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A Feast of Spiritual Food and Fellowship

A SPRING Bible Conference will be held in Jarvis Street Church, May 9th to 11th, culminating in the Graduation Exercises of Toronto Baptist Seminary, Thursday evening, May 11th. There will be morning, afternoon, and evening sessions, and we are hoping that this Conference will take on the character of our Union meetings, when the Union was first formed. Attendance was not then restricted to delegates, but everyone came who could come. They came by the carload from everywhere. We hope to see this repeated May 9th to 11th.

The Union, like all new organizations, has had its ups and downs, and its ins and outs, since then. But there is a great body of people who stand solidly where Jarvis Street Church stood before the Union was formed, and where all the Union churches stood immediately following.

We invite all Regular Baptists of like precious faith from all churches of the Union, to attend this Spring Bible Conference. It will, of course, afford an opportunity for fellowship; and one of the pleasures of these annual meetings is the meeting with so many friends whom we have not seen for a year or more.

But there will be rich spiritual food provided also. While many of our own men will speak, our special speakers will be Rev. Robert McCaul, of Brooklyn, N.Y., and Rev. Carl McIntire, of Collingswood, N.J. Mr. McCaul will speak at the Tuesday evening meeting on the subject, "The Human Motive in the Crucifixion", and again Thursday morning, at 10 o'clock.

Rev. Robert McCaul

When Mr. Slade and the Editor were at Fort Worth a year ago this month, Mr. McCaul so thrilled the great crowds that gathered, that they insisted upon his remaining over, and giving another address. The only time available to him was 8 o'clock in the morning. But

the place was packed, with many standing, at 8 o'clock. Dr. Norris and others said they had never heard such preaching.

Rev. Carl McIntire

Wednesday evening, Rev. Carl McIntire will give an illustrated address entitled, "The Recent World Tour and the International Council of Christian Churches". Mr. and Mrs. McIntire, and this Editor, covered Australia, and New Zealand, together, and Mr. McIntire, who is an expert photographer has many views taken on the tour. Personally, we doubt whether Mr. McIntire can complete the subject announced in one address. He is to speak also Thursday afternoon at 4 o'clock, and we are announcing no subject, so that he will be free to speak upon any subject he likes.

We are sure the labour and expense involved in the longest journey within the area of the Union, will be amply rewarded by the addresses of these two great champions of the faith.

Jarvis Street the Spiritual Home of Many

Furthermore, Jarvis Street has, from the beginning, been a spiritual home to the great majority of members of the churches of the Union. Some of the Pastors of the churches, like Demas, have forsaken us, whether because they loved this present world, or for some other reason, we cannot say. But we want the members of the churches to know that they will be just as welcome as ever in Jarvis Street Church. We invite everyone to come who can come. Everyone who has a car might find time to drive; but if so, be sure to fill up your car.

We ask all our people to talk the Conference up among all their friends, to do their utmost to be present, and, above all, pray without ceasing that the presence and power of the Holy Ghost may be manifest in every service of the Conference.

SEMINARY ACTIVITIES

By W. S. Whitcombe

Graduation

FEVERISH activity reigns in the Seminary this week as students prepare for the last examinations of the year. Happy are they who have obtained the coveted "exemption", i.e. 80 per cent. or more on the year's work to date. Graduating exercises take place on Thursday evening, May 11.

Prizes

Two good friends approached the writer recently and informed him of prizes they wish to donate. One gift, to the amount of \$200, is to be divided into four prizes, one for each of the years. The other, for the Greek classes, is a complete set of *The Expositor's Greek Testament*.

Banquet

A fine company of the Seminary family and friends sat down to feast of good things, physical and spiritual, last Wednesday evening, April 26. There were no set speeches, but under the wise chairmanship of the President of the Student Body, Mr. C. Schenk, a number of students and faculty were called upon for brief words. Mr. W. P. Bauman, B.A., retiring President of the Student Body made a gift to the library of a set of Luther's Complete Works on behalf of the graduating class. He also tendered to the President, Dr. Shields, a cheque for \$100 from the students' co-operative undertaking in the dining room during the past year. This is the first time in Seminary history that a profit and not a loss has been noted in this department. Among the honoured guests were two members of Jarvis Street Church, one a butcher, the other a farmer, who made very generous contributions in kind that helped make this necessary student venture the success that it was. The splendid spirit of willing co-operation among the students was another important factor in this good work. Dr. Shields told something of plans for the future of the work and sent us all way feeling that Toronto Baptist Seminary is a great missionary undertaking, and made us all happy to have the privilege of being associated with it.

Chapel Service

Another "last" was the final chapel service of the year, when following our school tradition, members of the graduating class farewelled their fellow-students. We should like to have a stenographic report of these messages, for we are proud of every one of these men. In more than twenty years' experience, we cannot recall a graduating class of such consistently high quality, both academic and spiritual. We are persuaded that these splendid men will do exploits for the Lord in the future. Our prayers will follow them, and they have assured us that they will ever bear the Seminary in their hearts.

Graduation Issue of *The Seminarian*

The graduation issue of *The Seminarian* will be ready by the end of this week. It is a sixteen page edition in two colours, filled with illustrations of student activities, especially of those outside class. Subscribers to *The Seminarian* will receive this number as a regular part of their subscription, but extra numbers may be obtained at the price of ten cents per copy, postpaid. All friends of our cause will enjoy seeing the work of

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

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our school through the window provided by this fine issue of this student publication. Send orders to *The Seminarian*, 337 Jarvis Street, Toronto 2, Ontario, Canada.

WANTED!

The following notice mysteriously appeared on the students' bulletin board:

WANTED: A YOUNG PREACHER—

with the experience of a parrot,
the sagacity of an owl,
the strength of an eagle,
the grace of a swan,
the gentleness of a dove,
the friendliness of a sparrow;
up with the lark,
at work with the hawk, and
when they get him caged expect him to live
on the feed of a canary!

Send your application to

Toronto Baptist Seminary

337 Jarvis St.

Toronto, Ont.

OLD TIME REVIVALS

Last week we printed in these pages, under the title of "The Puritan Fire", a chapter from the book by Rev. John Shearer, M.A., of Scotland, *Old Time Revivals*. Mr. Shearer was good enough to send the Editor a complimentary copy of his book, published by Pickering and Inglis. Believing that its message was so important and helpful, we ventured, even before receiving permission from the author, to reprint the first chapter and we hope to use others in the future issues of this paper. Unfortunately, through an oversight, due credit was not given last week to the author, and we now gladly make amends and heartily recommend the book to our readers.

The Jarvis Street Pulpit

Does Jesus Christ Cast Out Devils To-day? Are There Any Real Devils to Cast Out?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 30th, 1950
(Stenographically Reported)

"And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid."

—Mark 5:15.

OUR text is part of the record of deliverance of the demoniac of Gadara from the rule of a legion of devils:

There is no truth of divine revelation that is not, in our day, called in question, and, few that are not denied. It is not surprising, perhaps, that our adversary should move people to deny his existence. When a criminal is being sought by the police, the surest means of escape for him is to set in circulation a report that he no longer lives. Then the police will not be looking for him. If men can be persuaded that there is no spiritual malignancy, no evil personality called the Devil, they will be off their guard, and will more easily fall a prey to his destructive work.

Here We Believe the Bible

We in this place believe the Bible. We offer no apology for so believing: we simply believe that it is the inspired, infallible, and supremely authoritative word of God. And the Bible, from Genesis to Revelation, very clearly teaches the existence of this adversary. From Eden to the end of the Book you will find the slimy trail of the serpent. He is called by many names; "Our adversary the Devil," "the accuser of the brethren," "that old serpent," "the dragon," and many other names. But, by whatsoever name he is called, he is the same malignant murderous personality. It is said of our Lord Jesus Christ that He was manifested to destroy the works of the devil, that, indeed, He came to "destroy him that has the power of death, that is, the devil."

The Devil Has the Power of Death

The scripture says that the Devil has the power of death. I doubt not he would destroy us all were it not true that "The angel of the Lord encampeth round about them that fear him, and delivereth them."

In our lesson to-night we read of our Lord, Himself, being tempted of Satan in the wilderness. You will recall that Peter objected to our Lord's prediction that He was to go up to Jerusalem, and suffer, and said, "Be it far from thee, Lord, this shall not be unto thee," the Lord answered: "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God; but those that be of men." It is said also of Judas that "Satan entered unto him."

I think we are all clear on the teaching of scripture

in respect to the privilege of enjoying the indwelling of the Holy Spirit. He comes to take possession of each of God's people, and we have our choice whether we shall receive Him as our Lord, yielding ourselves to possession, and His Lordship over our lives, or whether we shall yield to this adversary, who goes about seeking whom he may devour.

If you are at all familiar with the records of the gospels, Matthew, Mark, Luke, and John, you will recall that there are many instances recorded of people who were manifestly possessed of evil spirits. They were not all alike, some were described as "unclean spirits," some as "deaf and dumb spirits," and some, as in the case before us, were characterized by the most violent action in respect to those whom they possessed.

Christ Cast Out Devils

Our Lord, among His miracles, cast out evil spirits, and He did it so often that His enemies said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." It is a very dangerous thing to attribute to the power of that malignant personality, those things which belong to the prerogative of the Holy Ghost. Let us remember that blasphemy against the Holy Ghost hath no forgiveness either in this life, or that which is to come.

The Demoniac of Gadara

Now here is the refreshing and inspiring story of a life that was cleansed, of a man who was completely delivered from the power of the Devil. Let us look at it, and see something of its plain statements, and, perhaps, too, of its logical implications.

Mark the tense of the text: "They come to Jesus, and see him that was possessed with the devil." This refers to a former experience from which he is now emancipated.

You are familiar with the story of this man who dwelt among the tombs, who had left his home, who was possessed, not of one, but of a legion of devils, so that it was found impossible to control him. He had often been bound with chains. They had endeavoured to restrain him with fetters; but he had broken them all, until everyone was afraid of him. Then he met with Jesus.

That is why Jesus came into this world, as I have told you—to meet with the Devil, and to deal with him. That is why He comes to you, and to me, because our hearts are the battlefield, and there the war is to be waged, and the issue is to be determined, whether we are to be dominated by the spirit that is from below, or possessed by Him Who cometh down from above.

Are We Experiencing a Special Satanic Visitation?

Someone will say, "The record being true, no doubt that was true in the days of His flesh. But the question is, Is there such a thing as demon-possession to-day? Are men and women ever in our day possessed by evil spirits?" I ventured to say at the outset that that was the only possible explanation of the conduct of some people. It is difficult to account for many things. There is a scripture which says, "Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

Without attempting to give that text any chronological location, I may remark that it would not be difficult for us to believe that such a text has special application to our time; for surely this is a day when the Devil is manifestly abroad in the lives of individuals, in the lives of communities, in the lives of nations, and, indeed, in the world at large: "The whole world lieth in the Wicked One."

It is a serious thing to live. I know it is quite easy to whistle to keep up one's courage, and to ignore these solemn and serious matters; but surely we live in a world that has, by some means or another, morally and spiritually been turned upside down. Here is a man who had been possessed of the Devil.

Men Are Given a Capacity for God

These hearts of ours are said to be designed to become the temples of the Holy Ghost. We were made to become the residences of the Most High. If a man has capacity to receive God, to entertain, if I may so say, as his Guest, and as his Master, the creative Spirit of God, should He be rejected, it follows as a logical consequence that the human spirit must have capacity for the evil one also. Our Lord spoke of one out of whom an unclean spirit went, and the house was left vacant. It was a house to let. When the unclean spirit returned to the house, whence he had gone out, he found it swept and garnished. It was a case of mere moral reformation. The evil had been, temporarily, at least, expelled, but the evil spirit was still abroad, and it returned, and finding the house swept and garnished, he "taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first."

The Story Not Ancient History

That is not ancient history. You and I have seen that phenomenon repeated many times. A man seemed to be on the upward way, but it was only a bit of Oxford Groupism. It was only an external reformation, effected

by the energy of the flesh. The man being unpossessed by the Spirit of God, the empty house is an invitation to the unclean spirit to return. We have seen not a few who, in the end, were worse than in the beginning.

Let us see *what this spirit did for this man. He dwelt among the tombs.* He was at home among the dead, where things were putrifying, and corrupt. He was not in hell, but he was as near to it as he could get.

Have you not been amazed when you have seen the associations of some people whom you would have thought would have desired at least respectable surroundings? Have you not been amazed by the companionships, the associations, the places they have chosen to occupy? If you were to go around to some of these dives, within a stone's-throw of this place of prayer, I think you would find many people, whom you would conclude must be under the domination of some evil spirit; else why would they choose to live amid such surroundings? How could they be at home amid things that properly belong to perdition, if they were not partially prepared, by the presence within them, of the Devil himself.

Separated From Home

Here was a *man separated from his home.* There may have been a time when he was an affectionate husband, a loving father, a dutiful citizen, a good man as an employer, or an employee. But now, for a long time, he has been absent from home, and, indeed, they could not desire his return, for he was given to all kinds of violence. I have known men like that who forsook their homes, the son to turn his back upon his mother, the husband to turn his back upon his wife; and then sometimes, under the influence of liquor, to behave like a man possessed. You have seen men the victims of a violent temper. You have seen a man who seemed to be almost out of his mind. I make allowance for the evil of the nature of the natural man: I know "there is none that doeth good, no, not one," and that these dwelling places, designed for the Holy One, have been so soiled, and corrupted by sin that they make an appropriate habitation for the lord of the pit. He would be at home with some men. I have seen men whose very characters proclaimed the reality of a place which the Bible calls hell, for you cannot think of any place where they would be really at home but there. Sin is a terrible thing, and when it is augmented, and intensified by the activities of a malignant spirit dwelling within, where the devil is entertained, as though he were a welcome guest, it is an appalling thing to see how far down the scale human nature can go. Sometimes we speak of men as though they were beasts. But beasts don't behave like men. Men descend to far greater depths than the beasts, sometimes.

Not Always Violent

But the Devil is *not always as violent as he was in this case.* People may be possessed of a very respectable devil, sometimes, indeed, of a religious devil. You will find an account in the gospel of Luke, of a man in the synagogue. "Surely" you say, "the devil does not go to church, does he?" But there was a man in the synagogue possessed of an unclean spirit, and he cried out against Christ. Of course, the Devil goes to church. He is the most regular church-goer in Toronto. When the "sons of God" came before Him, the Devil was always amongst them. He is always here. I am sure of it. That is why some of you have made no profession of

faith in God as yet. The Spirit of God has moved you, but when you would confess Him, you are held back by the Devil. That is what he is here for, and he will try to do that to-night.

A Religious Devil

It is quite possible to be possessed of a religious devil, and a religious devil is the worst of all devils. He is never so dangerous as when he transforms himself into an angel of light, when he makes a loud religious profession. I have met him in religious guise many times. I have met him in church. I have seen *movements amongst Christian people which, at least, I found it impossible to explain apart from the hypothesis that they were possessed of the Devil, as was Judas.* I have seen that happen to people overnight. Sometimes the Devil has taken a more gradual possession. But he is very real. He does come, and he does take possession, and we do well to be very much afraid of him. You will remember that when the archangel, Michael, strove with the Devil about the body of Moses, it is said that he dare not "bring against him a railing accusation, but said, The Lord rebuke thee." Even an archangel recognized the power of Satan. The Devil, anxious as he was to possess the body of Moses, he is still more anxious to possess the soul of the humblest man or woman, and only by divine power can he be overcome.

The Devil Sometimes A Welcome Guest

I am afraid sometimes the devil is rather welcome as a guest. I remember a little bit of a girl in our Sunday School years ago, who had been misbehaving at home in some way. Her mother rebuked her; but she persisted. Her mother said, "You should ask the Lord Jesus to cast that little devil out of you." She said, "No; I like that little devil in there." I have known some grown people who like that little devil in there. They offer the evil spirit a very cordial welcome. That is a very, very dangerous thing, when the prince of the power of the air, the ruler of the darkness of this world, instead of being abhorred and shunned, is welcomed to a human heart. That makes that human heart the vestibule of hell itself.

I am sure that even as I speak, there are cases that will pass before your mind, and you will say, "That is perfectly true to life. I have seen it myself."

Beyond Human Power

Here was a man whom no human power could help. They had fashioned chains, and fetters, in order to restrain him. He was a danger, and a menace, to himself and to everyone else, because you know the Devil is a very bad tenant. I have heard some landlords say, where the tenant had gone out, they had almost to rebuild the house. They had exercised no care. They had all but destroyed it within. The Devil does that. He destroys those who welcome him as a guest. They become his victims ere long.

Ecclesiastical organizations that are called churches in our day, busy themselves making chains and fetters, with which to restrain the Devil, trying to effect certain organizations that will improve society, that will drive out the Devil. But you might as well save your strength. You cannot make a chain that will bind the Devil. There is only One Who can do that. The Devil is, by and by, to be bound with everlasting chains unto the judgment of the Great Day, but only God can do that. He will

snap your chains as though they were wisps of straw. Have you not found that so? You have made resolutions, and meant to keep them. You summoned all your powers to fulfil your promise to yourself, but all in vain. And you could not understand it. Paul explains it: "When I would do good, evil is present with me." The Lord Jesus said, "The prince of this world cometh, and hath nothing in me." He came, as we read this evening, knocking at all doors, at the physical, at the intellectual, and at the spiritual, but every door was fast bolted against him. He could find no entrance. But when the Devil comes our way, too often he is welcomed.

I have a house, and a good basement, and all the windows of the basement, but one, have iron bars, to keep out the burglars. I did not put them there: they were there when I got the house—every window barred, but one. But one is enough to leave open. Burglars do not need all the windows: one is enough. You cannot bar the doors of your heart so that the Devil cannot get in. He will come in through the coal chute, or somehow, but he will find a way; and you cannot bind him.

Devils Believe and Tremble

They tried to bind this man again and again, but at last they gave it up. It was of no use at all, until the man called "Jesus" met him. As soon as they met, *the evil spirit recognized Him.* The Pharisees did not; the Sadducees did not. A great many other people wondered who He was. But the devils believed, and trembled. The moment they saw Him they said, "(We) know thee, who thou art, the Holy One of God." They knew full well that that were subject to His power.

Why did they speak after that fashion? The record says, "For he said unto him, Come out of the man, thou unclean spirit." It was the word of God that startled this evil spirit, and compelled him to recognize One Who was more than his match, and his Master. In the case of the man with the unclean spirit in the synagogue, when Jesus said, "Come out of him," the evil spirit came out, and they said, "What manner of word is this? with what authority commandeth he even the unclean spirits, and they do obey him?"

The Word of God Only Will Avail

Do not waste your words on the Devil. Even Jesus, Himself, did not waste words with him: "If thou be the Son of God command that these stones be made bread." What did He say? "He answered, and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then he took Him to an exceedingly high mountain, and showed Him the kingdoms of this world, and the glory of them—I think appealing to the imagination, to the intellect: I don't think the vision was objective or by what means he was able to give a panoramic view of the kingdoms of this world, and the glory of them. But he said: "All these things will I give thee, if thou wilt fall down and worship me." Jesus said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Then he took Him to the pinnacle of the temple and said, "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Jesus said to him, "It is written again, Thou shalt not tempt the Lord thy God." That would be a violation of the laws of My

physical being. If I were to throw Myself down, I should be tempting God, and I have no right to do that."

My point is that our Lord, Himself, knew the effectiveness of this word, as they said in the synagogue, "With authority he commandeth the unclean spirit." Yes; He does. Did He not say: "All authority is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

I would not presume to preach if I did not believe that my Lord was with me. What could I do? What hope of success would I have against principalities, and powers, and the rulers of this world's darkness, and spiritual wickedness in high places? What hope of success without the word of the Almighty?

There Is Power in the Word of God

My dear friends, *there is power in the word of God.* I cannot explain it. I cannot tell you why. When Jesus said to Lazarus, "Come forth!" Lazarus came. Nor can I tell you how it was that the Devil instantly recognized the supreme authority of the universe, but when He said, "Come out of him," he came out. There was nothing else to do. He had to obey.

Oh, that is our only hope, my dear friends. All of us are subject to these evil powers. All of us are impotent to resist them; of ourselves. But all of us have the high and holy privilege of meeting with One Who can cast out devils, even in our day, out of you, and out of me.

Devils Enter the Swine

This is a strange story, but the devils asked permission—they said, "Do not cast us out, and leave us with no place to go. Give us permission to enter into the swine. There was a herd of swine feeding, and the number of them was about two thousand. Jesus gave them leave, and the unclean spirits went out and entered into the swine, and the herd ran violently down a steep place into the sea, and they were about two thousand, and were choked in the sea.

"What is thy name?" "Legion: for we are many." What an inestimable capacity for evil that man had shown! The evil that was in him drove two thousand swine into the sea, and they were choked. I wonder how many devils there were in Hitler? You cannot explain Hitler apart from this great principle. Superhuman! By all means! The author of the death of countless millions! Yes; the instrument of the devil abroad in the world. You cannot explain Mussolini; and I don't think you can explain Stalin; and I don't think you can explain a lot of these Modernists apart from this assumption. He is the inspiring spirit, a lying spirit, that takes possession of men who will not have the truth. It ought to make us afraid of ourselves, don't you think? Think of it! Think of all the things you have read of, the crimes, the outrages, perpetrated by apparently decent people—a man planning the wreck of a plane carrying twenty-three people, in order to get rid of his wife! Was he a normal man? He was possessed of the Devil, if anyone ever was. The earth is full of it to-day.

Do not let anyone persuade you that there is no Devil. I wish it were more difficult to believe that there is a Devil. It is the one thing I find easy to believe. The marks of his operation are everywhere present.

"They that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done." They did not care about the man. He was unimportant. But they did want to know what had happened to the swine. I remember a professor telling me years ago that he had been up in Muskoka, and a farmer told him of one of these animals. He had sold a litter of pigs for a certain amount of money, and the professor said, "When he told me what he got for them I said, 'Well that is exactly the amount of my salary.'" The one litter of pigs was worth as much as the professor!

People More Concerned About Swine Than the Man

In this case apparently they were more concerned about what had happened to the swine. So they went and told the story of what had happened. When they came out they could not see the swine—they were gone. But they found the man, who had been a terror to everyone, a man who had had a legion of devils, sitting, I presume, at the feet of Jesus, clothed, and in his right mind. That is where everyone goes to sit, who is in his right mind. Nobody is in his right mind until he sits at the feet of Jesus, I care not if he is ten times over a doctor of philosophy.

Here is Incarnate Wisdom, here are the treasures of wisdom and knowledge. Here is the fulness of the God-head bodily. What a transformation, what a contrast—from the companionship of devils, to the fellowship of the Son of God!

That, my dear friends, is the gospel. That is what Jesus came to do for us all: "Sitting" (at the feet of Jesus) "clothed, and in his right mind"—in the spiritual sense now clothed with the garments of righteousness, fit for the company and companionship of angels. But best of all, having his right mind.

In His Right Mind

If you have your right mind, thank God for it. Who can minister to a mind diseased? It is a terrible thing for anyone to be put out of his mind. Yet in some measure everyone is, who is not a Christian. Sin is a form of insanity. No man who is really in his right mind would choose the companionship of the Devil, instead of the companionship of the Son of God. That is self-evident. "Clothed, and in his right mind."

"And they were afraid." Don't pass that over. They knew him. All the countryside knew this man, who was living in the tombs. And when they came to see what happened to the swine, and they saw him in a perfectly rational state of mind, sitting at the feet of Jesus, I think they said, "What power has been here. What awful light has been exercised to effect this change." "And they were afraid"—as well they might be. There was a benevolent power that had been exercised, not for destruction, but for salvation.

Now do you know what these people did? *They began to pray to Him to depart out of their coasts.* They could not afford to have a Man amongst them Who could destroy two thousand swine with a word.

What if I had here this evening a congregation of inebriates, victims of alcohol! And what if the Lord should so help me to preach that that devil should be driven out of every one of them, and every one should come to his senses, and sit at the feet of Jesus! The beer parlours would lose a thousand customers, or more!

Do you know what they would do? They would try to kill me. Why? Because they tried to make swine of men, where the gospel would convert them into angels.

A Great Transformation

Many people are more concerned about material things than they are about the miracle of a spiritual transformation wrought by the power of God. If there had been newspapers in those days, do you know what would have been in the headlines? "Two thousand swine"! Not a word about the man who had been healed! Why, they would say, That is news. But a liberated spirit, an emancipated soul, set free to keep company with God, would not be news to the worldling, but it would be news in heaven where the angels rejoice over one sinner that repenteth.

I am not surprised that this man in the first flush of his new experience, should sit at the feet of Jesus, and say, "Please let me be with Thee. Let me stay with Thee; go where Thou goest, and be never separated from Thee." That is what he asked. But Jesus said, "No; I have saved you for a purpose. Go home to your friends. You have a terrified wife at home. You have some children, trembling lest father should come home in his violence. Go home, and tell them what has happened."

Christmas Evans' Sermon

I wish I could preach like Christmas Evans. I wish I could preach his sermon on this text. It is years since I read it, and I don't remember much of it, but I do remember that he described this man as going home. One of the children looking out of the window, cried, "Oh, mother, father is coming!" "No!" Then she cried, "Come and help me." They gathered everything they could move, and rolled it against the door. They barricaded the windows, and wife and family stand within trembling for what the man may do—just as some poor wives and children to-day have to tremble when drunken husbands, or sons, come home.

The man comes nearer, and one of the children says, "Why, mother, it is father, but he is different. Look at his clothes. Look at his eyes. He is not like we have known him for some time. Look at him."

At last he knocks at the door, and says, "Wife, let me in. It is your husband. I don't blame you for being afraid. I am not surprised that you and the children are terrified. But I have a story to tell you. I am not the man you knew. Since you saw me last I have met with Jesus, and the devils have left me, and I am in my right mind. Will you let me in?" Even then, greatly fearing, they open the door, and he walks in, and takes his wife in his arms, and calls her by the endearing names he used when they first knew each other. They weep together in their new-found heaven. Then the children come to him, and he takes them one after another into his arms, and covers them with kisses, as he says, "You won't need to be afraid of father any more. You have a new father. We will have a new home, you, and mother, and I. Jesus will come. He met me. He will come, and meet you, and we will have Him here in our home. Devils no more; but instead the Son of God."

My dear friends, that miracle has been repeated times without number. What a blessing it is to know that this same Jesus is with us still! He still has the same power.

He is able to break our chains, and to set the prisoner free.

Is there anyone here to-night to whom my message specially applies? Perhaps you have said, "Well, I have rid myself of a great many things; but oh, sir, there is still something I cannot free myself from!" Perhaps it is drink. I don't know what it may be. You say, "I am not a free man. I wish I could be. I wish I could meet with this Jesus you talk about." Well, you may. He is here: "Whosoever shall call upon the name of the Lord shall be saved." Will you call upon Him as we bow in prayer? Shall we all call upon Him; and those of us who have had experience of His deliverance, let us thank Him once again. Let us tell Him how glad we are for the place into which He has brought us.

If there are any who have not found that deliverance, just cry to Him now. Say, "Lord, deliver me now. Cast out the evil spirit, and come Thyself, and take possession of me."

Let us pray:

We are bowed before Thee, O Lord. We all need Thy power. Thine own dear children need Thee. Oh, we need Thee so much! We find as the days go by we need Thee more, because we become increasingly conscious of our own weakness, of our own impotence.

Come to every believer this evening. Come in the fulness of Thy saving power, and take possession of every room in the house. Let no evil spirit linger, or lurk in any dark spot of these complex dwellings. Oh, Lord, cast them out! Fill the space with Thy presence, and with Thy power.

Now, O Lord, wilt Thou give us strength to confess Thee. Just as this man broadcast to the whole countryside what the Lord had done for him, so make us all willing, and give us strength to do it, and to begin tonight, to let everyone know that as for ourselves, we are given up to Jesus, and we belong to Him.

We ask it in His name, Amen.

CHARITY BEGINS AT HOME

Easy and ordinary it is for folks to be others' physicians rather than their own, it is said, sometimes putting on Aaron's robes, and teaching him to teach; and often scolding their lips in their neighbour's pottage. They can weed others' gardens while their own is overrun with nettles, like the soldier that digged a fountain for Caesar and perished himself in a voluntary thirst.

But charity begins at home; and he that loves not his own soul I will hardly trust him with mine. The usurer blame's his child's pride, sees not his own extortion, and while the hypocrite is helping the dissolute out of the mire, he sticks in deeper himself. The Pharisees are on the disciple's jacket for eating with unwashed hands while they themselves eat with unwashed hearts. No marvel if, when we fix both our eyes on others' wants we lack a third to see our own. If two blind men rush one upon another in the way either complains of other's blindness, neither of his own. Thus like mannerly guests when a good morsel is carved us we lay it liberally on another's trencher, and fast ourselves. How much better were it for us to feed on our own portion.—ADAMS, 1654.

ON CHANGING ONE'S RELIGION

A rather talkative woman one day said to Rowland Hill, "I have been a good deal of late with some papists, and they have sadly tempted me to change my religion." "Indeed, ma'am," he replied, "I was not aware until now that you had any religion to change."

—ROWLAND HILL.

The Visit to Canada of Sir Basil Brooke Premier of Northern Ireland

THIS paper, at least, cordially welcomes the Premier of Northern Ireland, so far as we can, to this Dominion. He is made of the stuff that this Dominion greatly needs.

The American Congress proposed to condition Britain's further participation in the Marshall Plan upon the British Government's authorizing the union of Northern Ireland with the South. Fortunately it later reversed itself.

Our American friends will say, "But has not the United States the right to stipulate upon what condition its bounty shall be disposed?" We remind our American friends that Britain would require no aid from the Marshall Plan, or any other source, if it had not stood alone for a whole year against Hitler and his hordes, while the United States was getting ready, and, incidentally, becoming very rich. If Britain had not stood, the British Isles would have become a German fortress, and it might have been half a century before the United States could have accumulated sufficient power to dispossess the German devils.

Meanwhile America's export-trade would have been cut off. The standard of living would have been reduced, and America would soon have come to near-bankruptcy, like the rest of the world.

If the United States is strong and rich to-day it is because Britain heroically poured out her blood and treasure without stint for one whole year, while standing alone. And when we say "Britain", we mean Northern Ireland just as much as England and Scotland.

It must be remembered that the great Montgomery is an Irishman, that Lord Alexander is an Irishman, and Field Marshal Alan Brooke is an Irishman. No part of the Empire or of the world made a greater contribution to the defeat of Hitler, and Mussolini than Northern Ireland.

Having said this, let us also say, that no one appreciates the generosity of the United States more than the

British. We feel that Britain and the United States are really one family. The salvaging of civilization depends upon their understanding each other, and working together: and this we are sure they will do.

It must be remembered, also that throughout the war Southern Ireland, or Eire, as it is pleased to call itself, was neutral. The Irish ports, so greatly needed by the British Navy, were denied her; and any unfortunate aviator being forced to land in Southern Ireland, was interned. Southern Ireland in the last war, as in the first war, was neutral only in name. She was virtually one of Britain's bitterest enemies.

We say not the Irish people as such. Southern Ireland is controlled by the Roman Catholic Church. It is the curse of Ireland, as it is of the rest of the world; and if the six Ulster counties were to become one with Southern Ireland in any war in which Britain is engaged, Ireland would either be neutral, or positively on the enemy's side. We believe it is scarcely an exaggeration to say that but for Northern Ireland, the Empire would be destroyed.

But why does the Hierarchy want to foment trouble, and keep the pot always boiling in Ireland? Because she wants the revenue produced by Ulster industry. Some years ago fifty percent of the Irish revenue came from Ulster, and most of it from Belfast. We are not sure of the exact figures to-day.

Elsewhere in this issue we reprint *A Lecture on Ireland*, that was delivered at McMaster University in December, 1920, and was published in *The Evening Telegram*, the next day *in extenso*.

At that time Protestants had two voices in the press of Toronto. One was *The Evening Telegram*; the other was *The Globe*. Both of them now are the special friends of the Roman Catholic Church.

We republish *A Lecture on Ireland* without change, reminding our readers that it was delivered nearly thirty years ago.

A LECTURE ON IRELAND

Rev. Dr. Shields Reviews His Study of Irish Problems at First Hand—Some Startling Challenges

Delivered in McMaster University Almost Thirty Years Ago—Friday Evening, December 10th, 1920, and Published in "The Evening Telegram", Saturday, December 11th, 1920

The text of the Lecture as printed below is reproduced without change from *The Evening Telegram*, of December 11, 1920. Many changes have taken place in the political map of the world in the intervening years, particularly in Ireland, where the South has changed to *The Irish Free State* and to Eire. But the same anti-British and pro-Roman principles which made Ireland a menace in 1914-18, are equally menacing to-day. We believe the principles discussed in the Lecture are as pertinent to to-day's situation as they were when delivered.

An important contribution to the volume of public information on Sinn Feinism and the latest phases of the long-vexing "Irish Question" was an address delivered Friday evening, December 10th, in Memorial Hall, McMaster University, by Rev. T. T. Shields, D.D., Pastor of Jarvis Street Baptist Church, whose statements have especial value be-

cause of the fact that he not long ago visited Ireland and made careful personal investigations of conditions there, with the advantage of exceptional facilities for hearing both sides of the issue—and in both the north and the south of the troubled isle of green. The reverend investigator addressed himself to the subject, "Ireland and World Politics", and said in the main:

I AM to address you this evening on the most difficult subject in the world—Ireland. It is a subject inherently difficult; that is to say its difficulties inhere in the Irish people themselves, in their country, their racial characteristics, their history, their religion; and the training which has served only to accentuate their idiosyncrasies. These combined have made Ireland (and the Irish question) the breeding ground of discontent, the paradise of political agitators, the necropolis of political reputations, and the despair of reasonable men. And further, my difficulty is likely to be increased by the mental attitude which many of my hearers will bring to the consideration of the subject. You will expect me to be humorous because the Irishman is popularly regarded as the wittiest man in the world. Ireland is looked upon as the home of the world's laughter—as a place where 'blarney' is as plentiful as porridge in Scotland, or as brains in Toronto. In reality Ireland is no joke. It is the home of the 'blarney stone', but it is the home of the shillelagh as well. And they are typical of two aspects—of two contrary aspects—of the Irish character. Ireland expects every man to kiss the 'blarney stone'. Her history shows how she has ever rewarded blarney with a bludgeon. We laugh at the Irish 'bulls', but why do they provoke us to mirth? Is it not because they set at naught every principle of logic and common-sense? We laugh at them for the very extravagance of their unreason. When, however, the same type of mind seeks to frame a constitution for other people, or insists upon recasting a tried political system to suit its own unique mentality, a problem emerges which is no laughing matter.

Wanted—Shock Absorbers

"What woman here would undertake to keep house say for a company of students who should insist that the basic principle of all sound domestic economy consists in denial of the truth of the proverb that 'you cannot eat your cake and have it'? Or what engineer would contract to install a water system for a city whose authorities should demand that it be constructed on the principle that it is natural for water to flow up-hill? Or what bachelor here would cheerfully anticipate his wedding day if he knew that the lady of his choice held it to be fundamental to domestic happiness that it should be mutually recognized that a husband's hands are especially made to earn and to offer gifts; while those of his spouse are designed to enable her to throw a rolling pin at him with accuracy? I think it will be conceded that in each case such an abnormal mentality, in order to secure the happiness of all concerned, would require the most patient and painstaking study of every variety of shock absorber.

"I would not seem to speak lightly upon so grave a subject, but I do lay it down as a principle essential to any satisfactory explanation of the Irish problem that serious account must be taken of the extraordinary constitution of the Irish mind. It would be out of place for me to discuss the tragic career of the late Lord Mayor of Cork. I frankly declare that I have no sympathy with the cause he espoused, nor with the means by which he sought to further it; and I am profoundly convinced that the British Government's course in the premises was eminently just. But I do not think wise, or let me rather say discerning, minds can fail to see in Terence McSwiney's prolonged act of self-

destruction the evidence of a mentality that is really unique. Students of mental philosophy, or psychology if you prefer the term, will find a marvellously constituted machine in the Irish mind. That mind is a kind of Vesuvius 'whose vengeance sleeps in verdure clad.' Or it is like the Northern Lights—beautiful but changing, uncertain and inexplicable.

Challenge of the Century

"Without inferring any disrespect and in a spirit devoid of irony or cynicism, I dare to say that since men have made a highway through the Rockies; since they have dammed the Nile and made gardens out of the sullen desert; now that the seven seas are sailed and charted, the poles have been discovered, the stars named, the air mastered, the Niagaras harnessed, the lightnings disciplined, there yet remains to challenge earth's most intrepid explorer this greatest of all adventures: The discovery of the key to the labyrinth of the Irish mind.

"Having said that you will acquit me of the presumption of even attempting a solution of the Irish problem, I speak rather in defence of those who may be unjustly charged with failure to find a solution. You might as well blame a woman for growing old when everyone knows she is innocent of the slightest effort in that direction. What possible qualification can a resident of Toronto, an Englishman by birth (I am not ashamed of that) and a Canadian by adoption have for understanding the Irish question? I admit that his qualifications are small, but perhaps not smaller than the qualifications of others. The last man in the world to explain the Irish question is an Irishman. He is too close to it. His prejudices and his passions blind him. He has no perspective. He is without experience of what he wants. No Irishman ever has what he wants, for when he gets it he doesn't want it. He knows only that with which he is dissatisfied. The popular notion that the typical Irishman is a dull clod who thinks of nothing but a pig and a potato-patch is far from the truth. The leaders in the present revolt are intellectuals. You must not forget that Dublin is the seat of one of the greatest universities in the world.

Dreamers of Dreams

"The Sinn Feiner is a theorist—a dreamer, a poet, a philosopher. He is a victim of the wildest political speculations. There is nothing easier than to inaugurate a theoretical millennium or build a New Jerusalem of dream-stuff. Russia is an example of a philosophical dream.

"Someone has likened philosophy to a blind man looking in a dark room for a black cat that isn't there. And that is not a bad description of the operation of the Sinn Fein mind.

"I would venture further to say that the Englishman and the Scotsman must find it almost equally difficult to form an impartial judgment of the question by reason of their proximity to the problem and of the fact that for so long the whole question has been so inextricably entangled with their own domestic problems. Ireland has had double the representation in Parliament that any other part of the United Kingdom has had; and the Irish party has held the balance of power in the British House of Commons, so that British politicians have been compelled to view the Irish question in relation to its bearings upon their own affairs.

I am, therefore, of the opinion that a clearer view of the Irish question may be obtained from the disinterested standpoint of a Canadian than by either Irishman or Briton. May I venture to add that I said that before a Canadian was appointed Chief Secretary for Ireland. If Sir Hamar Greenwood succeeds in settling the Irish question I hope that what I will dare to call that silly resolution passed in the Canadian House of Commons with respect to titles will not apply. Whoever settles the Irish question deserves to be made at least a duke, and if ten dukes could be rolled into one he ought to be made that one."

(Briefly explaining the opportunities which he enjoyed in the autumn of 1918 to visit representative parts of Ireland, observe at first hand conditions therein obtaining, and interview the leaders of the various parties and cliques, not as a member of any personally conducted newspaper delegation, but with a right-of-way for investigation cleared by the Ministry of Information, Rev. Dr. Shields proceeded to cite illuminative statements by various Irishmen of acknowledged leadership or type representation.)

Hearing All Sides

"No effort was made to present a one-sided view of things for my benefit," said he. "Nothing is more certain than that the British Government and people are sincerely and earnestly desirous of finding some solution of the Irish difficulty. At a luncheon given by the Lord Mayor of Belfast I met many leading business and professional men and many of the members of the Irish convention. I visited the shipyards and had interviews with the men. I saw Ulster's industries and incidentally I saw evidences of her determination. At Londonderry I had a similar experience. At Dublin I met Lord Decies, and I had conversations also with the Chief Commissioner of Lands, the Commander-in-Chief of the Forces, the Commander of the Irish Constabulary, the Primate of Ireland, a judge of the Supreme Court, and many others. Besides these, I met "Tim" Healy and John Dillon; also the acting president and the acting secretary of the Sinn Fein organization and a member of its executive. At Cork I met the Bishop of Cork and his clergy, also the commander of the Southern District, and had a steady stream of interviewers during the whole of one forenoon. I talked with the Admiral at Queenstown, with the Provost of Trinity and the professors, with the Archbishop of Dublin. I waded through oceans of literature, much of it Sinn Fein. And I know one thing at least: How the Irish question cannot be settled.

The Belfast Outlook

"In Belfast I met many members of the Irish Convention, with whom I discussed the Irish question, but the important thing there was this: Sir George Clark, head of Workman & Clark, shipbuilders, this firm, with Harland & Wolff, having about the largest shipbuilding plants in the world, talked with me, and I asked him if there was any way in which I could meet the workmen in his shops, and he said that he would arrange for a deputation to come to me in the morning. They came as promised, eleven of them, picked at random. I told them that I understood they were unutterably opposed to Home Rule, and that we overseas would

like to know why. Several answered me. What one said will suffice. He said it was a simple matter of arithmetic: Home Rule would mean the dominance of the south. The north would be hopelessly outnumbered. The question therefore was: 'On what ground do the people of the North object to being ruled by the South?' First, those of the South have had no industrial experience that would qualify them to legislate in the interest of northern industries. Nature had done no more for the North than for the South. They had no ore, no coal, they were not subsidized by the Government, yet in Belfast would be found the largest shipbuilding plants in the world—the largest linen manufacturing—the largest rope and textile machinery works, and many others, as well as very considerable woollen manufactories. The North was humming with industry.

"Now," he said, "in the South you find no industries at all with the exception of an occasional brewery or distillery. It is almost wholly agricultural there." The South had many natural advantages over the North, but had done nothing to improve or develop nature's legacies. All that you see in the North is the product of Ulster enterprise and Ulster industry. They are proud of their achievements and are not prepared to surrender them to others. Was it reasonable to suppose that the South would prove itself able to legislate in the interest of industries it had shown itself incompetent to create? For himself he wished that he had long since left the country and gone to Canada as he had long planned to do, but he was now a workman with a family of children and there was no hope of his ever being able to make a new start in a new land. He, therefore, felt under a solemn obligation to do his part in handing down to his children the freedom which he enjoys.

"The second point this man made was that in the South there were no financial resources to carry on the Government of the country, more than 50 per cent. of the country's revenues came from Belfast and this was the reason the South would not accept any form of Home Rule involving the exclusion of Ulster. The voting power would be in the South and the paying power in the North and the latter would have no redress. His third point was that the South has no credit. 'In view of the rebellion of 1916 and the Casement affair, as well as other abounding evidences of the disloyalty of the South, who in the world,' he said, 'would trust an Irish Parliament?'

Londonderry's Viewpoint

"From Belfast I passed to Londonderry, where at a luncheon I met a Canadian who had been in business in England at the outbreak of the war. He joined the British Army, was gassed in France, and on his recovery was sent for duty to Ireland. There he was in charge of one of the coastguard stations. He became suspicious of his guardsmen, believing them to be Sinn Feiners in uniform, and one night he changed all the guard without notice and put on new men. That night they brought two Roman Catholic priests, under arrest, to the guardroom, these priests having been found going around among the guardsmen in the small hours of the night, and the captain said he had not the shadow of a doubt that they were there to assist in signalling submarines. He had neglected to take the precaution of changing the sergeant of the guard, who was him-

self a Roman Catholic, and in the morning this sergeant reported the arrests but had allowed the two priests to go—without even taking their names.

"Then in Dublin at luncheon I met the Commander-in-Chief of the Forces, the Commandant of the Constabulary, the Archbishop of Armagh, and one of the judges of the Supreme Court, with Lord Decies. All were most anxious to find some solution of the Irish problem. I talked also with the proprietor of five Irish newspapers. In reply to his urging for information as to the extent of my investigations, I told him I thought I had met representatives of every shade of political opinion in Ireland, to which he replied:

"Not unless you've met every man in Ireland; every man in Ireland is a political party in himself."

"Tim" Healy's Point of View

"In a long conversation I had with the famous 'Tim' Healy, I asked him if he would give me a message for the people overseas. He said: 'You may tell them that Mr. Healy has no hope for Ireland. England has diddled Ireland for eight hundred and fifty years and will continue to do so for as many years longer.'

"I was reminded of something I had read in one of the English papers when I was a boy, following a speech made by Mr. Healy in the House of Commons, in which he had concluded a severe arraignment of the British Government by saying: 'Oh well, you Britishers are as God made you.' I think it was *The Times* that had the comment:

"'Tis very true, as Tim avers,
And handsome of him really—
If God then made the Britishers,
Pray who made Mr. Healy?"

"In the course of a long conversation with Mr. John Dillon he explained the turbulent conditions of Ireland by saying it was for want of self-government for the Irish. I remarked that some of us thought the Irish not only governed Ireland, but the rest of the Empire, having the balance of power in the House of Commons, and I asked him if it would not be possible for the Irish members to get together and formulate some constructive policy in the interest of Ireland, going to Westminster with a view to giving it legislative effect. He replied that no Nationalist could hold his seat for a month who did such a thing; they refused to accept any responsibility for the government of Ireland; that was his own and his party's policy. Thereupon I begged his permission to ask a question that might seem rude. I inquired: 'Then what do you go to Westminster for?' To this he replied with great emphasis: 'To raise a row—the function of the Irish Nationalist Party is to present a critical opposition to the Government of the day.'

"There was no light in anything Dillon had to say. He seemed merely bent on opposing anything and everything the British Government might propose.

At Sinn Fein Headquarters

"I then met in Dublin the acting president of the Sinn Fein, Rev. Father O'Flannigan, or Flannagan—de Valera was then in jail—also the acting secretary and a member of the executive who for eight years had been a Nationalist member of Parliament. They agreed in declaring

their determination to effect a complete separation of Ireland from the United Kingdom. They claimed the right of 'self-determination'—and here may I remark that this business of phrase-making is a very dangerous one. It is impossible to estimate the extent to which this unhappy phrase of President Wilson has been used for the disturbance of the world's peace. There never existed a self-willed boy who did not claim the right of self-determination, and anyone who thinks below the surface of things must see at once that the application of the principle has many limitations.

"These Sinn Feiners declared that the men of Ulster had no right in the country and that the sooner they took their departure the better for all concerned. I had pleasure in reminding an American audience not long ago that the oldest American family who could trace his lineage back to some *Mayflower* passenger had less right to residence in the United States than the Ulstermen to reside in Ireland, for the Ulstermen moved to Ireland twenty years before the Pilgrim Fathers landed on Plymouth Rock.

"According to the Sinn Feiners, however, after more than three hundred years of residence the Ulstermen haven't even squatters' rights.

Handclaps for the Hun

"Replying to an inquiry as to their relations with Germany, the Sinn Fein officials said they were ready to accept the help of Germany or of anyone else in the world to break the hated rule of England. It would be no exaggeration to say that they 'breathed out threatenings and slaughter' against all things English. The Acting Secretary complained of the arrest and imprisonment of many Sinn Feiners and, pointing to the Acting-President, remarked: 'And they would have put him in jail, too, but for his collar—they're afraid to touch his collar.' (I believe he told the truth. But why should governments be afraid of Roman Collars?)

"In Cork I met the Bishop of Cork and his clergy at a luncheon. All agreed that they seldom went on the streets without being insulted because of the marks of their clerical profession. The commander of the Southern Military District related to me his experience with a deputation of four men, a priest among them, who about the time of the rebellion of '16, came to warn him that the military would have to behave very circumspectly or 'blood would flow in the streets of Cork.' To this he had replied: 'I know nothing about your politics, and care less. I am a soldier, and am here to obey orders and to see that my orders are obeyed. You have said blood will flow in the streets of Cork. I will go further and say that rivers of it may flow in the streets of Cork if any attempt is made to disturb the peace, for in the district under my command the law will be obeyed at all costs.' He then laid out the city of Cork like a battlefield, with his hospitals and first-aid stations ready for any emergency; and, knowing that the telegraph and telephone offices were full of Sinn Feiners, he deliberately gave all his orders by telephone, with the result that there was no disturbance of the peace. The wisdom—the absolute necessity for such firmness—had been abundantly proven by recent happenings in the same district.

"The failure of all protests to induce the Government to release the hunger-strikers has had the effect of lead-

ing the Roman Catholic Bishop of Cork to instruct them to desist from this course, and to this the Sinn Feiners' organization has agreed. In view of this, who can doubt where the responsibility for the McSwiney tragedy lies?

Peaceful (?) Propaganda

"At Queenstown I had an interesting hour with the admiral in command at this important station, responsible throughout the war for guarding the Atlantic passage and thus in a position of trust from the naval viewpoint, second only to the Grand Fleet. He took down a rifle which he handed to me. Said he: 'That rifle was made in Germany for the Russians; it was used by the Russians against the Germans; it was captured by the Germans from the Russians, and eventually sent by the Germans to the Irish to be used by them against the British. This one was brought up by a diver from a ship sunk somewhere off Queenstown. It was a ship that had been boarded by one of our destroyers and ordered to be brought into Queenstown. But immediately the seacocks were opened and the ship went down. Examination by the divers showed that she had on board ten thousand machine guns and thirty thousand rifles, with large quantities of ammunition consigned to the Irish rebels at some unknown port.'

"Later I visited the book stores in Dublin in search of Sinn Fein literature and one of the clerks, discovering my identity, brought out certain prohibited pamphlets for which he at first asked me 12s. 6d, a copy. He said he would give me the name of an American publisher who would pay me a large sum for them if I could get them across to him. On my refusing to assent to this proposal he said that he would give me the pamphlets if I would promise I would review them in some influential American periodical. All these pamphlets were banned by the Government and possession rendered one liable to imprisonment. I refused to pay for them to make any promise as to what I would do with them if I received them, but agreed to accept them unconditionally. He later brought them to my hotel at night. I reported their possession by me to the authorities and received permission to retain them.

Sir Edward Carson's Views

"In London I had an extended interview with Sir Edward Carson, by his invitation, taking luncheon with him at his home. He asked: 'Well, what do you think is the matter with Ireland?' I answered: 'It would be presumptuous for me to attempt to say except to recall the principle that, when the pot is boiling you may get a better idea of what is in it than when it is quiescent.' On his pleasantly insisting upon an expression of my opinion, I said this:

"On the one hand we have had British statesmen for generations racking their brains to devise a scheme for the pacification of Ireland, and on the other hand, the British Treasury maintaining a system of education which trains the youth of Ireland to hate and reject everything Britain offers simply because she offers it.' To this he replied: 'And where did you get that idea? What is the basis of your judgment?' I answered that I had inquired as carefully as I could into their educational system. I had talked with a number of their school managers, but that my judgment resulted not so much from an examination of the educational system as from observance of its fruits.

"And they are?' he inquired, to which I replied: 'I have been unable by any means to drag one of these malcontents even into the nineteenth century. Most of them are still living in Cromwell's day and in the days of James I, and people do not live three hundred years behind the times unless someone teaches them to do so.' To this he responded: 'Then you think the Irish question is primarily an educational question?' To which I, of course, replied in the affirmative. He next said: 'Now, what is the remedy?' With further apology in fairness to myself for presuming to prescribe, I said:

"As I see it, there is but one remedy: That is the absolute secularization of the entire educational system. I would take it out of the hands of Catholics and Protestants alike. I would let the religious bodies of all sorts give their own religious instruction independently of the State. I would have a uniform educational system for all Ireland, and then I would give Ireland twenty-five years of impartial, inexorable British rule and hope for peace in the next generation, as I see absolutely no hope for peace in this.'

"To this Sir Edward Carson replied:

"If you could do that you would solve the Irish problem. But that is an absolute impossibility, for the Roman Catholic Church will never surrender its control of education.'

"I have waded through much literature on the Irish question, the Sinn Fein publications in particular, and, last of all, I have read the Toronto papers on the subject! And I am here to-night chiefly to point out some of the difficulties and shall succeed in the main in exhibiting my ignorance. First, difficult as the Irish question is, its difficulties are only magnified if viewed apart from its history. Even a wedding is more interesting when one attends with a proper historic sense, that is when one knows how it happened. Or if a man should arrive home at night with a black eye his wife would be sure to show her appreciation of the importance of viewing things historically by asking him how and where he got it. There is no very reliable history of Irish origins. You have all heard the song:

"Shure a little bit of Heaven fell from out the sky
one day,
And nestled in the ocean in a spot far, far away,
And when the angels found it, sure it looked so
sweet and fair,
They said: 'Suppose we leave it, for it looks so peace-
ful there.'
So they sprinkled it with stardust, just to make the
shamrocks grow;
'Tis the only place you'll find them, no matter where
you go:
Then they dotted it with silver, to make its lakes so
grand,
And when they had it finished, sure they called it
Ireland."

"That may be true of the country, but the course of Irish history, so far as it is known, seems to render it not quite certain that the people came from the same place. According to Irish legends the first colony came from Greece; others came from Scythia, and still others from Africa. But time would fail me to trace the barest outline of the legendary origins of the peoples. It is enough to say that the Irish are a race of mixed bloods, and scholars are as yet as uncertain where the

Irish came from as statesmen are uncertain where they are going to.

Help From History

"It must be admitted that from the time of the Anglo-Norman invasion Ireland's history seems to have been that of a troubled race. Indeed this beautiful but unhappy isle seems to have been always in trouble. It was Pope Adrian IV, the only Englishman who ever occupied the papal chair, who granted Henry II (1154-89) the hereditary lordship over Ireland and gave him permission to conquer the country. It must be admitted also, that for many years afterwards the Irish had no reason to bless the English; but it would be equally true to say that during the period the Irish did not bless each other. The plantation of Ulster with English and Scottish colonists occurred in the early part of the seventeenth century, in the reign of James I.

"Cromwell's campaign in 1649-50 was overwhelmingly successful from a military point of view. It was short and severe. Macaulay describes his civil policy as 'able, straightforward and cruel.' You are all familiar with the story of the exploit of William III. of Orange. But all these encounters left many bitter memories, which survive to this day. The rebellion of 1798, and the Act of Union of 1801 bring us down to modern times. I think it must be acknowledged that the political history of Ireland under British rule abounds with instances of gross injustice to the Irish people, which are only paralleled perhaps by equally indefensible acts on the parts of the Irish. It must also be acknowledged that the religious history of Ireland for the same period is no brighter. Religious bigotry and intolerance abounded. So far as I can discover Protestants and Roman Catholics were almost equally guilty, and persecution was held to be justifiable on both sides.

"The economic history of Ireland is no more encouraging. Woollen and linen manufacturers flourished in Ireland as far back as the reign of James I. But it must, in fairness, be admitted that through English interference the natural development of these industries was greatly hampered. The woollen trade was, during the time of William III, taxed almost out of existence in the interest of English manufacturers. At the same time the linen trade was fostered until it became a serious competitor, and then this also began to feel the heavy hand, although with less disastrous effects.

Agrarian Troubles

"The history of Ireland's agrarian or land troubles is the most lamentable of all. Prior to 1860, the land laws were framed in the interest of the land owner, and the tenants' rights were scarcely recognized in law. Farms were let without buildings or fences, and if the tenant erected buildings and otherwise improved the property, his rent was increased. He was allowed no right in the improvements he had made, and could be ejected at will and without legal redress. The history of the notorious Land League, under the inspiration of Parnell, and of its infamous weapon of the boycott is one of the blackest chapters in the history of any country. Its atrocities cannot be justified on any grounds. And yet it would be unfair not to recognize that these had some relation to the agrarian injustices by which the country had been so long afflicted.

"Thus I have pointed out that any honest student of Irish history must admit that in her relations with

England, Ireland has had just cause for complaint on political, economic and, closely allied to both, on agrarian grounds. But having said that, we must next inquire:

"Is Ireland the only place where during the same period human government imperfectly recognized the rights or served the interests of the people?"

"If it be wise to live in the past alone, to dwell upon the mis-government of the seventeenth century or upon the social injustices of later years, say even of the nineteenth century, is there a land on earth in which people may hope to live in peace? Within the period I have endeavored to pass under review, Europe has had the French Revolution, with all its horrors. America has had its revolution, too—a revolution in which the best of England's statesmen were on her side. In the same period England and Scotland have evolved a civic liberty which is a pattern for the world. Furthermore, of more recent date than the latest English oppression in Ireland was the American Civil War, fought primarily, not even to free the slaves, but to maintain the Union. And of more recent date than the beginning of land reform in Ireland was the Confederation of the Canadian provinces into this incomparably free and rich, and happy Dominion.

"But in all these spheres of political developments there were wrongs endured until they could be redressed just as great as any Ireland ever suffered. Nor will any reasonable man contend that the science of human government has anywhere reached perfection—except in the theories of bachelors and old maids with respect to the government of children. The principle and process of broadening down from precedent to precedent must still go on.

"Wherein, then, does Ireland differ from the rest of the world? In this only—that she lives in the past.

Generous Land Laws

"What are her grievances to-day? Politically, she has twice the representation of any other part of the Kingdom. In the matter of land reform, poor, guilty England has done her best to make amends for her earlier mistakes. From 1870 to 1909 there have been passed in the British Parliament eleven Land Acts, each more generous than its predecessor. All these Acts were designed to protect the rights of the tenant farmer and to make it possible for him to acquire his own land. To do this, money was advanced to him from the British Treasury at a nominal rate of interest, which made it possible for a man to acquire his land by paying no more than he had formerly paid as rent. During that period (1870-1909) 330,335 tenant farmers purchased their own farms at a cost to the British Treasury of over ninety-six million pounds sterling—£96,413,382.

Religion Is the Root

"Among all the leaders of the people I met in Ireland—on all sides of the controversy, for there are more than two sides—I did not find any who did not admit that the Irish question is at root a religious question. In this the Sinn Feiners, Tim Healy, Dillon and all the rest were of one mind. We have only to review the action of the Roman Catholic Church in Canada with respect to the war and the opposition to conscription in Australia led by Archbishop Mannix to see that the Roman Catholic

Church had not confined its anti-British operations to the Emerald Isle.

"It is a matter of common knowledge that the Irish-Americans co-operated with the German-Americans in an endeavour to keep the United States out of the war. The Church seems to have exerted itself to the utmost to accomplish the destruction of France. Is France victorious? Is England secure? Who can doubt that the resources of each were all but exhausted by the war? What is now necessary to secure the world's peace? Will not every thoughtful man name an Anglo-American agreement as the first essential. I believe the heart of America is sound, and the best elements in that great nation are prepared to assume their share of responsibility for preserving order in the world; but nothing has done so much to disturb the good relations of the two branches of the Anglo-Saxon world as this Irish question. It is not too much to say that it has been used to destroy the League of Nations, to upset the Treaty of Versailles and to keep the world in a state of unrest.

"Who knowing anything of Russia can fail to see the incalculable potentialities for good or evil which lie in the vast resources of that illimitable domain? If America withholds her aid from Europe—if further burdens are pressed on the tired shoulders of Britain and France before France can regain her strength, Germany may have effected the Prussianization of Russia—and what then?

"With German science in control of Russia's material and human resources, the last state of the world may easily be worse than the period through which we have so recently passed.

"I have no quarrel with the Roman Catholic Church as a religious institution—I of course entirely dissent from its theological position. But I have a quarrel with the Roman Catholic Church as a political institution, which presumes to meddle with the domestic affairs of all nations on earth. While the Roman Catholic Church continues to hold to the doctrine of the Pope's temporal power, and while her officers are required to yield their first obedience to him rather than to the government of the countries in which they live, the Roman Catholic Church will continue to be the enemy of all free institutions and a menace to the peace of the world.

"I have somewhere read that one of Europe's great statesmen some time before the war remarked that there were but two perfect organizations in the world—the one the German army, and the other the Roman Catholic Church. To save itself civilization had to smash the one. It cannot be safe while subject to the other. Kipling, with his characteristic penetration, has indicated the part played by the Church of Rome in the recent war. I wish that we might hope that his prophecy may speedily be fulfilled:

"The first time that Peter denied his Lord
He shrank from the cudgel, the scourge and the cord,
But followed far off, to see what they would do;
Till the cock crew—till the cock crew—
After Gethsemane, till the cock crew!

The first time that Peter denied his Lord
'Twas only a maid in the palace who heard,
As he sat by the fire and warmed himself through.
Then the cock crew! Then the cock crew!
(Thou also art one of them.) Then the cock crew!

The first time that Peter denied his Lord
He had neither the Throne, nor the Keys, nor the Sword—
A poor silly fisherman, what could he do
When the cock crew—when the cock crew—
But weep for his wickedness when the cock crew.

The next time that Peter denied his Lord
He as Fisher of men, as foretold by the Word,
With the Crown on his brow and the Cross on his shoe,
When the cock crew—when the cock crew—
In Flanders and Picardy when the cock crew.

The next time that Peter denied his Lord
'Twas Mary the mother in Heaven who heard,
And she grieved for the maidens and wives that they slew
When the cock crew—when the cock crew—
At Tirmonde and Aerschott when the cock crew.

The next time that Peter denied his Lord
The Babe in the Manger awakened and stirred,
And He stretched out His hands for the playmates he
knew—
When the cock crew—when the cock crew—
But the waters had covered them when the cock crew.

The next time that Peter denied his Lord
'Twas Earth in her agony waited his word,
But he sat by his fire and naught would he do,
Though the cock crew—though the cock crew—
Over all Christendom, though the cock crew.

The last time that Peter denied his Lord
The Father took from him the Keys and the Sword,
And the Mother and Babe brake his Kingdom in two
When the cock crew—when the cock crew—
(Because of his wickedness) when the cock crew."

THE MAYOR OF SHAWINIGAN FALLS EXPLAINS THE RIOT!

IN REPLY to a protest against the persecution of the Christian Brethren, as published in these pages two weeks ago and sent to the Mayor of Shawinigan Falls, Quebec, we have received a public statement from that official, to which is attached a statement read from the pulpit of the St. Peter's Roman Catholic Church of that town on April 16. It is apparent that Mayor Roy is very sensitive to the adverse publicity that his city has received throughout Canada as a result of the riot. Indeed, this is his chief, if not his only regret in the whole matter. The weakness of his attempted defense will be seen in the following paragraph in which he seeks to establish the identity of "Plymouth Brethren" and "Jehovah's Witnesses":

I have been told that both sects have nothing in common, although a Mr. Ricard, who is an active member of the "Christian Brethren" has withdrawn his children from the Catholic schools, and the latter stated that "their father is a 'Witness of Jehovah'." Ever since these sects started their activity in our city, some two years ago, they have been known as "Evangelists" and "Witnesses of Jehovah". It is therefore difficult for the layman to make a distinction.

The Quebec Inquisition

The only courts that accept the testimony of children against their own parents are, so far as we know, the Gestapo and the Inquisition. There is no proof offered that their children ever said this, or anything like it. It is assumed that they did, and it is further assumed that the children were telling the truth, the whole truth about their parents' religion. What a confession of futility for a mayor to stoop to such silly arguments!

The mayor also affirms that the preacher in the hall

made slanderous remarks about the Roman Catholic clergy. This is denied by the Brethren. But even supposing it to be true, a riot is not to be excused on such grounds. If it were, we have met a great many Roman Catholics in Quebec whose houses and property should be destroyed. French-Canadian Roman Catholics, even those loyal to the teachings of their church, often indulge in very severe criticisms of their priests. If it be regarded as slander to preach that the Church of Rome is not in accord with the Scriptures, and that it is not the sole depository of truth and the sole way of salvation, then of course the Christian Brethren, together with all Protestants, Jews, and Mohammedans are guilty of slander. But surely it is stretching language to make the term "slander" synonymous with dissent from the doctrines of the papal church.

"Nevertheless"

Mayor Roy concludes his statement in the following words:

Summing up the whole situation, I am inclined to believe that it was a matter of provocation on the part of someone who knew beforehand that there was going to be trouble, because some members of the sect had parked their cars a great distance away from the premises where the meeting was being held, although there was parking space available nearby.

I personally regret that this incident happened, all the more since it caused to be given to our city a publicity which was as offensive as it was exaggerated in some quarters.

Our citizens are respectful of law and order and they show deferential esteem and regard towards the clergy, either Protestant or Catholic. I confidently hope that such unpleasant occurrence will nevermore be witnessed in our city; the experience should serve to remind us not to swerve from our line of conduct.

I once more emphatically state that our people are just as observant of law and rule as are those anywhere else in the country. I do not approve of the conduct of those in the crowd who became unruly, — nevertheless I would like to hear of any place in this province or anywhere else where strangers can openly defy or vilipend the most respectable and upright members of the community, without risking the consequences of disagreeable reactionary measures.

The Mayor's baseless accusation of "provocation" was dealt with in these pages last week. It is enough to say here that his statement is like a judge excusing a thief on the grounds that his helpless victim "provoked" him to commit armed robbery with violence. But more significant still is the last paragraph of the Mayor's statement. He assures us that he does "not approve of the conduct of those in the crowd who became unruly . . . NEVERTHELESS . . ." His NEVERTHELESS makes an important qualification "Consequences of disagreeable reactionary measures" are not only excused they appear to be expected, if not actually encouraged. Now the world knows why a handful of peaceful citizens were molested in the exercise of their religious liberty. The mob in Shawinigan Falls has been reassured by the Mayor that while he regrets the bad publicity given their violence, yet those who "openly defy . . . the most respectable and upright members of the community (which apparently means the priests) must expect to risk "the consequences of disagreeable reactionary measures". If insurance companies read that statement, we wonder if they be willing to accept any risks on property used by those who seek to

preach the Gospel in French to Roman Catholics in Quebec.

The statement made by the Roman Catholic clergy of Shawinigan Falls is more reassuring than the Mayor's statement. It reads as follows:

Read From a Roman Catholic Pulpit

We hereby issue the following statement with regard to the demonstration of last Wednesday against some members of the sect known as "Christian Brethren".

We have been told that acts of violence were committed not against individuals but against property. This is assuredly regrettable and contrary to Christian beliefs. We cannot but disapprove of recourse to such acts.

Let us be careful in order not to play the game of the sect.

For the good of peace, the reputation of our province as of our city and the respect of our compatriots in foreign places, we prescribe a pacific attitude. Let us remain neutral.

Roman Casuistry

We have no hesitation in saying that this statement is good so far as it goes, but we cannot help wondering what "reaction" it will have on honest though bigotted Roman Catholics of Shawinigan Falls who approved of the mob violence because to their minds it represented the traditional Roman Catholic method of dealing with heretics. What will honest though bigotted Roman Catholic parishioners who believe that the whole riot was organized and directed in the priest's palace think of their *curé* and saying one thing in public and another in private? They will probably remember that "Catholic Action" manuals lay it down as a fundamental principle that while the priests dictate the action to be followed, once it is committed, it is the function of the laymen to assume full responsibility for the acts committed.

By no means all Roman Catholics can swallow the jesuitical principles of their church's casuistry; priests may be willing to believe that their falsehoods may work for the good of the church and hence for the glory of God, but many ordinary folk among the ranks of the Roman Catholic laity will be shocked to learn that the authorized leaders of their church resort to systematic falsification in order to defend a supposedly infallible church. We know of Roman Catholics who have been disgusted with the tactics of their church in Shawinigan Falls and doubtless many more will feel the same way.

What Protestants May Expect in Quebec

As another example of the way in which the Roman Catholic leaders of Quebec excuse and encourage the persecution of religious minorities, we translate the following conclusion of a leading editorial in *Le Devoir* of recent date:

French-Canadians are tolerant but they are not sheep. When they are exasperated, they lose their patience and sometimes commit regrettable acts. If French-Canadians from Montreal were to go and worry the inhabitants of Guelph or of London by a propaganda that insulted their religion, they might be rewarded with blows, not entirely undeserved.

When "Jehovah's Witnesses" from Toronto tire out the population of Joliette from door to door, for days and weeks together, it is not surprising that at last the people should become weary of it and take them back to Montreal by taxi.

We must not confuse liberty of conscience with the right to trouble people and even to insult them. Religious propaganda ought to respect the rules of decency. If, under cover of freedom of worship, anyone at all has the right to come into your home and

sermonize you, hot-blooded people are apt to react violently.

For years past, the Province of Quebec has been the target of an unseasonable and often insulting religious propaganda. People from nobody knows where, sent by no one knows whom, harry a peaceful people to the point of driving them almost out of their minds.

Quebec is the land of liberty, even for merchants of religion. But let them at least have the decency to refrain from peddling their pills against eternal damnation. Let them be satisfied with selling their goods on display.

Again, readers will see the burden of the plea: violence is provoked by the action of going from door to door, preaching; a peaceful people are driven almost out of their minds—it is always the fault of the missionary, never of the "peaceful" citizens, even though the latter are guilty of kidnapping and rioting. The most liberty non-Romanists ought to hope for in Quebec is the "privilege" of preaching within the four walls of their temples. That is all that is offered in Spain. And in Quebec, as in Spain, mobs wreck meeting-houses and threaten Protestants who dare to preach even within their own buildings.

From our French Church at Malartic in Northern Quebec comes the news that their church building was broken into and its contents wrecked. The windows were broken and everything smashed and upset. The police said it was only boys and therefore they cannot lay a charge!

Such is "liberty" in Quebec, which *Le Devoir* describes as "the land of liberty". Yet we rejoice that the Gospel is being preached and that it has pleased God to give grace to many French-Canadians to take joyfully the spoiling of their goods for the name of Christ.—W.S.W.

DIVERSION

As men are not able to fight against death, misery, ignorance, they have taken it into their heads, in order to be happy, not to think of them at all.

—BLAISE PASCAL

HYPOCRISY

In the pursuit of pastoral duty, I stood a little while ago in a cheesemonger's shop, and being in a fidgety humour, and having a stick in my hand, I did what most Englishmen are sure to do, I was not content with seeing, but needs touch as well.

My stick came gently upon a fine cheese in the window, and to my surprise a most metallic sound emanated from it. The sound was rather hollow, or one might have surmised that all the tasteholes had been filled up with sovereigns, and thus the cheese had been greatly enriched, and the merchant had been his own banker. There was, however, a sort of crockery jingle in the sound like the ring of a huge bread or milk pan, such as our country friends use so abundantly; and I came to the very correct conclusion that I had found a very well got-up hypocrite in the shop window. Mark, from this time, when I pass by, I mentally whisper, "Pottery"; and the shams may even be exchanged for realities, but I shall be long in believing it. In my mind the large stock has dissolved into potsherds, and the fine show in the window only suggests the potter's vessel. The homely illustration is simply introduced because we find people of this sort in our churches, looking extremely like what they should be, yet having no substance in them, so that if, accidentally, one happens to tap them somewhere, or other with sudden temptations or stern duty the baked-earth gives forth its own ring, and the pretender is esteemed no longer.—SPURGEON.

"ALTOGETHER LOVELY"

"Yea, He is altogether lovely."—Cant. v. 16.

There is One, so fair, so bright,
So good, so gracious! Love, and Life, and Light,
Are His rich titles. Oh, for Him I long,
To be my Hope, my Joy, my Strength, my Song!
Earth's shadow melts in conquering light away
Before the rising Daystar's earliest ray.

—FRANCES RIDLEY HAVERGAL

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