

The Gospel Witness and Protestant Advocate

Vol. 26, No. 6

130 Gerrard Street East, TORONTO, JUNE 5, 1947

Whole Number 1307

THE MARIAN CONGRESS IN OTTAWA versus The Protestant Population of Canada

AN OPEN LETTER TO THE GOVERNOR-GENERAL OF CANADA, THE LIEUTENANT-GOVERNORS OF THE PROVINCES, THE PRIME MINISTER OF CANADA, AND HEADS OF GOVERNMENT

By Dr. J. B. Rowell

May 24th, 1947.

His Excellency Viscount Alexander of Tunis,
Governor-General of Canada,
Government House,
Ottawa.

Sir:

I have the honour to inform Your Excellency according to the information herein set forth.

That Canada is setting its official seal on the Romanist Marian Congress in Ottawa, is the impression given in the Programme of the Congress, issued in the Romanist Journal, *The Canadian Register*, for May 10th, 1947.

The great purpose of the Marian Congress is to extol the glories of Mary in such manner as to constitute usurpation of the prerogatives of Deity, for even the sacred and magnificent *Te Deum*, known to all churchmen, has been wrested to this end, which in the *Psalter of Bonaventure*, reads:

"We praise thee, O Mary! we acknowledge thee to be the Virgin. All the earth doth WORSHIP thee, spouse of the Eternal. To thee angels and archangels cry, Holy, Holy, Holy, art thou, Mary mother of God," etc.

The same Romanist authority has taken the ninetieth Psalm, familiar to all using the English Liturgy, and rendered it:

"O come, let us sing unto our Lady, let us heartily rejoice in the Virgin, who brings us salvation. Let us come before her presence with thanksgiving and let us be glad in her with Psalms."

High Mass to Honour the Virgin

The Marian Congress programme announces: "Solemn high Mass in honour of the Blessed Virgin in all the churches of the Diocese for the success of the Congress."

Rome's superstitions, as represented by such names as Lourdes, Fatima, and Guadeloupe, are to be imposed on Canada. The program for "Saturday, June 21—DAY OF ADORATION," provides for this: "Marian procession along the Driveway: Twenty floats portraying the life of

the Blessed Virgin Mary and HER PRINCIPAL APPARITIONS throughout the world."

Government Sanction

In this way, the idolatry of Lourdes, Fatima and Latin America is to be practised in our fair Dominion.

Government Officials, by their presence in a representative capacity, are placing their seal of approval upon this medieval mummery and superstition. The programme reads:

"At the Chateau Laurier: Dinner tendered to His Eminence the Cardinal Legate by His Excellency Most Rev. Alexandre Vachon, Archbishop of Ottawa, and HONoured BY THE PRESENCE OF His Excellency Viscount Alexander of Tunis, GOVERNOR-GENERAL OF CANADA. Present at this dinner will be: The visiting Cardinals, THE PRIME MINISTER OF CANADA, CABINET MEMBERS, the LIEUTENANT-GOVERNORS of the Provinces, the Apostolic Delegate, the Diplomatic Corps, Archbishops and Bishops, THE CHIEF JUSTICE OF CANADA, MEMBERS OF THE PRIVY COUNCIL not of the Cabinet, prelates, SPEAKERS OF THE SENATE AND HOUSE OF COMMONS, PRIME MINISTERS OF THE PROVINCES, judges, members of the Senate, members of the House of Commons, representatives of the armed services, federal officials, provincial officials, municipal authorities, clergy, other officials."

Such functions, with official representation, are shown several times in this programme, and thus the Marian Congress is made to appear as a Canadian affair. This conception is given support by the announcement that the official welcome to the representative of the Pope, the Cardinal Legate, is to be GIVEN BY THE PRIME MINISTER OF CANADA. All this is evidently to give to the world the impression that Canada favours these Romanist practices, which millions of Protestants, in fact, repudiate.

Cardinal McGuigan Above Our Governor-General

In the foregoing quotation from the programme of the

The Gospel Witness

and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once for all delivered to the Saints.

\$2.00 Per Year. Postpaid, to any address. 5c Per Single Copy.

Editor

T. T. SHIELDS

Associate Editors

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

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

Contributing Editor

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

S. S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone RAndolph 7415

Registered Cable Address: Jarwitsem, Canada

Marian Congress, it will be noted that the Archbishop of Ottawa and our Governor-General are both designated "His Excellency," but that Cardinal McGuigan is spoken of as "His Eminence," and consequently superior to the Governor-General. It should be observed that Romish Ecclesiastical Law informs us, "Cardinals are, moreover, Roman Princes—nay, are considered Princes of the Blood," and rules that her cardinals shall be addressed as "Most eminent Lord," and "His Most Reverend Eminence," and are "to rank with princes of reigning houses."

How can the heads of our Government bow to this clerical invasion of our civil polity! The whole programme seems to give the general impression that Canadian officialdom has been whipped into line by the Roman hierarchy to obey the will of the Roman Church.

An Appeal

This alarming situation, Your Excellency, as set forth in the foregoing, and that ensuing, urges this protest against giving the world the impression that Canada officially sets her seal of approval on the blasphemies of Mariolatry, on Rome's attempted conquest of Canada, and on her PRAYER AND THREAT FOR THE EXTIRPATION of Protestants and Protestantism.

May I urge you to consider the following blasphemies involved in the Marian Congress.

I quote from Romanist authorities to show the awful blasphemies involved in the Marian Congress.

Mary Immolates Herself With Christ

Archbishop Vachon, of Ottawa, in his Pastoral Letter, (February 1947), calling for "A nation-wide tribute to the Mother of God through the Marian Congress," said:

"On Calvary's height the august Virgin stands at the foot of the Cross, her heart pierced with the sword of sorrow and IMMOLATES HERSELF WITH CHRIST FOR THE SALVATION OF MANKIND."

"That blood which was shed . . . the drops of His precious blood that redden the rocks had their far-off sinless fount in the heart of Mary. They began to flow

from her heart on the day of the Annunciation . . . and what she gave Him, He gave us for our redemption."

(*A Crown for our Queen*, by Rev. Abram J. Ryan, p. 173)

The Merits of Her Sufferings Offered on Calvary

Mary is designated "Mary of Mount Calvary." Contrary to anything found in Scripture, she is intruded by the Roman Church into the redemptive work of our Lord, as is seen by this quotation from her outstanding authority, "Saint" Alphonsus Liguori:

"This good mother, for the love she bore us, wished also to help the cause of our salvation with the merits of her sufferings, which she offered for us on Calvary."

(*The Glories of Mary*)

This is an insult to our blessed Lord. His finished work on Calvary does not need the addition of Mary's merits, or of anyone else. The Word of God declares: "Neither is there salvation in any other: for THERE IS NONE OTHER NAME under heaven given among men, whereby we must be saved." (Acts 4:12)

"For Arnold of Chartres says: 'The wills of Christ and of Mary were then united, so that both offered the same holocaust; she thereby producing with Him the one effect, The Salvation of the World.' At the death of Jesus, Mary united her will to that of her Son; so much so, that both offered one and the same sacrifice."

(*The Glories of Mary*, by Liguori; vol. i., p. 409)

Holy Scripture condemns such blasphemous claims for Mary; also such terms as "Co-Redemptrix," "Mediatrice of sinners," etc., asserting emphatically, "For there is ONE God, and ONE MEDIATOR between God and men, the man Christ Jesus." "Unto Him that loved us, and washed us from our sins in His own blood . . . to Him be glory and dominion for ever and ever. Amen." (1 Timothy 2:5; Revelation 1:5)

These blasphemies, so evidently opposed to Scripture, and insulting to the Protestant mind and conscience, are, together with the ostentatious support of Canadian Government Officialdom, calculated to arouse public indignation, and so constitute a threat to the peace of our land.

One great purpose in Rome's invocation of the Virgin Mary is given in *The Raccolta*, approved and commended by John Card. McCloskey, Archbishop of New York, viz. to urge all her faithful to "pray for THE TRIUMPH OF THE HOLY CHURCH, FOR THE EXTIRPATION OF HERESY, and for the spread of the Catholic religion." (p. 257)

Conquest of Canada

It seems impossible to believe that the heads of our Government can be aware of Rome's programme for the conquest of Canada, and the suppression of all that is Protestant. Yet this is as clear as daylight to anyone who has eyes to see, and ordinary common sense to read the declarations of the Roman Church. Canada stands well in the foreground of Vatican interests.

Heresy Rooted Out With Fire and Sword

The Institutions of Public Ecclesiastical Law, of the Roman Church, by Father Marianus De Luca, S. J., affirms:

"Since the State has the power of punishing its subjects and inflicting a penalty proportionate to the severity of the offence, and there is no graver offence than heresy owing to the harm it does to the Christian State—and, therefore, it must be rooted out with fire and sword." "Nevertheless it is a Catholic tenet that the Church may justly inflict on heretics the penalty of death."

Since this is the up-to-date Ecclesiastical Law of the

Roman Church, published with the full sanction of the Jesuit Order and of the Pope, WHAT IS THE NON-ROMANIST POPULATION OF CANADA TO THINK? WHAT CONDITIONS would such Laws in operation introduce? Further, what can the attitude of the heads of our Canadian Government be toward the Protestants of Canada?

The most Romish, priest-ridden country in the world could do no more than the Government Officials of Canada are doing to display their approval and support of Rome's Marian Congress, to an utter disregard for the convictions of the Protestant population.

In the Name of God, and of Civil and Religious Liberty, I beseech you, Your Excellency, to give neither official sanction, nor seeming approval, to the Marian Congress with all its religious significance, and political implications, and to withdraw from any co-operation with that which is an offence to Almighty God, derogatory to our Blessed Lord, and a grief and cause of anxiety to thousands of Protestants.

I have the honour to be, Sir, Your Excellency's Faithful and Obedient Servant,

(Sg'd) J. B. ROWELL,

Pastor, Central Baptist Church, Victoria, B.C.
President, Canadian Protestant League, Victoria Branch.

ROMANISM IN CANADA THE SAME AS IN CUBA

THE following message from the Cardinal-Archbishop of Havana, has been reproduced in the Roman Catholic French-language papers of Canada. We translate it here because of its assertion that by means of the Marian Congress at Ottawa, Romanism in Canada "unites itself to all the (Roman) Catholic nations of Latin America, whose devotion to the Holy Virgin is in truth the strongest national characteristic." Such a statement from the Romanist primate of Cuba should dispel once and for all any hope lingering in the minds of Canadians that we have in this Dominion a higher and purer form of Catholicism than that superstition which reigns in the spiritual obscurity of Cuba and other Latin American lands. Romanism is, according to its own boast, "always the same". In Protestant lands it may hide its grossness to some extent, but the ruling principle of outward idolatrous display and carnal pride in supposedly meritorious works is ever the same.

The following is the Cuban Cardinal's message:

To the Marian Congress at Ottawa

The Archdiocese of Ottawa is preparing to celebrate a magnificent Marian Congress which will do honour to the whole of Canada, and which will be in effect an implicit request for the dogmatic definition of the Assumption of the Very Holy Virgin. The entire Church, whose voice has been heard in the course of the last hundred years in favour of the grandeur and privileges of Our Holy Mother in Heaven, is placing its hope with more insistence than ever in this grandiose Marian dogma.

Ottawa is giving a comforting example to all America in thus celebrating the centenary of its founding and it is uniting itself to all the Catholic nations of Latin America, whose devotion to the Holy Virgin is in truth the strongest national characteristic.

May it please God that in the near future we may all rejoice in a new and splendid glorification of

Mary in the signal privilege of her Assumption.
†Manuel Cardinal ARTEAGA Y BETANCOURT,
Archbishop of Havana.

What a curious comment this official letter of the Cuban Cardinal makes upon Roman Catholic dogma! Without appealing to the Holy Scriptures for support of the projected dogma, or even suggesting that such a revelation of God was ever made to men, the Roman prelate reposes his strong hope of "this new and splendid glorification of Mary" in the voice of "The Church", a church that has already turned its back on the Bible, that is filled with corruption and spreads ignorance and superstition wherever it reigns supreme. The Cardinal speaks more truly than he meant to speak when he refers to the projected dogma of the Assumption as "new". It is new, for there is not a word to suggest it in the entire Bible.
—W.S.W.

SPECIAL PRIVILEGES FOR ROME

THE daily press carries another example of the special privileges being granted to the Roman Catholic priests in connection with the great pagan circus to be staged at Ottawa in the middle of June. The word "privilege" originally meant "private law", that is the granting of some benefit or favour to an individual or a class that is denied to all. That is precisely what the Roman Church is always demanding: special favours, special exemptions, the recognition by the state and all its citizens that the priests of Rome are creatures of another clay, not subject to the same laws and restrictions as the ordinary run of mankind, not bound to observance of the laws of the land as are the mass men, not subject to the payment of taxes though requiring that public funds be spent for the Roman Church's benefit and at its direction. Rome snatches at the extension of every such privilege not only for the immediate advantage afforded its agents but also for the prestige it lends them and as an earnest of the time when it will be once more ensconced as the supreme authority on earth, just as it was during the dark days of papal supremacy in Europe. Here is another straw which shows the way the current is flowing at Ottawa these days:

Parking Freedom Given Churchmen

OTTAWA, May 30 (CP).—Two hundred officials of the Roman Catholic Church will be accorded parking immunity during the church's Marian Congress here June 18-22, the city traffic committee decided last night.

Even sacrosanct Mackenzie Ave., where cabinet ministers calling at the Chateau Laurier have been ticketed, will be made available to the officials.

What a delicious sense of satisfaction the berobed prelates of Rome will have in parking their cars with immunity under the shadow of the "No Parking" signs in Ottawa, and in reflecting that even the ministers of the crown have not such great privileges as the least of them.
—W.S.W.

SUBSCRIBE FOR
THE GOSPEL WITNESS
\$2.00 per year

VATICAN CONTROLS CANADIAN IMMIGRATION POLICY

ONE HUNDRED Polish girls from displaced persons' camps in Germany have arrived in Quebec by plane to work in the spinning mills of millionaire Ludger Dionne, Liberal member of Parliament for Beauce, Quebec. The girls were selected by priests authorized by the Vatican, will be lodged in a convent, taught French by nuns, and work at the minimum wage-rate for textile workers, the lowest paid industry in a province where wages are lower than almost any other part of this Dominion. All this has been done by a wealthy member of the government party armed with the special power of an Order-in-Council of which Parliament itself was not informed.

This amazing aeroplane romance on a wholesale scale—the girls are already talking about marriage—has brought home to the Canadian public the obvious fact that the Canadian government has surrendered its immigration policy to Quebec, which in turn has handed the matter over to Vatican agents in Europe. In this particular case the net result has been, to date, one hundred Polish girls, who, even before they arrived in Canada, proclaimed themselves and were proclaimed as the future mothers of Canadian voters. It has been emphasized so obviously as to be offensive that the girls are all of a marriageable age and state. This is the interest that the Roman Church has in them, for its aim in Canada as elsewhere is to conquer by sheer weight of numbers, which it plans to gain by natural generation not by spiritual regeneration.

A Philanthropic Undertaking?

The wealthy mill owner describes his interest in the girls as "philanthropic," and it would seem to be such when he speaks of paying their fares to Canada by plane and rescuing them from the horrors of Nazi concentration camps to place them in his mill at liberal salary rates, housed in a convent where some three hundred pretty dresses await them as his gift. Other reports, however, tell a different story: The girls are bound by contract to work in his mills for at least two years; the cost of their air-passage will be held back from their wages; after they pay for their board, they will have only a few dollars a week spending money.

Which of these stories gives a more accurate account of the situation, we can only guess. The whole truth is not known even by the members of Mr. Mackenzie King's government that was responsible for passing the Order-in-Council by which the girls were brought to Canada. In reply to a question on the floor of the House, the Minister of Labour, Mr. Mitchell, confessed that he did not know what the terms of the contract were between Mr. Dionne and the hundred girls. The papers report that what another Minister tabled as a contract between the employer and the girl immigrants was really an understanding that Mr. Dionne had given to the International Refugee Commission in London. He later admitted that neither he nor anyone else had seen the actual contract. According to Mr. Diefenbaker, a Western member, the reports that the wealthy mill-owner was himself paying the fare of the girls is contradicted by his previous understanding with the government that the young Polish immigrants would repay the initial outlay for transportation by a 25 per cent reduction of their \$12 a week wage.

These are just a few of the contradictions in this much discussed venture. It is at least obvious that the

Ministers of the crown know as little about the matter as anyone else. They have apparently handed over the whole government authority to Mr. Dionne, a representative of the solid block from Quebec, and this gentleman has in turn given the power into the hands of the priests who have undertaken to provide him with one hundred cheap labourers for his mill, in which he cannot retain French-Canadian girls. Like many wealthy men, Mr. Dionne has found that the policies of a reactionary church coincide with his own selfish interests and he has therefore wedded his political influence to the ecclesiastical prestige of the Hierarchy to provide a potential source of easy money. Romanism, as we have remarked before, is a very convenient system. Many employers in Canada who care for nothing but large profits, would be glad to purchase a hundred indentured slaves from the priests of Rome, or from the devil himself, if they could strike the bargain.

The Importance of This Matter

Almost the only good feature to be discerned in this whole story is the intense interest it has aroused throughout Canada. It is a good sign when Canadians are stirred up concerning immigration policies. They know that thousands upon thousands of Britishers in the Old Land are anxiously awaiting the chance to immigrate to Canada. Why should they be debarred while the government's authority is exercised to overcome every obstacle that might hinder the speedy importation of these Polish girls? Why were they all Roman Catholics? Are there no Protestants in the displaced persons' camps in Europe? Why should foreign priests be engaged as agents of the Canadian people in this important matter of immigration? It is to be hoped that the Dionne affair will not be lightly forgotten. We should like to see him subjected to a severe grilling on the floor of the House when he returns to answer to that court for his deeds in Europe. He has already said that he may return to the Continent for further workers, and other concerns have already expressed their hope to do the same.

"The King's Girls"

Perhaps Quebec will not feel the same as the rest of Canada towards the one hundred unmarried Polish girls who are being brought to Quebec for the triple ends of industry, matrimony, and ecclesiastical domination. In the early days of the French régime in this land, when Canada was regarded as more of a mission than a colony, it was the custom of that royal autocrat, Louis XIV, to ship out boat-loads of girls each year as prospective wives for the settlers and soldiers. One writer speaks of these young women as "girls of indifferent virtue" and even one of the nuns charged with overseeing their matrimonial affairs admitted that they consisted of "mixed goods." However that may be, the girls were married off speedily. Parkman (*Old Régime in Canada*) thus describes how it was done:

"The King's girls", as they were called, were all lodged together in a house to which the suitors repaired to make their selection. "I was obliged to live there myself," writes the excellent nun, "because families were to be formed;" that is to say, because it was she who superintended those extemporized unions. . . .

Orders were issued, a little before the arrival of the yearly ships from France, that all single men should marry within a fortnight after the landing of the prospective brides. No mercy was shown to the obdurate bachelor. Talon issued an order forbidding unmarried

men to hunt, fish, trade with the Indians, or go into the woods under any pretence whatsoever. In short, they were made as miserable as possible. Colbert goes further. He writes to the intendant, "Those who may seem to have absolutely renounced marriage should be made to bear additional burdens, and be excluded from all honours; it would be well even to add some marks of infamy." The success of these measures was complete. "No sooner," says Mother Mary, "have the vessels arrived than the young men go to get wives; and, by reason of the great number, they are married by thirties at a time." Throughout the length and breadth of Canada, Hymen if not Cupid, was whipped into a frenzy of activity. Dollier de Casson tells us of a widow who was married afresh before her late husband was buried.

We have no reason to suppose that the young Polish immigrants, Quebec's modern version of "The King's Girls" are of anything else than the most exemplary character, but we do venture to suggest that they will be married off to young French-Canadians just as speedily as the good nuns can follow in the footsteps of their predecessors in the early days of the colony under "Their Most Catholic Majesties of France."

How to Make Communists

Up to this point our discussion of the Vatican-Dionne scheme of Canadian immigration sounds like a great triumph on the part of the astute prelates who have, to a large extent, gained control of governmental power in Canada. But we are often reminded in examining the well-laid plans of the Hierarchy of the old proverb that says "Give the devil enough rope and he will hang himself." Clever as the importation of these Polish girls may appear to be, what will it accomplish? Among other things, the fostering of labour discontent and strengthening of the hands of Communist agitators who are avidly waiting to seize on every evidence of injustice to exploit it for their own evil ends. Granted that the future condition of these young women will be much better in Quebec than it was under the Nazis, there is no justification for treating them as indentured serfs and to victimize them in order to beat down the general level of wages in Canada. Already the labour unions have made a drive on St. Georges de Beauce, and their text with one hundred living illustrations of it has been supplied by the priests and their industrial ally. French-Canadians are not a stupid people, and the local *curés* will have a lot of explaining to do from now on. But they invited trouble by grasping at selfish, immediate advantage as did the wealthy mill-owner. It will be of little avail for them to hurl the hated epithet of Communist at every worker who has the courage to ask for a decent living wage and who dares to organize in order to obtain it. This is another example of why Roman Catholic countries in Europe, almost overnight, are transformed into Communist camps. The Church of Rome is the greatest creator of Communists, agnostics, and atheists the world has ever known with the possible exception of its twin sister the Eastern Church, which by its oppressive policies drove Russia farther and farther away from Christianity until it ended up in the morass of Bolshevism.

We welcome the new Polish immigrants to this fair land of Canada and regret that they have been led by false shepherds to become the serfs of a politico-religious system that seeks to exploit them for its own ends. We wish that many thousands more of their sisters and brothers in the displaced persons' camps of Europe could be brought to the plenty of this land. But we do insist that priests should not be allowed to form Canadian

immigration policies and that Protestant refugees and immigrants should be allowed a fair opportunity of coming to this Dominion.

—W.S.W.

WHAT HAPPENED TO A CANADIAN AMBASSADOR WHO REFUSED TO MARCH IN A CARDINAL'S PARADE

WITHIN recent months a certain Mr. Keenleyside was appointed to the post of Deputy Minister of Mines in the Ottawa government. The appointment was the occasion for a very great deal of adverse publicity in the French Roman Catholic press of Canada. Though there were dark suggestions that this gentleman was unfriendly to French-Canadians, it appeared to us that the opposition to his appointment was merely another example of the usual chorus of protests that the Romanist press raises whenever an important government position is awarded to an English-speaking Canadian rather than to a French-speaking Roman Catholic. The following statement made in the Quebec Legislature by Mr. René Chaloult, however, sheds further light on the matter. We give it here for what it is worth:

MR. CHALOULT: "... as Deputy Minister of Mines, a domain in which we (French-Canadians) have competent men, Mr. Keenleyside has been appointed an ambassador to Mexico, a historian who has had no experience in civil service, a fanatic, anti-French and anti-Catholic, a Free Mason who refused to follow the parade directed by our Cardinal when the diplomatic representatives of all other countries were there ..."

The parade referred to in the above excerpt is doubtless one connected with the recent Mexican festivals in honour of the "Virgin of Guadeloupe" at which the late Cardinal Villeneuve of Quebec was official papal representative. We are glad to learn that the Canadian Ambassador to Mexico had the good sense and historical judgment, joined with sufficient courage, to refuse to lend the official prestige of the Canadian government to the silly and blasphemous idolatry connected with the Marian parade in Mexico. We wish that the present Canadian Minister of External Affairs, Mr. St. Laurent, were also sufficiently enlightened to do likewise, but alas he has already made himself a patron of the equally puerile and idolatrous Marian Congress to be held in the Canadian capital next month.

The nationalistic speaker in the Quebec House mentioned the episode in Mexico in order to prove that such a man as Mr. Keenleyside should not be appointed to the office of Deputy Minister of Mines. He would apparently set up a religious test for all government positions, or at least for the senior posts. But his story makes us wonder if there were not some connection between the former Ambassador's refusal to march in the Cardinal's parade and his subsequent resignation, or dismissal, from the office he held under the External Affairs Department, of which the very Roman Catholic Mr. St. Laurent became the head just about that time. We wonder if it is part and parcel of the present policy of the External Affairs Department to appoint only such men as Ambassadors who are willing, in advance, to promise that they will march humbly and obediently at the skirts of prelates of the Roman Church.

—W.S.W.

READ THE GOSPEL WITNESS

PAPAL HONOUR TO PROVINCIAL SECRETARY

THE following note appeared in the French press of Quebec:

Quebec, May 30 (D.N.C.)—M. Omer Côte, Secretary of the Province, has just been awarded a new papal decoration, The Golden Cross of St. John Lateran, the highest decoration that the Sovereign Pontiff can grant. It was sent to him the eighteenth of last May, at the same time as the one awarded to M. l'abbé Charles-Emile Gadbois, Director of La Bonne Chanson (*The Good Song*).

Though both our honesty and our principles restrain us from congratulating the Provincial Secretary of Quebec on this new honour his master in Rome has bestowed upon him, we can quite sincerely express our conviction that he has fully earned this signal decoration by loyal devotion to the Pope. It would seem to us, however, that the *éclat* of this great distinction is somewhat lessened by the news report which mentions at the same time the granting of the same honour to an unknown priest who is editor or director of the equally unknown *Good Song*. Were both these awards, the highest that the Pope has in his power, sold for the proverbial song?

—W.S.W.

"FIFTY YEARS IN THE CHURCH OF ROME"

A SERVICE of inestimable value has been rendered to the cause of the Gospel among French-Canadians by the publication of *Mes Combats* by Charles Chiniquy. *Fifty Years in the Church of Rome*, Chiniquy's autobiography in English, is too well-known as a standard work to require any introduction in these columns, though unfortunately it is at the present time out of print—one of those many unfortunate casualties of the war to which students and teachers can never quite resign themselves. We sincerely hope that the English edition will be speedily re-printed and made available again for it is, in our judgment, one of the most informing and most convincing exposures of both the heresies and the immoralities of Rome. For a long time the original work in French has also been out of stock, but that great lack is now met by the present edition of *Mes Combats* which is really a combination of Chiniquy's two books known in English as: *Fifty Years in the Church of Rome* and *Forty Years in the Church of Christ*. This combination has been made in such a way as to avoid repetition and to eliminate certain digressions which have lost their interest.

The story of Charles Chiniquy's life is told in a direct fashion that carries with it a conviction of its truth. If it had been a carefully prepared piece of fiction, it would not be more interesting than this factual account of the spiritual struggle sustained for many years in the mind of a French-Canadian priest of the Church of Rome. Or if it had been written as a theological polemic exposing the errors of Romanism, both in theory and in practice, it could scarcely have been more effective than this book, which in fact is a theological discussion of the corruptions of Rome as they were experienced by one who for long years sincerely and honestly attempted to subject himself to them as to the truth of God. Because this autobiography is written from the inside of the Roman Church, it is at once sympathetic to the victims and dupes of Rome, while it is, at the same time, a most damning exposure of the duplicities and deceptions of Rome.

For those who think of this once famous person as a more or less fictitious character, there are documentary proofs of the esteem in which he was held by priests and leaders in political life when he was widely known in the French Canada of his day as "The Apostle of Temperance".

We are certain that everyone with a reading knowledge of French will wish to have this book, and that all workers engaged in evangelizing French-Canadians will do their utmost to put it into the hands of as many of their people as they can. Its publication represents a fruitful example of interdenominational cooperation as our friends who are usually known as "Plymouth Brethren" were the prime movers in the work which bears the imprint of "L'Aurore Publishing Company", Montreal. Our Union of Regular Baptist Churches also promised at the beginning of the undertaking to underwrite a share of the cost of publication, if it were needed. We trust that the French edition will do much good in presenting to French-Canadians the story of one of their own priests who was liberated from the shackles of Rome by the glorious Gospel of Christ.

—W.S.W.

The above article reviews *MES COMBATS, AUTOBIOGRAPHIE DE CHARLES CHINIQUY, L'Aurore Publishing Company. Cloth boards, \$2.50, paper covers \$1.75. Obtainable from Students' Book Room, Toronto Baptist Seminary, 337 Jarvis St., Toronto 2. Discount of 10% allowed to students and other full-time Christian workers.*

HAMILTON PROTESTANT LEAGUE

The liberty-loving Protestants of Hamilton and vicinity rallied in large numbers to Victoria Avenue Baptist Church when the Hamilton Branch of *The Canadian Protestant League* held a meeting on Monday, May 19th. A splendid congregation of thoughtful and earnest people listened with deep interest to the powerful addresses delivered by two Toronto leaders who are well-informed on the issues of the day—Dr. T. T. Shields and Rev. W. S. Whitcombe, M.A. Rev. John Wilmot of London, England, and Rev. H. C. Slade also took part in the service.

Rev. W. S. Whitcombe described in vivid fashion conditions in Italy, Spain, France and South America, where Romanism is thought to hold control. He related incidents to show that even in these countries there are signs of encouragement, and people are breaking away from the system, while many are searching for the message of redemption. He stressed the power of the Word of God and urged his hearers to do all in their power to distribute it among those who are held in the bondage and ignorance which characterize the Roman system.

We were honoured in having with us the beloved President of the League, Dr. T. T. Shields. In his own masterly way Dr. Shields described the task of the Christian ministry to inform the whole world as to the actual nature of the Roman Catholic Church, to sound the alarm and waken the people to the danger which threatens them. Very few seem to comprehend the political aims of the Roman Catholic hierarchy. Speaking especially of the dangers which Canadians face, Dr. Shields outlined the purpose of the Marian Congress which is to be held in Ottawa in June, and stressed the propaganda value to the Roman Church of this huge pagan circus.

From many points of view the meeting was one of the most successful ever held in Hamilton under the auspices of the League. Forty-four new members were added, and twenty-five renewed their membership. A substantial offering was received for the promotion of the work of the League.

—O.L.C.

"All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits."—Proverbs 16:2.

The Jarvis Street Pulpit

An Exhortation to "Go Work"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, June 1st, 1947

(Stenographically Reported)

"But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard.

"He answered and said, I will not: but afterward he repented, and went.

"And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

"Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily, I say unto you, That the publicans and the harlots go into the kingdom of God before you.

"For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." Matthew 21:28-32.

WE all need frequently to be admonished to do the things we know we ought to do. There is a place, a very important place, in the gospel ministry for teaching people, from the Word of God, what they ought to do; and a place also, I am sure, for exhortation: when people have thus been taught what they ought to do, to persuade them, by the power of the Spirit, to implement their promises, to fulfil their vows, to pay their vows unto the Lord, in the presence of all His people: to do what they have long known they ought to do.

That is my purpose this morning, to exhort my own soul, as I exhort yours, to remind myself, as I would remind you, as those who profess to believe in God, to be careful to maintain good works. Hence this parable of our text.

I.

Let me begin by saying, THERE ARE OBLIGATIONS, AS WELL AS PRIVILEGES, INVOLVED IN THE RELATIONSHIP ASSUMED IN THIS FORM OF ADDRESS: "A certain man had two sons". He spoke to each of them by the proud title of "son". It is a great, a high privilege, to be a child of God, to be born from above, to be included in the great household of faith as a member, to have the right, as those into whose heart God has sent His Spirit, to cry "Abba, Father". Are you a child of God? Does the Word of God address you as a "son"? What a high privilege, then is yours!

You are not poor, but rich, for "if children, then heirs, heirs of God and joint heirs with Christ." What a marvellous advantage to be made heirs of an inheritance which can never, by any possibility, be alienated from us: it is ours, and it is ours forever: "All things are yours . . . and ye are Christ's, and Christ is God's". I say that is a privilege for which we ought ceaselessly to thank God. We are no longer strangers and foreigners, but fellow citizens with the saints, and of the household of God.

There are many who delight to dwell upon these things, and we cannot dwell upon them too often, nor too earnestly, nor too intently. We ought to study the last Will and Testament of Him Who made us His heirs. We ought to know more and more of "the unsearchable riches of Christ," to have larger experiences continuously, of the spiritual blessings wherewith we are blessed in heavenly places in Christ Jesus.

This morning, however, I remind you that *sonship carries with it a corresponding obligation*. As sons we are under obligation to do something. You hear sometimes people speaking scornfully of the "idle rich". Well, if people are rich, they are to be congratulated. But if they are idle, they are to be commiserated. No one has any right to be idle. You have heard the story of the foolish Englishman, who, when asked how he liked Canada, replied, "Oh, very well. It is a fine country. But you have no gentlemen here." "Oh," said the loyal Canadian, "I think we have a great many. Have you not been politely treated?" "Oh, yes! I don't mean gentlemen in that sense: I mean people who don't work." The Canadian replied, "Oh! we have plenty of that class here, only we call them 'tramps'." I fear there are many religious tramps—they boast of their sonship, but they do not work. Now we have no right, as Christians, to be idle.

Some years ago I had a friend, who belonged to a rich family. I was his guest on more than one occasion. This friend had one boy. The father had plenty of money in his own right, and his wife also was very rich. The boy, who was only about thirteen or fourteen years of age, had an annuity from his grandfather, of ten thousand dollars a year. His wise father, a very wise man, would not let him have a penny of it. He did not even give him an allowance. He had to work for everything he got. His father said boys should be taught to work. They should learn that if a man will not work, neither shall he eat. So he was made to shovel the snow in winter, and mow the lawn in the summer time, and to do many other things, not because his father could not afford to pay to have these things done, but because he would not have an idle son.

This Father of ours has vast estates, and we do not need to go away from home to find something to do: "Go work to-day in my vineyard". There is plenty of work for every one of us around home. We do not need to go gleaning in other fields. You remember the sweet story of Ruth, and of how Naomi said to her, after she had gleaned in the fields of Boaz: "It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. Keep close after the reapers of Boaz. Work at home with your kinsman." So ought we to do as Christians. There is a vineyard in which we ought all, as Christians, busily to be engaged.

It cannot too frequently be emphasized that we are not saved by works. The young lad to whom I referred did not owe his place in his father's family to the fact that he was industrious naturally, and by parental discipline—he owed his place there to the fact that he was born into it. That was the inheritance of his birthright. And so we, being born again, have become children of God, and we are His children, not by works, but by His abounding grace. Notwithstanding, you will recall that in that chapter which lays such special emphasis upon the fact that we are saved by grace, and not by works, it is said that "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Be it remembered, therefore, that just as surely as we have been called by the grace of God into His family, we are divinely appointed to some certain obligation, which is peculiarly ours—a piece of work that belongs to you, a piece of work that belongs to me, and which can never be done vicariously. No one else can do it for you; you must do it yourself—"which God hath before ordained that we should walk in them." If you are not a busy person in the vineyard of the Lord, if you are not constantly engaged in good works in the name of the Lord, you are not fulfilling the plan of God, for there are good works specially prepared for you, and no one else can do them for you.

That is the question! What are you doing? What is your job? I am always sorry for people who have nothing but an occasional job. What we need is some constant employment, so that day by day, hour by hour, we shall have to meet our obligations. It is a fine discipline. That is the advantage of a college course. There are many men who could do just as well without a tutor, so far as their intellectual capacities are concerned, but they have not the necessary resolution to keep them at their job, and so it is necessary for them to be at this lecture, and that lecture, and that they should be under discipline, so that another than their own—a stronger will—may require them to fulfil their programme. He is the strong man who can do it himself, without anyone's requiring it of him. But it is a good thing for one to have a regular form of service, something to do all the time, so that he may know that unless he reports at a certain time, and in a certain place, for duty, there is some important duty that is going to be left undone.

I cannot enumerate all the forms of duty which devolve upon the people of God. There is the study of God's Word. It is well to be under teachers, but it is well to hear the Lord's Word saying, "Go work to-day in my vineyard"—and do His work! We are to labour to show ourselves "approved unto God". If you would know the Word of God, you must work at it diligently. Apply yourself to it. Such knowledge will not come by accident, nor by any easy path. There is no royal road to learning; and that is especially true of the Word of God. We shall know it as we apply ourselves diligently to its study, by the acquisition of Biblical knowledge. Let us see that we do it.

"Go work to-day in my vineyard." That is also true of prayer. Prayer is a labour. It is so described in the Word of God. We are to strive in prayer, labour in prayer—not merely to bow the knee, and recite a few words of prayer when one is sleepy. That is not praying. We are to take time to pray; as often as possible "morning and evening, and at noon, will I pray," said the Psalmist. It is well that we should engage in this service as one of the Lord's remembrancers. Our Sunday

School could be doubled, tripled, multiplied indefinitely, if the children of God would heed this admonition, and "go work to-day in my vineyard". Teaching a class means work. It means hard work mastering the lesson, visiting, exercising patience, and keeping at it, and always at it. "Go work",—not by and by, but "to-day in my vineyard". That is the Lord's requirement, and every member of the church ought to have something to do.

I wonder what would be thought of a man who should go to a great factory, and say to the President, or to the Manager, "How many employees have you here?" "Oh, just about a thousand on our payroll." "A thousand! How many of them work?" He would say, "I beg your pardon, sir, I don't understand you. I said we have a thousand on our payroll." "But how many of them work?" "Why they all work, or they would not be here long."

Suppose you had to work for your salvation! You would work for it, would you not? I went into Montreal one Sunday morning. I was going there to preach. I looked out of the window. The train was arriving very early, between six and seven o'clock. I saw hundreds of people coming out of church. I need not tell you that it was a Roman Catholic Church. Why were they there so early in the morning? Why was the place crowded at that hour? Because they were taught that that was indispensable to their salvation. They were on the payroll. Salvation was the payroll, and every one had to work at it, or miss his salvation when pay day should come. So they were there every Sunday. Shame on us to say that we are saved by grace, and then fail to fulfil "the good works which God hath before ordained that we should walk in them." Every member of the church ought to have something to do, to find something to do, and to do it—be always at it. Even coming to the place of prayer and worship is a form of work. "Go work to-day in my vineyard."

When do you make up your mind to go to church? When is the proper time to make up your mind to go to the house of the Lord? You should have your mind always made up. Remember that your place, on the Lord's day is in the Lord's house, if you are a Christian.

I was ill for some time, and I found great comfort in reminding the Lord, as I reminded myself, that from my earliest recollection as a very small child, I could not recall a single occasion when I absented myself from the house of God, when it was possible for me to be there. I cannot at this moment, looking back through the years, remember a time, summer or winter, rain or shine, when I could get to church, that I did not go. And it was indeed a comfort to me. How I missed it; when I could not go! A good many of the Lord's children do not deserve to be well enough to go to church. They don't deserve their health and strength that makes it possible for them to go to church; because when they are healthy and strong, many who profess to be the sons of God, do not go. They run away to their cottages for the weekend. They are like the little girl who was going away for the summer. When she said her prayers the night before, she said, "Well, good-bye God. I will talk to you again in September." There are many professing Christians who have absolutely no conscience at all in the matter of holidays. We must have some recreation. But do resolve that wherever you go you will work in the Lord's vineyard. Find a place of prayer which you can attend. See to it that you have some part in the worship.

I went to England thirty-four years ago this summer, and I resolved to visit, on that occasion, some of the

scenes of my youth. There was one place where I had not been from the time I was four years of age. I wanted to test my memory to see how much I could remember of that period. If I had not had that experience I would not believe a child could remember things at four years of age. But I had a very vivid recollection of many things. My father was a minister, and I remembered his going out somewhere into the country from the place where we lived. Somebody was driving him out to preach. He took me along. I could not have been more than four, because we left the place when I was four years old. I may have been a little younger. The pulpit was rather a big affair, a sort of semi-circle. My father took me into the pulpit with him, and made me sit on a little stool out of sight. I was not taken into the pulpit because of any fitness to "occupy the pulpit" on that occasion: I was taken there to keep me quiet. My wise father believed that I would probably behave better under his eye, than if I were by myself in the pew.

I remembered that occasion. And so on the occasion of my visit in nineteen hundred and thirteen, I went out to this little country place, especially to see that little stone church in which my father had preached that Sunday afternoon, when I, with him, occupied the pulpit. I found an old man. He was very much older than the period under review. I said, "You have lived here a long time?" "Yes, sir." He took me into the church, just a little stone chapel. I said, "Has anything been changed around here?" "Not within my memory, sir. I think it has stood, inside and outside, as you see it, for probably at least a hundred years." I went up into the pulpit and I said, "Do you attend here?" "Oh yes, regularly." "What about this little stool here?" They had a kneeling stool for the minister as he prayed. "Has that always been there?" "As long as I can remember." I took it out, and I sat on it. My knees were up to my chin, of course, but I sat on it. And I recalled with gratitude the day when my father took me into the pulpit. So I was brought up in the pulpit!

From that day to this—I tell this for the sake of you boys and girls—I cannot remember a single Sunday through all the intervening years, when I was absent either from morning or evening service, when it was possible for me to be there.

There is a hymn we used to sing:

"Lord, how delightful 'tis to see
A whole assembly worship Thee!
At once they sing, at once they pray;
They hear of heaven and learn the way.

"I have been there, and still would go;
'Tis like a little heaven below;
Not all my labours, nor my play,
Should tempt me to forget Thy day.

"Oh, write upon my memory, Lord,
The texts and doctrines of Thy Word,
That I may break Thy laws no more,
But serve Thee better than before!

"With thoughts of Christ, and things divine,
Fill up this foolish heart of mine
That, having pardon through His blood,
I may lie down, and wake with God."

Let us make a habit of life to be in the vineyard at work, when there is work to be done.

"What can I do?" A thousand things. You can welcome people to the house of God. You can bear your testimony to strangers who may sit beside you.

When I was in London there was an old lady, a mem-

ber of my church, whose voice I had never heard in any public way. I held some services, preaching every night myself. On Thursday night there were two women, sisters, present. They professed faith in Christ. One was a widow. The other was the wife of a locomotive engineer. After I had talked with them, and they had confessed their faith in Christ, they said, "There is someone here we should like to meet, an elderly lady who knows how to pray." I said, "We have many such. What is her name?" They said, "We do not know, but last Tuesday she asked us if we were Christians, and we said 'No.' She said, 'I am sorry, but I am going to ask the Lord not to let you sleep until you receive Christ.'" She said, "We went out, laughing to each other at that strange remark. We went to bed Tuesday night." One said, "I did not sleep a bit. In the morning I said to my sister, 'How did you rest last night?' She said 'I never closed my eyes'. 'Why?' 'Oh, I was thinking of that dear old lady who said she was going to ask the Lord to keep us awake. Did you rest?' 'No.'"

They did not come to church on Wednesday night, and they went to bed with the same result. On Thursday night they came to church, and received Christ. They said, "We had to come. We have not rested since Monday night."

That dear soul was constantly thus quietly witnessing. I knew of a certain commercial traveller who walked home with this old lady one night. His house was a little farther up the same street. As he bade her good-night she said, "When are you going to settle this question of your salvation?" "Oh, I don't know." "Well I shall have to talk to the Lord about you. I shall ask Him to keep you awake till He saves you." Later that night one of my most active men called me. He said, "I have just been walking up and down for an hour with So-and-So. What shall I do with him? I have just left him at his house." I said, "I don't know what you should do with him, but the Spirit of the Lord will guide you in that matter. I do not retire very early, as you know, and if I can be of any use to you, please call me." That man was an employer of labour, and he had invited this commercial traveller to join his staff.

Some time after midnight the door bell rang. I opened the door, and those two men stepped in. I said, "Now Mr. So-and-So, you don't call on people past midnight for pleasure?" "No." "You called for business?" "Yes, sir." "Well," I said, "I think this business can better be done on our knees." We knelt there, and that man received Christ as his Saviour.

That elderly woman never spoke publicly, but she was never absent from the house of the Lord, and she was always on the look-out for work to do. She was always working in the Lord's vineyard.

There is work for everyone. It ought to be impossible at any time for any stranger to go out of the house of the Lord without a warm and courteous greeting on the part of some worker in the Lord's vineyard, and some word of testimony that would lead that person to know he had been among people who loved the Lord.

II.

THIS MAN DECLARED HE WOULD NOT GO, AND AFTERWARD HE REPENTED AND WENT. Some of you have long known what you ought to do. You ought, openly, to confess Christ, but you have not done it. You have said in your heart a hundred times, "I will do it." But you have not done it. Many of you know you ought to be baptized, and you have resolved to obey the Lord in that matter. But you

have not done so. What Christians we should be, if we carried out our resolutions, if we did the things that we promise the Lord to do!

You say, "I never promise." Notice, this man did not promise: he said, "I will not." There are people who have long been indifferent to the claims of Christ. "But afterward he repented, and went." There is a proverb which says, "Better late than never"—better a delayed obedience than no obedience at all. So if you have not done it, will you turn to the Lord; get into His vineyard, and begin your work at once.

III.

On the other hand, the other man said, "I go, sir: and went not." SOME PEOPLE ARE ALWAYS READY TO SAY, "I GO", READY TO PROMISE TO ACCEPT OBLIGATION ANY TIME. You may appoint them to as many committees as you like. But they forget all about them. You can persuade them to accept the responsibility of teaching a Sunday School class, and they come one or two Sundays, and then they are too tired to get up Sunday morning, and so they neglect their duty: "I go, sir."

In the United States they have a phrase. They call certain people "foreflushers"—people who are ready to promise anything in the world. When I was young as a minister I was caught by a good many of them, but I have long since learned not to depend too much upon the "I-go-sirs." They are always ready to say, "I go, sir", but they never go: they never do anything. Their labour is left untouched.

Are there any here this morning who have been professors, and not performers, who have promised the Lord to study the Bible—and it is covered with dust. They promise the Lord to be diligent in prayer, and they scarcely ever pray. They promise the Lord to be a witness for Him, and they are dumb. They promise to be regular in attendance at the house of the Lord, and they go when they have nothing else to do. They promise the Lord that they would honour Him with their substance. "I will do it. Count on me." But they never give anything to Him. This city is full of people who might be called, "I-go-sirs", people who profess, and profess, and profess, but who do nothing. The whole population could go to perdition, and they would never put anything in their way, nor do anything, nor say anything to lead a soul to Christ. He did not go. Are there any such here this morning? Let me beg of you to put an end to procrastination, and resolve this time to do as you have promised the Lord. Get into the vineyard, and get at your job.

During the depression industrious men wore out their shoes looking for work. They would be out at daybreak to get at the head of a queue in the bare chance that there might be some stray job waiting for them. Oh, that we could be as anxious, and as earnest about the Lord's work that we should be looking, always, for something to do.

I do not know that it is said that a specific work was given to these men. There was a specific work, and I suppose when the man got into the vineyard he soon discovered the thing he could do, and went at it. Be your own foreman, your own superintendent; or, better still, let the Spirit of God control you, and direct you. Say, "Here I am; send me." You don't need to be out of work for one minute. There is something for every one of us to do.

And then the Lord said to these religious professors—that was what He was aiming at: "You loud professors

are always talking about God, and wearing the scriptures embroidered upon your garments. Professing much, what do you do? The publicans and the harlots go into the kingdom of God before you. The man who said, 'I will not go' afterward repented and went. But you Pharisees say, 'I go, sir', but you never go. Which of those two men did the will of the father?" They said, "The first". Yes, even though he said at first I will not go, he afterward repented, and went into the vineyard to work.

So my dear friends, be it ours to do the will of God. That is our job. I care not what it is. It may be something important, or it may be some obscure duty. It may be a very little thing. But if it is the will of God, let us do it as unto Him: "Whatsoever ye do, do all to the glory of God." That should be our duty, and our privilege. The will of God should be the guiding rule of our life.

You boys and girls say in the morning, "What would the Lord have me do to-day?" There are many things. Behave as Christians toward your father and mother, toward your brothers and sisters, toward your school-mates, and your teacher. Apply yourselves to your lessons. Say, "I must do the will of God". And in playing, see that you play the game with clean hands. Behave like Christians. And let your tongue be clean. Say no word that is out of place on Christian lips. And to you who go to work let me say this: I saw a man in Los Angeles once with a text of scripture embroidered on the back of his coat. When I met him face to face I should never have dreamed that he was a Christian. Pity on you if you need a text of scripture to tell people that you are a Christian.

Let there be something about us, as Christians at school, at play, at work, in business, everywhere, that will mark us out, so that everyone will know that we are among the workers in the Lord's vineyard.

Let me finish with this story—I have told it before:

Once in the old Union Station, one hot sticky August day, a friend of mine got on a train going to Montreal. He had to change at Smiths Falls. He got into the day coach. It was early morning, about eight o'clock. There were several mothers in the coach with children. They had not had their sleep out. They had had to get up early to get ready to go off on the train, and they were fretful and cross. This friend said, "When I got into that coach, and took my seat, I said to myself, 'How am I going to endure this nearly all day?'"

The train moved out of the dark station after a while, and the children were still crying. He said, "Right near where I was sitting there was a seat turned back, and a mother with three or four children, one very young, occupied it.

"Finally the conductor came in, a tall man with gold braid on his coat, and all the rest of it. He came to this seat where the mother and children were. He stopped to talk with the children and pat them. They looked up and smiled at him. Then he took their tickets, and said to the mother, 'I hope you will have a pleasant journey. You have a great charge to-day.' Then he went on down the car. To everyone he had a pleasant word. Then he disappeared through the door on into the next car."

My friend said, "Something had happened in our car. There was not a person in the coach who had not been lifted up. It was an express train, and we went on until we stopped at the next station, and then when we had

passed it I found myself looking at the door waiting for my friend, the conductor. When I looked around I found everyone else was doing the same thing. Presently he came in looking for his new fares, and again giving a kindly word to the mothers with the children. Thus he passed on again."

My friend continued, "That conductor had changed the whole atmosphere of the train. When I got to Smiths Falls, I had to change trains. When I got out I saw the conductor go to get his orders. He came out with his little yellow paper, and went up to the engineer to give him his orders. When he had given his orders I went up to him."

My friend was a little man, and the conductor was a big fellow six feet or more. He said, "Conductor, will you let me shake your hand?" "Why, certainly, sir. I should be delighted." "I want to thank you for what you have done for us all day." "Thank me! What have I done?" "I do not know, but I got into that car this morning in the Union Station, and I thought it was going to be an intolerable journey, but after you had passed through the car the first time, you changed the atmosphere, and the attitude of everyone. Everyone was different. I felt differently myself. It has really been one of the pleasantest journeys I have ever had. Somehow or other you did it, I don't know how; but I just wanted to say, 'Thank you.'"

He continued, "The conductor looked down at me, and there was a tear in his eye, which rolled down his cheek. 'Thank you, sir' he said 'for your kindly word. I am glad to shake hands with you again, and tell you it is a great thing to be a Christian.'" "Oh, is that it?" said my friend. "I ought to have known."

Oh, that we may so behave everywhere that everyone we meet may know that we have been with Jesus, and have learned to know Him.

Let us pray:

O Lord, we pray that Thou wilt give us of Thy Spirit in such measure that we may be enabled to adorn the doctrines of God our Saviour in all things, for Jesus' sake, Amen.

NEWS FROM CHURCHES IN FRANCE

A RECENT letter from Rev. R. Dubarry, President of the French Bible Mission, promises that as soon as his "convict chains" slacken a little, he will send us some news of the work in France. Knowing the burden of the self-imposed duties that our beloved Mr. Dubarry bears, we have little hope that his voluntary chains will allow him much relief in the near future. However, several incidental notices in his letter will be of interest to those on this side of the Atlantic who follow with close attention all that has to do with the progress of the Gospel in France, Switzerland and Belgium.

The first item of news is a sad one for it tells us of the loss of one of the pastors of the Association. Mr. Dubarry writes:

As soon as I returned to Nîmes, I had to hasten to Lyons to receive the last wishes of our colleague Pastor Georges Nicole. It pleased God to call our brother to Himself a half-hour after my arrival. We lose in him an exceptionally fine Christian and a good workman. I believe you visited him, which means you appreciated him. His widow is being sustained in her trial. The work is in good condition, but his replacement places a new problem before us.

Personal news concerning myself remains good, both as to my health and as to encouragements and my lack of employment. News from our mutual friends, Pastor Fred Buhler in Alsace, and Pastor William Frey in Switzerland, indicate that they are unusually fine

workers. There are some half dozen candidates for baptism at the church at Montbéliard-Valentigney, one of those served by Mr. Buhler. I am doing my best to visit all our churches and the news from them is most encouraging. We are now eagerly looking forward to our conference which will take place September 18-21 next. There is every indication that it will be well attended and that we shall have good reports presented to us. We are expecting some two hundred visitors, and after eight years of adjournments that is a very welcome little problem. Among those who know, there will be some talk of Toronto!

The last sentence, of course, refers to "stake" that Toronto Baptist Seminary has in the pastors of the French Association, two of whom received their training in our Canadian school of the prophets. We too think of both of them with warmest affection and remember them continually in our prayers. A footnote in Mr. Dubarry's letter informs us incidentally that a mutual friend in Paris has recently been baptized after long and profound consideration. This young man is a highly trained professor of science who is bringing out a text book that will be used in the French schools. Such a modest note and its important contents are characteristic both of the quality of the work being carried on in our French churches and of the modesty that forbids our faithful pastors from boasting of their exploits. We rejoice in their labours in the Lord and are confident that by His grace much more fruit will be seen in these European lands that are almost as devoid of the Gospel as the African jungle or the villages of India.

—W.S.W.

McMaster Professor Speaks in Roman Catholic Church

In illustration of the well-known proverb that "Birds of a feather flock together," we reproduce here the announcement of a lecture that appeared in several of the Toronto papers of recent date:

ILLUSTRATED LECTURE BY
DR. WATSON KIRKCONNELL
"The Communist Threat to Christian Civilization"
Auditorium of St. Peter's Church
(North of Bloor on Bathurst St.)
SUNDAY, JUNE 1st — 8.30 p.m.
*Under the auspices of the Catholic
Guild of St. Paul*

The Dr. Watson Kirkconnell mentioned in the above advertisement is a professor in the "Old Convention" Baptist University of McMaster, who boasts that he is a "Baptist". In our day at that institution, one of the professors used to remark to a certain row of rather negligent students: "Birds of a feather flock together—and sometimes they get plucked!" The word "plucked" was the student equivalent for "failed". We venture to pass on the observation to Professor Kirkconnell.

—W.S.W.

Led by a former Welsh amateur boxer, now a Baptist minister, the United Protestant People's Party, formed recently to oppose "Roman Catholic domination" of Australian life, claims a following of 50,000 members. The party's head is Dr. E. G. Morgan, who won wide attention as the author of four books on Protestant theology. Before he joined the ministry, Dr. Morgan was an amateur boxer in Wales. Known for his militant attitude, he led a hunger march of Welsh miners on London at the end of World War I.

—*Watchman-Examiner*, May 1, 1947.

Bible School Lesson Outline

Vol. 11, Second Quarter Lesson 24 June 15, 1947

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

JESUS RISEN, THE GREATEST FACT IN HISTORY

Lesson Text: Mark 16:1-13.

Golden Text: "But now is Christ risen from the dead, and become the firstfruits of them that slept."—1 Cor. 15:20.

Supplementary Reading: Matt. 27:51-28:15; Lk. 23:55-24:12; John 20:1-18; Psa. 118:14-24.

I, The Fact of the Resurrection Recorded: verses 1-8

The Bible teaches that Christian women have a ministry to perform for the Lord (Acts 21:9; Rom. 16:1-4; Phil. 4:3). Faithful women offered Christ hospitality, gifts, sympathy and affection, as He went about Galilee. Among them were Mary Magdalene (Lk. 8:1-3), Mary, the mother of James (Matt. 27:55, 56; Mk. 15:40) and Salome. These devoted ones were last at His cross (Mk. 15:40, 41), but first at His tomb (Mk. 15:47), and Mary Magdalene was honoured by being the first mortal to whom the Lord appeared in His resurrection body.

What a natural touch is given to the sacred history of the resurrection by the mention of the forgetfulness of the women! In their eager haste to present their offerings of spices they had not stopped to consider the barrier in their way (Mk. 15:46). In true love there is an element of abandonment, a holy recklessness, which like the floodtide will not brook delay or disappointment. All our thoughts and energies should be unified and controlled by our personal love to the Lord Jesus Christ.

The angel commented on the women's search for the Saviour. Blessed are they who seek Him with full heart, for they shall surely find Him (Isa. 55:6; Jer. 29:13; Acts 17:27).

What great comfort the angel's message gave to the anxious, sorrowing women! The fearful and the anxious may take new courage, for their Lord has destroyed the power of their foe (Heb. 2:14, 15). The sinner may rejoice in the comfort of sins forgiven, for Christ met the claims of the law and deprived Satan of his power to enslave the one who will put his trust in the risen, living Saviour (Rom. 10:8, 9; 1 Cor. 15:56, 57). The sorrowing may find consolation in the hope that their loved ones in Christ shall rise again, since He has vanquished death (Rom. 6:9, 10) 1 Thess. 4:13-18; Rev. 1:18). He is the Resurrection and the Life (John 11:25, 26). Let us with thanksgiving draw near the empty grave and behold the place where the Victor once was laid.

Having loved His own, the Saviour loved them unto the end (John 13:1). Peter, the disciple who had denied his Lord, but who had repented of his sin, received a special token of his Master's grace, mercy and love (Mk. 14:66-72; John 21:15-17). But for the personal invitation to join the Lord in Galilee, Peter might have thought that he could no longer be classed as a disciple. The Saviour calls all His wandering children to return to Him, for He will abundantly pardon (Isa. 55:7; Jer. 3:12, 13, 22).

II. The Fact of the Resurrection Attested: verses 9-13.

It was important that the related events of the actual death and the bodily resurrection of Christ should be well established, and for this reason the Scriptures give clear and indisputable proof of these two facts. Evidence of the death of Christ was demanded before Pilate would release the body for burial, and this is recorded (John 19:31-35). The proof of the fact of the resurrection of Christ is equally convincing (Acts 1:3; 13:30, 31; 1 Cor. 15:1-8).

This Resurrection Day ushered in a new era, and the first-day of the week was henceforth to be kept as a holy day of worship by the Christians (Acts 20:7; 1 Cor. 16:2; Rev. 1:10). The Sabbath had been a memorial of the rest of creation

(Exod. 31:17; Heb. 4:4), while the Lord's Day symbolizes the rest of redemption.

At least five appearances of Christ are recorded as occurring on the day of His resurrection: (1) to Mary Magdalene (verses 9-11; John 20:11-18); (2) to the other women (Matt. 28:9, 10); (3) to the two disciples on the way to Emmaus (verses 12, 13; Lk. 24:13-32); (4) to Simon Peter (Lk. 24:34; 1 Cor. 15:5); (5) to the disciples except Thomas (verse 14; Lk. 24:36-43; John 20:19-25). The term "the eleven" (verse 14) is used as a collective term for the disciples, and does not necessarily imply that exactly eleven persons were present. Thomas was absent, and Judas was no longer with them, so that only ten of the original twelve were there. Other believers may have been with the ten disciples on that occasion.

Subsequently to the day of His resurrection from the dead our Lord appeared on at least five occasions during his forty-day sojourn on the earth: (1) to the disciples on the following Lord's Day, when Thomas was present (John 20:25-29); (2) to the seven disciples beside the Sea of Galilee (John 21:4-14); (3) to over five hundred in Galilee (1 Cor. 15:6); (4) to James (1 Cor. 15:7); to all the apostles (verse 19; Matt. 28:16-20; Acts 1:3-12; 1 Cor. 15:7).

In this day of unbelief many are prone to say that it does not matter whether or not Christ actually rose from the dead. But upon this fact our Lord based the validity of His claim to be the Son of God (Acts 13:32-37; Rom. 1:3, 4). "He is risen, even as he said" (Matt. 28:6). Had the body of Christ remained in the tomb, we should not have been able to trust any of His words or works (1 Cor. 15:14-19).

The resurrection of Christ was God's pledge to us as to the past; the redemption price had been paid and our justification secured (Rom. 4:25). It is God's guarantee to us for the present, that His power avails to raise us to new life (John 5:24, 25; Eph. 2:1; 5:14), and to enable us to live day by day in a manner pleasing to Him (Rom. 6:4, 5; 8:11-13; Eph. 1:19, 20; Col. 3:1). It is also God's token to us for the future, that all who are Christ's will one day share His immortality and incorruptibility (John 11:25, 26; 1 Cor. 15:12-23). The resurrection of Christ is God's assurance to the unsaved that their sins will be judged (Acts 17:31).

DAILY BIBLE READINGS

June 9 The importance of the resurrection, 1 Cor. 15:1-19
 June 10 The order of the resurrection 1 Cor. 15:20-34
 June 11 The method of the resurrection 1 Cor. 15:35-50
 June 12 The triumph of the resurrection, 1 Cor. 15:51-58
 June 13 The promise of the resurrection..... Psa. 16
 June 14 The prophecy fulfilled..... Acts 2:22-36
 June 15 The believer's resurrection with Christ..... Rom. 6

SUGGESTED HYMNS.

Arise, my soul, arise! Christ the Lord is risen to-day!
 Low in the grave He lay. Rejoice, the Lord is King! Dying
 with Jesus. Join all the glorious names.

The Hyde Park Baptist Church, Chicago, a thorough-paced modernist church, has this announcement on a bulletin: "High school young people are invited to be present at a pot-luck supper on Sunday, October 13, at 5.30 in the South Club Room. At 7 o'clock Father Joseph D. Connerton will speak on the meaning of the Mass, illuminating his address with motion pictures."

—Sunday School Times, May 10, 1947.

"WHY"

"The Canadian Protestant League"

By Dr. J. B. Rowell, Rev. W. S. Whitcombe
 and Dr. T. T. Shields

40 pages, designed for circulation by League
 Members. Send for sample copy. If con-
 venient enclose 3-cent stamp for postage.

130 Gerrard St. East

Toronto 2, Canada

What Thousands of Canadians Want Now Available

WE have received hundreds of letters from all parts of Canada, asking questions on various aspects of Roman Catholicism. Many have enquired what books they should buy, by which to inform themselves. Our shelves are well supplied with authoritative works on the question of Romanism. But to answer some questions authoritatively in the words of the Roman Church itself, might require hours of research in historical works and encyclopaedias. Few people have time for such investigations, and not a very large number, perhaps, would know how to go about it.

We have, for years, used two books which are practically always on the Editor's desk. One is entitled:

"A Manual of Romish Controversy"

by Rev. R. P. Blakeney, D.D., LL.D., Rector and Rural Dean of Bridlington, and Canon of York. The other, by the same author, is entitled,

"Popery in Its Social Aspect; Being a Complete Exposure of the Immorality and Intolerance of Romanism"

We have long desired to be able to put these two books in the hands of Protestant ministers, and, indeed, of Protes-

MANUAL OF ROMISH CONTROVERSY Facsimile of Index Page

304

INDEX

D

- DEFECTS in the Mass, 119.
DEVIL, Ceremony for driving, out of Oil, 95.
DIVISIONS, many in the Church of Rome itself, 38, 39.
in Church in Apostolic times, 39.
DOMINICUS SOTO, his Admission as to the non-sacramental character of Episcopal Ordination, 70.
DOMINUS DENS on the putting to death of Heretics, 238.
DURANDUS, his Admission as to the non-sacramental character of Matrimony, 71.
- E
- ENCYCLOPICAL LETTER of PIUS IX., 8th Dec. 1864, 259.
Bible Societies condemned, sec. 4, 238.
Educational Establishments bound to teach the Roman Catholic religion, props. 45-48, 292.
Force, Alleged Prerogative of the Church to employ, prop. 24, 289.
Infallibility of Popes and Councils, prop. 23, 289.
Kings and States subject to the authority of the Pope in temporals as well as spirituals, 282; props. 19-54, 289.
Liberty of Conscience and Worship-condemned, 278; props. 15, 77, 78, 287, 298.
Monasteries and Nunneries exempt from State Legislation; props. 52, 53, 294.
No Salvation out of the Church of Rome, prop. 17, 288.
Papacy cannot remove from Rome, prop. 35, 291.
Protestant Marriage not valid, props. 70-74, 296.
Virgin Mary, the Pope's Worship of the, 284.
- EPHESUS, Council of, pronounces it Unlawful to add any Creed to the Nicene, 238.
- EXORCISTS, Romish Ceremony for Ordination of, to Drive out Devils, 90.
- EXTREME UNCTION not warranted by Scripture, and not a Sacrament, 67, 68.
Some Ceremonies of, 96.

F

- FAITH, the only means of a Sinner's Justification, 97-105.
FATHERS, the Works of, do not contain a unanimous Tradition, 30, 31.
FIGURATIVE EXPRESSIONS in Scripture, Examples of, 116, 117.
FRANKFORT, Council of, dec res that Image-Worship was condemned by Primitive Church, 207.

"POPERY IN ITS SOCIAL ASPECT" Facsimile of Index Page

INDEX

315

- COBHAM, Lord, Martyrdom of, 118
COCHLEUS on Private Mass, 194
COLIGNY, Admiral, Assassination of, 110
COLONIES, Support of Romish priests in the, 4, 300
COMMANDMENT, The Second, discarded by Rome, 57
COMMUNION in one Kind a novelty, 194
— Council of Constance on, 194
— Thomas Aquinas on, 194
CONCEPTION, Immaculate, of the Virgin Mary, 183
— Sixtus V cursed the advocates of the, 183
— Pius IX decided the question of the, 189
CONCLAVE set on fire, 215.
CONFESSIONAL, Seal of the, 168
— Immorality of the, 169.
— gives power to the priest, 174
— rules the domestic circle, 176
— Controls kings, 177.
— subjects, 177.
— judges and authorities, 177
— a conspiracy against the liberties of man, 178.
— Influence and power of the, 168.
— of the, on the Continent, 173.
— Captain Basil Hall on the, 173.
— Dr O'Croly on the, 173.
CONFIRMATION, Compulsory Administration of, 70.
CONFISCATION of Heretics' Goods, 70.
CONFORMITY to Heretical Practices lawful, 10
CONQUEST, The Norman, 274.
CONSCIENCE, Liberty of, prohibited, 70.
CONSTANCE, Council of, on Communion in one Kind, 194.
CONSTANTINE, Donation of, a forgery, 45.
CONTRAST between Britain and other countries, 2.
CONTROVERSY, Study of the, 309.
— The Wigton, 53.
— The Whitehaven, 54.
— The Worktop, 55.
CONVENTUALS, French, 114.
CONVENTUAL System, The, 237.
— Seynour on the, 238.
CONVERTS, Protection of, 309.
CORONATION Oath, The, 290.
CORTES, The, abolished the Spanish Inquisition, 86.
COSMART the Jesuit—Exposure of Romish misquotation, 47.
COUNCIL of Constance on Communion in one Kind, 194.
— Laodicea misquoted, 47
— Milvis misquoted, 48
— Nice on Image Worship, 185
— Orange misquoted, 48.
— Pavia on Papal Schism, 203
— Pisa on Papal Schism, 205
— Toulouse Prohibits Scripture, 132.
— Trent, Curses and Canons of, the, 125.
COUNCILS, Infallibility of, disputed, 183.
CRANMER, Archbishop, Martyrdom of, 122.
CREED, Change of Romish, 195.
— of Pius IV. Prohibits Scripture, 133.
CRIME in Protestant and Romish countries, 171
CRUSADE against the Waldenses and Albigenses, 107.
— Simon de Montfort leader of the, 107.
— against the French Heretics, 80.
CURSE against Interferers with Nuns, 125, 240.
— used in England in the 13th century, 126.
CURSES, 125, of the Council of Trent, 125.
CURSING and Excommunication of Protestants, 71
— the Grand feature of the Romish religion, 125.
CUSANUS, Exposure of Romish misquotation by, 47.
CYPRIAN misquoted, 49.
— Persecuting sentiments of, 62.
- D
- DAMASSUS misquoted, 46.
DEATHBED bequests, 300.
DECEIT, Romish doctrine of, 25.
DECRETALS, The False, 46.
DENS, Persecuting sentiments of, 64.
— on the Fourth Rule of the Index, 135.
— on the Probable Opinions, 102
DENUNCIATION, Modern 'Altar, 127, 300.
DEPORTATION of Nuns, 244.
DERBY, Earl of, on Irish Education, 260.

tants generally, and, were it possible, into the hands of Roman Catholics as well. Were we rich, we would publish them in such numbers as would enable us to give them away by the millions. Lacking such resources, we could only obtain them at the lowest possible price. But, alas, during the war they were completely out of print, nor could they be republished in England for want of paper. We, therefore, obtained special permission from The Hope Trust, Edinburgh, to republish these books in Canada. This we have done. They are well bound in cloth boards, the volumes being different in colour so as to be easily distinguishable on the bookshelf.

Almost every important question relating to the doctrines and practices of the Roman Catholic Church may be answered from one of these books. They are well indexed, and thoroughly documented. There is nothing like letting the Roman Catholic Church speak for itself.

FACSIMILES OF PAGES FROM "MANUAL OF ROMISH CONTROVERSY"

108

TRANSUBSTANTIATION.

therefore entire Christ, are truly, really, and substantially contained in the sacrament of the most holy Eucharist; and shall say that He is only in it as in a sign, or in a figure, or virtually,—let him be accursed."

Thus the Church of Rome curses the man who denies that the body and blood, together with the soul and divinity of Christ, are truly, really, and substantially contained in the sacrament of the Eucharist. But she goes even further. The same Council teaches,—

"Canon 2.—If any one shall say that the substance of the bread and wine remains in the sacrament of the most holy Eucharist, together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, the outward forms of the bread and wine still remaining, which conversion the Catholic Church most aptly calls transubstantiation,—let him be accursed."

Lest it might be held that the elements of bread and wine remain in their natural substances with the body and blood of Christ, she hurls a curse at him who denies the wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood! But she goes even still further. The same Council says,—

"Canon 3.—If any one shall deny, that in the venerated sacrament of the Eucharist, entire Christ is contained in each kind, and in each several particle of either kind when separated,—let him be accursed."

Thus, if the consecrated bread be severed into a thousand parts, or into a million crumbs, each part or crumb is entire Christ! If the wine be divided into numberless drops, each drop is entire Christ—body, soul, and divinity! The Church of Rome goes further still. The Council of Trent says,—

"Canon 4.—If any one shall say that, after consecration, the body and blood of our Lord Jesus Christ is only in the wonderful sacrament of the Eucharist in use whilst it is taken, and not either before or after, and that the true body of the Lord does not remain in the hosts or particles which have been consecrated, and which are reserved, or remain after the communion,—let him be accursed."

This is explicit enough. The body and blood of our Lord is not only in the "wonderful sacrament" when taken, but the true body of our Lord remains in the

These books would be invaluable as a Bibliography, the seeing authorities cited would afford some guidance in the purchase of some books, that is, of course, if the books quoted could be obtained. But for the busy man, the pastor, or teacher, or other earnest Protestant, faced with an important question relating to any one of the seven sacraments, the decisions of the Councils, notably the Council of Trent, the writings of the Fathers, and the encyclicals of the Popes, it is of great advantage to have a condensed encyclopaedia on one's desk, books, by the way, which are small enough to be conveniently dropped in one's bag when going away from home.

We are anxious to see these books circulated by the tens of thousands. We have had plates made, and our first edition of each volume is somewhat limited. We hope to be obliged to publish many editions. We suggest these two volumes should be in every Protestant home, in the desk of

122

TRANSUBSTANTIATION.

"12. If through negligence any of the blood of Christ have fallen on the ground, or on the boards, let it be licked up with the tongue, and let the spot be sufficiently scraped, and the scrapings burned, and the ashes laid up in the sacrarium. But if it have fallen on the altar-stone, let the priest suck up the drop; and let the place be well washed, and the ablution thrown into the sacrarium. If on the altar-cloth, and the drop has penetrated to the second, and also to the third cloth, let the cloths in the places where the drop has fallen, be washed over the chalice, and the suds thrown into the sacrarium; but if on the corporal only, or on the priest's vestments, it ought to be washed out in like manner, and the ablution thrown into the sacrarium: so also if on the foot-cloth, or on the carpet.

"14. If the priest vomit the Eucharist, if the species appear entire, let them be reverently swallowed, unless sickness arise: for then let the consecrated species be cautiously separated and laid up in some sacred place, till they are corrupted; and afterwards let them be cast into the sacrarium. But if the species do not appear, let the vomit be burned, and the ashes cast into the sacrarium.

"16. Defects also may occur in the ministrations itself, if the priest is ignorant of the rites and ceremonies that are to be observed therein; all which (rites and ceremonies) are copiously laid down in the preceding Rubrics."—*Rom. Missal*. Mech.

Thus, there are many defects which may occur to invalidate the consecrating act. If consecration do not take place, the people fall down and worship what, according to their own Church, is mere flour and water.

The Proba or Poisoned Host.

So great is the uncertainty which exists in the Church of Rome as to the valid consecration of the Host, that the Pope himself does not venture to receive the wafer until it has been first tasted by an officer appointed for the purpose.

When his Holiness is a communicant, the following ceremonies, as described by the *Roman Catholic Calendar*, are used:—

"The cardinal deacon then places three hosts upon the paten, and the pyx near the chalice. He takes one of the three hosts, touches with it the other two, and gives it to M. *Sagrista*; he then takes another of the hosts, and touches it with the paten, and the chalice inside and outside, and gives it also to the *Sagrista*, who eats the two hosts. He then takes the cruets, and pours from them some wine and water into the cup held by the *Sagrista*, who drinks from it. This ceremony is called the *proba*."—*Dublin, Roman Catholic Calendar*, p. 146.

every Protestant teacher, and in the desk of every Protestant of every sort, who has an office. This Editor has two libraries, one in his office, and one in his home. They are not duplicates of each other, and it happens, not infrequently, when we want a certain book at home, we learn that it is on a shelf in the office; and when one is wanted in the office, it is often on the shelf at home. For that reason we have obtained duplicates wherever we can. For instance, we have two sets of the Catholic Encyclopaedia of sixteen large volumes, one set in the office, and one set at home.

We suggest that parents should present their children each with these two books, that they may be informed as to what Roman Catholicism is. We suggest that, where possible, the head of a family should buy one for his home, and another for his office, or the teacher, one for his home, and one for his school-desk, so as to have it always available whenever any question is asked. To be able to turn

in a moment to an authoritative Roman Catholic pronouncement on these various subjects is of great advantage to anyone.

Only One Dollar Each Volume

Now as to the cost: it is difficult to obtain material in these days. But we believe the Lord made it providentially possible, so that we were able to bind these books in good cloth boards so that they will last, and to offer them at the small price of \$1.00 per volume. If we were in the book business, to make money, we should charge at least \$2.00 each; but we would far rather sell two books to two people for \$2.00, than one book to one person for \$2.00.

We invite all our readers to help us circulate this book by buying a copy. All the labour, in its reproduction, outside of the printing, is the Editor's contribution to the cause of Protestant education. We suggest that ministers hav-

FACSIMILES OF PAGES FROM "POPERY IN ITS SOCIAL ASPECT"

126 CURSE FROM THE ARCHIVES OF ROCHESTER.

him perish in the day of judgment; and let everlasting fire devour him with the devil and his angels; unless he make restitution, and come to amendment. So be it! So be it!"—1st part, *Roman Pontifical*.

What a terrible imprecation! It is scarcely conceivable how a Church, calling itself Christian, or Christ-like, could employ such a form of denunciation. We have reason to thank the Lord that he has, in his word, repudiated such a system as utterly antichristian, and given such marks of the apostacy, that we can at once recognise in Rome the very Babylon foretold.

FORM OF CURSE USED IN ENGLAND IN THE 13TH CENTURY.

The records of the diocese of Rochester contain the following curse, used in England in the 13th century, which is somewhat similar to that now given in the *Pontifical*. The curse has been verified in the archives of that diocese, by my reverend and valued brother in the ministry, Dr Cumming:—

"By the authority of God Almighty, the Father, Son, and Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Saviour, and of all celestial virtues, angels, archangels, thrones, dominions, powers, cherubims, and seraphims, and of all the holy patriarchs, prophets, and of all the apostles and evangelists, of the holy innocents, who, in the sight of the Holy Lamb, are found worthy to sing the new song of the holy martyrs, and holy confessors, and of all the holy virgins, and of all saints, together with the holy elect of God, may — be damned.

"We excommunicate and anathematize him; and from the threshold of the Holy Church of God Almighty we sequester him, that he may be tormented, disposed, and be delivered over with Dathan and Abiram, and with those who say unto the Lord, 'Depart from us, for we desire none of thy ways.' As a fire is quenched with water, so let the light of him be put out for evermore, unless it shall repent him, and make satisfaction. Amen.

"May the Father, who created man, curse him! May the Son, who suffered for us, curse him! May the Holy Ghost, who suffered for us in baptism, curse him! May the Holy Cross, which Christ, for our salvation, triumphing over his enemies, ascended, curse him!

"May the holy and eternal Virgin Mary, mother of God, curse him! May St Michael, the advocate of the Holy Souls, curse him! May all the angels, principalities, and powers, and all heavenly armies, curse him.

MODERN ALTAR DENUNCIATION.

127

"May the praiseworthy multitude of patriarchs and prophets, curse him!

"May St John the Precursor, and St John the Baptist, and St Peter, and St Paul, and St Andrew, and all other of Christ's Apostles together, curse him! and may the rest of our disciples, and evangelists, who, by their preaching, converted the universe, and the holy and wonderful company of martyrs and confessors, who, by their holy works, are found pleasing to God Almighty. May the holy choir of the holy virgins, who, for the honour of Christ, have despised the things of this world, damn him! May all the saints, from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him!

"May he be damned wherever he be, whether in the house or in the stable, the garden or the field, or the highways, or in the woods, or in the waters, or in the church. May he be cursed in living and in dying!

"May he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting, in sleeping, in slumbering, and in sitting, in living, in working, in resting, in blood-letting!

"May he be cursed in all the faculties of his body!

"May he be cursed inwardly and outwardly! May he be cursed in his brains, and in his vertex, in his temples, in his eye-brows, in his cheeks, in his jaw-bones, in his nostrils, in his teeth and grinders, in his lips, in his throat, in his shoulders, in his arms, in his fingers!

"May he be damned in his mouth, in his breasts, in his heart and purtenance, down to the very stomach! May he be cursed in his reins, and in his groins, in his thighs, in his genitals and in his hips, and his knees, his legs and feet, and toe-nails! May he be cursed in all his joints, and articulation of the members! From the crown of his head to the sole of his feet may there be no soundness! May the Son of the living God, with all the glory of his Majesty, curse him! And may heaven, with all the powers that move therein, rise up against him, and curse and damn him, unless he repent and make satisfaction. Amen. So be it. Be it so Amen."*

Truly the language of the apostle is applicable to Rome, "Whose mouth is full of cursing and bitterness." "Their feet are swift to shed blood." "Destruction and misery are in their ways, and the way of peace have they not known." "There is no fear of God before their eyes." (Romans iii. 14-18.)

MODERN ALTAR DENUNCIATION.

There have been many instances in which the priests of

* There is evidence for believing that a Romish priest, named Hoggan, was denounced from the altar, a few years ago, in the United States, according to the form of this curse.

ing procured a copy for themselves, should urge their people to buy copies.

In the course of a week or ten days we propose to send an announcement of this book to all the members of THE PROTESTANT LEAGUE in Canada, but in the meantime we ask such readers of THE GOSPEL WITNESS as may also belong to the PROTESTANT LEAGUE, to order immediately. We suggest that every Branch of THE CANADIAN PROTESTANT LEAGUE also should endeavour to get these two books into the hands of every member of the LEAGUE. If this is done, there will be no excuse for any LEAGUE Member, who is able to speak at all, refusing to prepare addresses on the Romish question. These books might be made text-books for classes under the supervision of PROTESTANT LEAGUE Branches.

Some of our readers may be able to think of other means whereby this book can be circulated. We solicit the cooperation of everyone in this great enterprise.

If, as we confidently expect, this venture should prove a complete success, so as to enable us to pay for the cost of reproducing the book, we shall endeavour to do the same with other books of importance.

On this page of THE GOSPEL WITNESS there will be found, in addition to THE GOSPEL WITNESS subscription form, an order form for these two books. You may order one or both. We should like you to order both, and we will send either, or both, postpaid for \$1.00 each. Let us hear from you immediately.

In order that you may not feel that you are being asked to buy the proverbial "Pig in a poke", something you have not seen, we are publishing in this issue facsimiles of three pages from each of these books—one page of the index, to give an idea of how completely it is indexed, and two

pages of the subject matter of each book. We confidently expect that the present edition will be exhausted in a few weeks. If it is, we shall publish another; but if you delay, you might have to wait until a second edition comes off the press. Therefore we advise that you order at once.

THE QUEEN'S COURTESY

Ladybrand, South Africa, March 11.—Queen Elizabeth made a gesture toward a coloured group this morning that is likely to stand long in the history of the Union. The setting was Ladybrand Township, in the northeast of Orange Free State, near the border of Basutoland, which is directly administered by the British Crown.

In addition to the now almost routine ceremonial, a group of white school children to the right of the platform sang in chorus, commendably, but not more. Then coloured children to the left of the platform, but behind it, sang in their turn with all the African's inborn sense of harmony and rhythm. The contrast was strikingly apparent.

The mayor of Ladybrand conducted the royal party to various groups of whites before its departure. The Queen was about to enter the automobile when she remembered that coloured choir. She suggested that its contribution to the reception should be acknowledged. So King George and the Queen, unattended by the mayor, walked over to the Negro conductor and congratulated him, while his group cheered to the echo. The scene was photographed for the Bantu press, which numbers sixteen publications.
—New York Times.

THE GOSPEL WITNESS

"The Gospel Witness" with copy of "The Priest, The Woman and The Confessional" by Father Chiniquy, to any address postpaid—\$2.00

ORDER FORM

THE GOSPEL WITNESS,

130 Gerrard St. East, Toronto 2, Canada.

Please find enclosed \$ _____ for which send

Name _____

Address _____

Signature: _____

ORDER FORM

THE GOSPEL WITNESS,

130 Gerrard St. E., Toronto 2.

1. Please send to address below postpaid for one dollar, which find enclosed, one copy of "Blakeney's Manual of Romish Controversy", bound in cloth boards.

2. Also, one copy of "Popery in Its Social Aspect; Being a Complete Exposure of the Immorality and Intolerance of Romanism" in similar binding for one dollar, which find enclosed.

(If you want only one of the above, cross out the one not wanted, and enclose \$1.00; if you want both, let both stand, and enclose \$2.00.)

Name _____

Address _____