we need to be very careful of the counsel he gives us. We need to search into our own motives to find out why we want to do this; and we should be satisfied with nothing short of a clear word from the Lord Himself. Most of us have learned that right courses are taken almost invariably at the cost of self-denial and self-sacrifice. In order to do the will of God the "old man" has to be "crucified". The flesh must be mortified, and the deeds thereof; and we learn from a little experience as well as from the explicit teaching of God's Word, that the religion that tells us we can do just as we like, we can take such a course without any amendment of life—we are disposed, I think, at least to be somewhat suspicious of such counsel.

And so we ought to distrust any counsel which always harmonizes with our natural impulses. What is the Scripture given for? "It is profitable for doctrine." Yes. You want to be thoroughly informed, doctrinally expert. You want to be what I have known some people to call "in the truth". My wife and I were guests of a woman who thought she could well afford now to miss many religious services, and give her place to someone else, because she said, "They are not 'in the truth' as I am." She had arrived! She had found the Bible profitable for doctrine. She had her own system. But do not forget it also says that it is profitable for reproof. Do you like to read the Bible when it reproves you, when you open the Word of God, and you come upon a chapter which says you ought not to do that, when it smites your conscience, pricks you to the heart, and says you are in danger of grieving the Holy Spirit? In the reading of the Scripture, or the sermon, or God's providential dealings, when you have found the goings of God in your life reprove you, have you grace to say, "Well, God would not speak to me like that if He did not love me. I had better heed His reproof." We do not like to be corrected. We do not like to be told we are wrong. But we are, all of us, altogether too frequently wrong, and we need to bring all our thoughts to the word of God for settlement. And when the prophetic word, the word of God, reproves and corrects us, then let us accept the reproof

and correction: try to bring our lives into harmony with the declared will and revealed purpose of God. That is what Ahab never learned to do. He was religious to the end of his life, but his religion was his destruction.

II.

Now just this word, and I have done: THE GODLY, NOTWITHSTANDING THEIR ENQUIRY OF THE LORD, MAY WEAKLY FOLLOW THE LEAD OF THE UNGODLY. Jehoshaphat was a good man, but he was never a strong man. He joined affinity with Ahab. He became the companion of a wicked king, and he was corrupted and ensnared by the company he kept. We need to be very careful of our company. Ahab and Jehoshaphat went to church together, and heard the same sermon, and they went to church a second time, and they heard the same counsel. But Ahab was the stronger of the two, and he said, "I am going to do my own will anyhow, Micaiah notwithstanding." And Jehoshaphat; instead of standing out against him, and saying, "All right, Ahab, if you are determined upon that course, then our partnership is dissolved. I will not go with you"—instead of saying that, Jehoshaphat went with him.

A young man and a young woman go to church together. Perhaps the young woman is a Christian, and really wants to enquire of the Lord, and she has brought that ungodly man with her. She is rather fond of him, and wishes he were a Christian. And so she invites him to go to church, and perhaps some word is given that might lead that man to Christ. But he does not like it. What does she do? Instead of saying: "That is the truth, the thing you need"—when he says, "I do not like that, I do not think we will go there any more"; like Jehoshaphat she goes somewhere else with him, and they find someone who will tell them to do only what they want to do. Years later when her life is ruined, she looks back and says, "That is where I went wrong. I ought to have said, 'I won't go with you'."

I heard a Sunday School song when I was but a lad, and I have never forgotten it:

"My old companions, fare ye well,
I will not go with you to hell:
I mean with Jesus Christ to dwell,
Fare ye well, fare ye well."

Say: "If that is your way, you will have to go alone." That is what Jehoshaphat ought to have said, and it was only by a mighty miracle of grace that he was spared in that project. Ahab said, "I will disguise myself, and enter into the battle. You put thee on thy robes." He would have made Jehoshaphat the target of the enemy's darts. And you remember it is said: "A certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country. So the king died."

It is always so in the end of the day. It was only by a great mercy that Jehoshaphat escaped a similar fate. But when Ahab had been removed from the scene, and

he was succeeded by his son, who was not quite as bad as he was, nor anything like as good as he ought to have been, Jehoshaphat obtained a little more strength than he, and in the company of a weaker man, he gained the ascendancy, and this time he said, "We must enquire of the Lord whether we shall go." And this time he said, "Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah. And Jehoshaphat said, The word of the Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him." And the record says that Elisha said to the king of Israel: "Were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee." Jehoshaphat now had become the leading partner, and he said, "As for me, I am going to do the will of God." And he led others with him.

Are you a follower, or a leader? Do you turn aside from the teaching of God's Word under the influence of a stronger character, or have you learned to let godliness assert itself, and say, "I am going to enquire of the Lord, and do what He says, and if you want to keep company with me, you must do so also."

Let me give you a simple illustration of this. When I was in London a certain woman was converted. She went home and told her husband, and he was very angry, and forbade her to go to church, and from that time refused even to speak to her. He maintained an unbroken silence for two or three weeks. She came to me and said, "I want to be baptized, but I know my husband will be greatly disturbed and displeased. What ought I to do?" I said, "Why do you want to be baptized?" "Because I see it to be the will of God." "Well, whom are you going to obey? The Lord or your husband?" She said, "I know I ought to obey God. But what will my husband say? He is very angry now." I said, "You do the will of God, and leave the consequences to the Lord." And so she was baptized, and day after day this surly man would rise in the morning, sit at the breakfast table, and go out without saying a word. He came back to his meals in silence; and for two or three weeks he never broke the silence. One day he came home to lunch, and after the meal, before going away, he went up to his wife, and put his arm about her, and drew her over to the couch, and knelt down himself, and she knelt beside him. He said, "I want you to pray for me." And she prayed for him, and before he rose he had received Christ as his Saviour. If she had allowed Ahab to have his way, she might have had an ungodly husband, but because she put the word of God first, and did His will, her husband came with her. I knew them later when they were both supremely happy in the Lord.

That is the proposal I submit this morning: that we as Christians must enquire of the Lord, and when once we know what is His will, we must not allow anyone to turn us aside from doing it.

A young man asked me once about baptism. He was a student in a theological college. He said to me, "What will be the consequences to me should I do what I really believe the Bible teaches me to do about baptism?" I said, "Young man, you do what is right in the sight of the Lord, and the Lord will take care of the consequences.

Do that which is wrong, and you will have to look after the consequences yourself." We can trust the Lord to care for us if sincerely we seek to do His will, for then He will look after the consequences.

And so this morning if you are not a Christian will you come to Him? "But I would have to give up my job." Well, the Lord will look after that for you, and He may get you a better job. Do what is right before God, and you will find that in the keeping of His commandments there is always great reward.

I have read a story of an Eastern king who wanted to test his subjects. And so he put a great boulder right in the midst of the highway, to see how many would pass it by. Hundreds did so. Some went to the right, and some to the left, but they all passed the great stone by. At last one man came along, and said, "That stone ought not to be there. It is out of its place in the midst of the king's highway. I am going to remove it." With great effort he rolled the boulder to the side of the road, and then he found underneath a pocket dug in the road, and the pocket was filled with gold, and labelled: "A reward for the man who is determined to do right."

There is always a pocket of gold under the boulder, always a reward in overcoming difficulties in the name of the Lord. Let us do it in His strength, and He will see us victoriously and triumphantly through.

Let us pray:

We thank Thee, O Lord, that we need not go a-warfare at our own charges. Give us of Thy grace that we may receive instruction, and receiving it, make us willing to do the will of God, for Thy name's sake, Amen.

REV. W. GORDON BROWN

Last Sunday we had a most blessed day at Forward. Pastor Gordon Brown celebrated his 21st Anniversary as a preacher of the Gospel. On the platform throughout the day were those who had known him in all the churches with whom he has associated from his early boyhood years till the present day. Each of these shared in the reading of the Scriptures, prayer or song. Friends came from out of town, from other pastorates of former years. Telegrams and greetings were read from those who have been blessed by the pastor's ministry. The evening service was filled to capacity with our own and friends of long years of friendship for our pastor and all alike rejoiced at the close of the evening service, when Mr. Brown was presented with a portable typewriter and a very beautiful and unique album, containing a picture of every service man and woman on our honour roll and Mrs. Brown was presented with a lovely "corsage" of roses. In the morning Mr. Brown preached from the text: "He that cometh unto me, I will in no wise cast out," which was the text from his very first sermon, and using those same notes he brought us a soul stirring message, to which several responded when the invitation was given. In the evening as we listened to his "Life" story given to the glory of God it was an inspiration to all who heard how the Lord had taken and used his consecrated life. We all praise God for Pastor and Mrs. Brown, and pray the Lord to bless them abundantly as they go on in service for Him.—F.R.F.

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MORE ABOUT ANTI-SEMITISM

THE following report of the statement issued to the press by the Canadian Jewish Congress confirms what we said in these pages two weeks ago (Vol. 23, No. 4) concerning the responsibility for the burning of the Jewish Synagogue in Quebec City. In that article we said, "We do know the institution of which the teachings are morally responsible for such acts of unchristian violence, more worthy of Nazi Germany than of any civilized land. And we do not fear to name that institution here: it is the Roman Catholic Church of which Cardinal Villeneuve is the Archbishop in Quebec City. . . . Again we say, a daily paper (*L'Action Catholique*) that teaches this sort of bigotry (the denial of freedom of worship), a Cardinal that commands the Bible to be burnt, a City Council that refuses to allow sites to Jews and Protestants for their houses of worship, a Society that displays its persecuting principles in bronze and stone for all to see, all these bodies and the persons who direct them must bear their collective and individual responsibility for the acts of violence which their teaching and example incite others to perform."

The statement that was issued by the Canadian Jewish Congress nearly a week later than our article in *THE GOSPEL WITNESS* follows closely our line of reasoning as will be seen in the following report:

JEW'S DEPLORE ANTI-SEMITISM OF QUEBEC CITY

Montreal, May 31 (CP).—The Canadian Jewish Congress today issued a statement concerning the fire which damaged Beth Israel Synagogue in Quebec May 21, saying that, while "private assurances alleged to have been given" by Attorney-General Leon Casgrain to a Jewish delegation would meet with approval, "it is regrettable that those sentiments are apparently not shared by many influential citizens of this Province, and certainly not by the majority of the civic authorities of Quebec City."

Today's release, headed "Statement by the Canadian Jewish Congress to the press of Quebec on the criminal attempt to burn the new synagogue in Quebec City," says that "a storm of indignation has arisen throughout the country," and states that the "Jewish community appreciates the statement attributed to Mr. Casgrain that 'this Province is one where freedom of worship exists in its complete form.'"

An inquiry into the fire is now proceeding in Quebec.

"The Jewish community of Quebec City," says today's statement, "comprises about 100 families," and adds, in part:

"Since 1932 they have endeavored to obtain permission to erect a synagogue where they might worship the religion of their fathers.

"Every conceivable obstacle was utilized to obstruct their laudable efforts, until finally, in 1943, the City Council passed a by-law to expropriate the land purchased by the Jews wherein to erect their house of worship. This by-law has been attacked in the courts and the issue is still to be tried.

"In the meantime, while the building was being constructed, mass meetings were permitted to take place where anti-Jewish feelings were aroused, to the knowledge of the authorities, civic, Provincial and clerical; meetings even staged at the time when Churchill, Roosevelt and other dignitaries of the United Nations met in Quebec to plan their fight against fascism, nazism, etc.

"Strange to say, not one word of public protest or public expression of disapproval has yet been uttered by any responsible member of the Provincial Government, or of the prevailing clergy; condemning these anti-religious acts.

"Is there any wonder that irresponsible persons have gained the impression that they are free to resort to acts of violence against a small Jewish community?"

In the light of the above statement, our readers will readily assess the reliability of the Attorney-General of Quebec Province in the statement attributed to him to the effect that, "This Province is one where freedom of worship exists in its complete form." The Jesuits are famed not only for their cruel bigotry in harrying and slaying heretics but also for their skill in moulding the minds of young men whose education is committed to them in such a way that they boldly and unblushingly put darkness for light. But Jesuitical denial does not alter the facts, and it is to these that we call the attention of our readers.—W.S.W.

IS PREMIER GODBOUT A JESUIT?

THE Funk and Wagnalls *Standard Dictionary* gives the following definition of the word "Jesuit" in addition to the original meaning of the word, which is a member of the Roman Catholic religious order founded by Ignatius Loyola. This is the second definition: "A crafty, insidious, double-dealing person; subtle casuist; intriguer." We do not suppose that Mr. Adelard Godbout, Prime Minister of Quebec, is a Jesuit in the primary sense of the word, though the following news item from Quebec City makes one wonder if the second sense of the word does not apply to him. We quote the following from a clipping sent to this office by a Montreal subscriber:

DROP CATHOLIC NAME FROM 3 LABOR UNIONS.

(Gazette Staff Correspondent.)

Quebec, April 18.—The Quebec Official *Gazette* in its current issue gives notification of the approval of the changing of the names of three trades unions.

The change in the three cases is that the word "Catholique" has been dropped, thus enabling Premier Adelard Godbout to say in his speech in the Legislative Assembly last Thursday that the objections raised by Price Brothers Limited to the effect that some of their employees objected to being forced to enter a Catholic Union did not carry weight, since the unions were no longer Catholic unions, but national unions.

There is no reason to believe that in dropping the name "Catholic", these Unions dropped the Roman Catholic priests from their membership, or otherwise repudiated the control and direction of the ecclesiastical authorities. It appears that the change in name was merely a trick to compel the adherence of non-Catholics to what is in reality a strictly Roman Catholic trade union. Thus is the Church of Rome willing to stoop to any piece of deceit in order to tighten its grip on the economic and social life of this country. But in so doing it rouses the antagonism and disgust of all right-minded citizens. It is for the benefit of such persons that we bring their attention to the above news report.—W.S.W.

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ON THE QUEBEC FRONT

“Civil War”, “Fighting in the Streets”, “Revolt”

WHILE the world hangs breathless on the news from Rome and from the invasion front in the world's most stupendous battle for freedom, such words as the above are bandied about in the legislature of Quebec. And it is not irresponsible persons who employ these threats but the Prime Minister of the Province and one of the spokesmen for the Roman Catholic Bloc Populaire party. One of our readers recently suggested that this political agglomeration should be dubbed the Bloc Pope, and the epithet is not far wide of the mark.

The following editorial from the *Globe and Mail* includes the statement about “civil war” and “fighting in the streets” made by Prime Minister Godbout of Quebec, first lieutenant of Mr. Mackenzie King. It will be noted that the Roman Catholic Premier of Quebec lauded his chief at Ottawa in the following terms:

“Mr. King is . . . the most sincere friend of the Province of Quebec, and the French-Canadians. . . . Mr. King has spared us from conscription even after the plebiscite.”

Mr. Godbout suffers from the same complex as the *Globe and Mail* in one respect, namely, he uses the words “Quebec” and “French-Canadians”, when one other term only is accurate, and that is, “Roman Catholic”. Our problem in Canada is not a “French-Canadian” problem, or a “Quebec” problem, but a Roman Catholic problem. With this reservation, which is not unimportant, we heartily commend the following editorial from the *Globe and Mail*, for it is what THE GOSPEL WITNESS has been saying ever since the war began, in spite of the strictures of the Romanist press and pulpit and in spite of occasional blasts from the daily contemporary that we now quote:

WHILE CANADIANS DIE . . .

(An editorial in the *Globe and Mail*, May 30, 1944.)

One of the bloodiest battles of the war is about to be joined. In Britain Canadian troops await D-Day. In Canada some 75,000 home defense draftees kick their heels. With heavy casualties which are bound to come when the land invasion gets under way there will be an urgent call for reinforcements. Responsible public men dare not pledge themselves against aid to those Canadians now poised for the struggle.

Yet what do we find? In this hour of peril for free men of the world, in this terrible moment of history, Premier Godbout of Quebec incites the people of his Province to oppose the sending of drafted men overseas, no matter what happens.

Le Canada is the official mouthpiece of the Liberal Party in Quebec. It is a party-owned morning newspaper in Montreal. On Saturday, May 27, that newspaper carried a double eight-column headline as follows: “We will Never Have Conscription for Overseas, if We Keep Mackenzie King in Power, Declared the Honorable Mr. Godbout.”

Beneath the headline is a report of the speech made by the Quebec Premier, dated May 26 from Quebec City and written by the “Parliamentary correspondent of *Le Canada*.” The speech was the occasion of Mr. Godbout's acceptance of a petition to run again in his own riding of L'Islet in the coming Provincial election.

According to Mr. Godbout's supporting newspaper, here is what he said:

“If we had not had Prime Minister King at the head of the Government of our country, we would have had con-

scription for overseas, and, in its wake, civil war. Mr. King personally resisted all the attempts which were made to impose this form of military service for overseas. Had we had a Coalition Government we would have had conscription for overseas the next day, and there would have been fighting in the streets.

“I uphold Ottawa when it is in the right,” declared the Hon. Mr. Godbout. “Mr. King is one of our greatest Canadians and the most sincere friend of the Province of Quebec and the French-Canadians. With an Opposition entirely in favour of conscription, Premier King has spared us from conscription even after the plebiscite. If Mr. King is defeated tomorrow we would have conscription, which we do not want, the following day.

“We shall never have conscription for overseas if we keep Mr. King in power,” continued the Premier.

Mr. King and Col. Ralston have pledged themselves to send the home draftees if reinforcements are needed. That was Mr. King's pledge in 1942 after the plebiscite gave an overwhelming majority in favour of sending draftees anywhere they were required to fight the war. The direction was clear. Now we find the only Province to vote No being told by its Premier, Mr. Godbout, that, no matter what happens, Mr. King will not send drafted-aid to the fighting men, that as long as Mr. King is in office there will be no draft for overseas service.

Could anything be more shocking or callous in disregard of the needs of the men in the army overseas? And, if this were not enough, Mr. Godbout talks about “civil war,” about “fighting in the streets,” if the draft is imposed, if the draftees are sent to help Canadians on the fighting fronts.

What is Mr. Godbout trying to do? To frighten French-Canadians as his Dominion party Leader or his followers have done in every Dominion election since he assumed the leadership of his party in 1919? Has Mr. Godbout lost his sense of responsibility completely? Has he reached the stage where he can talk of “civil war,” of “fighting in the streets,” without stirring up his Province to the fiercest resistance to a fair, decent, democratic method of organizing the nation's manpower for war?

Canada has a right to expect that in this time of national danger its politicians will not stir up one part of the country against another. Mr. Godbout has gone beyond all decent bounds of political controversy, and should be condemned by reasonable people of all parties. We want no “fighting in the streets,” or “civil war” over the question of the draft. And the man who raises the issue deserves only the strongest condemnation.

Godbout Explains Conscription View

The day following the date of the above article Mr. Godbout issued another statement which is as follows:

Quebec, May 30 (CP).—Premier Adelard Godbout said here to-day that in a speech at St. Jean Port Joli last Friday night he had said that “I was personally convinced that there would be no conscription for overseas service as long as Mackenzie King is Prime Minister because there is no need for conscription.”

The Premier described as “not quite exact” newspaper reports which reported him as saying that “we shall never have conscription for overseas as long as we keep Mackenzie King in power.”

We do not know by what species of casuistry Mr. Godbout seeks to establish a distinction without a difference, but we fail completely to see that he has made any change in the sense of the two statements set side by side in the above dispatch.

About the same time that the “Liberal” Premier was making the speech reported above, one of the leaders of

his opposition used similar language in the legislature of the province. This was reported as follows:

CHALOULT AIRS "REVOLT" TALK IN LEGISLATURE

Cites Economic Injustices to French-Canadians,
Says They Will Not Submit.

(Gazette Staff Correspondent.)

Quebec, May 25—René Chaloult, Bloc Provinciale, Lotbiniere, taking advantage of what is probably his last opportunity, in this legislature at least, to talk of wrongs done to Quebec and the French-Canadians, said:

"Our people are submissive, but will not always be submissive. Injustice will end in revolt and justly so."

There is no real difference between the various parties in Quebec apart from their names, all of them say the same thing and merely seek to shout it more loudly than their opposition. The sum and substance of Mr. Godbout, the "Liberal", and Mr. Chaloult, the Nationalist, is one and the same; one uses the threat of "civil war" and "fighting in the streets", while the other speaks of "revolt".

And while unscrupulous and calculating politicians recklessly scatter sparks among carefully prepared barrels of gunpowder, for the Romanist press of the province has made the issue of conscription a highly explosive matter, our papers carry news of riots in Montreal streets of army and navy men battling with "zoot-suiters". And, it is reported that the latter are organized in their campaign of violence. It is indeed convenient for the political firebrands that a show of mob violence should be made at the very juncture when it was most effective to provide a striking background for their utterances. Thus does Quebec prepare for the impending provincial election that will do much to influence the results of the forthcoming Dominion election. Canadians would do well to watch developments in Quebec carefully in order to see how Mr. King wins his victories in that province. And they should take special pains to see that a man and a party that wins Roman Catholic votes in Quebec with such disloyal promises and such treacherous threats as those reported above, does not win in the rest of Canada.—W.S.W.

NEWS OF UNION CHURCHES

Reception for Rev. E. E. Shields at Niagara Falls

Under the efficient Chairmanship of Rev. C. J. Loney who was requested by the Deacons to act in this capacity, The Trinity Baptist Church at Niagara Falls, held a delightful fellowship meeting in honour of their new pastor, Rev. E. E. Shields, on Tuesday evening, May 16th. The meeting throughout was of a very wholesome character. Not only was there a goodly number in attendance at the reception but the fellowship was of a very healthy and happy nature. Besides the pastors of other local evangelical bodies who were present to extend cordial greetings and warm words of welcome, friends from outside points motored in for the occasion. Some of these were brother pastors from the city of Hamilton, who have known Mr. Shields intimately for years, among whom were Rev. C. J. Loney, Rev. John Byers, and Rev. Bradley. Their high praise of Mr. Shields as a Christian gentleman and gifted preacher along with their expressions of love and esteem for him personally, bespoke to all present the happy faculty on the part of Mr. Shields to create warm

and abiding friendships wherever he goes. It will not be long before the people of Niagara Falls will be conscious that such a person is in their midst as a true and faithful servant of Jesus Christ.

The Secretary of the Union was present and on behalf of all the officers and pastors of the Union Churches conveyed hearty greetings.

Mr. Shields responded in an appropriate manner and took the opportunity of setting before Trinity Church his future programme by declaring his strong Baptist position and determination by God's help to preach Christ only, laying special emphasis on the work of evangelism.

Despite the many obstacles and discouragements, the believers at Niagara have continued to maintain a faithful testimony throughout the years in the Lundy's Lane district of that city. Now under experienced leadership and with a suitable building, just recently built, they are confident that the future has great things in store for them.

We heartily join the great host of friends in congratulating Niagara Falls on the choice of their new pastor and wish both pastor and people a long and fruitful ministry together in the service of our Lord Jesus Christ.—H.C.S.

Temple Baptist at Sarnia Crowded Out

A preacher of fame was once invited to preach the anniversary services in a certain church and after arriving was shown through the church building by the pastor. So far as the building itself was concerned, with its beautiful auditorium and magnificent facilities for Sunday School and Young People's work, it would appear that the work on that field was in an excellent state of prosperity. It was soon discovered, however, that this church was not in so healthy a condition as it seemed by outward appearances. As the pastor proceeded to tell of his work, the facts compelled him to admit that all was not well and in a pitiful tone he submitted the following report: "We have everything here but people."

Such a condition is a sad one indeed for a minister's business is to deal with people and the glory of any church is every seat filled with seekers and worshippers.

The case of Mr. MacBain at Sarnia, as reported below, is the very opposite and certainly by far the more desirable. The history of Temple Baptist Church goes back only seven years and it has in that period of time enjoyed an amazing growth, until they have reached the stage where they find their present building inadequate to accommodate the people attending the services. We rejoice with them in this their evident prosperity.

A number of our churches are in a similar healthy condition and we commend them for their foresight in preparing now for future expansion.—H.C.S.

"We have had much blessing lately, although I cannot report any definite conversions within recent weeks but God has been gracious to us in various other ways. We are glad at long last that our Bible School is beginning to respond to our labours and is holding fairly steady around the 100 mark. Our biggest difficulty now is to find space for the classes in our present building. Being so close together tends to much confusion. Our record was established on Easter Sunday with 120 present.

"We do hope and pray that soon we shall be permitted to go ahead with our building project, but that seems rather doubtful until the end of the war. Our last Building Fund Offering on Easter Sunday was an excellent one, amounting to close to \$400.00, when all returns were in. We are having another next Sunday, as our custom is to have one every month and we are hoping for another good response. We have accumulated quite a tidy little sum against the day when we will build.

"Yesterday we held our evening service in the City Hall auditorium and had a great service. The hall which seats 500 by actual count was filled to overflowing. We had to provide extra seating on the platform. We had the Fellowship Quartette from Detroit as the special attraction and we really

had a time of rich blessing. God was truly in our midst. We are looking forward to having other meetings in this Hall, as for anything special the church is much too small. We are making plans already for the fall work which we hope to be the most fruitful season yet under the blessing of God."—W.H.M.

AMONG OURSELVES

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

(We meant to have this item in five weeks ago, but it got squeezed out more than once, so it is still news). At the last chapel service of the season the prizes announced were: to Mr. T. Delaney, in Greek I. (94.4 per cent. for the year), Ten Dollars in cash, but this went by reversion to Mr. R. C. Cornish (year mark 89.8). We congratulate the winner and thank the donor.

Some major repairs are being done on the school building, necessary as they are, even in war time.

This scribe addressed the Western Association of Regular Baptist Churches, meeting in Briscoe Street Church, London, on May 24th, both afternoon and evening. It was a time of happy fellowship, and I found particularly interesting the modest report which each pastor gave. Among things mentioned was the largest attendance ever known in Springfield Sunday School the preceding Sunday. (Rev. Mr. Yalland is pastor). Rev. A. Dallimore is on the school board in Court-right. Rev. A. McAsh, beginning the first of June will be on the Chatham radio three times a week. He gives seven addresses a week now. A friend who heard it told us of a certain outstanding ecclesiastical dignitary describing the president of this school as "the Toronto prophet."

Mr. D. Burns, who is assisting Rev. D. Sinclair, says in a personal note: "I am enjoying the work at Orangeville, Hillsburg, and Alton. It is really wonderful to be working for the Lord, as He should have our very best. The people are very friendly and we have fairly good congregations, especially at Orangeville and Hillsburg. I enjoy working with Mr. Sinclair."

To-day I received the following very interesting letter from Hon. Captain the Rev. Bernard Jeffrey:

"I am sitting in the open air with my table (folding) sitting on my camp chair (collapsible). The camp is on the move so everybody is happy. Under the olive trees the dust is an inch deep, and you quickly become grey as it settles in clouds upon everything. The planes buzz overhead—Fearless Fosdicks—we call them. They are the small artillery spotters. But we have been enjoying the sight of vast formations of our heavy bombers coming over. Somebody starts to count, ten—twenty—forty—there's another group of forty and another, soon it's over a hundred, and then sometimes four and five hundred—a sight you don't soon forget. One remembers when in England the Germans came over in vast formations covering the sky. I remember my first air-raid in England. I was in bed—I should have been up, it was about seven in the morning. I heard the planes overhead and rolled over. I said, 'They are ours, Jerry won't be over as early as this.' Suddenly a bomb fell and the building rocked like a ship in a storm, or when the old ferry boats bump the dock at the Toronto waterfront. Needless to say, I dressed in nothing flat, and found the boys gazing up at what we thought were our own. Then they began bombing. We got into the air-raid shelter so fast that one man broke his leg,

and another ran in one end and out the other before he could stop. But we haven't seen a German plane since coming out here.

"I am becoming a fast mover—we all are: when we arrive in a new spot, up goes the tent, in go a few boxes and bed and table, we are settled in a few minutes. Then we have a meeting, maybe the same night.

"About ten fellows crowded into my tent the other night. I have a portable organ, which was given me by a friend in England, and soon the boys began asking for "Sweet Hour of Prayer," "Just as I am," "Jesus Lover of My Soul," and sang for an hour, then a time of prayer, a short message, maybe some testimonies, and the service is over. Being with the Signals we are able to have electric light in the tent a few minutes after setting up the camp. So we go on often till ten or later. We have had some grand meetings lately. Some of the chaps from other units come along, so we have a good representation. Here are the names of a few who have been with us recently: Gwilyn Rowlands, of Brampton; Steve Emerson, Georgetown; Harry Walker, Brampton; Gerald Sampson, Toronto; Noble Jacklin, Parry Sound; Lloyd Beach, Powassan; Roy Slater, Sydney, N.S.; Bruce Harley, Georgetown; Wilbert Sutherland, Toronto; Alf. Sutton, Brampton; Don. Hickson, Toronto; Dean Loucks, Meaford; John Barber, Winnipeg, Man. The men are all ranks from private to lieutenant. One sergeant said the other day: 'Folks don't know what faith is till they sleep in a trench under a pup tent with Jerry shells screaming overhead. Christ gives you the faith to be able to go to sleep even if the noise disturbs you.'

"One man suggested a motto for us 'Rome and Home'; it sounds as if it may be 'Berlin and Burma' from the recent speech of the Prime Minister in London. The big subject for conversation here is *HOME*—how and when? A lot of enthusiasm for the idea of home after three or four years service abroad is found among the men. Many of the men have been away four and five years from families—it's a long time. However, the army is really lots of fun if you look for it. Most folks have nicknames—I am called a 'holy roller'—among other things. Then there is 'Tidy' a sailor who was discharged from the navy, medically unfit. After eleven attempts to get in the navy he succeeded, and after four years of it is as bright as any Jack Tar. I can hear him now—'Come on, Padre, get out of that rat's nest, it's eight o'clock.' He is always first up. Then there is 'Silent Yokum', he is nearly forty and not married—can't say the word somehow! 'Pop Today' is an old soldier, veteran of the First War, Spanish War and every other War for the last forty years. His age is a mystery. But he can make pies that would make every chef in Paris jealous. 'Fearless Fergie' runs the canteen and usually delivers the goods. He's the 'guy' that made cakes out of flour and Andrew's Liver Salts when the baking powder couldn't be gotten. They were good cakes, too!

"We are in a quiet section so far back we don't even hear the guns much now. But we all hope to get into it if it can be arranged. We are all proud to be in the Eighth Army, even if we are in the last chapter of its glorious history. The French in the Fifth Army are doing a grand job. So are the Poles with us. It's funny, we talk to the Poles in Italian, our only common tongue for the present.

"The mail is coming in good time now and it makes a wonderful difference. Letters take only ten days or so from Canada. They all come by air. We have been getting a lot of salvaged mail from a recent air crash. It costs human lives to keep it coming. The folks at home never can estimate the value of 'good news from a far country' when it is home.

"I have just heard the dinner call, so I will sign off. Keep praying for us. May God bless you and all the kind friends who help so by their prayers, letters and interest. I long to see a big turning to God here. Praise Him for His abounding grace to the chief of sinners."

—W.G.B.

Bible School Lesson Outline

Vol. 8 Second Quarter Lesson 25 June 18, 1944

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

THE APOSTLE'S CREDENTIALS

Lesson Text: 2 Corinthians 11.

Golden Text: "If we suffer, we shall also reign with him."—
2 Timothy 2:12.

I. Those Connected with Personal Relationships—verses 1-15.

The wisdom of God is foolishness to men (1 Cor. 1:18-25), and Paul's preaching seemed folly to his critics. Let us choose to follow the wisdom of God, rather than the wisdom of men (1 Cor. 2:1-5).

The Apostle Paul had every right to demand that the disobedient minority in Corinth listen to him and obey him in the Lord. As a friend of the bridegroom he had united them to Christ (John 3:29). He had been like the servant of Abraham, who brought about the union between Isaac and his bride (Gen. 24). God's honour was at stake (1 Kings 19:10), and Paul urged the believers to be faithful to their vows, to forsake all others and cleave only unto the Lord. His anxiety for their welfare might seem to them to be foolish, but it was occasioned by his great love for them. As Christian workers we must be careful lest we attract people to ourselves and not to Christ (John 3:30; 1 Cor. 3:5): Young people sometimes resent the tender solicitude felt for them by parents and friends, forgetting that love has prompted it.

In the Old Testament the Jewish people are described as the wife of Jehovah (Isa. 54:5; Jer. 3:14; 31:32; Hos. 2:19, 20), while in the New Testament the Church is spoken of as the bride of Christ (1 Cor. 6:17; Eph. 5:27-32; Rev. 19:7, 9; 21:2).

Paul desired to present the Corinthian Christians as a chaste virgin to the Lord at His coming (Matt. 25:6; 2 Cor. 1:14; Col. 1:21, 22, 28); he would have them remain faithful and pure. Let them retain their singleness of heart, and let them not leave their first love (Matt. 6:22; Rev. 2:4). Eve listened to the Tempter as he planted in her mind insinuating doubts as to the truth of God's word and as to the sincerity of His love (Gen. 3:1-5). So might the Corinthians be seduced, their minds corrupted by false doctrines (1 Tim. 6:3-5).

The people of Corinth might well bear with Paul ("bear with me"—verse 4, marginal reading), if the one coming among them was preaching another Christ and another Gospel (Gal. 1:6-9). The Apostle Paul was not inferior to these "super-apostolic Apostles", the self-styled Apostles who had come from Palestine (2 Cor. 12:11, 12). True, he did not speak with all the rhetorical artifices and oratorical flourishes such as they used (1 Cor. 1:17; 2 Cor. 10:10), but the Lord had given him the Spirit of knowledge and discernment of the truth (2 Cor. 12:1-5; Eph. 3:1-5). His words were weighty (1 Cor. 2:4, 5, 13). Let us be sure that when we speak, we speak forth the living Word in the power of the Holy Spirit (John 6:63, 68; 1 Thess. 2:13).

The false teachers alleged that Paul could not be a true Apostle, because he did not demand that the churches support him. The Apostles had every right to expect such maintenance (1 Cor. 9:4-14), but Paul frequently waived his privilege. He had received money from other churches in order that the Corinthians need not pay more than their fair share of his maintenance (Phil. 4:16, 17). He would continue to do so, and thus cut off all ground from those who wished to find some ground of slander; and let his critics show the same cause for their boasting as Paul did for his. We may be sure, however, that these false teachers took money from the

church (verse 20). The true servant of God will look to his Master for reward and will not be actuated by the desire for worldly gain (1 Tim. 3:3; Tit. 1:7; 1 Pet. 5:2).

Even in Paul's day there were false teachers, deceitful workmen who posed as true Apostles, and deceived many (Acts 15:1; 20:29, 30; Gal. 6:12; Phil. 3:2; 2 Pet. 2:1-3). Satan has his ministers, his messengers, his table and his cup (1 Cor. 10:21; 2 Cor. 12:7). We must beware of all such (1 John 4:1-3; 2 John 7). Christ is the light of the world, and Satan is the prince of darkness (Lk. 22:53; John 8:12; Eph. 6:12); those who follow Christ will have the light of life, but those who follow Satan and his hosts will have darkness and death.

II. Those Connected with Personal Experiences—verses 16-33.

Paul would not have the Corinthians consider him as being one without mental ability. Inspired by the Holy Spirit he would exclude what he was going to say concerning himself from his authoritative statements on other matters (verse 17; 1 Cor. 7:6, 12), for boasting is usually undesirable in itself. But in this instance, Paul's boasting was justifiable, and the Holy Spirit permitted it to be included in the sacred record.

The Christians in Corinth had endured the folly of others. They thought that they themselves were wise, but in spite of their supposed wisdom, they had suffered at the hands of these false teachers, who were bringing them into bondage (Gal. 2:4; 5:1), devouring them by exactions (Psa. 53:4; Matt. 23:14), making spoil of them, exalting themselves at the expense of the Corinthians and insulting them (Lk. 22:64; Acts 23:2). Those who esteem themselves too highly expose themselves to danger; the Lord cares for the humble (Psa. 138:6).

These Judaizing teachers claimed certain external advantages of race and religion, but the Apostle had the same (Phil. 3:4-6). They claimed personal association with Christ (1 Cor. 1:12; 2 Cor. 10:7); so could he (1 Cor. 4:1; 15:1, 8).

The sufferings which Paul had endured for the sake of the Lord and His Gospel were unique. He had been chosen in the furnace of affliction (Isa. 48:10), and all these trying experiences proved conclusively that he had been ordained and commissioned by the Lord (John 15:20; Acts 9:15, 16; 2 Cor. 6:4-10; Phil. 1:29). He could truly say that he bore in his body the dying of the Lord Jesus, and he was humbly proud of the scars, since they were the proof of his discipleship (1 Cor. 4:9; 2 Cor. 4:8-10; Gal. 6:17). We should honour the servants of the Lord who have suffered valiantly for Him. In due course they will receive their reward (Acts 14:22; Rom. 8:17; 2 Cor. 1:7).

For Younger Classes:

Point out the fact that all who would be true to the Lord must expect to suffer persecution. To illustrate this principle some of the heroic sufferings of the Apostle Paul may be recounted (Acts 13:50; 14:5, 19; 17:5-9; 19:21-41; 27:14-44).

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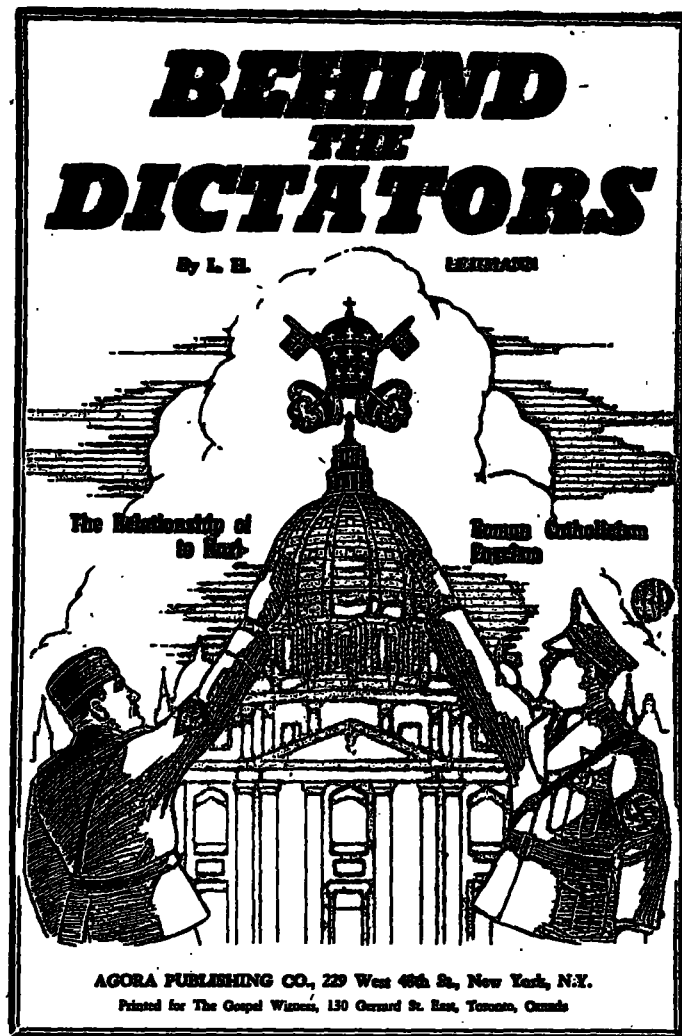
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