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WHY A TOTALITARIAN PRINCE SHOULD NOT BE GIVEN A CIVIC WELCOME IN TORONTO

The Gospel Witness and Protestant Advocate

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Only Ten More Days

HUNDREDS of *Gospel Witness* subscribers have already replied to the Editor's Annual Letter of February 5; we are persuaded that thousands more fully intend to do so, but "Procrastination is the thief of time . . ." To them we address this special, last minute call before our books close on the 31st of this month, to remind them of the pressing need of their help.

The Gospel Witness is a missionary enterprise. Each week it enters thousands of homes with a message of comfort for the sick and afflicted, and of encouragement for those who are spiritually lonely and in need of Christian fellowship. It strengthens the hands of those who are contending for the faith against the inroads of Modern unbelief; it fearlessly exposes the perfidious machinations of the richest monopolistic corporation on the face of the earth. We know of many who have been converted through reading its pages. In good report and in evil report, for there are busy tongues that wag against us, this paper has pursued its mission to witness to the truth of the Gospel. We therefore venture to ask the aid of all true lovers of the Gospel of the Grace of God in order that we may continue our work and press on to still wider fields of service.

We should like to call the special attention of our friends to one sentence in the Editor's letter: "*The Gospel 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 Jarvis Street Church, make our continued publication possible."

If it is difficult for our subscribers to believe that the two dollars they pay annually is not sufficient to cover the cost of publication, they can easily demonstrate to themselves the truth of the Editor's assertion: If anyone will take the trouble to pile up 52 numbers of this paper in a heap, then purchase 52 wrappers, sit down and address them, then stamp and mail them—making 52 separate trips to the post office to do so, he will have some idea of the time and expense involved in the publication of *The Gospel Witness*. Paper and printing, no small item for a year, not to mention editorial work, must be reckoned over and above the expense that has been mentioned.

For twenty-four years the Editor has not spared himself. In addition to his many other onerous tasks, he has cheerfully shouldered the editorial burden week after week, without fail, chained to his desk like a galley slave to his bench, whipped on by the ever-recurring labour of still another issue, and another, without end. None of these many tasks is light, as this deponent witnesseth from personal knowledge. That is one reason why the Editor has been compelled to seek a rest in the Southland. Will you, if you have not already done so, cheer his heart by sending some gift, large or small, the larger the better, according to your ability, for the furtherance of the work of the Gospel in this printed page. Let us hear from you at once.—W.S.W.

The Gospel Witness and Protestant Advocate

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"STAND STILL!"

"Stand still, and see the salvation of the Lord."—Ex. 14:13.

THESE words contain God's command to the believer when he is reduced to great straits and brought into extraordinary difficulties. He cannot retreat; he cannot go forward; he is shut up on the right hand and on the left; what is he now to do? The Master's word to him is, "Stand still." It will be well for him if at such times he listens only to His Master's word, for other and evil advisers come with their suggestions. *Despair* whispers, "Lie down and die: give it all up." But God would have us put on a cheerful courage, and even in our worst times, rejoice in His love and faithfulness. *Cowardice* says, "Retreat: go back to the worldling's way of action; you cannot play the Christian's part, it is too difficult. Relinquish your principles." But, however much Satan may urge this course upon you, you cannot follow it if you are a child of God. His divine fiat has bid thee go from strength to strength and so thou shalt, and neither death nor hell shall turn thee from thy course. What, if for a while thou art called to stand still, yet this is but to renew thy strength for some greater advance in due time. *Precipitancy* cries, "Do something. Stir yourself; to stand still and wait, is sheer idleness." *We must* be doing something at once—we must do it so we think—instead of looking to the Lord, who will not only do something but will do everything. *Presumption* boasts, "If the sea be before you, march into it and expect a miracle." But Faith listens neither to *Presumption*, nor to *Despair*, nor to *Cowardice*, nor to *Precipitancy*, but it hears God say, "Stand still" and immovable as a rock it stands. "Stand still";—keep the posture of an upright man, ready for action, expecting further orders, cheerfully and patiently awaiting the directing voice; and it will not be long ere God shall say to you as distinctly as Moses said it to the people of Israel, "Go forward."

—C. H. SPURGEON.

JARVIS STREET CHURCH

THE following wire was received from the Pastor last Sunday morning:

"Myrtle Beach, South Carolina

Since Wednesday we have been resting here in a cottage literally in the wilderness a mile from town and within two minutes of the Atlantic surf, which sings us to sleep. Health much improved already. Send affectionate greetings to the Bible School and Church, with assurance of continual remembrance. Greatly miss fellowship of saints and fellowship of services. Remaining here until Wednesday at least. Love to all from both of us. T. T. Shields"

In reply the following message was approved by those present at the Bible School and Church, and sent to the Pastor:

"A loyally united Church and Bible School send affectionate greetings to the best pastor in all the world. Rejoicing in good news of improved health and earnestly praying for a speedy restoration. We want you and Mrs. Shields to have a good rest and return in good health. In the meantime we pledge ourselves to do our utmost to bring other boys and girls and men and women here to Bible School and Church, and so win them for Christ. W. S. Whitcombe"

"Business As Usual"

It is not our custom to say much in these columns of the work of Jarvis Street Church. We assume that our readers will know from the weekly appearance of this paper that we are still carrying on the work of the Gospel in this place, and that our motto continues to be "Business as usual". During the Pastor's absence in the South, Mr. Brown and the writer alternate in preaching at the Sunday services, while the mid-week services are the latter's charge in which he has received generous help from Rev. V. J. Lehman and various members of the Seminary Faculty, notably his brother, Rev. A. C. Whitcombe, Rev. W. W. Fleischer, and Rev. H. C. Slade. The latter also preached at both services in Jarvis Street a week ago Sunday, while the writer was attending a conference of French workers in Northern Quebec. At all the public services, including our three weekly prayer meetings, the attendance has been well sustained, and scarcely a Sunday passes without a response to the Gospel appeal. A second special campaign for increased attendance at Bible School is now being planned, and we hope it will yield an even greater harvest than the successful one last Fall. — W.S.W.

"EVERY HOUSE IS BUILDED BY SOME MAN"

If a man should go into a far country, and see stately edifices there, he would never imagine that these could build themselves; but that some greater power built them. To imagine that the work of the creation was not framed by God, is as if we should conceive a curious landscape to be drawn by a pencil without the hand of a limner.

—Watson.

Have You Replied to the
Editor's Annual Letter to
Subscribers?

Why a Totalitarian Prince Should Not Be Given a Civic Welcome in Toronto

The Above Will Be the Title of the Sunday Evening Address in Jarvis Street Church, Toronto

THE Toronto newspapers of Tuesday report that in the face of strong opposition the City Council voted 12 to 4 in favour of holding a civic reception for the newly-appointed Cardinal McGuigan. It is also reported that Premier George Drew will hold a provincial reception in the Legislative Assembly Chamber in Queen's Park, where, it is said, a welcome will be tendered on behalf of the Province.

As a taxpayer of the City of Toronto, and of the Province of Ontario, we register our disapproval of these proposed state functions in honour of a prince of the Roman Catholic Church, which is totalitarian in government and anti-democratic in spirit. It is an offence to the Protestant conscience that one sect should thus be singled out for special recognition at public expense.

The reasons why a prince of a totalitarian organization ought not to be accorded a civic and provincial reception at public expense, will be the evening subject in Jarvis Street Church next Sunday evening, when it will be possible to discuss at greater length this fresh encroachment of Roman arrogance in the life of the Dominion. In the meantime, we append to this article the report of the stormy session of the City Council, in which four aldermen of conscience, possessing the courage of their convictions, uttered some truths that smote unpleasantly on the ears of Roman Catholic Controller Balfour. Rome never likes to hear the truth about itself given public utterance. We heartily congratulate the four aldermen who spoke out like men.

It will be noticed that according to the following report from *The Toronto Evening Telegram*, Roman Catholic Controller Balfour objected to adverse discussion of the proposal to welcome the new cardinal, claiming that it was out of order. Since when did free discussion in a democratic representative body become out of order? Controller Balfour appears to labour under the illusion that Ontario is already as Romanist as Quebec or as anti-democratic as Spain or Argentina. Following is the news item from *The Toronto Evening Telegram*:

FOUR IN COUNCIL OPPOSE PLAN TO HONOUR CARDINAL

Colling and Butt Lead Move Against Civic Reception — Draw Ire of Balfour

A determined effort by Ald. Colling and Ald. Butt, supported by Ald. Howell and Ald. Wilson, failed in City Council yesterday to stop a planned civic reception to His Eminence James Cardinal McGuigan scheduled for March 27.

Council approved the reception by a vote of 12 to 4.

Ald. Colling cited instances when no Roman Catholic clergy had put in an appearance, despite invitations, at civic functions attended by representatives of all other religious denominations, such as Armistice and VE-Day celebrations when the Lord's Prayer was recited and old hymns of praise were sung.

The sudden objection of Ald. Colling to a clause in the Board of Control report asking City Council to concur in

the recommendation that Cardinal McGuigan be honored in the Council Chamber on his return to the city from Rome, brought a hush over the members.

Con. Balfour rose to his feet in angry protest and his voice breaking with emotion declared, "I can't sit here and listen to this. It's entirely out of order."

Asks Item Be Struck Out

Ald. Colling asked that the item be struck out.

"This request," he said, "appears to be innocent, decent and courteous recognition of a gentleman who has been elected to a high office in our community.

"I am unalterably opposed to this corporation joining on this particular occasion (and by the way, Mr. Chairman, even before His Eminence reaches his palace) in a demonstration aimed solely to be a glorification of any one church.

"This City Council represents all citizens of all classes and creeds, and its plans and efforts are dedicated to the community as a whole. But the Board now singles out one for special recognition, one who is leader of a church which is increasingly following a policy of segregation in our many public activities. On notable occasions, or Armistice anniversaries, wherever we assemble in public recognition of praise and thanksgiving, where we repeat the Lord's Prayer and join in singing those grand old hymns of praise, the Roman Catholic Church will not participate.

"The board's action, should Council concur, would present an inconsistency that hardly reflects a concern for the opinion of our people and welfare in general.

Not Function of Council

"It is not the function of this Council to spend the taxpayers' money on decorations, and appurtenances used only on occasion of regal visits, to honor a dignitary of a church that divorces itself from public services.

"I am fully aware that honors of a lesser degree had been conferred on dignitaries of other religious denominations. There is a difference. They owe allegiance only to the Crown and were not appointed by a foreign totalitarian authority.

"This is the time to have this condition corrected. If you should fail, I warn you, you may soon be called upon for permission to carry the Host.

"There will be ample opportunity at a later date for the reverend gentleman to honor the Mayor with a visit to His Worship's office and the Mayor will then make due recognition of His Eminence's elevation to the College of Cardinals."

Says Views Narrow

"I am sorry to hear such prejudiced remarks coming from my friend. I am sure they are not his own. I am amazed at the narrowness of the views expressed in this council chamber. We are honoring an individual, not a church," declared Con. Balfour.

"My boys fought in this war and they didn't stop to ask the religion of their comrades. My one boy was buried by an English clergyman when he fell in battle and there were no questions asked. This is a terrible thing to come to pass after two wars," Con. Balfour declared.

"It is unfortunate that any voice was raised. It was only a few years ago we honored Cardinal Villeneuve. We are not setting any precedent. We honor the individual. We even honored a Col. Zabolin of Russia whose name turned up in the spy case. It is our duty to pay respect to all

groups. I still stand for equal rights for all and special privileges to none," the Mayor declared.

Triumphal March

"There is no precedent for a welcome involving the city with Catholic organizations on the route of march," declared Ald. Butt. "I understand the royal carpet is to be put in front on the steps and the Cardinal will be clothed in all the regalia of his office. It is all part of the triumphal march of the Roman Catholic Church and not an individual. I can't permit my public office to be used for a purpose to which my conscience is opposed."

"If the city wants to honor the Cardinal at a later date that is all right with me," declared Ald. Colling.

Mayor Robert Saunders' declaration that the proposed civic reception is in honour of the individual and not the organization he represents will be taken seriously by few Protestants and no Roman Catholics. It is merely a faint attempt at a face-saving expedient by a public official who has been cowed by Romanist influence.

—W.S.W.

PRIOR LOYALTIES

THE Royal Commission investigating espionage activities in Canada states in an interim report that certain Canadian citizens have admitted under oath that "they had a loyalty which took priority over the loyalty owed by them to their own country". Commenting editorially on this startling admission, *The Toronto Evening Telegram* says:

Such people it would be impossible to bind with any oath; their word is worth nothing, and any information entrusted to them might as well have been forwarded direct to Moscow.

The hearing of evidence by the Commission is not a trial, and until convicted after trial in due course all must be presumed innocent. But the Commission has succeeded in establishing facts which should have the immediate result of removing all Communists and fellow travellers from positions of trust anywhere in Canada. The theory that Communists are just another political party has been effectively exploded.

These are strong words, but logic compels us to agree that no one with a loyalty to a foreign power that takes priority over his loyalty to Canada, has any right to a position of trust in Canada. As our daily contemporary says, "Such people would be impossible to bind with any oath; their word is worth nothing."

The evil of double loyalties is far more widespread that the Toronto daily appears to realize, even though it shows no disposition whatever to minimize the gravity of the charges laid against Communists and their friends. We have no desire to suggest that any tenderness be shown toward Russian nationals or their Canadian dupes who may be proved guilty of espionage; but we are still more concerned about the menace to the security and well-being of Canada constituted by the presence in high office of certain individuals who subscribe to the following dogma as an infallible and necessary rule of action:

Truly he who denies that the temporal sword is in the power of Peter, misunderstands the words of the Lord, "Put up thy sword into the sheath." Both are in the power of the Church, the spiritual sword and the material. But the latter is to be used for the Church, the former by her; the former by the priest, the latter by kings and captains but at the will and by the permission of the priest. The one sword, then, should be under the other, and temporal authority subject to spiritual.

Cabinet Ministers With "Prior Loyalties"

Our question is: What shall be done with those who, by subscribing to the above dogma, confess that "they have a loyalty which takes priority over the loyalty owed by them to their own country"? Our question applies to no second or third rate government official but to men in the highest rank of authority in Canada, to cabinet ministers whom we dare to name: Honourable Louis St. Laurent, Minister of Justice; Honourable Dr. J. J. McCann, Minister of National Revenue; Honourable Paul Martin, Secretary of State, and other members of the Federal Cabinet at Ottawa. Will these gentlemen deny that they yield to the Pope the prior loyalty demanded in the above sentences from the Bull *Unam Sanctam*? Were they to do so the members of the Hierarchy would answer in the words of the same Bull that they are not genuine Roman Catholics, for that papal pronouncement lays down the following:

Furthermore we declare, state and define and pronounce that it is altogether necessary to salvation for every human creature to be subject to the Roman pontiff.

Papal Permission To Revolt!

If those who have "prior loyalties" to Moscow should be dismissed from public office, what shall we say of Romanists who are required to give their first obedience to the Pope of Rome? Writing to the Bishops of Lorraine, Pope Nicholas I. said:

"You affirm that you are submissive to your sovereign, in order to obey the words of the Apostle Peter, who said, 'Be subject to the prince because he is above all mortals in this world.' But you appear to forget that we, as the Vicar of Christ, have the right to judge all men: thus, before obeying kings, you owe obedience to us, and if we declare a monarch guilty, you should reject him from your commission until we pardon him. We alone have the power to bind and loose, to absolve and to condemn him; and Christians cannot, under penalty of excommunication, execute other judgment than ours, which alone is infallible. People are not the judges of their princes . . . But if we declare a King heretical and sacrilegious, if we drive him from the Church, clergy and laity, whatever their rank, are freed from their oaths of fidelity, and may revolt against his power." (History of the Popes," by Cormenin, Vol. I, p. 242: quoted by R. W. Thompson).

Apropos of the principle under discussion, we call our readers' attention to the article on page 5 entitled "Illegal Popery", which contains a number of quotations from Blackstone, the renowned English jurist. This great legal commentator has the following to say of the supreme loyalty which Roman Catholics are required to give to the Pope:

. . . "What has been said of the Protestant dissenters would hold equally strong for a general toleration of Papists; provided their separation was founded only upon difference of opinion in religion, and their principles did not also extend to a subversion of the civil government. If once they could be brought to renounce the supremacy of the Pope, they might quietly enjoy their seven sacraments, their purgatory, and auricular confession; their worship of reliques and images; nay, even their transubstantiation."

"But while they acknowledge a foreign power, superior to the sovereignty of the kingdom, they cannot complain if the laws of that kingdom will not treat them upon the footing of good subjects." . . .

With a blare of trumpets and a blaze of publicity the Canadian Government has undertaken to clean out

a troublesome nest of red ants in the pay of a foreign state. The task was a necessary one, though the method employed smacks too much of showmanship and propaganda for the taste of discerning people. But when will Civil Servants and Cabinet Ministers who also profess a prior loyalty, be dealt with in like manner? What is sauce for the red goose ought to be sauce for his black totalitarian counterpart of Rome. — W.S.W.

H. G. WELLS AND ILLEGAL POPYRY

Written for *The Gospel Witness* by a Canadian Member of the Legal Profession.

H. G. WELLS in his recent "Crux Ansata" says that it was a grave mistake to repeal the laws against Roman Catholics which England was forced to pass to protect herself from sliding, political Jesuits. That Charles Dickens and other Protestant liberals who favoured the repeal were mistaken. Just as well-meaning Umbrella Chamberlain was mistaken in thinking that anyone could appease Hitler.

For just as Hitler insisted that the Nazis rule over all, so the Jesuits and Catholic Action groups are today determined to make the Catholic religion supreme over all others and ultimately to suppress every other religion.

This terrible, intolerant Popish spirit is shown almost daily in the Canadian press in various incidents.

Papists, for instance, spoiled the unified public observance of Armistice Day in Vancouver, B.C., recently by insisting that their people would withdraw if any Protestant prayer or hymn were said. This fierce Roman Catholic intolerance was not sternly rebuked by the press. In fact the Western press, like the Eastern, is evidently in deadly fear of offending Romanists.

Blackstone and Jesuits

Let us turn to Sir Wm. Blackstone to see what laws H. G. Wells refers to. (And it should be remembered that Lincoln and Jefferson and countless other American founders were bred on Blackstone's *Commentaries*.)

Said the great legal commentator (extracts mainly from his 4th volume):

"Religious principles which, when genuine and pure, have an evident tendency to make their professors better citizens as well as better men, have, when perverted and erroneous, been usually subversive of civil government, and been made both the cloak and the instrument of every pernicious design that can be harboured in the heart of man."

"The dreadful effects of religious bigotry, . . . even of the Protestant kind, are sufficiently evident from . . . history."

"But these horrid devastations, the effects of mere madness, or of a zeal that was nearly allied to it, though violent and tumultuous, were but of a short duration. Whereas the progress of the Papal policy, long actuated by the steady counsels of successive Pontiffs, took deeper root, and was at length in some places with difficulty, in others never yet, extirpated. For this we might call to witness the black intrigues of the Jesuits. . . ."

"The ancient British church, by whomsoever planted, was stranger to the Pope of Rome and all his pretended authority. But the pagan Saxon invaders having driven the professors of Christianity to the remotest corners of our island, their own conversion was afterwards effected by Augustine the monk, and other missionaries from the court of Rome. This naturally introduced some few of the Papal corruptions in point of faith and doctrine; but we read of no civil authority claimed by the Pope in these kingdoms, till the era of the Norman conquest; when the then reigning Pontiff having favoured Duke William in his projected invasion by blessing his host and consecrating his banners, he took

that opportunity also of establishing his spiritual encroachments."

It is to be recalled that the Pope likewise also blessed Mussolini's fiendish invasion of defenceless Ethiopia. Sir Edward Creasy, the noted writer on English Constitutional law refers to old records of the infinite number of cruel and destructive deeds perpetrated by Pope-blessed William the Conqueror and his followers . . . they were "hard to express in words and because it would appear incredible by reason of its excessive barbarity . . ." The very Pagans did not do more evils. (p. 61).

The Norman prelates, continues Blackstone, ". . . Being bred abroad in the doctrine and practice of slavery, had contracted a reverence and regard for it, and took pleasure in rivetting the chains on a free-born people. . ." "The consciences of men were enslaved by sour ecclesiastics, devoted to a foreign power . . . who now imported from Rome for the first time, the whole farrago of superstitious novelties . . . such as transubstantiation, purgatory, communion in one kind, and the worship of saints and images; not forgetting the universal supremacy and dogmatical infallibility of the Holy See. The laws, too, as well as the prayers, were administered in an unknown tongue. . ."

. . . "More effectually, to enslave the consciences and minds of the people, the Roman clergy themselves paid the most implicit obedience to their own superiors or prelates; and they, in their turns, were as blindly devoted to the will of the sovereign Pontiff, whose decisions they held to be infallible . . . His legates were introduced into every kingdom of Europe, his bulls and decretal epistles became the rule both of faith and discipline. . ."

This so-called "spiritual" sway, however, was not enough, as Blackstone proceeds to point out:

"But, though being the spiritual head of the church was a thing of great sound and of greater authority among men . . . of piety, yet the court of Rome was fully apprized that (among the bulk of mankind) power cannot be maintained without property; and therefore its attention began very early to be rivetted upon every method that promised pecuniary advantage. The doctrine of purgatory was introduced, and with it the purchase of masses to redeem the souls of the deceased."

"Liberty to Sin Without Danger"

"New-fangled offences were created, and indulgences were sold to the wealthy, for liberty to sin without danger."

"The canon law took cognizance of crimes, enjoined penances . . . and commuted that penance for money . . ."

" . . . Marriages among the laity related within the seventh degree, were strictly prohibited . . . but dispensations were seldom denied to those who could afford to buy them."

Land Grabbers

"Another engine set on foot, or at least greatly improved, by the court of Rome, was a master-piece of Papal policy. Not content with the ample provision of tithes . . . they endeavoured to grasp at the lands and inheritances of the kingdom and (had not the legislature withstood them) would by this time have probably been masters of every foot of ground in the kingdom. To this end they introduced the monks of the Benedictine and other rules, men of sour and austere religion, separated from the world and its concerns by a vow of perpetual celibacy, yet fascinating the minds of the people by pretences to extraordinary sanctity, while all their aim was to aggrandize the power and extend the influence of their grand superior the Pope. . ."

"In short, all the wealth of Christendom was gradually drained by a thousand channels, into the coffers of the Holy See. . ."

" . . . Notwithstanding this plan of Pontifical power was

so deeply laid, and so indefatigably pursued by the unwearied politics of the court of Rome through a long succession of ages; notwithstanding it was polished and improved by the united endeavours of a body of men, who engrossed all the learning of Europe for centuries together; notwithstanding it was firmly and resolutely executed by persons the best calculated for establishing tyranny and despotism, being fired with a bigoted enthusiasm (which prevailed not only among the weak and simple, but even among those of the best natural and acquired endowments) . . . it vanished into nothing, when the eyes of the people were a little enlightened, and they set themselves with vigour to oppose it. . ."

Yet . . .

"From so complete and well-concerted a scheme of servility, it has been the work of generations for our ancestors to redeem themselves and their posterity into that state of liberty which we now enjoy. . ."

Laws Against Popery

Blackstone states that persons professing popery, if they willingly say or hear mass are liable to a year's imprisonment and a heavy fine, and they mustn't teach school.

To import *agnus Dei*, crosses, beads or other superstitious things to be hallowed by the Pope and tender the same to be used; or to receive the same with such intent, and not to discover the offender; to contribute to the maintenance of a jesuit's college or any popish seminary whatever, beyond the sea; or any person in the same. Or to contribute to the maintenance of any jesuit or popish priest in England."

is a serious offence with severe penalties.

"Importing or selling mass books or other popish books" brought a lighter penalty of 40 shillings.

"Popish priests or bishops celebrating mass . . . excepting in the houses of ambassadors, are liable to perpetual imprisonment" &c.

Among the offences included under the old law Latin word of *Praemunire*, were introducing a foreign power into the land and creating *imperium in imperio*—"by paying that obedience to Papal process which constitutionally belongs to the government." And "defending the Pope's jurisdiction in England."

There were a number of other restrictions on Roman Catholics, but in their collectivity, no worse in effect than the general government hostility to Protestants now shown by Catholic governments in Spain and South America, though Protestants have no secret Jesuit society and do not meddle in politics as religionists. (Lawyers in South American countries are careful to conceal the law's intolerance of Protestants there, when addressing North American lawyers.)

Toleration of Catholics If—

Blackstone very fairly continues:

"What has been said of the Protestant dissenters would hold equally strong for a general toleration of Papists; provided their separation was founded only upon difference of opinion in religion, and their principles did not also extend to a subversion of the civil government. If once they could be brought to renounce the supremacy of the Pope, they might quietly enjoy their seven sacraments, their purgatory, and auricular confession; their worship of reliques and images; nay, even their transubstantiation."

"But while they acknowledge a foreign power, superior to the sovereignty of the kingdom, they cannot complain if the laws of that kingdom will not treat them upon the footing of good subjects." . . .

"Montesquieu observes that (these laws) are so rigorous, though not professedly of the sanguinary kind, that

they do all the hurt that can possibly be done in cold blood. But in answer to this it may be observed (what foreigners who only judge from our statute-book are not fully apprized of,) that these laws are seldom exerted in their utmost rigour. . ."

And

" . . . "If a time should ever arrive, and perhaps it is not very distant, when all fears of a pretender shall have vanished, and the power and influence of the Pope shall become feeble, ridiculous, and despicable not only in England but in every kingdom of Europe; it probably would not then be amiss to review and soften these rigorous edicts; at least till the evil principles of the Roman Catholics called upon the legislature to renew them."

No Popery Riots

Lord Chief Justice Mansfield, a learned judge in mercantile law in Blackstone's time but no friend of the English Common Law with its personal liberties, so managed the evidence and commented to the jury in prosecutions of Catholics, that he nullified the anti-popery laws.

When an alleged priest was prosecuted for celebrating mass, Mansfield made such comments as to lead the jury to exclaim Not Guilty.

Said Judge Mansfield:

" . . . At the Reformation, they thought it in some measure necessary to pass these penal laws; for then the Pope had great power, and the Jesuits were then a very formidable body. Now the Pope has little power and it seems to grow less every day. As for the Jesuits, they are now banished from almost every state in Europe. These penal laws were not meant to be enforced except at proper seasons, when there is a necessity for it. . ."

Mansfield later, in the House of Lords, supported the repeal of the laws against Catholics. This resulted in the great No Popery riots in which the judge's mansion was burnt down.

In "Barnaby Rudge" Dickens gives a vivid description of it with the object of showing that there should be tolerance for Catholics.

However, it will be noted that both Blackstone and Mansfield favoured the repeal of laws against Catholics only because the power of the Pope had been greatly diminished (or when it would be, according to Blackstone) and the Jesuits were evidently thought to be entirely discredited if not broken up.

But to-day, the Jesuits are working in every government in Canada and elsewhere and the Popish emissaries are increasing in number and boldness throughout the world. If the present Pope has entirely lost face with thoughtful people because of his encouragement of Mussolini and Hitler, Laval, Petain and Franco, it is not yet certain that he has with the unthinking mass become, in the words of Blackstone "feeble, ridiculous and despicable not only in England" but throughout Europe.

And certainly the Papal encroachments in Quebec and Canada seem almost as bad as those which forced England to pass its anti-Popery laws; at least it will become as bad.

It is most remarkable and alarming also, that no Protestant to-day could probably find a leading publishing house or large newspaper that would be willing to print what Blackstone, Macaulay, Gibbon, Thackeray and a host of other writers of the English classics, boldly and plainly wrote on Popery.

This can only be through fear of loss of revenue and advertising boycott—as H. G. Wells points out in some detail in "Crux Ansata."

The Jarvis Street Pulpit

ETERNAL KINDNESS

(The following sermon is reprinted from *The Gospel Witness* of July 12, 1928, where it was preceded by the following explanatory note: Recently, when looking over some old papers, we came upon a copy of *The Montreal Witness* dated March 4, 1903, which contained the following sermon which had been sent to that paper at its Editor's request. We recall it was blest of God to many a shut-in when published twenty-five years ago, and we reprint it in the hope that it may carry comfort to others in this later day. We have no other gospel now than we preached then.—Ed. G. W.).

By the Rev. T. T. Shields

Adelaide Street Baptist Church, London, Ont.

"My kindness shall not depart from thee."—Isaiah 54:10.

IT is written of Jesus, "He was in the world, and the world was made by him, and the world knew him not." And the world has not made his acquaintance yet. No one was ever so misunderstood, so misrepresented, so grievously misjudged as He has ever been. We ourselves, though we have been introduced to Him, do not know Him very well. He might well say to one of us, as to Philip, "Have I been so long time with you, and yet hast thou not known me?"

And because we misunderstand Him in whom "all things consist," we fail to recognize that all the details of our life are so related to each other and to our life as a whole that they "work together for good"; and thus we fail to see "things which are temporal" in their correct proportions and true perspective; and life becomes a tangled skein, a medley, a veritable Babeldom. While we misunderstand Christ we cannot understand ourselves, our circumstances, our lot in life.

"What think ye of Christ?" is the test
To try both your plan and your scheme;
You cannot be right in the rest
Unless you think rightly of Him.

You see, then, how this ignorance of ours robs Him of praise and deprives us of peace? There is, therefore, no holier or happier ministry than to help some one to know Jesus better. It glorifies him; it gladdens his friends. This is to have "the tongue of the learned" and to "know how to speak a word in season to him that is weary." I have therefore this purpose this morning, to teach you to call the "gardener" to whom you have offered your complaint, by His proper name, "Rabboni," which is to say, "Master," or, finding some Hagar fainting in the wilderness, to point out to her a well of comfort, that she may fill her bottle, that she and the lad may go on their way refreshed.

This is the Lord's word to His people, "My kindness shall not depart from thee." It mentions a divine attribute that we may know Him better; it suggests a common need, that we may seek His help, and supplies in the promise a ground of perpetual comfort.

I. Let us contemplate this DIVINE ATTRIBUTE, that we may refresh ourselves in the knowledge of God's kindness.

The works of God declare that God is kind. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead." Before it was stamped with Caesar's image and superscription, the gold of the world was made, in nature's mint, to bear the impress of God's tender care. The

silver and the copper, the tin, the iron, and the lead, these are but bells which call us to worship in His temple who is pleased to inhabit the praises of Israel. Hundreds of fathoms deep, where sunbeams never fall, where coal is mined to warm the feet of little children, to cook dinners for a million mouths, to supply power to a million hands, to annihilate distance, to bridge the oceans, and span the continents, and make men five thousand miles apart the neighbours of each other—a hundred fathoms deep a collier's lamp will show you the kindness of God. We are indeed only beginning to learn that the Niagaras, the lightnings, all the great forces of nature, are our Father's horses, which, though running wild in His world, were meant to be our servants, to drag our carriages, to carry our messages, and to do for us what our fathers called impossibilities.

All nature is vocal with the truth of the text:

So soberly and softly
The seasons tread their round,
So surely seeds of autumn
In springtime clothe the ground,
Amid their measured music
What watchful ear can hear
God's voice amidst the garden?
Yet hush! for He is here!

No mere machine is Nature
Wound up and left to play,
No wind-harp swept at random
By airs that idly stray;
A spirit sways the music,
A hand is on the chords,
Oh, bow thy head and listen,
That hand, it is the Lord's.

And if your ears are trained to catch the music of love's message, you may hear it thundered by the waters as they break upon the bound which God hath set that they turn not again to cover the earth; you may hear it carolled by the springs of the valleys as they run among the hills, and give drink to every beast of the field; you may hear it above you in the trees of God's planting, where the birds make their nests, where they sing among the branches; you may hear it echoed from the high hills where the wild

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goats find refuge, and from the rocks where the conies dwell; it is borne upon the breeze which plays upon the grass which groweth for the cattle; it is wafted by the wind which is perfumed by the flowers, and by the herb, designed for the service of man. God's loving kindness shimmers in the dewdrop of the morning, it shines in the shadowless noontide, it is painted on the rainbow, in the storm, and when wrapped by evening shadows you may read it in the crimson of the sunset, while at night the stars bear witness to the everlasting truth. The kindness of God! The seasons sing it in their march, the years echo it in their flight; the generations write it as they pass, the centuries engrave it on their monuments, to speak when they are gone. On the great and wide sea where go the ships, on harvest plain, in flowered dale, and on the highest sun-kissed mountain peak, there is left the impress of a loving hand. Once deluged in vengeance, this earth is now flooded with the kindness of God, so that, as then with wrath, so now with mercy, the tops of the highest hills are covered.

And he whose eyes the Lord anoints
His tender love may see
In radiant hill, and woodland dim,
And tinted sunset sea;
For not in mockery does He fill
Our earth with light and grace.
He hides no dark and cruel will
Behind His smiling face.

But there are many who accept this teaching and at certain seasons of the year absent themselves from the house of God, to "commune with nature." "The plain of Jordan was well watered everywhere . . . even as the garden of the Lord. But the men of Sodom were wicked and sinners before the Lord exceedingly." If, where there were no thorns or thistles, in Eden, nature's witness failed to preserve the link of communion unbroken, is it likely that, beyond the gates and the flaming sword, where sin's discordant and deceitful voice disturbs, by contradicting the harmony of nature's testimony to God's goodness, is it likely that under these less favourable circumstances nature can restore what she failed to preserve? Environment cannot save. Poor Byron sang:

There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society where none intrudes,
By the deep sea, and music in its roar.

But he did not find in "the pathless woods," the path that leads to God, nor in "the rapture of the lonely shore" was his soul caught up in heavenly communion, while in solitude's society he seems never to have found the society of angels nor to have made the acquaintance of God.

But this divine attribute is more plainly expressed in God's word. I cannot tell you half the written word has said of God's kindness. I must be content with

this: it is a loving Father's letter to his children. It is a tale of matchless kindness; it tells of God's desire to deliver our souls from death, our eyes from tears, and our feet from falling. Nature's witness is made clearer by the Word:

What sacred emphasis
The word on nature's loveliness has thrown,
And how the world by Christ's face lighted is!
As if new sunshine burst into the air,
As if fresh odors burst from everything!
This Book is a wide window opening fair
Into the splendors of immortal spring.

But, notwithstanding, the god of this world hath so blinded men's minds that they are few who really believe that God is kind.

You have seen, perhaps, a "blind man's Bible"? Because his sightless eyes leave him in perpetual night, uncheered by nature's smiling face, untaught by the page that speaks of God, he must have a Bible specially made to meet his peculiar need. And you have seen him reading the raised letters, not with his eyes, but with his fingers, "God so loved the world that he gave his only begotten Son." And God has given to a blind world a blind man's Bible. John speaks of "that which our hands have handled of the word of life." On the eighth day after His resurrection when the disciples were gathered together, Jesus appeared in their midst. And he said, in effect, to one of them: "I have been a long time with you, and yet thou hast not known me. And now poor, blind, unbelieving Thomas, I have brought to thee a blind man's Bible, the truth is written in my hands, and feet, and side,—come near, and read it with thy fingers, 'God loves the world'."

And ever since that day this music has been sounding from the Cross and echoing from the empty grave, and ringing round the world, "The mountains shall depart and the hills be removed, but my kindness shall not depart from thee."

II. And now, further, the text suggests A COMMON NEED. Heads and hands are more plentiful than hearts. There is nothing the world needs so much as "kindness." And that is what God promises.

His kindness is promised to the undeserving—"My kindness shall not depart from thee, saith the Lord, that hath mercy upon thee"; and mercy is for the guilty only. You may have kept a part of the law in the letter of it; you may, I say you may possibly, have acted as though you loved your neighbour; but "the first and great commandment" we have all broken both in spirit and in letter. You, personally, have not loved God, you have not been kind to Him. On the contrary, "the carnal mind is enmity against God." Hell would be justice, and everything short of that is mercy.

But I speak to those who have accepted that mercy in Christ Jesus to remind you of your perpetual need of the kindness of God.

God speaks in our text to the "afflicted." The sick child in your home receives more attention than all the others, and our Heavenly Father is especially kind to his afflicted children. I know that their very affliction may seem to contradict that saying, but our text declares

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that from his afflicted people his kindness shall not depart. Because you are not afflicted to-day, perhaps my message will fall upon indifferent ears. But you will be wise to store your memory with it, for you will need it by and by. We in the city do not appreciate the moonlight. Our streets are always lighted; however dark the night. But it is different in the country. There they learn to be thankful for moon and stars. And before your pilgrimage is over your weary feet will walk the lonely unlighted country road of sorrow; and in the darkness of the hour of affliction you will be glad of a light which shines from the skies. Travellers know, when they see the lamps burning in a railway car in the daytime that there is a dark tunnel somewhere on the way. And this promise, if you will hang it up, will serve as a lamp in the tunnel by and by.

And until you need it yourself you may lend it to others. Some of the Lord's dear children are sick to-day. Go and tell them of his kindness. Perhaps they have forgotten it, or find it hard to believe it. Go, and take them this text. Perhaps the sermon is not worth carrying, but I am sure the text is. Make thy feet beautiful to-day by carrying good tidings and publishing peace. Take this bunch of heavenly forget-me-nots gathered from the garden of God, and make the chamber of the afflicted sweet with their hope-bringing fragrance. You know how people who are ill, lying idle all day, count the figures on the wallpaper, take mental measurements of the pictures, and of the furniture, and of all that is in the room? As a traveller wearily waiting at a cold and cheerless station for a train to take him home reads the advertisements, and the time table, and everything in sight a score of times, so do the Lord's afflicted children waiting for the coming of the home-train often suffer for the want of some worthy subject of meditation. Will you, therefore, take some such this promise? Hang it up before them. Tell them it is written in the gold of God's faithfulness upon a background of crimson—dyed with blood. Show them that it is hung in a frame, as the context says, that is set with sapphires, and agates, and carbuncles, and all pleasant stones; and let them measure, if they can, the length, and breadth, and depth, and height of the love which it reveals.

Some sufferers to-day are trying to rest their throbbing heads upon pillows filled with doubts and fears which are harder than Jacob's stone. Go, take to them this comforting word, and bid them rest their aching head upon this downy promise-pillow, "The mountains shall depart and the hills be removed; but my kindness shall not depart from thee."

This kindness is pledged to those who are "tossed with tempest, and not comforted." Life is often compared to a sea-voyage; and we shall all be "tossed with tempest" before we get to the farther side. And experience with the winds and waves of life produces a kind of sea-sickness which makes the kindness of God very necessary to our comfort. Who does not know the utter hopelessness of that—I had almost said—"eternal", hour of real sea-sickness? And so it comes to pass on life's long voyage. A tempest suddenly breaks, and the sea is angry, and all ills are forgotten in that one bitter, hapless, almost hopeless, experience. Some bring themselves into the storm, like Jonah, and some, like the disciples on Galilee, encounter the "contrary" winds just because they are

obedient to the Master's will. But they are not forgotten in either case. God's kindness ever remains. His way is in the sea, his path is in the great waters, and his footsteps are not known. And if he takes us ashore in a whale or in a boat, if some great sorrow should swallow us up and teach us to pray, and come back to God, or if, by gentler methods, he should make the waves be still it will be in the end alike good, and we shall have to sing—

With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lusted by His love;
And e'en my murkiest storm-cloud
Was by a rainbow spanned,
Caught from the glory dwelling
In Immanuel's land.

III. And last of all, here is A SURE GROUND OF COMFORT. "My kindness shall not depart from thee, saith the Lord". There is the ground of comfort, "saith the Lord". It must be true.

Nothing can change the mutual relationship of Christ and his people. His kindness means his kinship, and that forever remains. He is still the Son of Man. He will never cease to be our Brother. We are bone of his bone, members of his body. He is our Head, we shall never be cut off from him; he is our Husband, we can never be divorced from him. Our divinity is conditioned upon his humanity; Our God-likeness upon his being found in fashion as a man.

This promise derives its value from the Cross. "For this", says the ninth verse, "is as the waters of Noah unto me: for as I have sworn that the waters of Noah shall no more go over the earth so have I sworn that I would no more be wroth with thee nor rebuke thee." And you will find in the history that when Noah went forth out of the ark, "he built an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings upon the altar. And the Lord said in his heart, I will not again curse the ground any more for man's sake". It was when the smoke of sacrifice ascended God smelled a sweet savor, and swore He would curse the ground no more. It is the sweet savor of Calvary that secures the kindness of God to you and to me. The stroke that fell on Jesus has removed all but God's kindness from us.

And, brethren, this text puts beneath the feet of faith the oath of God that cannot lie. And that is more enduring than the everlasting hills. David, you remember, sang his new song when he felt his feet upon a rock. The "horrible pit" is a poor place for singing; you can keep neither time nor tune in "the miry clay". If you want to sing in the choir you must come up on the platform of God's oath-bound promise. You will find no better standing place in heaven itself than that. Stand by faith upon it, and sing this song, "The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee". Sometimes your Master will set its music in a minor key, and then you must keep very near to the Leader if you would not make a false note. Can you sing it?

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I dimly guess from blessings known
Of blessings out of sight,
And with the chastened Psalmist own
His judgments too are right.

I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care.

Hush! heaven and earth are vocal with His praise,
—angel choirs are singing it, and all the earth is echoing it—“My kindness shall not depart from thee.”

Let me entreat you to take my text with you. As Obed-edom received the ark of the covenant into his house, so do you take this covenant-promise home to your hearts. You will find that, like the ark, it contains manna for food, a law for instruction, and a rod upon which the weary may lean. Let this promise be as rock beneath your feet, as a song in your mouth, as an angel singing a song of the shadowless land. “The mountains shall depart.” The Moriahs with their trials, the Nebos with their unknown graves, the Carmels with their conflicts, the Horebs with their sharp rebukes, the Tabors with their transient joys,—the mountains of trial and of triumph, with their cloud-capped summits of mystery, and their deep valleys of shadow, shall depart; “and the hills be removed,”—the Mizars of littleness and loneliness, the Olivets of weeping, and the Calvarys of bitter pain,—the hills of difficulty and discipline—saith the Lord, “The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee.”

I want to hang this promise as a silver bell in the tower of the temple of your heart, where the hand of faith may pull the rope and ring its merry chime; or as an aeolian harp upon which the Heavenly Wind which bloweth where it listeth, may play and wake the perfect harmonies of heaven. And while amid earth's Babel sounds, the clash of arms, perhaps, the crash of crumbling fortunes, the sigh of disappointment, the wail of pain, the whispered farewells of the dying—when mountains of friendship melt away, and hills whereon you worshipped are dissolved, then listen! listen! to the music of this song of everlasting friendship, falling from the sapphire throne and breaking through the clouds, “The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee.”

REMEMBER THE SEMINARY IN YOUR WILL

We suggest that our friends should remember Toronto Baptist Seminary in their wills. The proper form for this is: “I give, devise and bequeath the sum of _____ to Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada, associated with Jarvis St. Baptist Church.” We are laying foundations for the future, and we are determined to make it as impossible as it is within human power to do, that one dollar given to Toronto Baptist Seminary shall be used for anything but the propagation of the gospel. No amount would be too large, and certainly no amount would be too small. We earnestly solicit the gifts of those who believe in ministerial and missionary education.

THE POWERS THAT BE

By Our Special French-Canadian Correspondent

Excerpt from *Le Soleil*, 21st February.

Vatican City, 20 (Reuters)—The emissaries of ten non-Italian bishops, including the Archbishops of Kingston, Ontario, and of Rimouski, Quebec, have received to-day from the Dean of the Cardinals, Mgr. Caccia Dominioni, the archiepiscopal pallium, symbol of the high functions the new archbishops are called to perform. . . .

The pallium is a band of white woollen material which is worn around the shoulders and which is, according to historians, the remains of the scarf which was worn in the past by the Roman consuls. Under the Roman Empire this scarf was sent by the emperors to the chiefs of the different provinces as an emblem of the authority that was handed over to them.

ANOTHER newspaper reported the fact that 46 nations of the world have a representative at the Vatican. It emphasized the importance of the political and diplomatic advantage for a nation to have a representative there. Moreover, like other heads of temporal and political entity, the pope has his special representative in Canada and in many other countries. All the Roman Catholic newspapers are extolling the efforts of the Vatican to raise itself to a universal power. With all the paraphernalia of the emblematic ensigns that he has copied from the pagan Roman Empire, do we need *Le Droit* of Ottawa to assure us that “certain” newspapers express false opinions on the intentions of the “Holy Father” and show a painful lack of understanding in the character of the Roman Catholic head dictator. We must be stoneblind not to detect under the attempted camouflage of religions the “infallible” signs of an irresistible craving for the mastery of the world. “Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits.

“Do men gather grapes from thorns or figs from thistles?” (Matt. 7:15-16).

“And an evil man out of the evil treasures of his heart bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.” (Luke 6:45). No psychology worthy of the name would dare deny that the actions as well as the speech are the reflection of the inner desires of the heart. How could the Roman Catholic Church mimic so perfectly the manners, customs, and symbolism of the ancient empires without possessing deep into its heart the same ambitions and the same peculiar characteristics?

The present pope's emphatic condemnation of the modern imperialism and the extolment of his universalism is another sure proof that he is only a candidate for the world's mastery.

It would be rather amusing to watch all the infantile antics of these abnormal humans trying to hide their wicked aims while their actions do betray the excess of their desires if the impending results were not so tragic. I am far from being an imperialist but I would sooner choose the modern imperialism rather than fall back to that of two thousand years ago. . . . At least ours is tempered with a smattering of democracy but the old Babylonian Empire is sure to distil its natural products which are intolerance, absolutism, and slavery.

The Pope's Regiments Will Help Make His Claim Good

When we know that Rome's numberless trained and indoctrinated regiments of nuns, monks, and priests spread all over the world, tied to their leaders by rigorous vows of obedience and consecrated to the pope who has usurped the place of God in their hearts, are at work subjecting to his rule the populations of the world, is there any reason for amusement? When we know that already they can boast of the perfect allegiance of 43 per cent. of the population of Canada and the nominal prospective allegiance of as many thoughtless Protestant Canadians, when they exert a similar influence on a good part of the population of the United States, on all of Latin America, on parts of Africa and Asia do we need to be amazed at the pope's present pretensions to universal rule? The evil spirit of conquest did not have as much substance as that to inflate other dictators' hearts.

Spain Has a Taste of Pope's Imperialism

I do not think the population of Spain has any disposition to take their plight very jestingly while they are enjoying the principle of universality as applied there with almost full strength. I say "almost" for in Spain the Roman institutions own 75% of the land and therefore they still have the other 25% to acquire in order to act full strength. This they will no doubt accomplish in due time, for they never say "enough" until there is nothing left.

Spanish candidates for the priesthood in the Redemptorist order sent to their Canadian fellowmembers a glowing report of their success in Spain. "Never did the Church of Spain reach such a height since the sixteenth century. Contrary to the imputations of the enemy it is not in subjection to the State. (Who ever said it was when it is clearly the reverse?) The governing body have a profound respect for the authority of the Church. It agrees with its teachings and always makes it a point of honour to conform to its dictates."

Church is Responsible for Execution of Republicans

"It is with pride that we proclaim it," the Director of National Education said, "no modern State has ever co-operated with it (the Church) as loyally as we do and none has ever followed the directions of the Encyclicals 'Divini Illius Magister' with an equal enthusiasm. Never does it solve a serious problem without the advice of the Church. Moreover the Archbishop of Toledo, Primate of Spain, with other Bishops as chosen by the leader sits in the States Council with full rights."

Am I mistaken if I infer from that that these bishops had a hand in the decision that led to the execution of the ten republicans lately? Does the Primate of Spain take as lightly the responsibility of this crime? Or, after having thus shown blandly their control of the decisions of their government, will they deny that they had anything to do with it? All this report has been written by prospective enthusiastic priests. Their lack of the sense of reality will probably enable them to deny what their assertions imply. They certainly have nerve enough to do it. This report would also mean that the 15,000 persons still held prisoners are in this state with the full consent of the Church. I suppose this is one way of showing its very "pacific" tendencies and the

nature of the "unity" it wants to bring about in the rest of the world. There will be peace in Spain but it will be at the price of freedom.

They Have Building Materials in Spain

How wonderful for the gullible Roman Catholic enthusiast! Since 1940, 480 churches have been rebuilt, (you may well infer that these are Roman Catholic Churches also), 3,083 have been repaired and 14 seminaries have been built. Would it be that all our building materials here in Canada, where there should be plenty, are all exported to Spain to serve the Church as well as Franco? *The Telegram* was showing a big temporary building already replacing the ruins of the monastery of Mount Cassino even before a year has elapsed since the end of the war. Here all our building projects stand still. Is it just that these self-made lords of the earth have to be served first? Have our industries been hypnotized into inactivity for the advantage of these enraged and selfish bachelors while our returning soldiers and their families have to face living on the pavement while waiting for the government to allow building of new quarters?

Pope Gets Money from Government

"The collection organized in the country (Spain) has permitted the gift of 25,000,000,000 pesetas to the Sovereign Pontiff. Of this the government of Spain has graciously offered 2,000,000,000 to help the compassionate charity of the Holy Father to lend some help to the afflicted of the rest of the world." I wonder how much of that will go to the UNRRA. We cannot say that the Church does not take monetary advantage of the enviable position Franco has given it in its government. This goodly sum will probably be used to acquire new property which they will need to build new quarters for their thriving works of charity. For this also very probably they will be able to get some of our building material. As this is supposedly for charity, they have to be served first and our own building program will again be delayed, for we are neither the mendicants, neither priests, nor nuns of the Roman Catholic Church and therefore our needs come last. When their money is spent on the buildings they will need still more money to feed the inmates and the Spaniards will again be invited to give more. What perfect system of economy! It would be wonderful if we also belonged to the privileged class.

But what of the poor? They will increase in number and thus glorify their lords' and masters' "magnanimity." The report says talking to Canadian Redemptorists, "Spain is in truth just as you would wish it to be." "If it is legitimate," continues the report, "to attribute to a human being the credit of, such a great organization, the whole glory falls back on Franco and his colleagues. The enemies of Spain and the adversaries of the Roman Catholic religion slander them meanly in their jealousy. But to us it is a joy to defend them, to praise them, to extoll their names." At this rate I see it coming; Franco and his colleagues are going to be canonized after their deaths. The pope will surely get revelations to the effect that the Caudillo never saw the flames of Purgatory.

Poverty of the People of Spain

Spain resembles somewhat India in its contrasts. With 75 per cent of the land in the hands of the Church most of the 26,000,000 people of Spain are starving not be-

cause they have not the food but because they have not the money to buy it. They lack the power to start the industries that could allow them to live on their own. If they could live on their own charitable institutions would not prosper and would thus be deprived of much of their glory. Therefore the number of helpless and needy must be kept increasing. The petty sum of two dollars has to provide for the living of some of the less fortunate during at least a month. The Spaniards have a funny custom mentioned in one of the Articles of French-Canadian propaganda. About the middle of the day they indulge in what is called "siesta." This habit consists of lying down to sleep wherever they are, even sometimes in the middle of the street. Is not that a strange way of taking a rest?

I am wondering whether the reason for that rest is not the exhaustion of a people who can never eat half their fill; for, why should they lie down wherever they are without even sense enough to sleep where they would be out of the way? If the Church owns all their lands these people have nowhere to go to rest. Christ said of himself, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Luke 9:58). How different are the pope and his agents! Where he reigns, he has everything. It is the people, whom he is supposed to serve, who have nowhere to rest their weary limbs and fainting bodies.

Human Sacrifices Still Endure

A priest defending Franco asserts that the Caudillo gives religious orders all liberty. As in Quebec, it is altogether the sacrifice of human intelligence, liberty, and life for the welfare and propagation and glorification of the clerical race. The Pagan Indians are said to have sacrificed human lives to their deities. Is it worse than our supposed era of civilization when in our country the population is prepared to lie at the feet of the infamous Vicar of Christ when scarcely out of the cradle? The child is educated to accept that life of insignificance and misery so that his priests may become princes and live in comparative luxury. It is even worse than among the Indians of old for our governments who boast of being democratically-minded make immense offerings of money so that those who are indelibly marked for the holocaust from the cradle may be conditioned to their fate by special schools. They have even to be kept separated from the rest of the population so that as human victims they may not be polluted by contacts and thus be rendered less acceptable to their priests because less submissive to the fate that has been planned for them. We have isolationists who still claim that those who raise a voice of protest against such pagan uses and customs are only fanatics, and should be branded as trouble-makers in the eyes of the rest of the world. The isolationists to-day, as in 1935, hide their faces in the sand to await the unity that the Roman Catholic Church has brought about in Spain, and that it wishes to bring to the rest of the world.

The war of nerves waged on the populations of the world is not only the work of Russia, for Russia is also a victim of the same power. The war of nerves has been the favorite weapon of the Roman Catholic Church a long time before Hitler used it and it has launched it on Russia as well. Our armies in their attempt to destroy Nazism have taken great care to leave its heart un-

touched. The great arsenal from which are launched those continual pin pricks that madden the weary nations has been carefully preserved. Like Saul who spared the king of the Amalekites and his best cattle, our modern leaders have spared the King of Nazism. They are now beginning to feel the result of their foolish policy. May the Lord open our eyes before it is too late!

Among Ourselves

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

By W. Gordon Brown, Dean

Two weeks ago the quarterly examinations were held for the third time this year. Such a week is always a strain for the students. When Friday noon came and the last examination was over, you should have heard them gather around the piano and sing, "O happy day!" and "Praise ye the Lord".

* * *

Some new students have begun with this quarter. One of them being desperately anxious for a place to stay, inserted an ad. in the newspaper to this effect: "We will wash your dishes, shovel your snow, mow your lawn, treat you like Mom and Dad, and take you for rides in our car, if you will give us room and board." He got twenty-seven answers to his advertisement!

* * *

We acknowledge with grateful thanks a gift of a considerable number of books dealing with the important matter of Evolution from the International Christian Crusade, 366 Bay Street, Toronto.

* * *

Mr. Donald Day has assumed the pastorate of the Baptist Church at Queensville, in succession to Mr. Hartley Britton, who plans to take up missionary work in the Tennessee mountains.

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Sunday evening, March 3rd, Professor G. Martineau spoke at Orangeville Baptist Church, to the great interest of the congregation.

* * *

Last Sunday evening, Mr. Ralph Berry joined with others in the welcome-home service at Bethel Baptist Church, Orillia. Chief speaker for the occasion was Capt. C. J. Feaver.

* * *

A letter to hand from Miss Bessie G. Falle, from Fort Archambault, French Equatorial Africa, speaks of Seminary days and missionary work in which we find the following: "In reflecting back upon Seminary days, of the various subjects taught, of the new truths that were opened up to us, and the privileges which were ours during that time, I find that your letter is being used to stir up my mind by way of remembrance, and inspiring a fresh appreciation for that which was so freely given to me. How I praise God for the lessons learned and for those who so graciously and patiently laboured with us. . . . We had a splendid missionary Conference in November when it pleased the Lord to speak to us in a very definite way. The main theme of the messages seemed to be cross-bearing, emphasizing the need of reckoning yourselves dead, that we might know the power of His resurrection. How we need that power upon us! After Conference ended we journeyed to Bakouma, our farthest south-east station, and had a grand vacation. The long journey home by truck was tiresome, but it goes to make up life in Africa. One evening just at dusk two beautiful leopards ran out into the light of the car, and we were able to have a grand view of them. The black driver swerved, hoping to hit one, but I was just as happy it got away."

A BILINGUAL SEMINARY

Ici on parle français!

THE above motto might well be the watchword of the Toronto Baptist Seminary, for it is more and more becoming a bilingual school. It is well known to all our readers that each student in the regular courses is required to study French. Our men and women have taken to the language as a duck takes to water. For some years past we have supplemented our regular classes with soirées françaises, informal get-togethers, where the students play games and sing in French. This year the "Frenchies" have gone a step farther and on their own initiative have organized weekly meetings where in a free and easy fashion they devote several hours to exercising their French tongues and ears, to their mutual edification. A group of the senior students prepare their lunch in the Church kitchen each school day, and then eat it to the accompaniment of French conversation.

Determination such as this is bound to bear fruit, and we are happy to note a distinct improvement in general linguistic ability this year. Many of the students have given themselves to an intensive effort to memorize the Scripture in this tongue, and their repertoire of verses is truly amazing. This will prove to be of great use in preaching and teaching, and is the best way for them to acquire a sense of the language and a grasp of the French idiom. At our French chapel services the whole student body joins heartily in singing, with the understanding as well as with the voice.

Most encouraging of all is the eager desire of the students to be out in the work among French-Canadians. Seven of them have requested French fields for the coming summer and all of them are proficient enough in the language to do effective work. With the exception of two of the ladies, all of these seven have had actual experience in French evangelization.

Truly the field is white unto harvest, and we thank the Lord of the harvest for preparing and sending out such consecrated, trained workers as these. We trust that they are but the forerunners of a great host of others who in the days to come will go up and down the length and breadth of French Canada, preaching the Word to more than three millions of those who have been kept in the bondage of spiritual ignorance. We invite our readers to give us their aid in preparing and sending out French-speaking missionaries to this needy field. — W.S.W.

Right principles are spiritual gold, and he that hath them, and is ruled by them, is the man who truly lives.

It is hell to live without a Saviour.

—C. H. Spurgeon.

WHEN A MOUSE EATS THE SACRAMENT!

By Dr. J. B. Rowell

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THE POPE ENGAGED IN POLITICS

THE latest papal declaration, as reported in the daily press, explicitly avows the pope's preoccupation with politics. He is not, as some of his ill-informed followers believe, an exclusively religious leader. Romanism employs religion as a "front" but it is essentially a political organization, as it has been ever since, many centuries ago, it made terms with the world, the flesh, and the devil. It is important to note in the following statement, that the "Pontiff"—the word as well as the office it represents are borrowed from the Roman state in its pagan days—expresses his intention of clinging to all the special advantages granted to him by the Lateran Treaty which he concluded with Mussolini in 1929. The Roman Church is also employing the principle of political Machiavellianism in tenaciously clinging to the favourable Concordat granted it in Germany.

Pope Instructs Clergy To Be Active Politically

Vatican City, March 17 (AP).—Pope Pius declared Saturday it was the clergy's "right and duty" to participate in public life, and called upon pastors to instruct Catholics in their "moral duties arising from the electoral right."

"It should not be forgotten that it was exactly with the pretext to fight so-called 'political Catholicism' that National Socialism aimed at the destruction of the Church," he said in an annual Lenten sermon to Roman pastors.

"The Catholic Church will never permit herself to be shut within the four walls of the temple.

"The separation of religion and life, the Church and the world is contrary to the Christian and Catholic idea," he said, calling upon the clergy to instruct the faithful in community as well as Church matters, especially "when these touch the sanctity of the family, the school, and just social conditions."

On the eve of additional community elections, with voters in more than 1,000 communes in 20 Northern Italian provinces preparing to ballot tomorrow, the Pontiff declared:

Moral Aspect of Vote

"Exercise the vote. It is a great moral responsibility, at least when it concerns the election of those called to give the country its constitution and laws, especially those that touch, for example, the sanctity of the family, the school and the just and equitable regulation of social conditions."

At the same time the Pontiff indicated strongly that the Church had no intention at the present time of seeking modification of the Lateran Treaty of 1929. The treaty, promulgated during the reign of Mussolini, forbade the clergy to enroll or participate in the activities of any political party.

In the most specific statement thus far made publicly on the subject of that concordat, in which the Pontiff, when he was Vatican Secretary of State, played an important part, the Pope said the Church "intends this disposition to be faithfully respected."

Church Not In Politics

He added that the Church "is even ready to reprimand and punish any eventual infraction by individual ecclesiastics." At the same time, he said, Catholics are left "full liberty of opinion and action," since the Church herself has "no thought in any manner to engage in merely political questions."

The Church will maintain, however, the "right and duty" of instructing the faithful in words and writings and by other means "in all that is not reconcilable with doctrine and therefore is inadmissible to Catholics," the Pope said,

in an apparent reply to a recent Leftist move in the Consultative Assembly to restrict the clergy's actions in public life.

The pope here gives his assurance that the clergy will be forbidden to "enroll or participate in the activities of any political party". This will merely mean that priests will control the parties from under cover and not openly, while the Roman Church will not publicly identify its interests with that of any single group. This is the principle of action that the Hierarchy in Canada have so successfully exploited, making use of each party by turn and casting it off when another makes a higher bid for clerical favour and support.

Let no one deny that the pope and his priests are above politics after reading the above declaration: And as surely as they engage in the politics of a country, be it Italy or Canada, they corrupt the blood stream of the body politic, for they are guilty of using their spiritual weapons to intimidate and regiment those who are ignorant enough to believe that they hold the authority to damn both here and hereafter, those who do not yield strict obedience in religious and in secular matters. — W.S.W.

Notes and Comments

By W. S. Whitcombe

Good-bye Dr. Chisholm!

DR. G. B. Chisholm, Deputy Minister of National Health, has been kicked upstairs to a post with some technical committee in connection with the UNO. A statement of his chief, Brooke Claxton, who sits for a Montreal riding, announces the appointment without the fanfare that greeted some of the previous statements of his deputy. In the columns of this paper we already nominated Dr. Chisholm to a post with the Gestapo, where his boasted lack of morals ought to fit him for a leading position. We do not know what Mr. Claxton has against the UNO organization that he should pass off on them such inferior stuff as his deputy minister, though we are happy to know that Dr. Chisholm is taking leave of the Canadian Civil Service. We wish that Mr. Claxton would reveal whether he is letting Dr. Chisholm go because he attacked "basic concepts of morality" or because he attacked the influence of priests. We rather suspect it was the latter reason that carried the greater weight with the Mackenzie King government as it is habituated to receiving its orders from the Hierarchy of Quebec.

The Bible in Spain

THE British and Foreign Bible Society have the following report to make of the continuing religious intolerance in Spain:

The work in Spain is still held up. Representations have been made to the Spanish Government with reference to the confiscation of Scriptures and to the embargo on colportage, but so far no satisfactory assurances have been given that real religious liberty will be granted not only to the Bible Society but to the evangelical churches in Spain. The Bible Society asks to be allowed to resume the work it carried on in the past; and the fact that a large circulation of the Scriptures used to be effected in many parts of the country suggests that the Society met a real need among the people. The country that witnessed the labours of George Borrow

will not maintain a permanent barrier against the circulation of the Scriptures.

The political situation in Spain may undergo a change for the better one of these days, and the liberty formerly granted to the Bible Society of distributing the Scriptures through the land may be restored.

In lands where the Church of Rome is supreme, ignorance, poverty and suppression of the Bible go hand in hand. But for the British flag and all that it stands for, Quebec would be not one whit better than Spain to-day is under Franco.

NEWS OF UNION CHURCHES

Baker Hill Church

Mr. Mailey, the newly appointed pastor at Baker Hill Church, writes:

"The going home of Deacon Seneca Baker has left a great gap in our midst. He was a true servant of Christ, and in many ways a spiritual father to our whole congregation. We pray that God will raise up others like him, stalwarts in the faith, who will dare to stand for Christ, come what may. Recently in zero stormy weather, one of our lady members walked about five miles to the morning service and Sunday School. There seems to be a deepening of spiritual life, and we are earnestly looking to God for blessing. The increasing number of children in the community will add greatly to the Sunday School, and we pray that, early in life, they may come to know Christ as their Lord and Saviour.

"There are many in the district without any spiritual interests, and it is our desire to contact them for Christ." — R.M.

Hespeler Baptist Church

Concerning the Annual Meeting recently held in Hespeler Baptist Church, Rev. W. L. Hisey writes the following:

"We are happy to report that our annual meeting was the best since our ministry began in Hespeler five years ago. There is a very marked spirit of unity and co-operation and all departments seem to be in a fairly healthy condition with finances showing a decided increase over last year.

"One of our godly young men is attending Toronto Baptist Seminary in preparation for the gospel ministry and others are planning to go in the not too distant future.

"Large numbers of young people, many unsaved, are in attendance at our services every Lord's day, and we ask prayer that these may soon be gathered in." — W.L.H.

York Road, Guelph

Mr. Chipchase writes:

"The work here at York Road continues to grow. We have already extended our building twice to make more room and still we are unable to seat our regular Sunday night crowds in the enlarged seating arrangement. Since the beginning of the year we have had the highest attendances on record. During January the Sunday night crowds averaged 116 more a Sunday than a year ago. I have preached each Sunday in February and we have had three tremendous Sunday night overflow crowds with souls saved each Sunday. So far this month eight have come to the Lord. Our work here has become a city-wide Church and had we more room and better city bus travel we would have much larger crowds. With the results of the past three weeks, we believe that we are in the midst of another great ingathering of precious souls."—H.C.

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Bible School Lesson Outline

Vol. 10 First Quarter Lesson 13 March 31, 1946

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

BARTIMAEUS RECEIVES SIGHT

Lesson Text: Mark 10:32-52.

Golden Text: "Go thy way; thy faith hath made thee whole."
—Mark 10:52.

I. Suffering Revealed: verses 32-34.

Parallel passages: Matt. 20:17-19; Lk. 18:31-34.

The disciples were amazed, and some of them were even afraid, as they followed Christ on the way to Jerusalem (Mk. 9:32). Each disclosure of His marvellous personality and each new revelation of His will came as a surprise (Mk. 5:42; 6:51; 10:24, 26; 14:33; 16:8; John 4:27). The Master had set His face stedfastly to go to Jerusalem (Lk. 9:51; 12:50), and the sternness, the calm resolution, the patience, pity, love and intense earnestness written on His forehead made them draw back in wonder. The One Who was to bear the sin of the world was walking alone before them, fully conscious of the coming conflict, in which He was to overthrow the forces of Satan.

The Son of God went on His way in the loneliness of His unique suffering and unique mission (Psa. 102:6, 7; Isa. 63:3; Lam. 1:12). The disciples could not understand His attitude or His words; when He told them once more of His approaching death with its accompaniment of betrayal, injustice and cruelty, but ultimate triumph (Mk. 8:31; 9:9-13; Lk. 18:34).

The exactness of detail with which our Lord described succeeding events is sure evidence of His Deity (Mk. 11:2, 3; John 2:24, 25). Step by step He was fulfilling the Divine plan of redemption.

II. Selfishness Rebuked: verses 35-45.

Parallel passage: Matt. 20:20-28.

It was not uncommon for favourites of an Eastern ruler to receive a blanket promise that whatever they desired on a particular occasion would be given to them (Esther 5:3; Mk. 6:22). Again, the Saviour had promised that the disciples would share His glory, and that they would be given places of honour and authority (Matt. 19:28; Lk. 19:17). But their selfishness was revealed when they asked for the chief places in the kingdom (Mk. 9:33-36; 12:38, 39; Lk. 14:7-11).

Many others have erred through ignorance, as did the sons of Zebedee (Mk. 12:24). They had not yet learned that in the spiritual realm power is purchased through suffering and endurance (Matt. 24:13; Mk. 13:13; Rev. 2:10): no cross, no crown; no gloom, no gain; no humiliation, no exaltation; no death, no life. Rewards are given according to merit, and the kingdom of our Lord is a kingdom based on righteousness, for the Lord does not regard the persons of men (Deut. 10:17; Psa. 96:10, 13; Acts 10:34).

Nor had they learned that the kingdom of God differs greatly from the kingdoms of this world. The sign of greatness in this world seems to be the ability to subdue one's inferiors, so-called, while the sign of greatness in the kingdom of God is the willingness to serve (Lk. 22:24-30). Christ the Son of God came to minister to others, and to give Himself a ransom for many (Mk. 15:31; John 3:14-16; 13:13-16; Phil. 2:5-8).

The ten were displeased with James and John. Possibly they, too, had entertained similar ambitions, and were angered that these two had taken advantage of their intimacy with the Lord to speak to Him first on the matter. At any rate, the ten were included in the Master's admonition.

III. Sight Restored: verses 46-52.

Parallel passages: Matt. 20:29-34; Lk. 18:35-43.

From the record of this event in the Gospel of Matthew we learn that Bartimaeus had a less conspicuous companion, who was healed at the same time (Matt. 20:30). As to the scene of the miracle, it has been suggested that the healing took place after Christ had departed from the old city of Jericho (verse 46; Matt. 20:29), and as He was nearing the new city of Jericho which had been built by Herod the Great some distance away (Lk. 18:35). This would explain the difference in wording of the three records which seem to describe the same event.

In spite of opposition and ridicule Bartimaeus continued to call to the Lord for mercy, and his holy persistency was amply rewarded (Mk. 7:25-30; Lk. 18:1). Christ stood still at the call of need from a human soul. Blessed be His holy name that His ears are ever open to the cry of His children (Psa. 34:15)! He delights to be gracious (Psa. 86:15)!

Bartimaeus made haste to go to the Saviour (Mk. 10:17; Lk. 19:5, 6). He was willing to dispense with his cloak, that his progress might not be impeded (Lk. 12:35; Eph. 6:14; Heb. 12:1; 1 Pet. 1:13).

Our Lord knew the deep need of the man who had lost his sight (Matt. 6:32), but He sought to draw Bartimaeus out to give expression to his need. This was true prayer. The Lord desires that His children come to Him with definite requests, that He may bestow blessing upon them (Jas. 4:2).

The Lord touched those blind eyes and restored the sight immediately in response to the faith of the afflicted one (Matt. 9:22; Mk. 5:34). Bartimaeus had recognized his need, had called to the One Who could meet that need, and had believed that he was able and willing to heal him.

The record implies that he had received spiritual sight as well; his eyes had been opened to behold Christ as his Saviour, as well as his Healer (John 9:7, 35-38). This miracle is illustrative of the new light and life given by the Holy Spirit to those who, once blind, will turn in faith to Christ, the Light of the world (John 12:46; 2 Cor. 4:3-6; 2 Tim. 1:8-10).

The first person whom Bartimaeus saw was the Lord Jesus, Who had opened his eyes. In gratitude for the mercy which had been shown to him, he used his newly-found sight to follow the Saviour. When Christ directed him with the words "Go thy way", he immediately followed Him in His way. The interests of the child of God should be identical with the interests of the Saviour.

DAILY BIBLE READINGS

March 25	Suffering alone	Psa. 102.
March 26	Suffering and glory foretold	Mark 9:1-31.
March 27	Greatness in the kingdom	Lk. 22:24-30.
March 28	Natural sight restored	John 9:1-25.
March 29	Spiritual sight restored	2 Cor. 4.
March 30	Christ the Light	John 12:35-50.
March 31	Following Christ	John 12:20-34.

SUGGESTED HYMNS

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