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## The Jarvis Street Pulpit The Destroyer of Death and the Devil

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 19th, 1947  
(Stenographically Reported)

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."—Hebrews 2:14, 15.

**T**HIS text is a succinct announcement of the divine purpose in the Incarnation. Because we are of flesh and blood, He Who came to be our Saviour, "took part of the same"; that is, He took on Him not the nature of angels, but the seed of Abraham; He took on Him our nature, and became in a very real sense, our Kinsman, bone of our bone, and flesh of our flesh. And we are told specifically why He thus clothed His Deity in the nature of humanity. He did so in order that He might die: that is to say, He qualified Himself for death. He took upon Him a nature that was subject to death, in order that He might be able to die. He did that in order that He might "destroy"—we shall examine that word a little more carefully later—"him that had the power" or authority "of death, that is, the devil". It was necessary that He should enter the lists with him. It was necessary that He should be clothed with humanity that He might accomplish this great desideratum, and destroy the author of all our miseries, the one who "had the power of death". All that, He did for the purpose of delivering a certain class of people, people who were afraid of death, who had always been afraid of death, and who, because of their fear of death, had never been free, but had always been slaves, in bondage to that worst of all fears: to "deliver them who through fear of death were all their lifetime subject to bondage".

Now that is the broad outline of the significance of this great text. But that we may understand it, we must, as the bookkeepers and auditors say, "break it down" into its constituent elements, take it apart and analyze it, that we may see what it actually says.

### I.

The text declares that **THE TRUTH OF THE INCARNATION OF DEITY IN THE PERSON OF JESUS CHRIST IS INDISPENSABLE TO THE WHOLE SCHEME OF REDEMPTION.** The Incarnation, the wrapping of Deity in human flesh, the clothing of

Infinity with swaddling bands—that great truth is not an incidental in the scheme of redemption: it is an indispensable; it is an essential; it is of the very essence of things; it had to be, or we had never been redeemed. He took on Him our human nature in order that we might be saved.

There are some religious people whose thinking is very superficial, who decry a system of doctrine, who mock, who sneer at the science of theology. Such a mental attitude is not wise. A great deal of science entered into this building. When it was in course of construction I went back one day over the building in the rear as the walls were going up. I saw a pile of lumber there, and I turned over a few boards. Then I called the superintendent of the works. There were about one hundred and fifty men engaged. I said to him, "What are you going to do with that pile of lumber?" "Oh, we are going to use it in such a way, put it into a certain part of the building." I said, "I am afraid not." He said, "Why not?" I turned over a few of the boards, and I said, "This building is not going to be constructed of material like that. I very carefully examined every item of the specifications, and we specified something other than that. You had better step over to your office and call the lumber yard, and tell them to send some trucks to take that stuff away. They are not going to put one single board of that stuff into this building." "But why? It will be all covered up." Why bother about the material of which the structure is composed? For the simple reason that a building is only as sound as the materials which enter into it. It is not so complicated as many buildings, but that roof is of steel construction, extending about one hundred feet each way. In the drawing of the plans the architects had to consider the strength and the quality of the steel that was to enter into it. It is of no use to say it does

not matter—it does matter. There had been back of it all laboratory tests. The steel requirements had all been specified in order that the building might stand. And so of a hundred other things.

In this matter of the redemption of mankind there are some—I had almost said—superficial thinkers, but they are not thinkers at all, who say, “Oh, well, what does it matter whether Jesus was born of a virgin! Why enter into controversy over that?” Because that is some of the material that goes into the structure of the temple. We cannot eliminate it. The virgin birth is an integral part of the whole body of revealed truth. Specifically, Matthew, Luke, and John, and explicitly or implicitly in Mark also, and it runs through the whole Book from Genesis to Revelation. I have a quarrel with any man who dares to deny it, I do not care who he is, for the simple reason that that great truth is the divine explanation of the matchless personality and incomparable power of the Man called Jesus. If He had had a lesser task to perform, a man, who was a perfect man, might have done it; but because of the character of the stupendous task that was set Him, He had to be God, as well as Man.

That is the great truth that I lay down as my primary, my major, premise.

There may be some ministerial students here. Through the years as I hear from scores of them, I have found that they have come to us from all colleges, and from all Denominations. There may be some here to-night. If you want to try your exegetical skill, your intellectual strength, try this text: “Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, preached unto the Gentiles, believed on in the world, received up into glory.” Try your hand at that. Bring your little rationalist tape-line that perhaps an unbelieving professor furnished you with. Come and measure the dimensions of this infinite stoop, from the highest throne in glory to the manger of Bethlehem, to the cross and the empty grave, to Olivet, and up to the everlasting doors. Try your little tape-line on that. Measure me what God has done: “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.” I charge you, hold fast to that! “In the beginning was the Word, and the Word was with God, and the Word was God.” “By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.” Mr. Slade quoted in his prayer, which I trust was our prayer too, “God was in Christ reconciling the world unto himself.” Without the truth of the Incarnation, involving the virgin birth as a matter of factual history, there is no reliable revelation from God; there is no communication established between earth and heaven; and the Babel-builders’ dream is still a dream: there is yet no tower whose top reaches unto heaven.

Ah, but my text says that He, the God-man, was before all things: “From everlasting to everlasting thou art God”, and that He did infinitely stoop to become partaker of our nature.

We must believe in the pre-incarnate existence of Jesus; we must believe that His life did not begin at Bethlehem, and that the days of His flesh were, after all, a brief, but pregnant, parenthesis in the eternal cycle of His existence.

## II.

My second question is, WHY, THEN, DID HE TAKE UPON HIM OUR NATURE? I said He thus became our Kinsman. So He did—our Goel, that He might have the right to redeem us. We rejoice that “we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” We rejoice, do we not, in the assurance that we have in Jesus Christ, the High Priest and Apostle of our profession, One Who is able to enter into the closest, most intimate, sympathy with us. But that was merely incidental to His purpose. Why did He take upon Himself our nature? You will tell me that He did so in order that He might die for our sins: “Christ died for our sins according to the scriptures”. That is perfectly true. “Christ hath redeemed us from the curse of the law, being made a curse for us: as it is written, Cursed is every one that hangeth on a tree.” “He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” It is true He “once suffered for sins, the just for the unjust, that he might bring us to God.”

He made possible the payment of the penalty of our sins, the forgiveness of sins, and the remission of the penalty. But is that the whole gospel? It is a very important, and—again I use the strong word—an essential part of the gospel; but it is not all the gospel.

An alert police force will be on guard to protect the property, and the life and limb, of citizens they are appointed to guard. They will recommend that stores, offices, and other places be flooded with light, so that those who “(love) darkness rather than light, because their deeds (are) evil” may not find it easy to ply their trade. And if, in spite of all their precautions, a robbery, or a murder should be perpetrated, they may, in certain places, appoint an extra guard, furnish additional protection. But a good police force is—or ought to be—something more than a protective force, or a punitive force. Their supreme task will be to prevent such depredations. And when they find that such have been perpetrated, they will immediately ask, “Who did this?” Then they will cast about to see if there are any finger prints, or anything that will enable them to identify the criminal. If they find some indication of who he is, they will set out diligently upon their search, and spare no pains to apprehend him. What for? That he may be punished. Oh, yes; that is an element in it. The criminal must be punished. But they will endeavour to put him under the restriction of the law, so that he may never again repeat the offence. They are radical in their treatment of crime. They are not content with superficial symptoms: they try to go deep down to the cause of it all, and remove the cause.

Incidentally, and it is a big incidental, our Lord provided for the forgiveness of sins. He “bare our sins in his own body on the tree” blessed be His name forever, for that! But He said: “I must go farther than that; I must lay hold upon the author of all the world’s misery, or I shall not cleanse it of its sin, and restore to it the paradise that it lost”. And so He came not only that He might forgive our sins; for He took on Him our nature that He might “destroy him that had the power of death, that is the devil”.

I must remind you that *there is a real devil*. I only wish the truth were not so self-evident. If there were

no devil there would be no beer-parlours, nor cocktail bars, nor jails, nor police force. If there were no devil there would be no Papacy, nor pope. If there were no devil there would have been no war, no Mussolini, nor Hitler. We are glad to know Mussolini is dead: we hope Hitler is dead too, but who can be sure? I think it will be wisdom to watch Spain and Argentina very closely. In any event if Hitler is not dead, it will be his best defense to persuade the world that he is dead.

Thus the devil has inspired his theological and educational dupes to teach that he is dead, or that he never lived. The truth is that the devil necessitated the Incarnation. Jesus came to apprehend him and bring him to trial and judgment, and made ready for everlasting consignment in a place "prepared for the devil and his angels".

You say, "The devil is not destroyed". We said at the outset we would examine this word "destroy". A shrewd, able, policeman uses his revolver, or his baton, as a last resort. He endeavours, if possible, to take the criminal alive, that he may be brought to trial, and to judgment, and put where he can never again repeat his crime.

Jesus came, not first of all to "destroy" the devil—one translator substitutes the word "paralyze"; still another, the phrase "render powerless". Jesus came that He might render our great adversary powerless, that He might paralyze his arm, that He might disarm him, so that we should have no further fear of him. Do you see the picture? "When a strong man armed keepeth his palace, his goods are in peace." He is like a ruthless murderer; he holds, so to say, some lethal weapon in his hand, aimed at your heart. It may be a sword to cleave your head in twain. It may be, in modern figure, a revolver to send a steel bullet through your heart. There he stands, with threatening mien. He has you at his mercy. You are powerless to resist him. He can command you. He can tell you to go here or there, to do this or that, and he dares you to dispute his authority. He holds in his hand the power of death. A man says, "I would be a fool to dispute with him, with no means of doing it." But while thus he stands in the attitude of a conqueror, another leaps upon him, and breaks his arm; his weapon falls; he is paralyzed. And then the deliverer says, "Do not be afraid, he cannot hurt you now. He no longer has the power of death. You need not obey him any longer. Let him command, and you can laugh at him. You can mock at his pretended sovereignty." He came that He might paralyze him who had the power of death.

And he had the power of death. More of that presently. Thank God he has not got it now. If he had, the life of no Christian would be worth a moment's purchase. It would not be the persecution of Jehovah's Witnesses in Quebec, imprisonment, or the payment of a fine to which we should be subject. If he had the power of death, he would annihilate every witness to Jesus Christ. He would burn our Bibles, destroy our temples, and leave this world nothing but a desolate wilderness. But "a stronger than he" came upon him, and—listen!—and "(took) from him all his armour wherein he trusted" and spoiled his goods, until the devil, stripped of his dominion, was rendered powerless; he could no longer command the black-winged angel to do his will.

That was the purpose of Christ's coming. And that

is exactly what He did. You remember His great word, "When he (the Holy Ghost) is come, he will reprove the world of sin, and of righteousness, and of judgment"—not judgment to come—"Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged". And you remember He said in another place: "Now is the judgment of this world: now shall the prince of this world be cast out". Satan is still a malign influence in the affairs of men. But he is tethered; he can do nothing which our gracious God does not, in His sovereign wisdom, permit him to do. Oh, that we could see behind the scene what was accomplished at Calvary when Jesus died! All you see are the watchers, the Roman soldiers. You do not see the principalities, and powers, the black legions, the storm troopers of hell itself, who made an assault upon Jesus Christ.

I like to think of a significant, and illustrative historical fact from the life of Napoleon, and the Iron Duke. The Duke of Wellington led the allied armies in the Peninsular Wars, and he was victorious over Napoleon's legions on every field. But Napoleon, himself, was not there. The armies were commanded by some of his marshals. Wellington was honoured by all the Governments of Europe for his victories. But he had never met Napoleon himself. On the eve of Waterloo when Napoleon was getting into his carriage to go to Waterloo, he is reported to have said, proudly, to his officers standing by, "I am going to measure myself with this Wellington." He did measure himself with our great English Captain. And when the Duke of Wellington, standing on an eminence, and viewing the field of battle, saw that the day was his, and that Napoleon, the scourge of Europe, was beaten, he lowered his glasses, and said, with deep emotion, "Thank God, I have met him at last." That is a parable in history.

So did the devil lay the strongest of earth's strong men low, until he came to Calvary, to measure himself with this God Man. He met Him at last, and

"He. Hell in hell laid low,  
Made Sin, He sin o'erthrew;  
Bowed to the grave, destroyed it so,  
And Death, by dying, slew."

"that he might (paralyze) him that had the power of death, that is the devil."

And this great Conqueror seized the dragon. He put His conquering heel upon his neck, and with His bleeding hand He extracted his sting, and sovereignly harnessed him to His golden chariot, to make him drag His ransomed children up the shining pathway of the skies. "Who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? . . . Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people." He is our Champion, against Satan, as David was Israel's champion against Goliath.

### III.

HE PARALYZED THE DEVIL, FOR THE DELIVERANCE OF A PARTICULAR CLASS: that He might "deliver them who through fear of death were all their lifetime subject to bondage". Perhaps you will say, "I am not afraid. That does not include me." Does it not? Is this a description of a small number of craven spirits who are afraid of death? Ah, no! It is a description of everybody. It is a description of you, of me. We are all

afraid of death. Do not say that you are not. If you are not, you ought to be in the asylum. Every sane man or woman is afraid of death.

I can experiment with a good many things, but I cannot experiment with death. It is the one event which happeneth unto all. We cannot experiment here. We shall die only once, and it is a very serious thing to die. Young people may say, We are not afraid. No; death seems a remote possibility to you, although it is not necessarily so. It is easy to be brave and defiant of a foe who lives on the other side of the world. But as he comes nearer, and throws his shadow over you, and threatens you, it is not then so easy to be brave, my friends. We are none of us brave in that respect. Even the bravest soldier was brave because he overcame his fear; but it was not that he did not fear death. There is not a man or woman living, who in some way does not fear death. You do; I do.

On the natural plane our fear of death brings us into bondage. We don't know when we are going to die. It may be to-night. It may be before we get home. Conceivably that might come to me, for instance, before I leave this pulpit. It does not seem likely, but it might. No one knows when the grim messenger will knock at the door. We can time other things, but we cannot time that:

"Leaves have their time to fall,  
And flowers to wither at the north wind's breath,  
And stars to set—but all,  
Thou hast *all* seasons for thine own, O death!

The reality of death forces itself upon our consideration in spite of ourselves. At some points Tennyson's "In Memoriam" is a mirror of universal human experience. You remember how he speaks of the loss of his friend:

"But where the path we walked began  
To slant the fourth autumnal slope,  
As we descended following Hope,  
There sat the Shadow!—feared of man;

"Who broke our fair companionship,  
And spread his mantle dark and cold,  
And wrapped thee formless in the fold,  
And dulled the murmur on thy lip;

"And bore thee where I could not see  
Nor follow, tho' I walk in haste,  
And think that somewhere in the waste  
The Shadow sits and waits for me."

He may come at any time. But the Shadow sits and waits for us all.

"That is a morbid view of life", says someone. "I don't think I am afraid of death." No? The other day you went to the doctor. You had not missed your work. You may not have felt any discomfort, or any sort of enervation; but you discerned a few strange symptoms. You wondered what they imported, and so you went to see your doctor. You said, "Doctor, I thought I would come in for a check-up. I want you to look me over, and see how the engine is running. Give me a good examination." What for? You had no pain, no weakness. You are able to do a day's work. What was the matter? Were you frank you would answer: "I will tell you. I noticed something, I don't know what it means, but it might be a precursor of death by and by. I think I will make sure." And so you have the doctor examine you. He may say it is only *Anno Domini*, that

you have had too many birthdays. Or he may say that the engine is showing some signs of wear. Then he tells you that when a man passes forty years of age, from then forward he must be careful. It would not be of much use to tell a woman that! She never reaches that age! But you must not run for a car, or for a bus. You must not lift as you used to do, and so on. "How are you?" "Oh, fine; sound in wind and limb—but I am just slowing down." "Oh, you are on a tether now, are you?" "Well, I cannot do what I used to do." "No; you are in a kind of bondage, are you not?" "Yes." "Why?" "Well, I just want to be safe. I don't care for myself, but for my wife and family." As a matter of fact, "Through fear of death" you have become increasingly subject to a kind of bondage. I have. I do not do what I used to do, and I am a bit ashamed of it. But I suppose, as I heard a man say years ago, when he had read something in the paper, "Well I guess it is in-ev-rr-able." So I suppose these tetherings and limitations, in the course of time, become in-ev-rr-able—I know the right way to pronounce that, of course! But you will remember it better if I mispronounce it.

There are those who talk about "the good old days". I have no desire to return to the horse and buggy days. That was a little better than walking, but I never liked it. It was too slow a method of transportation. I like a good motor car better, and a fast express train better still, and an airplane best of all. That is the way to travel! Do you remember some of our trips, Brother Slade? We took an extra day in Vancouver to have an extra meeting. Then we got on a plane, while it was still dark in the morning, and we went away up somewhere over the Rockies, and came down at Lethbridge on this side, a couple of hours later, ready for breakfast. Then we went on to Calgary, then to Edmonton, then we hopped back to Lethbridge, and then to Winnipeg. It was just like getting on a street car. But it did not take as long as some street cars do. Then we had to go back to Regina. We could not get plane reservation for a friend in Winnipeg, and so we put him on the train at Winnipeg early in the morning. We said, "You go by train, and we will meet you in Regina." We spent the day doing other things, and at about five o'clock in the evening we got on the plane, and it was raining and freezing. It looked as though we were not going to get away. But as soon as they took the tarpaulin off the wings, we started up, and in a few minutes we were above the clouds in the sunlight, and under the blue sky, where the sun was shining. Then we dropped down, an hour or so later, in Regina, and sat in the rotunda of the hotel waiting for our friend, who was coming by express train, and who did not arrive till later, and he had been travelling all day.

We got on another plane, and went to Saskatoon, and Prince Albert, and then back to Regina, and from Regina, about midnight Sunday night; then dropped down in Winnipeg to say, How-do-you-do, then on to Kapuskasing, then to Malton; and had breakfast at home comfortably Monday morning, instead of thirty-six hours, or more, train travelling. That is the way to travel! Let me get away amongst the clouds. I do not wonder that thousands are travelling by air. Busy business men save days by flying from place to place. But have you noticed a good many airplane crashes have been reported recently? And have you noticed that the great planes have been going out of New York, and

other places, with one or two passengers, and some of the planes were empty. No trouble to get a reservation! A news item said thousands of air travellers said, "It is quicker, but we have a liking for terra firma"—the old lady said, "Give me terra cotta". And so these men of large affairs, perhaps, may sacrifice thousands of dollars to go by rail instead of by air. Why? Because of the "fear of death". They say; "No thank you. I have to go when I have to, but I am not going in advance if I can help it." "Through fear of death (they) were all their lifetime subject to bondage." President Roosevelt spoke of the necessity of being delivered from fear. But there is only One Who can so deliver.

*How did the Lord Jesus effect deliverance?* There is a man, well groomed, walking along the street, buttoned up. He meets a policeman, and the policeman looks at him intently. He is startled. He says to himself, "I wonder did he recognize me? I have a record. They have my finger prints. I am wanted by the police of the continent." He says, perhaps, "They have a good deal on me." The law "has something on" him. "If I am ever identified, it would be a bad thing for me." And so he walks charily, lest he should be recognized and apprehended. After a while, for some trifling offence, perhaps hardly worth noticing, he is arrested; he may even be detained on a trumped up charge of vagrancy. The officers say, "We want to look up your record." They find it. And they find the law has "something on him." No use to plead against it; the record is there. What would he not give to get at those files, to destroy that record, to be able to say, "You cannot do anything against me. You have not any record!" But they had. It was written down, and he could not escape it.

Oh, our adversary the devil knows that he has a lot "on us". He knew that the record of our sin was written in the books. During the dreadful days of the Inquisition, someone was brought before the inquisitors, charged with heresy. They were very suave, very courteous. They said, "You need not be afraid. You may speak freely before us." He began to speak, and to disclose his mind. But suddenly he stopped. There was a curtain behind him. He listened, and behind that curtain he could hear that someone was writing. Then he knew that every word he said was being written down behind the curtain.

The recording angels have made our record, and some day, unless grace intervenes, we must be judged according to what is written in the books, because the law "has something on us." How did Jesus deliver us from the "fear of death"? He came to remove that which the devil had against us, and He paid the bill. He fulfilled our obligation, cancelled our debt. He took, so to speak, the sinner's record out of heaven's archives, and He wrote across it, "Paid"! What did He do? The Bible says that He "(blotted) out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross," for earth, and heaven, and hell, too, to see the receipted bill, as though he would say to Satan, "Now what are you going to do about it? I have paralyzed you. I have cut from beneath your feet the ground upon which you stand, accuser of the brethren, as you are. But now you can accuse this justified sinner of nothing." Thus He delivers those who "through fear of death were all their lifetime subject to bondage".

But for those of us who are Christians, dear friends, Death is not death. He has been robbed of his sting, and we need be afraid of him no longer.

As I thought this over to-day there occurred to my mind Pope's apostrophe to his own soul, which is no fantastic dream: but the history of the passing of the redeemed soul:

"Vital spark of heav'nly flame!  
Quit, oh quit this mortal frame:  
Trembling, hoping, ling'ring, flying,  
Oh the pain, the bliss of dying!  
Cease, fond nature, cease thy strife,  
And let me languish into life.

"Hark! they whisper; angels say,  
'Sister spirit, come away!'  
What is this absorbs me quite?  
Steals my senses, shuts my sight,  
Drowns my spirit, draws my breath?  
Tell me, my soul, can this be death?

"The world recedes; it disappears!  
Heaven opens on my eyes! my ears  
With sounds seraphic ring:  
Lend, lend your wings! I mount! I fly!  
O grave where is thy victory?  
O death! where is thy sting?"

And then he is gone!—Above the clouds, beyond the chambers of the sun, and through the gates of pearl into the deathless and nightless City. But listen to the anthem of the redeemed sung by the multitude of the redeemed about the sapphire throne, and ringing down the skies. Listen!—Can you not hear it?—"Unto him that loved us, and loosed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him—to *Him*—to HIM be glory and dominion for ever and ever. Amen."

Let us pray:

O God of grace and of glory, our ransomed spirits in response to the truth of Thy gospel, can but exclaim, Hallelujah! and breathe a fervent, grateful, everlasting, Amen.

For our closing hymn let us celebrate the triumph of our glorious Redeemer and Deliverer (No. 638):

"Ye gates, lift up your heads on high:  
Ye doors that last for aye,  
Be lifted up, that so the King  
Of Glory enter may.  
But who of Glory is the King?  
The mighty Lord is this;  
Even that same Lord that great in might  
And strong in battle is.

"Ye gates, lift up your heads on high:  
Ye doors that last for aye  
Be lifted up, that so the King  
Of Glory enter may.  
But who is He that is the King  
Of Glory, who is this?  
The Lord of hosts and none but He  
The King of Glory is.

"Hallelujah! Hallelujah! Hallelujah!  
Hallelujah! Amen, Amen, Amen!"

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## Why The Pope Bans a Free Press

**T**WICE within the last month the Pope has felt the need of publicly attacking the freedom of the press. He addressed his first blast against a free press to a group of Italian citizens gathered at St. Peter's in Rome, when his remarks were evidently pointed at certain anti-clerical weeklies published in Rome. No, your eyes have not deceived you, even in Rome itself there are many, many Italians who are opposed to the pope. The popularity of the anticlerical press in the so-called "eternal city" is so great that "Papa" has been obliged to take up cudgels in his own defense. Or rather he has openly condemned freedom of the press, and thereupon called upon the Italian civil government to take up cudgels for him and to jail the free men who dared exercise the liberty that Allied soldiers won for them.

In commenting on the pope's attack on the Italian press, *L'Action Catholique* of Quebec city points out the immediate practical results of the Roman pontiff's speech:

These first solemn protests of Pius XII had as their effect the facilitating of the government's recourse to measures of repression. One of the journalists brought to court was sentenced to two years in prison. He appealed his case but suspended publication of his evil sheet.

A Dispatch from Rome (*New York Times Special to The Globe and Mail, Dec. 23, 1946*) tells the same story:

Rome, Dec. 23.—By a precedent-setting decision an Italian court today served notice on anti-clerical groups that henceforth offenses against the clergy would be punished. It convicted Ruggero Maccari, 27-year-old editor of the anti-clerical weeklies *Donbasilio* and *Il Pollo*, of having "offended the religion of the state" by slandering clergymen. Maccari was given a two-year jail sentence.

The trial, which created considerable interest in all political circles owing to the strong anti-clerical campaign now in full swing, was the first of its kind since the fall of fascism.

It is evident that the pope's chief concern in this matter is his fear of attacks on clerical privileges and that the charge of "pornography" is added to lend a cloak of piety to what is fundamentally an effort to muzzle the press.

### Excommunicated!

Another Associated Press dispatch from Rome informs us that all connected in any way with such papers have been summarily excommunicated:

A Rome court on Dec. 23 sentenced Rinno Maccari, editor of *Pollo*, to two years' imprisonment for villifying

### The Holy Inquisition



"The clergy against freedom of speech? Why in every century we have favoured it. Not only so, but we have even forced those to speak who did not wish to do so."

### A Watchful Government



Le tre scimmie non sentono, non vedono non parlano. Una ha le sue buone ragioni; ma le altre due?

(SCARPELLI)

#### TRANSLATION:

"The three monkeys do not perceive, do not see, do not speak. One of them has good reasons for not doing so, but what of the other two?"

#### AS APPLICABLE TO CANADA AS TO ITALY.

The figure in the long black robe and broad-brimmed hat requires no further note of identification. In plain view of the unseeing, unhearing, unspeaking politicians who form the government, he is gleefully making off with the key institutions of the nation neatly tucked under his arm: schools, banks, insurance companies, motion picture theatres, corporations and shares. The moral of the cartoon is as applicable to Canada as it is to Italy.

the state religion. He has appealed but in the meantime has suspended publication.

Like charges against Dr. Furio Scarpelli, editor of *Don Basilio*, will be heard Friday. Scarpelli and his staff, as well as readers and vendors of the paper, have been excommunicated by the church.

Mussolini, "the Jackal" was not excommunicated. Hitler, the bloody murderer of millions of innocents, was not excommunicated. Not only were these fiends in human form not cast outside of the pale of the papal church, but they actually received official recognition from it in the form of treaties and pacts. What is the difference? The dictators played the pope's game and advanced his interests; the Italian editors dare to expose the special privileges of the clergy and to protest against the pope's hand in politics.

THE GOSPEL WITNESS has no sympathy with "porno-

graphy" whether in Romanist or anti-clerical papers. But what could be more lascivious than the unspeakably filthy questions a priest is obliged to ask unmarried women in the confessional box. What could be more debasingly putrid than what "Saint" Liguori and other priests have written in the mis-named "Moral Theologies" of the Church of Rome? If the Latin writing of these supposedly "holy" men, bearing the official approval of the Roman church, were translated and printed in English their disgustingly rotten immoralities would be sufficient to put the publishers in jail.

#### An Italian Paper Opposed to the Pope

We have before us as we write copies of the anti-clerical paper, *Don Basilio*, and also of another paper published in Rome, *L'Osservatore Romano*, which is the Vatican's official daily publication. We do not subscribe to the theology or the morals of either of these

journals. For instance, the official organ of the papacy opposes freedom of speech and of the press; it condemns the printing and distribution of the Bible in the common tongue, without note or comment; it was "neutral" during the war against the dictators. It is the private organ of the chiefest of dictators and of the prolific mother of tyrants. On looking through the pages of *L'Osservatore Romano* we noted several large advertisements for wine and strong liquors, one two columns wide proclaiming the "world-wide fame" of a certain brand of "cognac", otherwise known as "brandy".

THE GOSPEL WITNESS has no more sympathy with the broad humour of the anti-clerical *Don Basilio* than it has with the immoralities of Romanism. The one, however, at least makes no pretence at using religion as an excuse for its license. The Roman Church breeds just such license by its perversion of every natural instinct and of every moral imperative for the advancement of its own political influence.

#### Two Cartoons

As an example of what the people of Rome think of the popes and priests who rule them, we reproduce on these pages two cartoons from the paper that was condemned by the pope, and whose editor was jailed by the Italian government on papal orders.

These two cartoons were placed in a prominent place in the edition of *Don Basilio* of November 10th last. They need no comment to make their meaning clear. We only add that the principle they illustrate is quite as true of Canada as it is of Italy. The same dark power that in Rome bans a free press because it attacks "the state religion", is at the present moment in Quebec taking steps to stamp out freedom of religion and of speech. Rome never changes: it is the same in Quebec as in Italy, it is the same now as it was in the Dark Ages.

A further illustration of why the pope hates and fears an unmuzzled press is given in the following display reproduced from the banned paper. The English translation is given under it.

#### BREVIARIO

"Chi ammazza qualche eretico non è un omicida".

PAPA URBANO II

#### BREVIARY

"Whoever slays a heretic is not a murderer."

POPE URBAN II

It is quite obvious that if Pope Urban II had not been guilty of this atrocious statement, his successor in the Vatican had only to say so. But not willing to reply by confessing the truth that Rome still maintains the justice of killing and torturing heretics, the present pope, when faced with the words of his predecessor, replied by jailing the editor who dared reprint them. If Rome cannot lock up the truth, it resorts to locking up those who publish it.

#### Italy and Canada

We tremble as we think of these things, for Rome is very close to Canada. It dominates one province and is spreading its loathsome tentacles over the other eight. In Rome, under the guard of Allied troops, the pope

jailed his critics and silenced their presses; in Quebec hapless and ignorant fanatics are refused freedom of speech, and judicially persecuted in a wholesale fashion. Will the scourge of totalitarian Rome reach to Ontario? Will it come to Toronto and break into our office also? It would do so if it dared. But not yet—it is not strong enough yet, not until Protestants have slept and slumbered for a little while longer: "Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth; and thy want as an armed man." (Proverbs 24:33, 34)

The repressive measures taken against civil and religious liberty in Italy, Spain and Quebec are also written down in Rome's book of strategy for the rest of Canada, unless Protestants awake!

—W.S.W.

## Cardinal Villeneuve

THE public press is ringing with laudations of the late Cardinal Villeneuve. Commercial firms, for commercial reasons, and politicians, actuated by political motives, join in the acclaim.

The death of any man is a solemn event. When a man's earthly career is ended, and he is no longer able to prosecute any good he may have initiated, when it is beyond his power to rectify whatever harm he has done, and when the last opportunity for repentance and obtaining the forgiveness of God is past, such an event provides occasion for solemn reflection to all thoughtful people. One cannot be glad that the end of the road has been reached. In what we now write we sharply distinguish between the man and the ecclesiastic.

We are sorry for the death of the man. But one cannot be sorry for the termination of the career of a designing politician and a ruthless ecclesiastic. The proverbial admonition to speak no evil of the dead is devoid of scriptural warrant. The Bible abounds with solemn warnings occasioned by the death of evil men. Death does not, like charity, cover a multitude of sins. We shed no tears when the death of Mussolini was reported, and the death of Hitler was assumed. We must confess that with the picture of the enslaved, and tortured, and slaughtered, millions of Europe before us, we felt no pity for the miserable wretches who paid for their unspeakable crimes when they were hanged by the neck in Nurnberg. And when we recall the bloody history of the Church of Rome, and hear again the screams of the myriads of its tortured victims, when we recall the massacre of Saint Bartholomew, and the lurid glare of all the martyr fires kindled by Rome's hatred of the gospel, and the liberties it inspires, when we remember the diabolical intrigues of the Papacy in the last two wars, the devastation of cities, the ruin of nations, and the impoverishment of the world, when we take account of the continuing, nefarious, political attempts to make world peace and prosperity an impossibility, we find it impossible to sorrow over any member of an infamous hierarchy who has had a share in executing the plans of the Papal Antichrist.

It may be that few will approve of what we now write; but someone must speak the truth on such occasions, and we speak it all the more forcibly because others are silent.

When we contemplate the sinister influence which the late Cardinal Villeneuve has exercised in Canada's na-



tional life, when we recall his anti-British, anti-Canadian, anti-Democratic, not to say anti-Christian, utterly lawless sentiments, so often expressed, we can summon no crocodile tears with which to moisten our eyes. A translation of Premier King's eulogistic letter, reproduced from a French-language paper, goes far to explain the disgraceful attitude of the Government on the conscription issue. Its failure to send adequate reinforcements to our hard-pressed men in the battle line; its later proposal to send reinforcements rendered largely abortive by the wholesale desertion of drafted "Zombies"; the failure of the Government to arrest the deserters, and its ultimate shameful granting of amnesty to them—all this is almost certainly explained by the collaboration of the late Cardinal with Premier King, to which the Premier's letter refers.

Others may weep at the Cardinal's bier. We reserve our tears for those who mourn the death of many a brave Canadian soldier, who died because he was treacherously left exposed to the enemy by the Government who had sent him to the war.

The present attempt to centralize control of Canada's financial resources in Ottawa, independently of the Provinces, by handing Canada's purse over to the control of a predatory Hierarchy, which will control whatever Government is in power in Ottawa, through the solid bloc of Roman Catholic Members from Quebec, is all a part of the far-reaching attempt proposed in the Sirois report to mortgage the entire Dominion of Canada in the interests of the Roman Catholic Church.

We are extremely sorry that the Anglican Archbishop of Quebec promises the offering of prayers for the repose of the Cardinal's soul in Anglican churches. We have no criticism of individual Anglicans. Many of the noblest Christians we have ever known are members of the Anglican Communion, and some of the ablest ministers of the New Testament of our acquaintance, are clergymen of the Anglican Church. But surely something has gone awry when an Anglican Bishop can promise prayers for the dead. Such a practice is a recognition of the abominable, commercial, institution of Purgatory, with all its implications. No Anglican true to the Thirty-Nine Articles of his Church, or to the teaching of the Book of Common Prayer, could possibly participate in the offering of prayers for the dead. We recall the Rev. J. H. Barnes, the able and saintly Rector of St. Peter's Anglican Church, Toronto, saying on one occasion that he scarcely ever took his Prayer Book in his hand without recalling that every man who had any part in its composition, paid for his devotion to the faith by being burned at the stake. There are still many Anglicans of the same spirit living to-day as there are many Presbyterians, United Churchmen, Baptists, and others. But there is a great multitude of formal Denominationalists of all names, who, while having a name to live are really dead. The only prayers for the dead in which we could participate, would be prayers for such as the Anglican Archbishop of Quebec, who must be dead while he liveth.

We ask our readers to give careful attention to Mr. Whitcombe's article containing translations from Premier King's letter on this same page.

## Sic Transit Gloria Mundi

CARDINAL VILLENEUVE is dead. His passing from this earthly scene of action is another reminder to us all of the frailty of human life. There is no armour against death: kings and commoners, cardinals and priests, Protestants and Roman Catholics must all alike answer the last summons when it comes to them. *Sic transit gloria mundi!* To the great mass of Canadians, Cardinal Villeneuve was but a name. He was that to us and nothing more. We had no personal animosity against him or against any of his aides; we attacked only the principles and policies that they professed and which they incarnated. Cardinal Villeneuve published broadcast, over his signature, a public condemnation of the Bible, commanding it to be burnt by "the faithful"; he is the prelate who is responsible for the present persecution of the so-called "Jehovah's Witnesses" in Quebec. We opposed his principles and policies in these matters during his life and shall continue to do so as they are carried on by his successor in office. Cardinal Villeneuve no longer answers for these deeds at the bar of human opinion; he is beyond the reach of any objection to his doctrines that this paper may make: he must answer for them at the Great Assize, the Judge of which reads the thoughts and intents of the heart.

The Roman Catholic press of Quebec has given much space to messages of condolence which various ecclesiastical and civil personages have sent to the Roman Hierarchy. We print herewith, as a matter of record, the one sent by the Prime Minister of Canada, the Right Honourable William Lyon Mackenzie King, and also an extract from the message sent by the Anglican Archbishop of Quebec.

### Premier Mackenzie King and the Cardinal

Mr. Mackenzie King, Prime Minister of Canada, sent the following message to the Hierarchy:

"The decease of His Eminence is a great loss for his Church and a great loss for Canada.

"I am profoundly sorry to learn of the decease of His Eminence Cardinal Villeneuve.

"The disappearance of His Eminence brings to my memory the very valuable collaboration that he gave to the government during the war in dealing with numerous problems which arose at that time.

"I had occasion to confer with the Cardinal several times (*plusieurs fois*) as with several (*plusieurs*) other religious leaders on a number (*plusieurs*) of subjects, and I always found the Cardinal very open in his understanding of the problems of the government and willing to aid in their solution.

"I knew the cardinal for a number (*plusieurs*) of years and I had for him a great personal friendship.

"I wish to express my sympathy both to the Roman Catholic Hierarchy and to the members of that Church in Canada on the occasion of the loss of a great religious leader. I am sure that the Canadian people of all denominations will join me in this expression of sympathy."

### Prime Minister Consults Cardinal

So far as we recall, the press of Canada did not report until now that the Prime Minister conferred with Cardinal Villeneuve. Nor were we informed that this

**READ THE GOSPEL WITNESS**

Prince of the Roman Church was numbered among the personal friends of Mr. Mackenzie King. It has remained for Mr. King to inform the people of Canada of these facts. He has given them this information in French, in releases to the French Roman Catholic press, that up to now have not appeared in our English language press, so far as we know. All this will make edifying reading matter for the Roman Catholic population of Quebec and of the rest of Canada, and it is not in the least liable to lessen Mr. King's popularity with that portion of our voters. The average Protestant, on the other hand, is not likely to hear of Mr. King's message of condolence to the Hierarchy.

On the other hand, it will come as something of a surprise to those whose memories are not of too short a range, to hear from Mr. King that the Cardinal was "very open in his understanding of the problems of the government and willing to aid in their solution". The only possible way to make this statement of the Prime Minister's jibe with the cold facts of the record, is to assume that in speaking of the "government" he meant the Liberal Party. The Roman Hierarchy did indeed solve the "problem of the (Liberal) government." It dictated that the will of eight out of the nine provinces should be passed over, that there be no conscription for overseas service. It decreed that the "Baby Bonus" Bill should become law. At every turn, the Roman Hierarchy solved Mr. Mackenzie King's problem of how to retain office for his party, by guaranteeing to it the solid voting power of Quebec, on condition that Mr. King and his "Liberals" should scrupulously follow the orders laid down by the Roman Church. Mr. King had ears for "His Master's Voice", and for none other. No doubt he will eagerly yield the same dog-like obedience to the successor in office of the late Cardinal Villeneuve.

#### Anglican Bishop Prays for The Dead

The Anglican Archbishop of Quebec, The Very Reverend Philip Carrington, sent the following message of condolence to the Roman Hierarchy:

"In our various religious services on Sunday morning at the Anglican Cathedral and in the other churches, we shall pray for the repose of his soul. I am convinced that all wish to pay homage to his memory and to remember him in the course of these religious ceremonies.

"May he rest in peace!"

Did the Anglican Archbishop who gave out the above statement ever read *The Articles of Religion* he undertook to uphold when he was ordained? For his information and for that of other Anglicans—many of whom, thank God, do not need to be reminded of it—we print two of the *Articles of Religion* below.

#### Article XXII 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 XXXI of the One Oblation of Christ Finished Upon the Cross

The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all

the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

We wonder if the Anglican Lord Archbishop of Quebec means by this assurance of prayers for the dead, to throw his episcopal hat into the ring as a possible successor to the late Cardinal Villeneuve. We feel sure that he would feel much more at home in company with the Romanist prelates of Quebec than with those Protestant Bishops such as Cranmer, Ridley and Latimer who died at the stake for their faith in the Word of God, victims of the atrocious intolerance of the Church of Rome.

—W.S.W.

#### SEMINARY STUDENTS AT LONG BRANCH

January 12th was a clear sunny Sunday that had dawned for our activities. Somehow the warmth and brightness of God's sunshine reminded us vividly of the love of Christ which had been shed abroad in our own hearts by the Holy Spirit. It was this message of love which was the reason for our going and about which all of us were eager to tell.

Our practical work group, headed by Mr. Lorne Heron, took the regular Sunday service at the Ontario Hospital, New Toronto. After the opening hymn and prayer, a message in song was ably rendered by Miss Marguerite Wallace and Miss Mildred Guest. This was followed by a word of testimony from Miss Marie McCreddie. Mr. Clifford Paget brought the message from the Word of God. His theme was the exceeding sinfulness of man as seen in the eyes of a just and holy God, and God's remedy for that sinfulness—the individual application of the atoning work of His Son, the Lord Jesus Christ. One was impressed by the rapt attention and reverence displayed during the entire service and by the many expressions of gratitude from the people themselves, and felt that here indeed were many souls hungering for the Bread of Life. Truly it is a needy field.

The morning service at Long Branch Baptist Church was a very joyous one indeed. Usually, when one is on the platform looking down on the congregation, the situation seems a little "grim", especially for those unaccustomed to public-speaking! However, the warm friendliness of the people made itself felt to those taking part and did much to dispel any tendency to shake and quake!

The theme of the service at the hospital was carried out in the morning service. By testimony and by message, the note again struck was the consciousness of sin and the holiness of a righteous God. Student-pastor Roy Cornish, the speaker, stated in his message that he believed the reason for the prevalent disinterest and coldness toward the claims of Christ was largely the fact that churches today have forgotten to reach the true gospel of Jesus Christ as set forth in the New Testament. This coldness and apathy was by no means confined to the unbelievers; it was creeping its way into the hearts of professing Christians, blighting their testimony and hindering the cause of Christ. Unless Christians faced the issue of unconfessed sin in their lives and straightened their accounts with God, the longing of believing Christians everywhere for a revival could not be realized.

By the close of the morning service the students were quite ready to accept the kind hospitality of several members of the church. Fortified by bounteous repast in various homes, the group set forth for an afternoon's visitation in the neighbouring district. Each student was accompanied by a worker from the church, and two by two they made the rounds on house-to-house visitation.

Although the students met a cold reception out-doors, it did not extend to the homes visited. For the most part, the invitation to attend evening service received a warm response and many promised to attend. Tracts were accepted and several students had the opportunity of giving testimony for the Lord.

The speaker for the evening was Mr. Carl Robinson, the leader of the group. Again the trend of thought was like that in the other service. Mr. Robinson illustrated his message by taking true-to-life personages he had known in his work in the West last summer, as he spoke of the effect that the gospel of the Lord Jesus Christ had wrought in their lives. There was the type who, in the opinion of many, was completely "gospel-hardened", and yet, through the power of prayer and the simple preaching of Christ's redeeming love, were won to a saving knowledge of the Lord Jesus. There was also the "righteous man" who hoped, some way or other, to "get by" when it came to die. This man, when faced with the awful realization of the holiness and purity of Almighty God, saw his righteousness to be as "filthy rags" and accepted the righteousness which was in Christ.

Misses Wallace and Guest sang a beautiful hymn telling of the love of Christ and both testified to the work of grace that had been wrought in their lives since first they had accepted Christ as personal Saviour.

As the group went home, it was with a prayer in their hearts that God would indeed water the seed that had been sown and that the harvest would be truly abundant.

—Marie McCreddie.

## THE SIGNS THAT ARE TURNED AROUND

Address by Homer Rodeheaver at National W.C.T.U. Convention, Minneapolis, Minn.

**D**O you remember some of the mean tricks that some of you folks use to play on the community at Hallowe'en time? I believe the worst one was to go out along the roadside and turn the signs around. You made it look as if people were going to St. Louis when they really were headed for Chicago. That is exactly what is happening in our advertising today.

Look at any of your magazines—look at your newspapers! If the young people of today would accept the advice given by the most attractive and most expensive advertisements in the magazines and newspapers, and on the radio, we would be a nation of drunkards entirely, *within the next twenty years.*

Here is one of the outstanding signs that is turned around: You will see many statements telling that beer has great nutrition. The Federal Trade Commission, some time ago, compelled the Minnesota Brewers Association, of St. Paul and Minneapolis, to enter into stipulations to cease and desist from representing in advertisements or otherwise that beer is compared to, or the equivalent of bread in nutritional value.

### Four and a Half Bottles of Beer Equal Four Slices of Bread

Now you never saw that advertisement in the magazines; but it is a matter of record of the Federal Trade Commission.

I could go on for hours and show you how the signs have been turned around in the advertising of today, to try to persuade your boys and girls to become alcoholics. You say, "Oh, no! Mr. Rodeheaver, they all say they are for temperance."

My friends, there is a secret for us in that "temperance" appeal on the part of the liquor business. It shows very definitely that the greatest need of our nation, and of the world, is simply an old-time revival

of the old-time religion. Revivals in communities, in states, in nations, and in the world, have been blocked and retarded during these recent years *more by the liquor business than any other one thing.*

We thought women were carrying high the banner for righteousness. That's a mistake now. A prominent psychiatrist has reported that ten years ago one out of every ten of his alcoholic patients was a woman. Now 50 per cent are women. If you think that women are not carrying the signs turned around, you just watch the number of women going into bars and taverns and liquor stores. Even the liquor men themselves are frightened. They are afraid the country will demand that something be done to bring the mothers of America back to the high place from which so many of them have fallen.

Yes, the signs are all turned around and they are showing all kinds of falsified facts. The liquor ads are trying to convince young people that to be successful they must be drinkers and to cope with the problems of the business world they must be able to meet businessmen over the social glass.

The liquor people started turning these signs around as soon as we got Prohibition and they won repeal through the most expensive campaign that ever was put on in this country. And unfortunately they were aided and abetted by the indifferent voters, who had no conception of what was happening. Fifteen out of fifty-eight million potential voters turned that sign around. If you women and all the women who think like you had voted we would have held Prohibition. All those other women were right there with their ballots.

"The repealists promised to reduce taxes." Have they?

"They promised there would be less drinking." You can answer that.

"They promised to bring a better understanding between capital and labour." How about the strikes?

"They promised to reduce crime." Ask Director J. Edgar Hoover of the FBI.

But the situation is not hopeless. We still can turn those signs back. Let me make some suggestions. Each and every one of you—and get all your friends to help—start right in to do your part in getting liquor advertising stopped. Write to your representatives in Congress, but also write to your editors and to the business managers of magazines telling them how you feel. And to the radio stations.

Of course you all are total abstainers. Of course you never serve liquor in your homes, but see if you can't convince your friends of the harm they are doing when they drink and serve liquor in their homes.

Get the facts and spread them far and wide. Put them into the hands of the preachers and editors and teachers and lawyers and especially into the hands of the men in Rotary and those other big luncheon clubs. They need to know what liquor is doing to their business and their professions as well as their homes.

You Christian men and women go to the polls and vote and get your like-minded friends and neighbours to vote, but check *very, very* carefully for whom you are going to vote. I know the intelligent people of this country some day will make the right decision about this liquor menace if you will only get them to take time to go and express themselves at *every* election.

—The Telescope-Messenger, January 4, 1947.

### WHEN COLD FEET DO NOT MEAN COWARDICE!

HE is not considered a really brave soldier who complains too bitterly of the hardships of the field. This is not because he is expected to be less sensitive to cold or heat or hunger or disease, but because it is part of a soldier's duty "to bear hardness". He is not a really great soldier who boasts too loudly of the victories he has won. During the recent war, more than ever before, reporters were allowed to visit combat troops at the front, not that they might share in the fighting, not even directly to alleviate the suffering of the men, but merely to see and report to those at home that which their soldiers endured and accomplished in battle. Undoubtedly to them must go much credit for sustaining a keen interest on the home-front where the weapons of war had to be forged.

Our mission fields are battle fronts, but we have no highly organized news' service with adequate personnel to report to us at home concerning the conditions there and the successes achieved. Our soldiers are brave and great and it is only with much insistence and repeated entreaties that we are able to get even meagre reports of their work. We rejoice to share all we do get with our GOSPEL WITNESS readers for ours is a highly specialized warfare. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." That they may not be powerless among strong and well-armed foes, we must pray, and to pray intelligently we must know how the battle, which truly "is the Lord's", goes with them.

It is for this purpose that we share with you excerpts of a personal letter which we received to-day from Mrs. Wilfred Wellington, wife of and co-labourer with our pioneer missionary in north-western Quebec. During this winter they are living in Malartic, in a "shack", a tiny, ill-constructed building, never really intended for a home. They are there pursuing the interests of the Lord's work in our new bi-lingual church, in the months prior to the arrival of the pastor-elect, Mr. Murray Heron, who will be graduated from Toronto Baptist Seminary this spring. I am sure we may be forgiven for explaining to our readers that neither Mr. nor Mrs. Wellington enjoy really good health—but no mention of this ever creeps into their letters or conversation, neither do they ever permit it, while they can possibly keep going, to interrupt their service for Christ in this rigorous climate which seemed to us, through personal experience, to suit only the really robust. The soldier who bravely faces the enemy even though he must hide his own weakness and suffering is deserving of double praise. Let those of us who read never cease to remember them, both as to their physical and spiritual needs. Here follows part of Mrs. Wellington's letter:

I wonder if you have had the wintry weather which we have had lately? To-day the sun is shining brightly, though it is very cold. Our little shack is fine when the fire is "perking right along" but as soon as it goes down things begin to freeze. Even so we are enjoying it very much, and despite a few chilblains from the cold floor, we feel quite cosy. We are so pleased to be able to stay here in Malartic for a few months.

We have just finished a week of prayer and since the Christians have asked that we continue on next week, we expect to do so, God willing. The meetings, which are bilingual, have been well attended, with a good spirit of prayer. We don't usually have bilingual meetings apart from communion and business meetings, but

this past week the people seemed really to enjoy having prayer fellowship—the English and French together. There are a number of unsaved ones attending the English Sunday services and the French Christians are faithful at the French services.

It seems so nice to have more time for visiting. We are both able to get in quite a bit of visiting here. Wilfred goes to Val d'Or on Sunday morning and usually once through the week. I take the Sunday School here while he is there. He takes the two Sunday evening services here on his return. Some Christian re-enforcements at Val d'Or have encouraged us all there.

The building here at Malartic is far from finished but the people are so happy to have it. It is a great improvement over the shack. The back-room and pastor's study have their walls finished (except for paint, of course) and the wooden floor in, but the auditorium has neither as yet—just cement. The baptistery is finished now and we hope to use it soon for two French-Canadians who are ready to be baptized.

I do not think we shall be doing any more on the building for a while now, until finances improve.

Do you remember a young woman whom we visited here five years ago when we three came to visit for the first time? They were away for several years but are now back and are attending our meetings. Pray for them.

We are especially burdened just now for two of our sisters in Christ—a French-Canadian and a mid-European, who are having great opposition at home. They can come only when their husbands are at work. One has been threatened with being driven from her home if she continued, but she came all week, even though on two nights there was a terrific blizzard and it was very cold, and she had to push the baby in his cutter all the way from her home, which is a good distance from the church, so eager is she to learn.

Did not your heart rejoice as you pictured for yourself that pen-picture of true "national unity", Christians gathered for united prayer, happy together though unable to understand each other's language? The preaching of the Gospel and the fellowship which results when souls are born again, both English and French, is the best possible solution to Canada's much-discussed problem. Better still, thus to evangelize those who share our dominion and our much-publicized "Canadian citizenship", is the only way to discharge our God-given responsibility for their eternal welfare. For this work we shall need, in the years to come, hundreds of consecrated men and women trained both in the language of these people and in the work of the Gospel. The French classes of the Seminary are our serious attempt to accomplish this. To those upon whom the Lord lays this burden we extend an invitation to visit us and see for themselves what can be done, or to write for full particulars.

Did you not also feel urged to have some part immediately in coming to the help of these two valiant soldiers, cheerfully enduring hardships and privations for Christ's sake? They are typical of others of our missionaries to French-Canadians. Their need is only outweighed by their courage and willingness to sacrifice. Ought we not also to sacrifice that they might more easily carry on this important work? We shall be glad to hear from any who would like to help those who are "at the front". Send your contributions in care of THE GOSPEL WITNESS and we shall be glad to forward them at once. Never cease to pray that this battle may be pressed to the gates for the deliverance of many more victims of Rome's enslavement.

—L.M.W.

## Among Ourselves

Devoted to Activities of Former and Present Students of  
TORONTO BAPTIST SEMINARY  
By W. Gordon Brown, Dean

Rev. Dalton Crosby on furlough from India gave a fine address at Chapel on Thursday, January 9th, on the need and opportunity of present evangelism in that tremendous land.

On Friday, January 10th, Rev. Norman Day, Pastor of the Eastney Gospel Mission, Portsmouth, England, gave a fine devotional word to our student body.

On Thursday, January 9th, Misses F. Hincks, E. Purdy and V. Stewart rendered special music at the service at Scarboro Baptist Church, Rev. D. S. Dinnick pastor, at which the long-standing mortgage of the church was officially burned, to the great joy of all. Rev. J. Scott, pastor of Forward Baptist Church, preached a fine sermon on the occasion.

The Seminary Ladies' Sextette sang at Forward the next Sunday night.

Final figures from the Practical Work reports of our students for the month of November show a splendid upward swing in their work. In all, students took part in over sixty-five churches and missions during that month.

In a personal letter from Miss Esther Peacock we hear that since her return to Vancouver at Christmas time, she has "addressed two meetings and has at least six other engagements already. We are beginning to have a little more hope of returning to Manchuria, for eleven of the Scottish-Irish Presbyterian group have returned, but only allowed to go to Mukden. I had a letter from Hungarian friends who had been in Mukden all during hostilities. They had a difficult time, and tell of havoc and disquieting things, but say the work of the church has gone on, the larger churches helping the smaller causes. That is encouraging, but we also learn that many of the Church leaders have paid with their lives for their loyalty to the cause of Christ."

Rev. G. B. Hicks sent us this fine story which we cannot but repeat. "Early in December one of our 'teen age Bible School scholars attended the Saturday night youth rally in the Lachute Church. She made a public stand for Christ. When she got home that night, she telephoned me to tell me that she had given her heart to Jesus. She was one of our most faithful scholars in Bible School and had just won a special prize of five dollars for having the highest number of points for attendance, Scripture memorization, bringing her Bible and for having read the lesson. She never missed a point for the whole seven months. She lives farther away than any of the other scholars, and since the cars have been unable to get through the roads to her farm, she has been walking or skiing the five miles to the Bible School, Church and Young People's. She came and handed her five dollar prize to me and said, "Will you please send this to the Seminary?" Last Sunday, after reading a book on *First Words to Young Christians* that I had given her, she asked to be baptized and join the church. All things seem to point to the change in her life which the grace of God has wrought."

We are rejoicing with Snowdon Baptist Church, Rev. J. Armstrong, Pastor, in the fact that they have been able to make the first principal payment of \$500 on their mortgage.

Mr. Martin Chernoff left this week to take up work as a missionary with the Messianic Testimony to Israel in Chattanooga, Tennessee.

It was our privilege recently to have a fine address at Chapel from Rev. Paul Yphantis, who spoke about present conditions in Greece, which he visited last summer, and the fine opportunities for gospel work, as he found them in his own evangelistic efforts there.

Our thanks are due to Rev. Arnold Dallimore of London, Ontario, for a fine gift of books to the Seminary library.

The Seminary acknowledges with grateful thanks a gift of \$25.00 from the class of young ladies taught in Jarvis Street Baptist Church by Mrs. H. C. Slade. Miss Irene Downing is treasurer of the class.

A personal letter from Rev. E. V. Apps of Vernon and Enderby Baptist Churches, B.C., says, "Our work here in both fields is encouraging in growth, especially Enderby. Our hearts cry out for conversions. We have a large number of additions on experience, Christian people attracted, helped, or moving into the district. But reaping must follow sowing."

In a personal letter from Rev. J. Fullard, First Baptist Church, Babylon, Long Island, New York, he says, "The Lord gave us a great day on Sunday. We had unusually large crowds out both morning and evening. Three responded to the invitation at the morning service and at night one woman came forward, led of the Spirit, I am sure, before the invitation was given at all, and another one followed. The response was so spontaneous and so entire without pleading or pressure, it was a real thrill to see them come."

The less we have of self the more room there is for His divine grace.

### MOUNT PLEASANT CHURCH, TORONTO

THE Mount Pleasant Church, which was faithfully served for a number of years by the late Rev. Alex. Thomson, B.D., has extended a call to Rev. Wilfred N. Charlton of Sault Ste. Marie, who has informed the church of his acceptance of the invitation to become pastor. We sincerely and heartily congratulate the Mount Pleasant Church on obtaining the services of Brother Charlton who has proved himself by his fine work in a number of our churches, to be an able minister of the Gospel. We pray that the richest blessing of the Lord may rest upon the church and its pastor-elect as they labour together in the work of the Lord.

Last Sunday morning two young men who were converted from the darkness of Rome and are now students at Toronto Baptist Seminary, gave their testimonies of the saving Grace of God. At the evening service the Seminary Male Quartette brought messages in song and in words of testimony. The writer presided at both services. It was a day of blessing and encouragement in the service of the Lord.—W.S.W.

### ROME AND THE MARRIAGE MARKET

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## Notes and Comments

By W. S. Whitcombe

### Still Another Extension of the Baby Bonus

THE "Baby Bonus", sponsored by the Jesuits and passed by the Mackenzie King government as a vote-catcher in Quebec, now costs Canada more than two hundred millions each year. But that is merely a beginning, as we shall see in the future, if we are not vigilant. For example, the following resolution was passed at the Diocesan Council of Catholic Women's League in Edmonton in November:

Another resolution which was passed at the Diocesan convention held in Camrose was approved and sent to the Minister of Justice, through the National Catholic Women's League, asking that the Family Allowance Act be amended, so that children in charitable institutions be allowed to profit by it.

The meeting also endorsed a resolution sent in by National C.W.L. protesting against the imprisonment of Archbishop A. Stepinac.

Most Rev. J. H. MacDonald, Archbishop of Edmonton, was present at the meeting as the league's chaplain.

The presence of the Archbishop at the ladies' meeting is an indication of the source from which the above resolution emanated. Like all other Romanist lay societies, this Women's League is controlled and dictated to by the priests, who assume that a mere layman or laywoman is incapable of acting or thinking without a priest at his or her elbow to give orders.

If such a resolution as this were put into effect, it would be tantamount to an annual subsidy of millions for Roman Catholic orphanages across the country.

### Why Spaniards Leave Spain

The *Toronto Star* recently carried a news story from Vancouver under the caption, "Had Room for 4,000 Poles, No Niche for 4 Spaniards?" It tells the story of four Spanish refugees from Franco's terror who are being held by immigration authorities in Vancouver. Asked why they had left Spain, one of the young men replied, "Because of the terror." The story goes on to add some gruesome details:

It begins with the children, 50 per cent. of whom have tuberculosis. And there are no sanatoria to receive them; no special health care or diet. Meat, eggs, and milk are out of the question for the average family in Spain, which is struggling to exist on low wages and black market prices.

Another Spaniard told about another aspect of Franco's régime: the planned illiteracy:

Franco abolished the free schools that the republic had established. So now only those who can afford to pay get schooling and that at a church school.

In sum, this is the same report of conditions in Spain given by the Spanish priests whom we quoted in these columns a few weeks ago, only the priests spoke as members of the privileged class, while these young men speak as those who look at living conditions from below the level of priests and party men.

### Rome and the Movies

A United Church pastor has published a pamphlet (Board of Evangelism of the United Church) in which he has the following comment to make on a film entitled "Going My Way":

"The evils of this film were much more insidious; an Ontario judge criticized the 'whiskey-drinking priests' and was called a crack-pot by the chief actor's business manager brother. But the more abhorrent fact was that the priest concealed the fact of his drinking by keeping his liquor hidden behind books." He points to the incident of the priest accepting a stolen turkey from delinquent boys without asking where it came from or how they got it. "These and other weaknesses insult the intelligence of Protestant thinkers and subtly prepares for the disintegration of moral standards," he says.

To the suggestion that the movie business ought to be reformed and made the instrument or the ally of Protestantism, we would quote the familiar text, "Can the leopard change its spots?" It is difficult to break the unholy alliance of the world, the flesh, and the devil, and still harder to make them fight against each other for the benefit of true Christianity. Rum and Rome were ever inseparable allies, and we can scarcely hope that Hollywood "movies" and Roman mummery will be anything but staunch allies one of the other.

## UNDER THE NAZI OCCUPATION OF FRANCE

French-Language Service in Greenway Hall, 3 p.m.,  
Sunday, January 26th

MONSIEUR Guy Appéré, Croix de Guerre, of Paris, France, formerly a member of the French Résistance and later of General LeClerc's Army, will tell some of his wartime experiences and of the progress of the Gospel in Paris despite all the handicaps of war and the German occupation. Mr. Appéré was born and brought up in Paris and is a member of the Colombes Baptist Church of which Rev. Emile Guedj is pastor. He belongs to the generation of French youth that have scarcely any other recollection of life than that experienced since the outbreak of hostilities, and can speak from personal knowledge both of the difficulties and of the triumphs of a faithful witness to Christ in war-torn France. This will be an especially interesting report and we heartily invite our French-speaking friends and all interested in the Gospel in Europe to be present. Entrance to Greenway Hall is from Gerrard Street, near the corner of Jarvis.

—W.S.W.

## BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

- |  |        |
|--|--------|
| "Other Little Ships" (New edition)           | \$1.00 |
| "The Plot That Failed" (New edition)         | 1.00   |
| "The Adventures of a Modern Young Man"       | 1.00   |
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| "The Christian Attitude Toward Amusements"   | .05    |
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### JARVIS STREET MORTGAGE REDUCTION CAMPAIGN

A FINE response has been received from the appeal made in these columns for the Mortgage Reduction Campaign. Of this we hope to have more to say later on, but we remind any of our readers who intend to lend us their aid in this cause that we would appreciate having their contribution in hand by January 28th next. From some of the letters received during the past week, we print the following extracts, by way of reminding and encouraging our friends to emulate their fine example:

I enclose herewith a small contribution of \$10.00 toward the Mortgage Redemption Fund referred to in a recent issue of THE GOSPEL WITNESS. I wish it were possible to multiply it many times over for the same good cause.

Enclosed please find \$5.00 to help pay off your church mortgage. I am one of your GOSPEL WITNESS readers, and enjoy your wonderful sermons, and also the fearless way you denounce the growing power of the Church of Rome. May God spare you for many more years, and strengthen you for the days ahead.

It gives me a great deal of pleasure to make a small contribution of \$25.00 to the wiping out of the Mortgage debt on Jarvis St. Church. And in so doing I feel that I am giving it not only to the Lord, but in some measure to you; for Jarvis Street Church, THE GOSPEL WITNESS, and the Seminary, are a very real part of you. I am sure that the debt will be easily cleared, and pray that the Lord will spare you for many more years to minister to your congregation.

I have taken THE GOSPEL WITNESS for several years, and admire the fearless stand you take for God and freedom. Would that there were more ministers of the

Gospel who had the courage to preach from the Bible.

Am enclosing Fifty dollars to help in your endeavour to wipe off the Mortgage on Jarvis St. Church.

I see by your last issue that you are making an extra effort to get into the place where you can burn the Mortgage.

I am therefore enclosing a cheque for \$50.00. It is not much, but many a mickel makes a muckle.

I could not let that little message in THE GOSPEL WITNESS go by without helping in my small way to get the debt paid on your church. May the Lord keep you well, so that the people shall have you for many more years, and we also, who get your messages, and for the stand which your people take against Romanism and their works. We need some right here in Pennsylvania to stand up against all the crookedness that goes on here.

We enclose a cheque for \$5.00 to the Jarvis Street Baptist Church ostensibly as a contribution to the Mortgage Reduction Fund. This is but a small token of thanks for the wonderful sermons from your pulpit which, through the medium of THE GOSPEL WITNESS, we are able to enjoy in our own home.

Enclosed find our little mite in answer to your request toward the Mortgage Redemption Fund from my sister-in-law and myself. We wish we were able to say it was \$500.00 instead of \$5.00, but prayer is behind it.

I am sending my little mite of \$1.00. I am sorry it isn't much more, but our God is able to multiply it, and I did want to have a little part in your big job.

As one who was saved during the campaign launched by Jarvis Street in 1923, I would like to have a small part in erasing the mortgage, so please find enclosed \$5.00 to be applied in that direction . . . . .

As we pray more for one another, we shall love one another more.

## Bible School Lesson Outline

Vol. 11 First Quarter Lesson 5 February 2, 1947

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

### THE PARABLE OF THE SOWER

Lesson Text: Mark 4:10-20.

Golden Text: "If any man have ears to hear, let him hear."  
—Mk. 4:23.

I. The Occasion of the Parable: verses 10-13.

Parallel passages: Matt. 13:10-17; Lk. 8:9, 10.

This is the first of a group of parables. Some of them, including the parables of the seed growing by itself (verses 26-29), the tares (Matt. 13:24-30), the mustard seed (verses 30-32), and the leaven (verses 33, 34), were addressed to the crowds by the sea. Others, including the parables of the treasure in the field, the pearl of great price, and the householder, were addressed to the disciples in the house (Matt. 13:44-53).

Sometimes our Lord taught in a direct manner, at other times by an indirect method, using illustration (Lk. 11:30), simile (Mk. 1:10), or parable. A parable is an incident or

narrative from natural life which is used to enforce a spiritual truth.

Direct teaching is adapted to believing hearts, but not to the rebellious, prejudiced or stubborn, because of the danger of exposing the truth to ridicule or contempt (Matt. 7:6; 15:26). Our Lord taught in parables in order that each of His hearers might extract from His teaching the amount of knowledge for which he was prepared (verses 11, 12, 33; John 16:12). The hidden meaning of the parables could not be understood by those whose hearts were steeled against His influence, those who were determined not to yield to Him (2 Thess. 2:9-14). To them the teaching of our Lord proved to be "the saviour of death unto death," and would be used as a testimony against them (Isa. 55:10, 11; 2 Cor. 2:15-17). As a result of their obstinacy their fate became sealed. Their failure to understand and to be converted to the truth was the result, but not the purpose, of the preaching of the word (Isa. 6:9, 10). The word "that" in verse 12 means "so that", not "in order that".

The expression "kingdom of God" seems to signify the reign of God over men and angels. It is of wider significance than the term "kingdom of heaven," which is found only in Matthew, and which apparently refers to the sphere of profession on the earth only. In many passages the terms are used synonymously.

The parable of the sower is important as being simple and fundamental; it is the basis of a number of other parables. Our Lord hereafter uses the symbolism of the field, the sower and the seed in other parables without further explanation (verses 26, 31; Matt. 13:24, 44).

II. The Explanation of the Parable: verses 14-20.

Parallel passages: Matt. 13:18-23; Lk. 8:11-15.

The field represents the world, and Christ Himself was the first Sower (Matt. 13:37, 38), but later He sent forth the apostles and others (Matt. 28:18-20; John 17:18; 20:21; Acts 1:8), to sow the seed of the word (1 Pet. 1:23).

The husbandman or farmer has other duties which are incidental to the sowing of the seed. He must carefully prepare the ground, ploughing and harrowing it, enriching it by adding organic material to replace depleted soil, and removing all obstacles. Similarly, the servant of the Lord is responsible to a certain extent for preparing the hearts of his people for the message (Isa. 10:12, 13; 28:23-27); Isa. 57:14; 62:10; Jer. 4:3). The Holy Spirit will use the preached word to illuminate the minds of those who are in darkness (Acts 16:14; 2 Cor. 4:4-6; Col. 4:3). The seed must be carefully chosen, and tested for germination, for only the good seed will produce abundantly. God's servants must sow only the truth, but not iniquity, unrighteousness or strife (Deut. 22:9; Job 4:8; Prov. 16:28; 22:8; Hos. 10:12; Gal. 6:7, 8). The good seed must then be sown courageously (Eccl. 11:4, 5), generously (Eccl. 11:6; 2 Cor. 9:6), sacrificially (Psa. 126:5), and hopefully (Isa. 32:20). The seed, thus

planted, must be watched (Matt. 13:25), and watered (Deut. 11:10; 1 Cor. 1:6), while the tender plants must be faithfully tended and cultivated (Lk. 13:6-10). Finally, the time will come when the servant of the Lord will have the privilege of joyfully harvesting the ripened grain (Psa. 126:6), for which he has waited with long patience, incessant toil and victorious faith (John 4:36, 37; Jas. 5:7). God will fulfil His promise and grant the increase (1 Cor. 1:6).

The effectiveness of the word depends, however, not merely upon the operation of the Holy Spirit, and upon the faithfulness of the teacher, but also upon the attitude of the listener. The responsibility of the hearers to take care what they hear (Mk. 4:24) and how they hear (Lk. 8:18) is especially emphasized in our Lord's exposition of the parable of the sower. The same sower sowed the same seed in the four cases, but only one-fourth of the seed was fruitful, and even then, there were degrees of fruitfulness.

The four kinds of soil represent four classes of hearers. There are some careless hearers, those who fail to be watchful. They allow the Adversary to snatch the word from them before it can lodge in their hearts (Eph. 6:11; 1 Pet. 5:8). The superficial hearers profess to receive the message with gladness; they hear it, but do not heed it. They are enthusiastic, but not serious (John 2:23-25). Seed sown in stony places produces plants with long branches and tall stalks, but they may not produce fruit. The plant is not deeply rooted, and it cannot endure the heat of the sun, representing affliction and trial, nor can it stand against the storms of persecution. It is not steadfast, but is easily dislodged from its position (Eph. 4:14). The life must be established upon the Rock, not among the rocks.

The absent-minded hearers do not appreciate the value of the word, and give preference to worldly thoughts and considerations (Lk. 21:34; Rom. 13:11-14). Those who are of an honest and good heart accept the word, hold it fast, and bring forth fruit (1 Thess. 1:5, 6; 2:13; 2 Tim. 3:15-17). The Greek word translated "receive" in verse 16 signifies an outward, formal profession of belief, while that translated "receive" in verse 20 denotes the attitude of hearty welcome and hospitality to the truth.

DAILY BIBLE READINGS

Jan. 27	..... The seed of the word	..... 1 Pet. 1.
Jan. 28	..... The disciples as sowers	..... Acts 1.
Jan. 29	..... Cultivation of the soul	..... Lk. 13:1-10.
Jan. 30	..... Sowing morning and evening	..... Eccl. 11.
Jan. 31	..... Sowing beside all waters	..... Isa. 32.
Feb. 1	..... Sowing in tears	..... Psa. 126.
Feb. 2	..... Fruit to His glory	..... John 15:1-16.

SUGGESTED HYMNS

Sowing in the morning. Sow in the morn thy seed. Work, for the night is coming. Far and near the fields are teeming. In the harvest field there is work. Oh, where are the reapers?

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