

The Gospel Witness and Protestant Advocate

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Whole Number 1238

\$100,000 FOR THE GOSPEL WITNESS

We have received a letter from a subscriber in British Columbia with which we are in full accord and which we commend to our readers. The letter reads as follows:

Prince George, B.C.
January 22nd, 1946.

T. T. Shields,
Toronto.

Dear Friend:

I have read your article on the front page, "The Power of the Press". I have been wishing you would say something like that. And I have a suggestion which is not a criticism. Please don't take it that way. I really aim to help. I wish you would run that article a second time with a different heading—something more gripping, like "A Personal Letter from Dr. Shields". There are thousands of people (and this includes the well-to-do class who could help if they would) who are so very busy, as they think, they cannot take time to read an article on the power of the press. I believe if you will run it a second time with a different heading it will be well worth while.

I must hurry to the station with this as the train is already in. Enclosed find \$2.00.

Yours truly,
(Sg'd.) _____

A Personal Appeal From Dr. Shields

THE invention of printing was, undoubtedly, revolutionary in its effect. It not only enabled a man to give permanence to his thought, but it made it possible for him to multiply the record of it indefinitely. Thus, given mechanical facilities, one individual was enabled to project himself into a million other minds; and in our day, into the minds of multiplied millions. The printed page can go where no man can go; and to any place where a man may go, the printed page may go more cheaply. The mail-car may be filled with bags of mail containing tens of thousands of papers, travelling to their distant destinations at a rate of less than one cent a copy, while the editor, whose editorials they bear, must needs pay full-fare perhaps on the same train.

If the printed page carries a religious message, the same principle holds. A religious paper may travel around the world for one or two cents, but a missionary's fare must be paid, and his maintenance provided for.

During the last war a certain newspaper correspon-

dent, who wrote syndicated articles for American and Canadian papers, had written something of which a certain Government official disapproved. This official invited the men concerned to a luncheon, and at the close read them a lecture, urging them to be careful what they wrote. When the luncheon was over, addressing one of his guests he said, "I hope you gentlemen will not be offended by what I said to-day", to which he replied, "Certainly not, say what you like. You have just spoken to a dozen of us. To-morrow morning in the aggregate we shall speak to millions."

The Roman Catholic Church recognizes how mighty an influence is exerted by the public press. It has a collection of its own papers which it directly controls, which are said to have a daily circulation of eight millions. But by their well known pressure methods they manage to control the greater part of the secular press. *The Converted Catholic* tells the story in its latest issue of Bishop G. Bromley Oxnam of the New York area of the Methodist Church, and President of the Federal Council of Churches, delivering an address in St. Louis, to nearly twenty thousand people. We do not agree with the Federal Council of Churches, nor with all that Bishop Oxnam said, but it was an address directed against the Roman Catholic Church, although the Bishop threw the usual sop to the enemy before he closed, by saying, "This is no lack of respect for the distinguished, devoted, brilliant, and brotherly Christian who is the present Pope". But he had so unsparingly condemned the attitude of the Papacy over which this alleged "brotherly Christian" presided, that the speech as a whole was considered to be decidedly anti-Roman Catholic.

This is what happened: of the four newspapers in the nation's capital of Washington, D.C., three of them completely ignored even the fact that the speech had been made. The Associated Press treated the matter in the same way. When the Editors' attention was called to it, they had the usual excuse that there had been some error in handling the copy, and they regretted the omission. But as one New York Editor said to us, "If Archbishop Spellman even sneezes, it is reported on the front page of all the New York papers". In addition to this

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

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there are, of course, hundreds of magazines, and the movies have become propaganda agencies of the Roman Catholic Church.

What shall be said of the religious press arrayed against this concerted attack upon the cause of Protestantism? Few Denominational papers reach even a tithe of the families connected with their own Denomination. Most of them are very largely news bulletins of comparatively unimportant happenings in the local churches. And in respect to the Roman Catholic Church, the majority of the Denominational papers are afraid to touch it. So, while men sleep the enemy sows tares, and for the most part he is allowed to do it without any Protestant interference.

THE GOSPEL WITNESS is the only distinctively, Protestant, weekly paper in the whole Dominion. There are a few monthly papers which speak out, but not very many. That there is still a Protestant conscience in this country has been abundantly evident ever since the formation of the CANADIAN PROTESTANT LEAGUE, and, indeed, ever since the publication of THE GOSPEL WITNESS. Still every mail brings us hundreds of requests for copies of the address on the appointment of Cardinal McGuigan. Over and above our regular subscription list, we are sending that issue to all ministers of the Dominion, to all legislators, to all lawyers, to all educators, including fourteen thousand public school teachers, and two thousand high school teachers in Ontario alone. In addition to that, to every Editor in the whole Dominion, and thousands of requests have come in to us by mail for individual copies.

Last week's issue was really a WITNESS and a half, twenty-four pages instead of sixteen pages. That made our mailing weight, even to our ordinary subscribers, fifty per cent more than usual. And the extra tens of thousands of papers that we are sending out, counting only the bare cost of printing and postage, will cost far in excess of two thousand dollars; which is to say that

this issue of THE GOSPEL WITNESS makes a contribution over and above its weekly testimony of well on to two thousand five hundred dollars to Canadian Protestantism. We say this just for the enlightenment of our readers. We are anxious to get the message out. For that reason, we mail a copy to everyone who asks for it, whether they send us money or postage stamps, or not; and at least seventy-five per cent of the people who make application do not send us a postage stamp for carrying the paper to them. We do not complain of that. It is simply that people do not think. They have no idea what a financial burden we must carry to continue to bear this testimony. When an issue presents itself, like the appointing of the Cardinal, we deal with it: we do not wait until someone sends us the money to pay for it. We simply order full steam ahead, and do the best we can.

Now there are people who give hundreds of dollars a year to missions, and they do not give one dollar too much. There are others who give large sums, hundreds of thousands of dollars to various welfare agencies, hospitals, orphanages, and so on, and we do not begrudge one penny of their gifts. All that they give is needed. There are others who recognize the value of education, and give hundreds of thousands of dollars to educational institutions. And yet many of those educational institutions will not permit a distinctively Protestant voice to be heard in their halls. For instance, when arrangements were being made for PROTESTANT LEAGUE meetings in Nova Scotia, our representative arranged with the President of Dalhousie University for the use of one of their halls—perhaps their convocation hall, we are not sure—but when the Governors heard that it was to be used for a Protestant meeting, they forbade the use of the hall.

Now we are sure we are right in claiming that THE GOSPEL WITNESS is an educational agency. There are tens of thousands of people in the Dominion of Canada who have been awakened to the peril of Roman Catholicism to this Dominion, not only religiously, but politically, by THE GOSPEL WITNESS. And to-day we have Protestant watchmen, people who are on the alert all over this Dominion because they have been awakened. Those who are thus awake, we admit, are relatively, to the population, a small number. But even one person walking down a deserted village street at midnight, who sees a fire and sounds an alarm, may save the whole village. Sometimes we think of THE GOSPEL WITNESS in terms of the observation of the Preacher of Ecclesiastes, who said: "This wisdom have I seen also under the sun, and it seemed great unto me: there was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard."

It is true that it might often be said of THE GOSPEL WITNESS, "Yet no man remembered that same poor man". What we are pleading for in this article is substantial, large, financial help for this paper in the cause of Protestantism.

THE GOSPEL WITNESS reaches many poor people, some who are only pensioners, and who, as often as we say a word about the need of financial help, will, of their poverty, send money. But we are reminded, as we write,

that we have also many subscribers of large wealth, people who measure their wealth by hundreds of thousands, and for aught we know, some by millions, people who are generous, who give largely to charitable objects. We are asking such of our readers as may be reached through this appeal, to consider the tremendous piece of work that is being done by THE GOSPEL WITNESS. We believe if someone would come and put one hundred thousand dollars or so behind us, if we had but a fraction of what is sometimes given to educational institutions, we could shake the Dominion of Canada, and perform the most radical operation on the malignant cancer of Romanism that has ever been performed in this country's history. But as the case stands, we have always to exercise great care. If THE GOSPEL WITNESS were to find itself "in the red", we do not know of anyone to whom we could appeal to lift us out. So hitherto, when we have found the road dangerous, we have slowed down, so as to be sure to keep on the highway, and not to get into the ditch. This we have managed to do by God's grace these twenty-four years.

We are not asking anyone to pay up old debts: we have none. We are asking our friends to consider what might be done if some large sums were placed at our disposal. What advancement we could make! In writing thus we appeal to any who are able to give such a large amount, to consider whether an investment of that sort in THE GOSPEL WITNESS might not do more to save this country from becoming a Province of the Vatican than any other kind of investment they could make.

However, ten people each giving one hundred dollars, would make a thousand dollars; and a thousand people giving one hundred dollars each, would make one hundred thousand. Or if we come down the scale, two people giving fifty dollars make one hundred, and two giving twenty-five, make fifty; four giving twenty-five make one hundred, and ten tens make one hundred dollars. Twenty fives make one hundred dollars. We do hope someone of the Lord's stewards with large funds will be moved by this appeal, and we send it forth with the earnest prayer that it may be so. At the same time we remind our readers that the smallest gift is not only welcome, but it is of great assistance, and even the widow's mite is sure to receive the Master's benediction.

We ask our readers, then, to think of what is involved when we must take on, for one week's issue, an *additional* load of twenty-five hundred dollars, while a great part of the edition is sent out as free copies, for which there is no monetary return.

We need not write more: we write only to ask of those who believe with us, and who say, "God bless you!" to come to our help.

It may be there are some who feel that for reasons known to themselves they cannot afford to be publicly identified with such a cause as THE GOSPEL WITNESS espouses. They wish they were so situated that they could, but they feel they cannot. To all such we say that any communication you send to us on the subject will be held in the strictest confidence, and no news of your benefaction would be allowed to reach the public. But to make assurance doubly sure, particularly any who wish to give a substantial amount, it would be quite possible for such an one to send to one of the Toronto banks, and make a deposit in favour of THE GOSPEL WITNESS, and instruct the manager to advise us of the receipt of such an amount, at the same time saying

that the contributor was thus contributing through the bank, because he desired to remain anonymous. We should greatly appreciate any help that could be given us in that way, for we can see in the offing a tremendous amount of work for THE GOSPEL WITNESS to do, and we are prepared to give ourselves to the labour of it without stint, and we think we are not transgressing the bounds of propriety in appealing to our friends for help.

JARVIS STREET PULPIT SUPPLIES

DR. SHIELDS is steadily but slowly improving, but is not yet able to return to his pulpit or his desk. The Deacons have arranged that while his indisposition continues the pulpit will be supplied by Rev. W. S. Whitcombe, M.A., and Rev. W. G. Brown, M.A. These two brethren will take the services alternately as they may arrange between themselves.

The supervision of THE GOSPEL WITNESS will be in the hands of Rev. W. S. Whitcombe, and he will be assisted by Rev. W. G. Brown and other contributors.

It is not yet known how long it may be necessary for Dr. Shields to rest.

DREW GIVES NINE TIMES AS MUCH TO ROMANIST SCHOOLS

"Major Dunbar pointed out that in the past year the grant to Separate School Boards has been raised to nine times the former grant, by new legislation."—*Toronto Evening Telegram*.

The above report is taken from *The Toronto Evening Telegram* of January 11. The Major Dunbar named therein is the counsel for the Royal Commission on Education and was at that time discussing before the Commission a brief presented by the Ontario Catholic Education Council.

When THE GOSPEL WITNESS pointed out at the time of the last Provincial elections that George Drew's proposals in educational grants would mean greatly increased revenue for the Roman Catholic Church, this paper's assertions were held up to scorn and contempt by Conservative politicians and papers, such as *The Evening Telegram*, as being utterly preposterous and fanciful. Now that the increase is a *fait accompli*, it is openly avowed by politicians who hope thereby to gain Roman Catholic votes without losing any Protestant votes. It would be well for Protestants to write down Major Dunbar's statements in the tablets of their memory against the next election, when they will be afforded an opportunity to deal with Hon. George Drew and his jesuitical policies.

—W.S.W.

PROFESSOR MARTINEAU SPEAKS AT GUELPH

York Road Baptist Church was crowded to capacity on Sunday evening, January 27th to hear Miss G. Martineau give her testimony.

She described the life in the convent and the dangers involved in the observance of the religious vows, not only to the individual but to society as a whole.

Miss Martineau pointed out that "voices" and "visions" are the work of the priests and are the sources of their "revelations" on the non-scriptural doctrines of Purgatory, the Immaculate Conception, etc.

During the Fireside Hour numerous questions were asked which Miss Martineau answered to the delight and satisfaction of her hearers.

WHERE DO NUNS' SALARIES GO?

—“None of your business,” says the Roman Church.

ROMAN Catholic nuns who are school teachers in Ontario are paid salaries by the taxpayers of this predominantly Protestant province. These women, who are married to the Roman Church, teach the peculiar tenets of that institution to children of school age. In view of the fact that these nuns have taken vows of poverty by which they surrender the right to have private possessions, many enlightened Protestants ask why they should be mulcted to pay salaries which go straight into the coffers of the Roman treasury.

A few weeks ago the Ontario Catholic Education Council presented a brief to the Royal Commission on Education in which the usual claims for still greater privileges were made. Mr. T. N. Phelan, K.C., appeared as counsel for this organization and was questioned by Major Angus Dunbar for the Commission. We read the following report in *The Toronto Evening Telegram*:

Major Angus Dunbar, questioning Mr. Phelan for the commission, inquired whether the salary of approximately \$700 annually paid to nuns who are teachers was retained by the nuns, when Mr. Phelan objected to the low salaries Separate School Boards “were forced to pay.”

“I don't see that it is any public concern where the money goes if the service has been rendered,” Mr. Phelan replied.

Mr. Phelan's insolent reply epitomizes the attitude of the Roman Catholic Church to the state: “Hand your money over to us, and do not dare to ask what we do with it; that is our business, not yours.” Protestants will not lie down under this sort of high-handed impertinence. We fling the statement back into the faces of the priests and their “bosses” the members of the Hierarchy, some of whom are now disporting themselves in Rome wearing \$10,000 robes; we tell them flatly that it is our business where our money goes and how it is spent. If the Ontario government were to give contracts for clothing or printing or for some other commodity to factories where “sweated” labour were employed there would be a furious outcry against the injustice of the contracts, and rightly so. Why in the field of education should “sweated” labour be permitted? The taxpayers of this province spend their money freely on education in order that the standard of living of its teachers may compare favourably with that of any other trade or profession. They believe that only teachers who live as do ordinary human beings like themselves, with all the amenities of life, are truly capable of training their children and preparing them for the business of living. But the Roman Church seizes the liberal grants from the public purse and pockets them for its own uses, while employing as teachers women who live lives that are abnormal and whose outlook is warped by the rigid discipline they undergo and the secluded lives they pass in their nunneries far from any contact with real life as the pupils and parents know it. Little wonder that Roman Catholic education is woefully inferior to the training received in Public Schools where priests and nuns are not in control.

All this is but an outgrowth and consequence of the fundamental injustice of the Separate School system of this province. If Roman Catholics wish to educate their children in Church schools under the direction of priests and nuns, then that is their own business and they ought

to be free to do so, provided they pay all the expenses connected with it. That is what Anglicans, Presbyterians, United Churchmen, Baptists and others do when they wish to bring up their children in a denominational atmosphere. Why, of all sects, should the Roman Catholic denomination be given grants from the state to carry on its sectarian education of children? Of course Romanists contend that they are the only true Church and therefore should be granted this special privilege. But we do not admit their outrageous claim, and the state does not recognize any church as official. Separate Roman Catholic Schools as known in Ontario are therefore an affront to the principle of the separation of Church and State to which our whole system of government is committed; it is a flagrant injustice to every non-Roman Catholic taxpayer who is forced to contribute to the upkeep of schools dedicated to doctrines which he detests and to a foreign prince whose tyranny and worldly ambitions he abhors.

—W.S.W.

THE POPE'S FINGER IN THE SPANISH PIE

IT is apparent that changes are imminent in Spain. The Allied victory over Franco's Axis friends has made the atmosphere somewhat heavy for the Spanish dictator and there are rumours that he may give place to the monarchy under Don Juan. Discussing the future possibilities *The New Republic* of New York reports that the following is the plan:

Don Juan, the pretender to the Spanish throne, is to fly from his exile in Lausanne, Switzerland, to Portugal, via Rome, where last-minute conversations are to be held with Royalist sympathizers and Vatican authorities.

Commenting on the activities of influential Spaniards who are working for the restoration of the monarchy, the same journal expresses the following opinion:

The connections and political preferences of these representatives betray the real purpose of their mission. They are less concerned with the ouster of Franco and re-establishment of democracy than with the preservation of the privileges and advantages of Spain's ruling classes—the landowners, big financial and industrial capitalists, army generals and higher Catholic clergy. They will gladly let the Fascist ship that has so long carried their goods sink, if they can then sail under the flag of the House of Bourbon. They know, just as do their Republican enemies, what is at stake when, as dissatisfaction with the Franco regime mounts at home and abroad, the chance for a peaceful transition lessens.

In other words, according to this well-known review, the Pope and the Spanish Hierarchy, allied with the reactionary landowners and industrial moguls, are quite willing to dispense with the services of their strong-arm Franco provided they can obtain the services of some other political gangster who will give them protection in the enjoyment of their special privileges and ill-gotten gains. All of them have a common cause in oppressing the masses and keeping them in ignorance so that they will be patient and uncomplaining pawns in their selfish game. Fascism is dead and in its place a neo-Fascism springs up overnight like some poisonous fungoid growth that thrives on corruption and decay. And the Vatican and the Hierarchy ever emerge unchanged from these political upheavals, ready to exploit the sufferings of their poor dupes and to spoil the spoilers.

—W.S.W.

FACSIMILE OF EDITOR'S LETTER TO THE GOSPEL WITNESS FAMILY

The Gospel Witness

PUBLISHED WEEKLY
T. T. SHIELDS, EDITOR
130 GERRARD STREET EAST, TORONTO, 2, CANADA

February 5th 1946

Dear Gospel Witness Readers:

Ever since the launching of this paper in 1922, about this time of the year I have written a letter to the Gospel Witness family. Every year, however, we have new members which fact necessitates my saying some of the same things each year. The Witness has no capital and receives no revenue from advertising, which is the financial life-blood of most publications. The subscription price does not pay for printing and postage, and only the generous contributions of friends of the paper, together with the fact that the overhead expense is absorbed by Jesus H. Church, make all continued publication possible. No editorial salary or honorarium has been paid in all the twenty years.

Will you please read the article in our February 7th issue entitled "\$100,000 for The Gospel Witness". I hope you will help us with as large a contribution as possible this year. For your convenience I enclose a business-reply envelope, on the back of this sheet a form for your name and address. Please fill in and enclose with your gift and mail at your earliest convenience. Our fiscal year ends March 31st and we are anxious to balance our books by that date. Yours faithfully
with thanks for your help hitherto T. T. Shields

PERSECUTION IN SPAIN

IT is notorious that Franco's Spain, so highly commended and defended everywhere by the Roman Catholic Hierarchy, differs little in its treatment of Protestants from that of the Spain of Inquisition days. Many Protestants have been executed by Franco, acting under the blessing and protection of the pope and his so-called "Apostolic Delegate", who now fills the same office here in Canada. But since the defeat of the Axis powers, of whom Franco was the silent but not inactive partner, it has been found expedient to allow some outward semblance of freedom even in that benighted country. We thank God for even this fruit of victory. Rev. Zacarías P. Carles, Director of the Spanish Christian Mission, who was a pastor in Spain and also a Brigadier in the Spanish Civil War, tells of this measure of freedom in his native land in a recent letter:

You will be glad to know that by the grace of God we have our churches open again in Spain. The government has authorized the Spanish Baptist Convention to reopen all its churches, although unfortunately there are not sufficient pastors to preach in all of them. In 1936 the Baptists had the last census in Spain, and we found that there were about 1,000 members. From then until 1945 many Christians have been executed, our churches were closed down or taken over by the Roman Church, and the Bible was a prohibited Book. Last year they took a new census among the Baptists and found the amazing figure of 1,600. This means that we have increased by over 100%, if we count the hundreds of Christians who have perished. Do you know the secret of this spiritual success? It is because every Christian has been willing to suffer for Jesus, to bring His testimony to others. Every Christian has been a missionary. Praise God for this increase.

Readers of THE GOSPEL WITNESS who have followed the progress made by our brethren in France of the French Bible Mission, will be particularly interested in the good news contained in the above note, for through our French Baptist Convention we have very close connections with Spanish believers. Pastor Celma, who was known as the Apostle of Spain, received his training under Pastor Dubarry in Nîmes, which is comparatively near the Spanish frontier. During the days of the Civil War in Spain, many Spanish Protestants fled for refuge to the church at Nîmes, France. Thus the links of Christian affection between believers in these two war-torn lands were strengthened by fellowship in times of distress. We trust that it will lead to still more fruitful fellowship in the ensuing days of peace, and shall anxiously await from Pastor Dubarry on his arrival in this country the latest news of our Spanish brethren.

Jesuits Denounce Protestants

As an example of the persecution to which Protestants in Spain are subjected, Mr. Carles has also sent us a translation from the Spanish Jesuit paper known as *Perseverancia* (August-September, 1945), published with the approbation of the Bishop of Barcelona. The Jesuits give signs of fear at the success with which the Gospel is meeting in Spain. They say:

We denounce the intense Protestant propaganda which is being carried on among the working class by means of pamphlets, private meetings, picnics to which they invite strange people to the sect with the hope of conquering them, and also by means of visits to the homes of the sick and needy people.

The Episcopate of Spanish America in a special recent pastoral, talks of "The Protestant invasion in its respective diocese". Somebody even insinuates whether the communist money pushes the Protestant current. We are not certain, neither do we know, if in Spain we can talk about "Protestant Invasion", but we do denounce to our readers the evident Protestant danger which has recurred since some months ago until now.

Our readers should capacitate themselves with the study of the Catholic religion, they should also investigate and denounce to the competent authorities, priests, and bishops the focus, certain or suspect, of Protestants, and help the brethren of the farms and factories who easily let themselves be seduced by the seasoning of the Protestant reasoning, to know the wolf under the sheep's clothing.

It is strange indeed that the powerful Romanist Church, with the unlimited support and protection of the state, should fear a few thousand poor and helpless Protestants emerging from a blood purge that has taken hundreds of their leaders and members. And even at the best, this little scattered flock now enjoys only a limited freedom to carry on the work of evangelization. It is significant that the Spanish Jesuits exhort "the faithful" to *denounce* Protestants and Protestant propaganda. That was the old technical word employed in Inquisition days for the action of ecclesiastical spies whose business it was to ferret out heresy and for thirty pieces of silver to betray those unfortunate Protestants whose confidence they had gained. The Inquisition still exists in Spain, though it may be for a time compelled by the Allied victory to withdraw a little more deeply into the inner recesses of its vile dungeons and torture chambers.

It is only in those countries where the Gospel of the grace of God has penetrated with all its power to liberate the souls and bodies of men, that democracy has taken root and freedom of thought and speech have been granted to its citizens.

Europe to-day needs the Gospel that Luther and Calvin proclaimed: it is the only solution to the totalitarian and papal evil that has cursed and is still cursing Spain, Italy and Germany; it is the solution to the political strife in France, and to the materialistic policy of Russia. England too needs a revival of that faith for which Ridley, Latimer and Cranmer died, and if the American Continent is to be spared moral and spiritual plagues like to those whose ravages it helped to stay across the seas, it too stands in dire need of the vital, personal experience of free grace as preached by Wesley and Whitfield. If we really appreciated at its just value the strength and determination of the threat to freedom that is embodied in the Roman Church, we would redouble our efforts to warn people of the danger; and at the same time, if we realized as we ought the infinite power of the Gospel of Jesus Christ to save men from sin and degradation and to make them free with the freedom of the sons of God, we should multiply many times over our all too weak efforts to spread abroad its joyful sound, first of all on this continent and then in Europe and to the uttermost parts of the earth.

—W.S.W.

I always delight in a man who can afford to go about his lifework without fuss, bluster, or loud announcement.

If we live near to God we cannot sin without incurring sharp rebukes.

—C. H. Spurgeon.

The Jarvis Street Pulpit

"THE SOUND OF A GOING"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, March 22nd, 1942.

(Stenographically Reported)

"And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines."—II Samuel 5:24.

I HAVE very many times reminded you that the God of the Old Testament is the God of the New Testament. God does not change: from everlasting to everlasting He is God. He is always the same. And the principles of His government are always the same. He does not amend His laws, nor does He ever repeal one of His laws. They are like Himself, immutable. And He deals with His people in all ages, and in all dispensations upon precisely the same terms. It is profitable, therefore, that we should study often these Old Testament records, for though the circumstances may vary, the underlying principles of the history recorded are ever the same. We may therefore take this bit of ancient history, and make application of it to ourselves this morning.

I.

The first principle is this: that EVERY BELIEVING SOUL WHO WOULD ACHIEVE SUCCESS, MUST LEARN TO WAIT FOR GOD. David was a great man. He had many victories to his credit. And he has just been anointed king over all Israel. But neither his past exploits, nor his present official position afforded any guarantee whatever of success in his undertaking to subdue the Philistines. He was admonished to wait for God, not only to prayerfully wait upon God, but to make sure that the Lord went before him.

That is one of the distinctive features of the Christian life. It is a life that is inseparable from the Lord Himself. We are shut up entirely to God. You will recall how the Lord Jesus said to His disciples before His ascension: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." He had given them a commission which set to their hands a great enterprise; but He cautioned them that success in that undertaking would be impossible apart from the accompanying power of the Holy Ghost; and therefore they must wait until that power was theirs.

It is not necessary for us to wait, as did those Apostles, and disciples, for the coming of the Holy Ghost. He has come once and for all to abide with His people. And He is come to direct us, to empower us. If we are to be spiritually victorious, we must wait for God. We must be sure that to whatever we set our hands, God Himself will go before us. And He has not delegated that power to anyone else. Our Roman Catholic friends claim to be possessed of a peculiar divine authority. They claim to be the depository of the divine favour and power. They claim that they are the one miracle-working church. But it is a false claim. God never has, and never will hand over His power to someone else to be exercised apart from Himself. His power and His authority are inseparable from His personal presence, and if we are

to have the power of God, we must also have the presence of God. And the thing that distinguishes a truly Christian man from other men is that his is a life that is indwelt by the Lord Himself: "Christ in you the hope of glory," and Christ in you the hope of success, of victory, of any kind of worthy accomplishment in any direction. We must make sure always that the Lord is with us, and that we go not a warfare at our own charges.

That applies to our personal conflicts too. You and I have to fight a battle every day we live. We have to engage in conflicts with the Philistines. It is our task to "put off the old man," and to "put on the new." It is our duty to wrestle not against flesh and blood, but against principalities and powers. And we can wrestle against such spiritual powers successfully only as the power of God is with us. We all need the Holy Ghost, not for public service only, not in order that we may accomplish some great task: we need the presence and power of the Holy Ghost every day that we may simply live our lives as Christians ought to live; that we may have the victory over evil every day, and everywhere.

And it is our privilege, not to be without conflict, but to be without defeat. But we must wrestle always in the power of the Holy Ghost. That was the lesson of the scripture we read this morning, that apart from God, separated from Him, we can do nothing. That ought to engage our thought in our first waking hours, that if this is to be a day worthy of our Christian profession, if we are to walk worthy of the vocation by which we are called, we need, from the first waking hours, the conscious presence and power of the Lord in our lives, in our speech, in our thought, in every action, if we are to live as victorious Christians, subduing always the spiritual Philistines that come against us.

It is equally true of that primary service to which all true Christians are called. After our duty to walk before God, to do His will, to yield ourselves to the sanctifying power of His Word that we may become increasingly and daily better men and women, more completely conformed to the image and likeness of Christ, after that, our first duty, our primary obligation is to bring others to Christ. We ought all to be evangelists. We ought all to be seeking the souls of others, endeavouring to make disciples of everybody we meet. We ought, in the truest sense, to be proselytizers. It is our chief business to make Christians, to be persuading others to a reception of Jesus Christ. It is folly, however, for us to attempt such an undertaking if we are without the Spirit of God. Unless the Lord goes before us in our undertaking, we shall accomplish nothing. That applies to all who engage in any kind of personal endeavour, to you teachers in your

visitation, the Lord must go before you if your visiting is to be made effectual. It applies to everyone who would speak a personal word to the wayfarer as he meets him. Our word will be effectual only as the Lord goes before us, and as it is accompanied by divine power. It applies even to such a simple task as the giving out of a little booklet like this testimony from Colonel Munro. Let us see to it that as we do it, we do it with a prayer that the Lord will go before us, and that the word thus printed and delivered will become a word of power.

It applies also to *you teachers* as you go to your classes. I wonder, did we all this morning, before coming, very definitely and unmistakably, commit ourselves to the guidance, and to the empowering of the Holy Ghost? Before coming to your classes were you conscious of this: my teaching this morning will have no effect, my endeavours to-day will be without spiritual results unless the Lord goes before me. Surely it should be the teacher's concern, and the preacher's concern that the Lord should precede him to his class or to his pulpit; nay, should accompany him there; should stand by him as he preaches, and speak through him always. That is the simple principle of the text, that apart from God, His personal presence, the real experience of the power of the Holy Ghost, we are impotent to accomplish anything in His name.

And that applies to *all forms of Christian endeavour*. There are many things in which we have to engage as Christians, many duties that come to our hands because we are Christians. There are many stones to be gathered out of the highway, many obstacles to be removed. It may be a bit of temperance reform. How sadly we need that! It may be the exposition and exposure of the menace of Romanism, or of some other rampant error. But whatever our form of Christian service, we shall accomplish nothing unless the Lord be with us. I know that is a truism, a mere commonplace, which you all believe, and I have referred to it this morning not for your information, but in order to recall it to your mind, if mayhap during this coming week we may learn more completely to depend upon God, we may, ourselves, become the more deeply conscious of our inability to do anything of ourselves.

II.

And there is another principle in this text. THERE MAY BE A TIME, AND SPECIALLY FAVOURABLE CIRCUMSTANCES IN WHICH IT IS AN OBLIGATION WITH US TO GO FORTH IN THE NAME OF THE LORD. David was admonished to listen for a sound of a going in the tops of the mulberry trees. We find in many places in Scripture that the Lord made the enemy to hear a noise, and in this case the presence of the Lord was to be audible, and as David heard it, he was then to bestir himself, and to take action. We, too, need the guidance of God as to the direction in which our efforts shall be turned. We, too, must listen for the sound of a going in the tops of the mulberry trees. But perhaps you have no mulberry trees growing in your garden. I have *one*,—singular. I have never heard any special sound of a going in the top of that tree, except when the wind has been blowing.

What are we to make of this? Simply this, *that God has His own way of directing His people objectively into the way of His will*. And it is in God's way, and in God's time only we shall find success, even though we have God's presence with us. We must expect that He will

choose His time, and order His circumstances so that we may be victorious in our endeavours.

What, then, represents to us the mulberry tree, that objective direction, that something that is not in ourselves, something that is apart from our moods, and our feelings, something that can be unmistakably identified objectively, apart from ourselves as ordered of God, and therefore indicating the direction of our service?

First of all, of course, *we must ever come to the hearing of God's word*. It is not necessary that someone should speak the word in order that we may hear it. We hear the word of God spiritually as we read it, and we can discern if the Lord be with us. We can hear the sound of a going through the study of His Word; or as the Holy Spirit recalls to our mind some text or principle already received. Always remember, dear friends, that your moods, your inclinations, your feelings, your sentiments, must be regulated by an authority that is outside of yourself.

I have often heard people use the phrase, "I feel led". Well, that may be a very dangerous thing, because our feelings are so changeable, and so unreliable that we may feel led to do a great many absurd things. I read the other day of a man's committing several murders because he felt "led". He said there was a mighty urge within him that he could not help. Many insane people feel led to do a great many foolish things, and many people who talk about feeling led, are really using the language, and adopting the principle of those who have abandoned reason, and ceased to regulate their reason by divine revelation. It is very dangerous to allow your conduct to be regulated by subjective feelings, because it may be the old man quite as easily as the new—and most likely it is. 'No; all our sentiment should be checked by the word of God. We must hear the sound of a going here. We must make sure that the course proposed is in agreement with the teaching of God's Word. We must listen for the wind that bloweth where it listeth. Very often you may find the Word of God leading you in a direction in which you do not feel led at all. I, at least, find that true. The Word of God will teach us to do a great many things that require a good deal of exertion—the abandonment of our lethargy, and our indolence. It will make us get up and bestir ourselves when we just don't feel like it at all. Hence if you depend upon your feelings, you will often be behind the direction of the Spirit of God, instead of keeping company with Him.

So for our guidance, our explicit and specific direction in all the affairs of life, let us look to the Word of God, and be guided by its principles. You may not always find a direct and explicit precept commanding you to do this or forbidding you to do that. But you can always find in the teaching of God's word, principles which apply to the particular case in hand, which will ensure that the course contemplated is right or wrong, as the case may be.

However, *I would not exclude the divine ordering of circumstances*. There may be something representative of the mulberry tree, and there may be something representative of the sound in the tops of the mulberry trees. God does sometimes order circumstances in such a way that we can conclude that He has brought us to a particular place at a particular time for a particular purpose. Take the case of Philip, who obeyed the voice of God, and went down to the desert place, where he saw the Ethiopian coming along in his chariot. There was a junction,

a coming together, by the will of God, of the circumstances at the moment. When Philip came to this place, he rightly concluded that that was why he was taken there. He said, "I came here, and here comes a man reading the Word of God. The Lord has led me here." And so the guidance of the word of God that came to him was in perfect accord with the divine ordering of circumstances, and he could only conclude that he had been brought to that particular place for such a particular time as this.

And so when people cross our paths who need our gospel, we may rightly conclude that God has so ordered it that we are to meet them, and we may be sure that we are in line with the Word of God, if then we cast ourselves upon Him, and seek His help in the power of the Holy Spirit, that we may accomplish that which He has sent us to do.

I believe this problem of divine guidance is not half so difficult as we make it. I was talking with a company of men only last week in respect to a certain course which they believed to be in accord with the teaching of the Word of God. One of them said, "I will tell you what I think. I believe we have been imagining a great many difficulties. I think when we actually do what is right we shall find our difficulties dissolved, and that most of our difficulties we shall discover have been in our own minds instead of objectively before us." That is always true. It is not so difficult to know the will of God if we want to know it, and if we are willing to do it. He will teach us from His Word. He will order our circumstances in such a way that we may be brought to the place of victory by His will.

I do not suggest the exclusion of all supernatural elements from the circumstances about us. I think the Lord does work miracles still. I think He does sometimes directly, and in an unusual—and if we could see clearly I think we should say in a supernatural—way order circumstances so as to make the accomplishment of His will possible. I merely suggest that in all these things we must be sure that we see things clearly in the light of His revealed Word. Then we shall often hear, I am sure, the sound of a going in the tops of the mulberry trees. We shall see that the Lord is there before us, and that there was a time element in all of this.

III.

"THEN THOU SHALT BESTIR THYSELF." When? "When thou hearest." Now remember, our God is a God of order. He does nothing haphazardly. We live in an ordered universe. We are all subject to the operation of inexorable laws. Punctuality is sometimes proverbially described as the virtue of kings. Well, our God is always punctual. He is always on time. He is never behind time. You may know when the sun will rise above the horizon to the fraction of a second, and when it will set. Our watches may get out of order, but the clock of the universe never varies. The stars in their course pursue their ways because of this principle of divine punctuality. Very well, then, we must learn not to presume to keep God waiting. We may wait for Him, but we must never expect Him to wait for us. We must bestir ourselves. When? "When thou hearest the sound of a going." As soon as you know that God is moving, you be ready to move at the same time. If you want an appointment with a man of affairs, a man who is your physician for instance, or someone else who has to order his life largely by the clock to get his work done, and if he says, "I

will meet you at a certain time. You will be at my office at a certain time." If you are wise, you will be there at that time. That is the time that is arranged. And we must not keep God waiting. It is of the very essence of obedience, not merely that we should do the Lord's will, but that we should do it promptly.

"When thou hearest"—"When thou hearest"—"When thou hearest"! Let your act of obedience synchronize with that objective divine direction whatever it be: "When thou hearest the sound of a going in the tops of the mulberry trees. . . then thou shalt bestir thyself." How often some of us need to bestir ourselves, to wake ourselves up; to be prompt, to be quick in the doing of God's will, lest His occasion passing by, should have passed never to return! Let us not keep God waiting.

That is my message. Wait for Him, but never dare to ask Him to wait for you. Bestir yourself when God commands. Let us pray:

We thank Thee, O Lord, for the promise of Thine abiding presence with us. How utterly helpless we are of ourselves. Teach us how to depend upon Thee, how to lean upon Thee, how to count upon Thee, how always to assume, by faith, that thou art with us, and thus to go forward to victory, for Thy name's sake. Amen.

RUSSIA ALERT TO VATICAN INTRIGUES

New Cardinals Criticized By Moscow's *Izvestia*

Moscow, Jan. 28—(BUP)—The official publication *Izvestia* said Sunday the Vatican's recent designation of 32 new cardinals "spells the Vatican's new orientation in reactionary circles of other countries. The Vatican appointed four cardinals in the U.S. and one each in Canada, England and Australia, thereby making an effort to increase influence in Anglo-Saxon countries."

Izvestia said that Archbishop Bernard Griffin, of Westminster, the English designate, "acquired notoriety by slanderous speeches against the Soviet Union even in the moment of the most difficult struggle of the British and Soviet peoples with Nazi Germany." It charges he opposed the Yalta agreement regarding Poland and "repeatedly spoke against peopled democracies in liberated countries."

"An analogous role was played by Archbishop Spellman . . . who is actively carrying out the Vatican's policy of trying to persuade the American people to accept Franco," *Izvestia* said.

"This new cardinal did his utmost to defend the Vatican when the latter, one year after Japan's treacherous attack on Pearl Harbor and in spite of countless crimes of Japanese imperialism, benevolently received the Japanese ambassador."

"Broad Democratic Groups"

Izvestia said the Vatican appointed three German cardinals "in order to aid reactionary Catholic groups which are trying to save the remnants of fascism from full destruction."

It charged that the Polish appointee, Archbishop Adam Stefano Sapiuha, "stands behind clerical circles defending Polish reaction against the democratization of Poland . . . and that the Hungarian cardinal designate, Archbishop Joseph Mindszenty, recently issued a pastoral letter "packed with lies and defamation of the young Hungarian democracy."

"The simultaneous appointment of four American and six Latin-American cardinals," *Izvestia* concluded, "shows the Vatican's efforts to spread its tentacles to the American continent, where it intends to exploit for its own reactionary purposes the extremely influential position of the Catholic Church . . . but one can confidently expect that broad democratic groups will not be deceived by talk of the allegedly new phase of the Vatican's policy, which only is intended to camouflage the genuinely reactionary pro-Fascist activity of very many new cardinals."

"AND PROTESTANTISM SLUMBERS ON?"

By A. Stuart McNairn.

(THE BRITISH WEEKLY, January 17, 1945)

HIS HOLINESS THE POPE has decided to bring the College of Cardinals up to full strength now that the outline of the world-to-be is beginning to take shape, and it is obvious that the centre of the world's political gravity has definitely shifted from the Mediterranean to the Atlantic. Also, the distribution of red hats makes evident to all what has long been plain to the student of Vatican policy. Europe is swinging ever more to the left. Russia, the hereditary enemy, casts her shadow over the entire Continent; and the wisdom of the Vatican sees in that shadow the penumbra of a total eclipse of Papal dominion over her ancient empire. In the Americas, however, that mighty home of the world's youth, stretching almost from Pole to Pole, are growing up the young nations who bid fair to dominate the globe—twenty-one great republics, plus the vast Dominion of Canada, a mighty host to array against Russia should the war-drums once again resound throughout the world. Here, will be the home of the United Nations Organisation: here, therefore, must the Vatican have fullest representation and publicity.

No longer, therefore, is the Sacred College an Italian preserve. The honours have been distributed sparingly in the old world, but lavishly in the new. No fewer than six go to Latin America, with four to the U.S.A., and the Dominion now has two, though her population is but one-thirteenth that of her great neighbour. But then, Papal-controlled Quebec already dominates Canadian politics and policy, and openly boasts of "the conquest of the cradle" by which Roman Catholics, helped by subsidies for large families, will, by 1970, be in a majority throughout the Dominion. Thus, with a priest-controlled Dominion to the north, and a papal-preserved Continent to the south, the conquest of the U.S.A. helped by the apathy and the divisions of her Protestant majority, can only be a matter of time.

* * *

And Protestantism slumbers on! And—Satan denouncing sin—the Pope himself, head of the most totalitarian empire the world has ever seen, now denounces totalitarianism, and begins to talk in terms of democracy (though his mouthpiece in Canada, Cardinal Villeneuve, states emphatically, "the Catholic Church does not believe in democracy"). All who know the ramifications of that superbly organised institution, touching every shade and grade of American life from White House to log cabin, and exercising an influence far beyond anything that any religious minority should enjoy—will know that anything new which the Hierarchy contrives and ordains will not stop short with its original horizon and reference.

There is one other aspect of this conferring of Papal honours that goes without comment or protest in these latitudinarian times: i.e., to put it quite bluntly, the insolence of any foreign priest or potentate daring, in flagrant violation of the law of our land, to appoint or confer territorial titles on any ecclesiastic in this realm of England. The very presence of an "Archbishop of Westminster" with other Catholic dignitaries claiming territorial jurisdiction is a breach of the law and punishable by a fine of £100. And when Pope Pius IX parcelled out England into R.C. dioceses and decreed that any attempt to set aside these enactments "shall be null and void," and stated that "we reserve to ourselves and our

successors, the Pontiffs of Rome, the power of again dividing the said province (England) into others, and of increasing the number of dioceses as occasion shall require," the storm of protest which arose frightened even Dr. Wiseman; the first to assume the illegal title. And even the Roman Catholic Duke of Norfolk, premier peer of England, wrote that "such ultramontane opinions are totally incompatible with allegiance to our Sovereign and with our constitution."

But all this, declares the apathetic and ultra-tolerant Protestant, belongs to "old, unhappy far-off things, and battles long ago." And, after all, what does it matter? Well, it just matters that all our fathers fought and died for: liberty of thought, freedom of speech, of conscience, of education, of worship, and of the Press are at stake; and that these liberties specifically and categorically have been denounced by the Pope of Rome as "abominable laws which shall be totally void and without all force for ever." And Roman Catholic writers have frankly stated that it is only lack of power in this land where our fathers won these liberties that prevents their suppression as elsewhere they are suppressed. Meanwhile, it is in the age-old struggle to regain this power that these moves on the world chess-board are being made.

* * *

Having said all this, and leaving unsaid much more of even deadlier import, it would be unfair to fail to recognise the devotion and earnestness of individual Catholics, laymen and priests, that put us Protestants to shame—to wit, Donald Miller's article in your issue of December 27, where he pictured the devotion of the R.C. padre among the sick and wounded, over against the shallow bonhomie of his Nonconformist opposite number. I myself have met Canadian Roman Catholic members of the Forces, earnest Christians, who are shocked at the abandonment of the great fundamentals of our common creeds that they find among Protestants over here. In a word, we are confronted with a devotion on the part of Roman Catholics, both lay and clerical, that should shame us, and that must be clearly recognised in every denunciation of the religio-political activities of Vaticanism.

POPE AND PAGAN

Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mingled bodies of men, even of pilgrims that had gone this way formerly; and while I was musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan, dwelt in old time; by whose power and tyranny the men, whose bones, blood, ashes, etc., lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered; but I have learnt since, that Pagan has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.

So I saw that Christian went on his way; yet, at the sight of the old man that sat in the mouth of the cave, he could not tell what to think, especially because he spake to him, though he could not go after him, saying, You will never mend till more of you be-burned.

—Pilgrim's Progress.

CARDINAL ARROGANCE

WE have often wished that we could put the Roman Catholic *Canadian Register* into the hands of all Protestants. It ought to prove, in such case, a veritable gold cure. It is well, as often as possible, to allow the Roman Catholic Church to speak for itself. We take the rather unusual course of printing the full text of the new Cardinal's letter to the faithful of the Archdiocese of Toronto. The sacrilege, the almost blasphemous arrogance assumed by the hierarchs of the church, ought to effect a permanent revulsion in the consciences of all Protestants.

AN HONOR TO TORONTO AND CANADA

Thus His Eminence James Charles Cardinal McGuigan designates his appointment to the Sacred College in the following pastoral letter which was read in all churches of the Archdiocese of Toronto on Sunday, Jan. 13.

To the Reverend Clergy, Diocesan and Religious, the Religious Communities and Faithful of the Archdiocese of Toronto. Dearly beloved in Christ,

The occasion on which I am addressing you brings to my mind with overpowering force the words of the Apostle on the unsearchable ways of Divine Providence whereby the Supreme Pontiff has called me, without any merit of mine, to the exalted position of Cardinal of the Holy Catholic Church. The height of the dignity causes my weakness to tremble but I have been consoled and gladdened and strengthened by the warmth of the messages of congratulation and good will that I have received from you, my beloved clergy, in particular, from great numbers of our religious and faithful laity and from Bishops, priests and fellow-citizens throughout Canada and friends in distant countries. For these expressions of your affection I thank you from the bottom of my heart.

It is generally and most justly recognized that the honor conferred by the Holy Father upon the Archdiocese of Toronto is a wonderful tribute to the importance of the Dominion of Canada, and especially to the English-speaking Catholics of this country who have done their part, with their French-speaking brethren, in building up our glorious Canadian Church. By the call of the Vicar of Christ, the Archdiocese of Toronto now takes a place amongst the greatest Sees of Christendom.

We have reason to perceive in the history of this part of God's Church the foreshadowing of its noble vocation. The crimson robes of the Sacred College are emblematic of martyrdom as well as of majesty, and we do not fail to remember that all the Bishops of Toronto have labored in soil fertilized by the blood of the Canadian Martyrs. Every generation of priests in this diocese has trodden in the footsteps of the first apostles of Canada, inspired by their example and fortified by their prayers. The first Bishop of Toronto, the Most Rev. Michael Power, was himself a martyr, for he sacrificed his life in an act of charity and pastoral service, witnessing to the Catholic faith according to the words of the Divine Master "The good Shepherd giveth his life for his sheep." All my other predecessors have worthily exemplified the first Bishop of Toronto's Catholic spirit and pastoral zeal, and all of you have happy personal memories of my immediate predecessor, Archbishop Neil McNeil, who prepared the way for the present eminence of the Archdiocese of Toronto by his great churchmanship, forward-looking outlook and constructive vision of general problems as they affect Church and State.

This diocese has been richly blessed also in its Catholic laity. Though the term Catholic Action was not current in the pioneer days, the reality which it denotes, the collaboration of the laity in the apostolic mission of the Church, was always in evidence. We owe the strength of this Archdiocese to the Catholic homes where children have been raised in the love of God and loyalty to the Church, in the practices of religion and virtue, we owe it to the generosity with which the laity in all ranks of life have seconded

the efforts of their pastors and supported the innumerable works of apostolate, piety, charity and education, by which the Archdiocese has carried on the service of God and sought the salvation of souls.

CLIMAX OF BLESSINGS

This is a significant time for recalling the blessings God has bestowed upon me. In His Divine Providence he called me to you from the great Missionary Archdiocese of Regina, where I had the blessing of laboring as Chief Pastor of a flock, which had to encounter pioneer conditions and where also is evident the edifying spirit of sterling Catholic faith and generous self-sacrifice. Earlier I had served my pastoral apprenticeship in Edmonton under the venerated Archbishop O'Leary, to whom I owe my priesthood and episcopal consecration. From my sojourn in both these great Western Dioceses I gained enduring hopes for the future of the Church in Canada and retain happy memories of precious friendships. Last but not least, I cherish thoughts of my native diocese of Charlottetown to which I owe my birth and baptism, my Catholic upbringing by pious parents, exemplary pastors and devoted teachers, and my ordination to the holy priesthood. It is a divine blessing that I have had an intimate share in these different parts of Canada and I pray that the varied nature of my experience has given me a fuller understanding of the needs and opportunities of Canada as a whole.

IMPORTANT CONSISTORY

The forthcoming Consistory will, as the Holy Father himself has pointed out, represent more strikingly than has ever been done before the universality of the Church, and it may well prove to be among the most important in the history of the Church and of the world.

The world feels as never before its need of unity, the lack of which threatens the preservation of civilization. As the Pope says, an irreligious system of thought strove to create, without the Church or in opposition to her, a unity built on lay culture and secularized humanism. The attempt was a tragic failure. Other attempts will perhaps be made without the Church or in opposition to her. The Church responds not with mere negation but with the more intense development of her own supranationalism, which is no more than her essential note of catholicity. This catholicity includes democracy in the truest sense of the word. It is shown by the inclusion in the Sacred College of Cardinals of so many different races and tongues, and in the elevation to the highest offices in the Church, without any ambition or seeking of their own, of priests who have come from the humblest ranks of society. Could men but open their eyes and see the light of truth, they would know that all their best aspirations are realized in the oneness, the holiness and the catholicity of Holy Mother Church, the everlasting City of God upon this earth.

LOYAL TO HOLY FATHER

It is not given to us to foresee the future of the world or the new revolutions that may come upon it, but we have God's own word that He will be with the Church all days, even to the consummation of the world, and meanwhile it is the duty and the glorious mission of every Catholic, from the Pope down to the humblest lay person, to strive by word and deed to bring the vision of the Spouse of Christ, the Catholic Church, before the millions of our fellow human beings who have not the light of faith.

We Catholic Canadians and especially those of the Archdiocese of Toronto, who have been brought into such intimacy with the Holy Father, the Vicar of Christ, must be more than ever loyal to him, more devoted to our religion, more zealous in our apostolate.

Since the Holy Father has made me, your Chief Pastor, despite my unworthiness, one of his councillors, we must pray more fervently for him who has the solicitude of all the churches, and I beg each and every one of you to pray for me, that the Lord may not find me an unprofitable servant. The words of our Divine Lord are before my eyes: "Unto whomsoever much is given, of him much shall be

required." Your kind messages of congratulation have made me rejoice, but I should be filled with dread of the responsibilities of the Sacred Purple if I were not assured of God's help and guidance bestowed in answer to the prayers of my priests and people.

ADMINISTRATOR NAMED

To attend the Consistory on February 18 as commanded by the Holy Father I shall proceed to Vatican City and I shall be accompanied by the two chancellors of the Archdiocese.

Roman Church Contrary to the Bible

We select one or two sentences from this letter: "The crimson robes of the Sacred College are emblematic of martyrdom as well as of majesty." Again: "Could men but open their eyes and see the light of truth, they would know that all their best aspirations are realized in the oneness, the holiness and the catholicity of Holy Mother Church, the everlasting City of God upon this earth." Again: "The duty and the glorious mission of every Catholic, from the Pope down to the humblest lay person, to strive by word and deed to bring the vision of the Spouse of Christ, the Catholic Church, before the millions of our fellow human beings who have not the light of faith." Again: "The Holy Father has made me, your Chief Pastor." And yet again: "To attend the Consistory on February 18 as commanded by the Holy Father I shall proceed to Vatican City, et cetera."

But surely this is enough. It is immeasurably removed from anything in the New Testament. It is consistent with the Roman Catholic position, of course. Not Christ, but the Catholic Church, so-called, is the saviour of the world.

"THEY SAY AND DO NOT"

By Our Special French-Canadian Correspondent

LA PRESSE of the 26th of January reports that the pope, addressing a delegation of employers and employees of the Italian Hydro-Electric industry condemned contention between classes. Is there a man in the world less qualified than the pope to preach about class struggles and just remuneration to employees? Is he not himself the greatest concocter of classes and social distinctions among the peoples wherever he exercises any authority? Is he not the leader of the privileged hierarchy of the Roman Catholic Church? Where is equality of treatment when the recipient of his honours has to wear vestments costing \$10,000 while all around in war-torn Europe the children of the people and the people themselves are starving right under the shadow of his palace? Is his call for charity genuine when he himself keeps the millions he has hoarded all to himself? Probably these millions are the foundations on which he hopes to build the immortality of his church. Therefore they cannot be used for the poor except when he is forced to. By calling on others to give their own he will get more money and will be able to maintain his reputation of charity. Others give and he gets the glory. Charity is not a real virtue in the pope. It is only superficial but it serves to bring him glory.

How the pope can think himself qualified to settle disputes between workers and capital is inconceivable. We are aware of course that the poorest paid employees are those of the rich religious orders. The pope himself has had his strikes in the Vatican. No newspapers

published his way of settling his difficulties with his employees. If they had, we might have had a fit prelude to the story of the nuns of the Good Shepherd and their wards. Probably some groups of religiously inclined people will consecrate themselves to his service and binding themselves by vows, so he might have all his work done for nothing. This is one of the ideal solutions between employers and employees in the Roman Catholic Church.

No Equality Within the Roman Catholic Church

Is there any society where there is less equality and justice? Even in the religious orders where the perfection of charity should forbid class distinctions they have created them. The nuns doing the lowly chores of the community always occupy the lower places in the exercises. In many orders they even wear a somewhat different costume so that they are differentiated from the rest of the members. And the supposed perfect charity is far from creating perfect harmony between the members of these two classes. Of course the humbler suffers the most from this distinction and many bear the humiliations in silence as part of the penitential programme. Were it not for the vows and the rule of the cloister the outside world would often witness a few clashes. Again were it not for the vows that shut them up forever in the silence of the cloister we might hear of injustices and of treatment just as bad as those perpetrated by capitalists on the workers:

The pope expresses fear that the working class may fall a prey to the public power through socialism and therefore he advocates professional organizations and syndicates. It is just another way of continuing the class distinctions. Why should he favour this solution? Just because his priests are establishing syndicates and professional organizations everywhere to permit of Catholic Action among the Roman Catholic workers. Thus the whole working class falls under his control and he can do what he well pleases with them. Believe me his tutorship over the working class would be very fruitful, and foster the supposed immortality of their church, but I am afraid for the welfare of the working class itself.

Opportunity of Improvement Lost

Many of these bedevilled humans are helping to damage the future of the working class right now. The numerous strikes are only one way of impoverishing the American workers. If these continue they will probably find themselves packed in some shrines of the Roman Catholic Church begging for a miracle to repair the harm they have done to themselves, depriving themselves and their offspring of still more money to pay for the expected miracle. They have already lost millions of dollars which even the increase in salary will not compensate for quite a while. Capitalism has also lost valuable millions that could have been used to assure the success of their industry. Now when the difficulty of finding suitable markets or harder competition come they will still be with nothing. So instead of being able to improve world's conditions we are losing our good opportunity. During this time the poor peoples of Europe are waiting for food and clothing and for medicine. By these strikes the pope still holds the population of Europe at his mercy. While calling for charity he keeps much of this relief out of their reach and hopes to force them to kneel down at his feet by starving them.

Where are those dreams of a new order gone? Hier-

archy only is enjoying the new order. Their wardrobes shine among the poor stricken and stripped population of Europe. They like to shine. It gives them power. Where are the fine buildings which were going to replace our slums in the cities? The building materials probably are held so that the cardinals may have what they need to build their new palaces. Their churches drain so much the surrounding district that wherever they are today there is a neighborhood of slums. But what of that if they shine in a slum district.

Fake Security Promised by Pope

On November the third, *La Patrie* reports that the pope asked world leaders to remember that security must be based on the natural laws written by God in men's conscience. In practice, what does he care himself for the natural laws written in his conscience? His apostasy and his sins have long obliterated these laws and made his heart as hard as rock. Are not thousands of priests and nuns tied to his service by the vows of poverty, chastity, and obedience? Is there anything more in contradiction against the natural laws instituted by God in our conscience for our self preservation, intellectual development and our welfare? Is there any greater violation of the laws of nature? Is there any greater violation of the rights of the individual to a normal life than the obligation set by these vows? Is there any greater violation of the divine laws themselves than thus putting one soul at the mercy of other individuals who cannot even save their own souls, therefore much less than of the others? Yet all the Roman Catholic newspapers are making so much fuss about what this man says giving right into the aim of his pernicious propaganda.

Pope's Usurpation

To many of the French weeklies, the words of this pope are reproduced just as if he were divine. They make even more fuss about his speeches than they have ever made about the Gospel and this is another sign of their apostasy and perversion. And the pope does not even know what he is talking about for if he knew he would be careful to show that his acts are in harmony with his words. But untruths are more effective than truth for power and this is his principle. Only the naive are honest to him and his sort. No wonder the Gospel is replaced by the pope's speeches in those newspapers for their vows and very works are all in contradiction with the word of God. The Lord never ordered or even encouraged such vows. Did he not warn us: "And if the blind lead the blind, both shall fall into the ditch" (Matt. 15:14)?

Insecurity of Vows

Is not our soul of too much personal value to risk its future salvation by leaving it to the care and good faith of somebody else? Human beings are so often deceiving in human contracts. Why should we expect that they will be more reliable when they deal in spiritual contracts? Making a vow of obedience in favour of these blind leaders is just putting one's soul in jeopardy to them. Is the word of our Lord in the Gospel not much surer than theirs? How can these leaders be anything but blind men? They are given up entirely to their works and have forgotten that faith is the only thing that saves. Without faith their works are dead. The poor inmates of the Loretta House can testify to these dead works. Many others who have never been

in Loretta House but have tasted the bitterness of these works in other similar institutions, in schools or in parishes can also testify. God warns us again for he says: "For by grace are ye saved through faith; and that not of yourself: it is the gift of God: not thy works, lest any man should boast." (Eph. 2:8-9).

Similarly the Roman Catholic newspapers have echoed with pride the pope's declaration that "totalitarianism cannot be tolerated in a democracy". Who would believe that at Christmas time just after it was clear that Nazism was no more to be a power to side with, the head of the tightest totalitarian power that ever was, a totalitarian power held together by vows worse than the feudal oaths which bound subjects to their feudal lord, could even ignore these conditions so much as to say that totalitarianism should not be tolerated? It is time we followed his advice.

CHURCH EDIFICE FUND CAMPAIGN

THE reasons for the Church Edifice Fund Campaign now being launched among the Churches of the Union of Regular Baptist Churches of Ontario and Quebec are clearly stated in the following resolution which was unanimously carried at the last annual Convention:

WHEREAS the missionary efforts of the Convention have brought into being numbers of churches not suitably housed and thereby handicapped for further expansion,

THEREFORE BE IT RESOLVED that this Convention prepare itself to raise \$12,000 between January 1st and March 31st for the purpose of forming the nucleus of a fund to assist churches in the erection of much needed buildings.

The above resolution was moved by Rev. Jack Watt, pastor of Campbell Avenue Church, Windsor, a man who has experienced the difficulties and joys of pioneer work. It was heartily approved by the members of the Executive Board, most of whom have also learned by the hard way the imperative need for a Church Edifice Fund to come to the rescue of sorely tried churches and pastors worshipping in halls and houses. The Convention which passed the resolution as given above, was of one mind on the matter and we feel sure that every member of all the churches throughout our fellowship will agree most heartily that something should be done to relieve the distress of smaller and poorer causes whose unsuitable buildings are a serious hindrance to the effectiveness of their work. Something should be done, but the question is, Who will do it? As a people of democratic principles and practice we know the answer: we ourselves must measure up to the responsibilities of this task that circumstances have compelled us to assume, believing as we do, that these circumstances of growth and blessing in the smaller churches is the work of the Spirit of God. Growing pains are happy augurs for the future, and we ought to thank God for them. Other denominational groups have superciliously dismissed from their pulpits the old-fashioned Gospel that we preach and hence are not troubled with the pressing problems that face us. With them it is not a question of finding new church homes to house growing congregations, but of shutting up once flourishing and fruitful causes. We are indeed most grateful for our rapidly increasing families, even though at times they give us cause for serious financial embarrassment! But our joy in new children will not provide the wherewithal for their existence. We are under the urgent necessity of

taking care of their needs, and we cannot look to some paternal government to dole out gifts or to some benevolent millionaire to lavish his wealth upon us; what is done we shall have to do ourselves.

It is in this spirit that an appeal is being made to all the churches and pastors of our Union. Posters, literature, and special envelopes have been sent throughout the length and breadth of our constituency. Every pastor will now have them in hand. There is no dictation as to what each church shall do, for we are Baptists and no man or convention dare, at the peril of his life, dictate to a self-governing Baptist Church. But that does not preclude our working together as fellow-believers in the common cause of the Gospel so dear to all of us. Indeed our direct and immediate relationship to the Great Head of the Church lays upon each individual and upon each self-governing group of believers, the privilege and duty of doing that which He commands us to do. Approached in this way, the Church Edifice Fund Campaign will, we are sure, prove to be a blessing to all, and to none more than to those who give most for the furtherance of the Gospel.

—W.S.W.

Among Ourselves

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

By W. Gordon Brown, Dean
Present Conditions in Spain

The General Union of Spanish Workers recently presented to the World Labour Conference in Paris the statement that more than 250,000 men and women are undergoing a regime of terror in the prisons of Spain, that since 1939 more than 1,000,000 Spaniards have been murdered, that no citizen of Spain can obtain employment unless he or she produces a certificate stating that he attends the Roman Church, that the Roman Church in Spain supports Franco's reign of terror. Certainly now, as never before, Spain needs the pure Gospel of Jesus Christ. Only this Gospel can heal the wounds of the Spaniards.—*Spanish Christian Mission.*

This writer was happy to address the Young People's Society at Long Branch Baptist Church on Friday, the 25th, on the subject of Evolution. It was a fine group who seemed much interested in the discussion.

The faculty, students and visitors have greatly enjoyed the four lectures by Dr. J. Wesley Bready, given at the Seminary. They certainly have made to live again before our minds the evangelical revival which, under God, saved England from the horrors of the French Revolution. O for another such revival!

The Seminary back door is across a courtyard from the side door of Jarvis Street Church. Recently we had the disturbance of having the steam line, which comes across the yard, dug up for the replacing of the return pipe, which had sprung a leak. The new pipe will not rust!

A friend of our work recently gave us \$10.00 for student aid, which, on his instruction, we placed where it was really needed. Such help is always appreciated.

A Christian soldier of our acquaintance, still overseas and in Europe, sent us the other day a gift of \$25.00 for missions, and then wrote to say: "I want to tell you that the money I sent you for missionary work is for the Baptist Seminary".

The Hespeler Baptist Sunday School recently sent us a cheque for \$35.00 for the work of the Seminary. For their interest and help we thank them heartily.

A prominent business firm have sent us a contribution of \$100.00 to help in the training of our men. We are glad of these and other contributions, because the work of the Seminary takes a good deal of money. Even the incidentals cost considerable. For instance, thirty-five new copies of the Baptist Hymnary, music edition, with the name of the Seminary inscribed, have just come, after being on order for some months. The bill for these was \$84.00. Perhaps there is some lover of the praises of the Lord who would like to undertake to pay this account and make this definite contribution to our work.

We are receiving applications from new students regularly, most of them from men returned from the forces. Among the best advertisers of our School are those who, having graduated from here and engaged in Christian service in the churches, have also served as chaplains with the forces.

We regret to report the serious illness which came upon Rev. Alex. Thomson on January 19th. We pray that he may be granted a speedy recovery.

Heart Religion, by W. Gordon Brown. Toronto Baptist Seminary, 1945. 27 pages. Paper, 15 cents or two for 25 cents. The brief devotional messages in this booklet were delivered early last year over Station CBL, Toronto, and CJKL, Kirkland Lake. Realizing the need for emphasis upon "the Christian religion of inward experience" the author has chosen such timely subjects as Conviction, Conversion, Correction, Confession, Consecration, and Conclusion (Second Coming).

—H. E. Turlington in *The Review and Expositor*, Quarterly of Southern Baptist Theological Seminary, July, 1945.

At the recent annual meeting of Kitchener Park Baptist Mission, Mr. H. Hood pastor, reports showed that the total income was nearly \$1,600, and that six had been baptized and a total of ten received into the membership. The Sunday Schools, both Junior and Senior, are prospering and there are four mid-week meetings for children.

QUEBEC'S RECORD

"The ratio for Quebec is about half that of the rest of Canada."

If the intake to the armed forces is computed as a percentage of the male population from 18 to 45 years of age, it is seen that British Columbia and Ontario each has given more than 45 per cent of the persons in that age group. The ratio for Quebec is about half that of the rest of Canada. The Maritimes have contributed at the same rate as Ontario and British Columbia."

(Quoted from an official governmental publication entitled *Changes in Population and in the Labour Force*, issued by the Department of Labour, by authority of the Minister, Hon. Humphrey Mitchell, Ottawa, 1946.)

The following figures are taken from a table in the same publication, page 7:

| Province | Total Population June, 1941 (Census) | | Intake Armed Forces To Sept. 30, 1944 | | % Intake to Male Population Ages 18 to 45 |
|----------------------|--|--------|---|--------|---|
| | Number | % | Number | % | |
| Prince Edward Island | 95,047 | 0.83 | 8,956 | 0.94 | 47.1 |
| Nova Scotia | 577,962 | 5.03 | 56,877 | 6.95 | 46.2 |
| New Brunswick | 457,401 | 3.98 | 42,656 | 4.47 | 45.4 |
| Quebec | 3,331,882 | 29.00 | 163,430 | 17.11 | 23.4 |
| Ontario | 3,787,655 | 32.96 | 375,426 | 39.30 | 45.2 |
| Manitoba | 729,744 | 6.35 | 71,544 | 7.52 | 45.2 |
| Saskatchewan | 895,992 | 7.80 | 76,921 | 8.05 | 40.3 |
| Alberta | 793,169 | 6.93 | 73,995 | 7.75 | 41.6 |
| British Columbia | 817,861 | 7.12 | 85,164 | 8.91 | 47.1 |
| Canada | 11,489,713 | 100.00 | 955,269 | 100.00 | 38.6 |

Bible School Lesson Outline

Vol. 10 First Quarter Lesson 7 February 17, 1946

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

THE FIVE THOUSAND FED

Lesson Text: Mark 6:32-56.

Golden Text: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."—John 6:35.

I. Compassion for the Distressed: verses 32-44.

Parallel passages: Matt. 14:13-21; Lk. 9:10-17; John 6:1-13.

This important miracle was recorded by all the four Evangelists. The journey across the lake was undertaken to secure quiet for the disciples. They were weary after their tour of preaching and healing, and they were in need of recuperation, that their natural and spiritual vigour might be renewed (Isa. 40:31; Mk. 3:20; 6:7, 30; 2 Cor. 4:16). Our Saviour affords rest to the weary; He is as the shadow of a great rock in a weary land (Isa. 32:2; Matt. 11:28-30).

But, instead of the respite which the disciples sought, they found the multitude waiting for them, or rather, for their Lord. There would now be fresh demands upon their sympathy, time and energy. The servant of God must learn not to be impatient when there are interruptions in his plans. Some lives are self-ordered every minute, so that no room is left for casual ministrations. On the other hand, those who are led by the Spirit of God will often find that the seeming interruption is by the appointment of God, and opens the way to service undreamed of before. The path of duty is frequently the path of glory.

Christ saw that the people were as sheep without a shepherd (Matt. 9:36; 26:31). They were running wildly hither and thither, blind, restless sheep that looked up, but were not fed. The priests provided them with no spiritual guidance, food or protection (Jer. 31:1, 2; Ezek. 34:1-6), and the heart of the Good Shepherd yearned over them (Isa. 40:11; Ezek. 34:11-16; John 10:11).

The disciples were concerned for the people, but their concern was not deep enough to compel them to give assistance. They merely pitied the hungry folk, while our Lord had compassion upon them. To have compassion is to sympathize with another's need, and to do our utmost to meet that need (Matt. 18:27; 20:34; Mk. 1:41; 5:19; 8:2; Lk. 7:13, 14). Christ still commands His servants, as He did then, "Give ye them to eat." It is our duty to dispense in His name the Gospel food so plentifully provided (Matt. 10:8; 1 Cor. 4:1; 1 Pet. 4:10, 11).

The Lord will multiply our resources, though they be slender, when they are yielded to Him (1 Kings 17:13, 14). No one is too humble, and no one is too great, to be used of Him. All that He asks is the dedication of what we are and what we have to Him.

"They did all eat and were filled." Our Lord gives not only life, but also full satisfaction to those who come to Him (2 Kings 4:42-44; John 4:13, 14; 10:10; Eph. 3:20). There is always bread enough and to spare in His banqueting-house; no rationing is necessary in the heavenly economy! He satisfies the desires of every one of His believing children (Psa. 17:15; 22:26; 103:5).

II. Comfort for the Distressed: verses 45-52.

Parallel passages: Matt. 14:22-33; John 6:15-21.

When the disciples had shared with their Master the service of feeding the five thousand, He made provision for the postponed period of rest. He will not be debtor to any man, and He will abundantly reward any sacrifice made for His sake (Mk. 9:41; 10:21, 28-30; Lk. 6:38). The disciples would appreciate the rest all the more because they had

yielded cheerfully to their Lord's will. It is blessed to obey Him quickly, gladly and completely.

In the meantime, our Lord departed into a mountain apart, that He might hold communion with His Father (Mk. 1:35; Lk. 6:12; 9:18, 28; 11:1). Doubtless He prayed also for His disciples (Rom. 8:34). One reason for His withdrawal from the people at this time was their desire to make Him a king (John 6:14, 15). His bountiful provision of food had been entirely misunderstood. It had been interpreted by them, not as a sign of His Deity, but as a proof of His willingness to satisfy their carnal cravings (John 6:26). This was not so, for He came to give them spiritual life, and to release their spirits from bondage, but not to free them from the yoke of the Caesars (Isa. 61:1, 2; Lk. 4:18-21; 7:22, 23).

Our Lord knows when the winds are contrary and we toil in rowing. He knows when our progress is slow and painful. He has sympathy for the multitudes, and also for each individual child of His. In His own time He will come to us to cheer, comfort and strengthen (Lk. 24:36-39; John 16:33; 20:19). He will allay our fears, and with the assurance of His presence give us new courage to face the storm and stress (Deut. 31:6, 8; Isa. 25:9; 41:10). Not always does the wind immediately subside; sometimes He will subdue the tempest, and sometimes He will strengthen us to endure its fury (Psa. 37:5; 55:22; 1 Pet. 5:7).

The disciples were slow to recognize their Lord. They were slow, also, to believe upon Him. They marvelled that the waters had "hushed their raging at His word", when this should have been taken for granted as the logical effect of the voice of the Son of God. Nor was this the first time that He had performed such a miracle (Mk. 4:36-41). Even the miracle of the loaves had failed to convince them as to His person and power (Mk. 8:17, 18, 21). How slow men are to-day to trust the words and works of the Saviour (John 14:11)!

III. Compassion for the Afflicted: verses 53-56.

Parallel passage: Matt. 14:34-36.

The people of Gennesaret crowded around Christ with their sick. As the Saviour went from place to place, the multitudes sought healing for their bodies, rather than for their souls. So few were anxious to profit by His saving ministry (Lk. 10:41, 42); they were offended when He mentioned the nature of His redemptive mission (John 6:63-68). Certain people are attracted only by the spectacular. Similarly, the church that exercises a spiritual ministry may not be as popular as the one that caters to the desires of the natural man, but it will have the approval of the Lord.

As many as touched the Christ were made whole that very hour (Mk. 5:27-34). Similarly, every one who comes to Him, and touches Him by faith will be saved (John 1:12; Acts 16:30, 31; Rom. 10:13).

DAILY BIBLE READINGS

| | | |
|---------|----------------------------|----------|
| Feb. 11 | Strength for the weak | Isa. 40. |
| Feb. 12 | Rest for the weary | Isa. 32. |
| Feb. 13 | Food for the hungry | Isa. 55. |
| Feb. 14 | Healing for the sick | Isa. 35. |
| Feb. 15 | Courage for the fearful | Psa. 56. |
| Feb. 16 | Guidance for the perplexed | Psa. 62. |
| Feb. 17 | Comfort for the sad | John 14. |

SUGGESTED HYMNS

Break Thou the bread of life. Sing them over again to me. At even, e'er the sun did set. Will your anchor hold? Rest of the weary.

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