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The Gospel Witness

and

Protestant Advocate

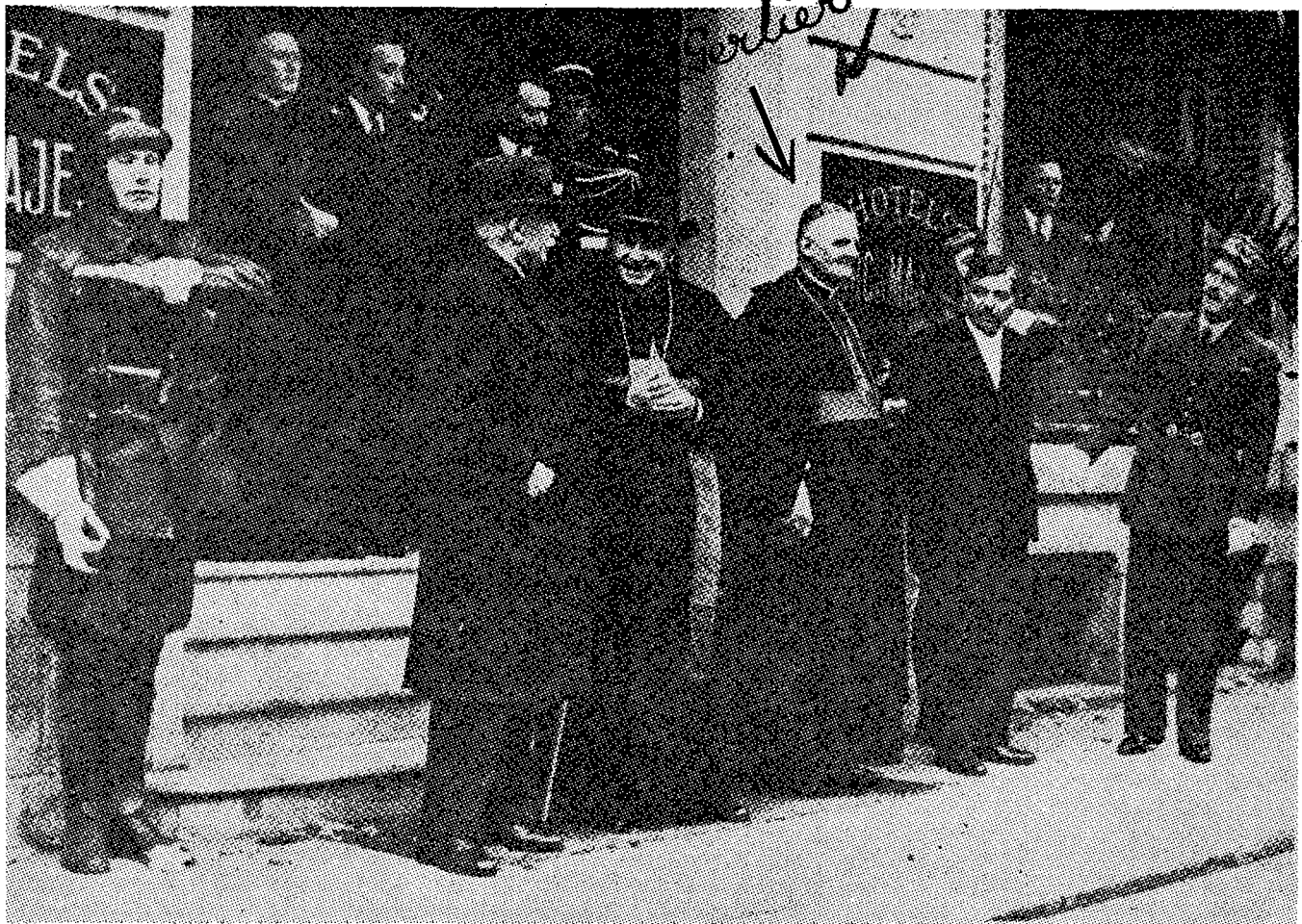
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Cardinals Fraternize With Traitors

Laval is shot; Pétain is sentenced to life imprisonment; Cardinal Gerlier is honoured in Canada. See photograph on page 3.



The above photograph shows Cardinal Gerlier in company with Pierre Laval and Philippe Pétain at Vichy, reviewing troops during the days of the German occupation in France. Pétain was reported about the same time to have conferred at length with the two prelates shown above, Cardinals Gerlier of Lyons and Suhard of Paris. We reproduce the above photograph from our issue of January 21, 1943, as indubitable evidence of the company chosen by the two lead-

ing Romish prelates of France when their land was overrun by Hitler's troops. The subsequent downfall and punishment of Pétain and Laval makes an illuminating marginal comment on the above picture. But Cardinal Gerlier managed to survive his fellows in the above photograph and is now in Canada where he has been honoured by Premier King and other government officials at a reception that a Romanist daily described as "a state function". See page 3 of this issue.

"The Miraculous Virgin" Plays a Trick on Its Devotees!

EXTRAVAGANT claims are being made for the four-foot gilded statue of the *Notre-Dame du Cap* that is being trucked about the Province of Quebec on a pilgrimage to Ottawa for the Marian Congress. It is reported that crowds acclaim the image wherever it goes. These crowds of faithful French-Canadian Roman Catholics have been deliberately kept in ignorance that there is such a precept as the following included in the Ten Commandments:

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God. (Exodus 20:4-5).

This commandment is not taught in the Roman Catholic catechisms, and as the Bible is a forbidden book in the Province of Quebec, both in practice and in doctrine, the mass of the people do not know that idolatry under any form is forbidden in the Scriptures.

It is therefore possible for the priests to utter such unspeakably puerile and idolatrous statements as the following, which came from a priest who is the director of former students of the *Université de Ottawa*. If university-trained men use such language in addressing each other, what must be the depths of superstition to which the masses of the people descend! We quote:

Our Lady of the Cape is on the road for Ottawa. Everywhere she goes immense crowds greet her and pray to her sincerely. Every stage of her trip has been marked by ever greater triumphs. It is the Queen of Peace who is advancing, powerful as an army prepared for battle. The all beautiful Virgin has never absented herself from her sanctuary at the Cap-de-la-Madeleine, which she herself chose, by a striking sign, to be her permanent dwelling place in this land. From there she has spread abroad, for almost two centuries, abounding waves of grace of which she is the sole dispenser in the name of her divine Son. Have we thought of the very serious reasons which have led her to take the extraordinary initiative of this trip? However, she has given warnings to the world, and with what precision! . . . Doubtless she is coming here to preside personally at her congress. . . .

Such language as the above is idolatry, pure and simple. The statue is identified with Mary, to whom prayers are addressed and who is said to be "the sole (unique) dispensatrix . . . of abounding waves of grace". The darkest heathen in the heart of Africa, the idol-worshipping millions of Mother India, are not more devoted to their man-made images than is this priest and the crowds who acclaim the gilded statue of *Notre-Dame du Cap*.

An Idol With Movable Eyes

Under the inspiration of Marian Congress week *The Toronto Globe and Mail* had the audacity to report the following "miracle" in its columns regarding the so-called "miraculous image" that was the centre of the pagan circus at Lansdowne Park, Ottawa:

The fame of the little statue grew out of an incident that happened June 22, in 1888, 59 years ago. . . . A lame old working man from Three Rivers asked Father Desilets to say a few prayers with him to our Lady for his recovery.

After a few minutes of praying they looked up, and, so it is told, to their amazement all three saw that the face of the statue was becoming visibly animated with life.

The lowered eyelids were now opening, revealing two remarkably beautiful dark eyes.

The Toronto Globe and Mail, incidentally, took the above report holus-bolus out of a pamphlet circulated by the priests who exploit the credulity of pilgrims at the shrine of the aforesaid idol. It omits to say that even the priests confess that purported miracle is not an article of faith as no ecclesiastical enquiry has established it as authentic!

A Joker

But there is a joker in all these much-publicized celebrations. The image to whom the crowds pray is not genuine! The real statue lies hidden away somewhere in the church vaults of the shrine, while a replica manufactured by a Montreal company is galavanting about the highways of Quebec, receiving the honours of the crowd and listening to their prayers, as much as fixtures of wood and paint are capable of performing such acts as these. So runs the rumour as printed in *L'Autorité*, a Quebec periodical. We translate its article as follows:

In recent days, the rumour has spread with extreme rapidity in our city, that the statue of *Notre-Dame du Cap*, which is on its way to Ottawa where it will be present for the Marian Congress, is not the authentic statue of the Virgin but a replica perfectly copied by a Montreal firm.

It is understandable that the original statue, of inestimable value, could not be exposed without due reflection to the inclemencies of the season. The diocesan authorities have decided not to run any such risk, and they were right too, for the month of May this year has been the worst in half a century. Suppose that the statue of *Notre-Dame du Cap* should deteriorate during her long trip, what desolation among the faithful of Three Rivers, and indeed of all the Province!

Of course it has been impossible to confirm this rumour; the diocesan authorities, for reasons easy to understand, have not wished to divulge anything. The authentic statue, hidden in a secret place, will be reinstalled in its usual place as soon as its replica returns. Suppose, for example, that some day it should be destroyed by fire, which is possible, then it would be necessary to replace it, and that is the rôle which the statue now on the road would fill.

Wooden Ladies Run Rivalry!

In substantiation of the above rumour it is reported by *L'Aurore* that the dailies of the province have admitted the truth of the substitution of one statue for the other as reported above. For our part we are not inclined to worry about any rivalry between these two wooden ladies, any more than we should be concerned about the relative merits of two rival cigar store Indians. But for the faithful crowds that acclaim the "Miraculous Virgin" it will be quite a shock to learn that their "Queen" has played a trick on them. And what will the priests have to say in explanation of their extravagant statements? But idolatry and trickery have always gone hand in hand, and doubtless they will be able to make up some good yarn that will satisfy the credulous minds of their willing dupes. But there are a great many other Roman Catholics who have been deceived once too often, and in their minds, questions are bound to arise that will not be easily settled. We trust that the Marian Congress will stir up many such to read the Word of God for themselves and to discover that according to Scripture "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). And that name is the name of Christ, not Mary.

—W.S.W.

Cardinal Gerlier Honoured at Ottawa



The above photograph includes Cardinal Gerlier, the same prelate who figures in the photograph on the front page in company with Hitler's collaborationists, Pétain and Laval, later condemned as traitors, the one to be shot, the other to suffer life imprisonment. In the above picture he is seen with the Governor-General of Canada during the Marian Congress, the ostensible aim of which was to pray for peace. How can the interests of peace be advanced by men who fraternized with

the friends of Hitler and reviewed pro-Hitler troops during the war? But the two photographs do provide a fine example of the way in which Rome can part company with the losing side and reap the spoils of victory with the winners. That, however, does not explain why the Canadian government should honour those whose fellowship was with the Pétain-Laval-Hitler camp during the dark days of the occupation of France.

ROME CENSORS THE SECOND COMMANDMENT FROM THE OTTAWA RADIO

THE following account from *The Ottawa Citizen* reports how a Protestant minister was cut off in the midst of his broadcast, just after he had quoted from the Second Commandment the prohibition either to make or to bow down to graven images. It may have been just a coincidence that a Protestant minister was cut off from the air during the week of the Marian Congress in Ottawa when speaking from the text, "Keep yourself from idols." It may have been a further coincidence that he was cut off at the precise point at which he quoted the Second Commandment that is NOT taught in Roman Catholic catechisms. The minister in question seems to have his doubts as to whether it was a coincidence or not. But the Chairman of the Radio Committee of the Ottawa Ministerial Association let the cat out of the bag by saying:

"I interpret the morning devotional broadcast as a purely devotional exercise. It should never be used as a sounding board for whatever differences we have. Moreover, I think that most people would agree that for the prestige of the station and the good of the community anyone who abuses these privileges should be cut off."

It is just possible that the Chairman of the Radio Committee of the Ottawa Ministerial Association was suggesting that the pope's broadcast was "a sounding board for differences", or that some of the eminent dignitaries of the Roman Church who were given much time on the Ottawa radio stations last week "abused their privileges". But it is rather evident from his other utterances that Mr. Good, the aforesaid Chairman, is the sort of Protestant who protests only against Protestants, in the name of toleration, and makes it a point of honour never to criticize Romanism, in the name of the same toleration. We are therefore driven to assume that when he approved cutting off any speaker from the radio who "abused privileges", he had in mind not the Roman Catholic prelates but the Protestant minister, since it was he who quoted the Second Commandment and thereby made the radio a "sounding board for differences", in view of the fact that Roman Catholics do not see fit to teach that Commandment in their catechism.

Protestantism is weak and Rome is strong because Protestants tolerate milk and water ministers who are frightened out of their lives of offending Romanist idolatry but take a perverse delight in wounding truth in its own house. We sincerely hope that the Protestants of Ottawa have been sufficiently aroused by the recent display of paganism carried on in their city to rise up and demand that Ottawa radio stations be supplied with special Protestant fuses strong enough to stand the strain of broadcasting the Second Commandment:

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God."

—Exodus 20:4, 5.

And we further suggest that meddling Roman Catholic hands directed by the priests should be kept away from the control switches while such Scripture verses are being broadcast. Radio in Canada is under public control and is paid for by a general tax. Let the priests of a for-

eign prince keep their hands off this public instrument.

We make one further remark: The same week in which the Second Commandment was cut off the air in Ottawa, the pope broadcast a speech in which he prated about liberty and truth and peace. How, we ask, is peace fostered by cutting a Protestant off the air in the midst of his broadcast? Where does truth enter when the hand of Rome's emissaries forbids the reading of a verse of Scripture, one of the Ten Commandments? Where is liberty to be found in an act that forbids a minister to speak that which is fundamental to his religious convictions and to that of all Protestants, and is, moreover, founded on the Word of God?

The answer is that Rome with its habitual deceitful duplicity loves to speak great swelling words but its acts are ever contrary to truth, liberty and peace.

—W.S.W.

Censorship Charge When Program Off Air 3 Minutes

(From *The Ottawa Citizen*)

A reported breakdown at CBO's transmitter Saturday which cut off part of the regular "Morning Devotions" program brought telephone calls from many citizens to the radio station, protesting "CBC censorship" of the sermon chosen for the occasion by Rev. I. Finestone of the Messianic Testimony. Last night, however, Rev. Robert Good, chairman of the radio committee of the Ottawa Ministerial Association, said he believed the rumours were "untrue".

Rev. Finestone had chosen as his text the First Epistle John, Chapter 5, Verse 21, "Little children, keep yourselves from idols." It was just after he had quoted from the Ten Commandments, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in the water or under the earth; thou shalt not bow down thyself to them" that the fuse was said to have blown at the transmitter.

Off Air Three Minutes

A spokesman for the CBC told *The Citizen* last night, "Rev. Mr. Finestone was off the air about three minutes before we got the fuse replaced." Reached at his home, the minister refused any comment other than to say "Sometimes we're inclined to give people the benefit of the doubt—sometimes not. I wouldn't like to put myself on the spot."

Rev. Mr. Good, commenting on the story, said last evening:

"I interpret the morning devotional broadcast as a purely devotional exercise. It should never be used as a sounding board for whatever differences we have.

"Moreover, I think most people would agree that for the prestige of the station and the good of the community anyone who abuses these privileges should be cut off. The radio stations have certain laws; freedom of speech should be kept within them.

"The ministerial association is anxious that it be a purely devotional service at all times, a service that will not offend the sensibilities of any listener, whether Roman Catholic or Protestant."

As far as he knew, Mr. Good continued, the Ministerial Association was planning no protest or action against the station. He considered the whole affair as an unfortunate accident, he said.

A Lieutenant-Governor Writes The Gospel Witness

The following correspondence is self-explanatory. We print it here both for the edification and for the amusement of our readers. The last letter to the Lieutenant-Governor of Prince Edward Island is printed as an open letter as this gentleman appears to be unable to differentiate between public business and his private predilections and hence does not wish to receive further communications from THE GOSPEL WITNESS.

A Letter to the Lieutenant-Governor of P.E.I.

June 12, 1947

The Lieutenant-Governor
of the Province of Prince Edward Island,
Charlottetown, P.E.I.
Sir:

I beg to inform you that it has been announced in advertisements sponsored by the Roman Catholic Hierarchy that you will take part in the celebrations in connection with the "Marian Congress" at Ottawa during the middle of June. May I humbly point out that were you to lend to such religious observances the great prestige and honour that are attached to your high office, it would not only be regarded by many as an official acknowledgment of Roman Catholicism with all its superstitions and idolatries, but would constitute an affront to the Protestant conscience of this Dominion in which no denomination or sect is recognized as the state religion.

May I assure you that it is the sincere desire of many thousands of Protestants in Canada that you do not allow your name and office to be associated with such observances as are to be conducted in Ottawa in connection with the "Marian Congress".

I am enclosing a copy of an open letter by Dr. J. B. Rowell of Victoria, British Columbia, to which I beg the courtesy of your reply.

Yours sincerely,
REV. W. S. WHITCOMBE.

The Lieutenant-Governor Replies



GOVERNMENT HOUSE
CHARLOTTETOWN
PRINCE EDWARD ISLAND

June 14, 1947.

Sir:-

I am in receipt of your unsolicited letter of the 12th of June.

Whenever I require your advice in connection with the practice of my Religion I shall request it.

Yours sincerely,
J. A. Bernard,
Lieutenant Governor
of Prince Edward Island.

Rev W. S. Whitcombe
130 Gerard St. East, Toronto.

An Open Letter

The Lieutenant-Governor,
The Province of Prince Edward Island,
Canada.

Dear Sir:

I have the honour to acknowledge your communication of June 14 in reply to mine of June 12. I sincerely regret that you found in my letter an occasion for irritation, as would appear to be indicated in your reply to me. In order that readers of THE GOSPEL WITNESS may judge whether or not there was anything offensive in my letter to you, I am printing it in this issue, together with a photostatically reproduced copy of yours to me. I beg to inform you that the Governor-General and the Lieutenant-Governors of the provinces all sent me courteous acknowledgments of letters similar to the one sent you.

Had my letter to you been of the nature of a personal, religious appeal, I should have been quite within my rights, under British law, as a free citizen. However, as a matter of fact, and readers of THE GOSPEL WITNESS may verify the fact by referring to the copy of my letter reprinted in this issue, my petition to you concerned a public matter and did not have to do with your personal religious convictions as a private citizen. In a country in which all religions are free and no particular church or denomination is given special privileges by the state at the expense of the others, the private religious beliefs and practices of any citizen or any public officer are strictly his own affair; but what a public servant does in his official capacity is the just concern of all citizens.

It is your undisputed privilege and right to be a Protestant or a Roman Catholic, a Jew or a Mohammedan. But when you or any other public servant of this Dominion uses the prestige that may be attached to his office in order to foster the interests of any party or sect, and to lend, or to appear to lend, official government approbation to any church or denomination, then as a citizen of Canada I have the right to protest.

One of the most damaging accusations brought against the Roman Catholic system is that it requires those who profess that religion to place their loyalty and obedience to the pope of Rome, who is a temporal ruler, before the loyalty and obedience which they owe their own government. Your failure to distinguish between your undisputed right as a private citizen to hold the Roman Catholic faith and your public obligation to be strictly impartial in your official duties, affords another confirmation of the accusation brought against Roman Catholicism.

I am,

Yours sincerely,
(Signed) W. S. WHITCOMBE.

**SUBSCRIBE FOR
THE GOSPEL WITNESS
\$2.00 per year**

DR. SHIELDS IN OTTAWA

(From *The Ottawa Citizen*, June 21)

At the second Protestant rally addressed last evening by Rev. Dr. T. T. Shields, of Toronto, in the Metropolitan Tabernacle, the auditorium and basement were crowded to capacity. Hundreds were turned away, unable to gain admission.

"What is back of this immigration of 200 Polish girls and 4,000 Polish men, every one chosen by the Roman Catholic Church and passed on by a priest?" asked Dr. Shields.

"There is no shipping space available to bring British people to Canada. Soon there will be 6,000 more Roman Catholics who will marry Canadians and the church is going to get a majority, not only by the natural growth of population but by selective immigration," continued the speaker.

"When they obtain a majority they will be in a position to legislate in their own interests. One of the most highly placed men in Canada said to me the other day, 'This separatist movement in Quebec will divide Canada and take her out of the Empire.'"

Dr. Shields charged that "the same separatist movement is at work in the West. Preparations are being made to carve a new Quebec out of Alberta and of Manitoba. It is on a small scale, it is true, but the way is being made ready."

"You may think that in Quebec there is political confusion but there is really only one voice in that province. During the lifetime of the late Cardinal Villeneuve, guides used to point out his residence to tourists as that of 'the real ruler of Canada.'"

"It took Pearl Harbor to bring Americans together. Canada needs a Pearl Harbor and when it comes Protestants will wake up to see what a demonstration of Roman Catholicism means. The Papacy is all but dead in Europe. France and Italy are beggars on the doorstep of the Pope and that is why he is paying so much attention to these countries over here."

In the course of answers to a number of questions from the audience, Dr. Shields claimed that, "The cause of all the divisions in this country is the principle of using public funds to teach religion in the schools. Religion can, and ought, to pay its own way."

He stated in reply to a query as to why there had hitherto been no PROTESTANT LEAGUE in the Capital city of the Dominion, that "There wasn't a church in Ottawa that would open its doors to us. At one small meeting held in Ottawa a few years ago a prominent Presbyterian minister, who was asked to offer prayer begged to be excused from coming on the platform."

It was announced that in response to invitations to join THE PROTESTANT LEAGUE made last evening and on Thursday, 785 Ottawa people of all denominations had signed cards of membership.

Clergymen and laymen of various creeds and well known citizens of diverse political faiths were noticed in the crowded audience. Dr. Shields was catechized by many of them as to points of difference between Roman Catholic doctrine and Protestant belief and the spirit of good humor prevailed. It was only momentarily threatened when one unknown listener rose to his feet, shot a heated retort at the Doctor, and, before departing, gave him the Fascist salute.

The Metropolitan pastor, Rev. George Darby, presided, and introduced Dr. Shields. Rev. W. S. Whitcombe, Toronto, offered prayer.

DR. SHIELDS IN THE MARITIMES

We had hoped to have full reports in this issue of the series of meetings in the Maritime Provinces now being carried on by Dr. Shields and Rev. H. C. Slade. However, apart from the fact that the meetings have been good and much interest has been displayed, we have no detailed news for our readers. In response to urgent reminders from THE GOSPEL WITNESS, Dr. Shields reports that he has been so busy going from place to place that he has had no time to write, though he promises fuller reports for next week.

THE FRENCH PRESS ON DR. SHIELDS

THE French Roman Catholic press of Quebec saved some of the space and ink they could otherwise have devoted to the Marian Congress in order to castigate severely a certain Protestant preacher from Toronto whom they fear and hate. The preacher's name is Shields, and a sample of the blasts delivered against him in Quebec follows herewith. It never ceases to be a wonder that the Romanist press should devote so much space and printer's ink to proving that Dr. Shields is quite unimportant. If the Roman Catholics of Quebec really believed that Dr. Shields were unimportant, there would be no need for the French press to repeat it so often and so bitterly as it does.

"Pasteur Shields"

(Translated from *Le Devoir*, Montreal)

OUR contemporary, *L'Événement-Journal*, publishes the following editorial note concerning the Marian Congress.

"The newspapers which report the idiotic statements of Pastor Shields on the Marian Congress are only doing their duty. For newspapers exist and are published to inform the public on what is taking place and what is said anywhere in the world. But it would be a mistake to attach too much importance to the vagaries of Shields. He represents only himself and several very rare fanatics. It may be, however, useful to know that there are still beings like Shields and his few friends around, if only to cite them as examples not to follow! Having broken away from the church of his forefathers, and founded a sect despised by all true Christians, which most Protestants are, exploiter of the worst prejudices, Shields cannot help talking as he does. His words should arouse pity, more than anger or indignation. In having pity for this poor maniac we shall remain in the spirit of the Marian Congress since we shall be acting as true Christians."

We can only acquiesce in these remarks of the Quebec paper. The statements already made by Pastor Shields, or those which he may yet make are not of very great consequence.—*Le Devoir*.

PROTESTANT LEAGUE MEETINGS AT BRANTFORD AND GUELPH

THE exigencies of time and space forbid us giving more than a passing mention of two very successful CANADIAN PROTESTANT LEAGUE meetings held last week at Brantford and Guelph. There was an attendance of more than two hundred persons at each of these gatherings, and the interest shown was a further proof that Protestant sentiment has been thoroughly aroused by the arrogant Romanist aggressions displayed in the recent Marian Congress at Ottawa. There were more than a hundred new members enrolled as a result of these meetings and a fine nucleus now exists at Guelph that is anxious to form a branch of the CANADIAN PROTESTANT LEAGUE. The writer also preached in the York Road Church, Guelph, on Sunday, and had a good time with this active church and its energetic pastor, Rev. Thomas Guthrie.

—W.S.W.

READ THE GOSPEL WITNESS

The Jarvis Street Pulpit

"Where is The Good Way?"

A Sermon by the Rev. John Wilmot

Minister of Highgate Road Baptist Church, London, England

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 15th, 1947

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."—Jeremiah 6:16.

HISTORY repeats itself. "As it was," said our Lord, "so it shall be." God's Book is as a mirror in which the principles and characteristics of ancient time reflect our own days and we may see that the hearts of men are fashioned alike. So did your Pastor this morning observe a parallel between Athens and Ottawa and Mars Hill and Parliament Hill, between the ancient city "given to Idolatry" and the capital of this Dominion officially patronizing the Papacy's Marian Congress. A parallel, too, between the apostle whose "spirit was stirred in him" and Dr. Shields! We were bidden read the chapter (Acts 17) and modernize the placenames, and observe the analogy. Such is the Bible, the compilation of Him Who knows the end from the beginning and from ancient times the things that were not yet done. Accordingly, our text, addressed to the people of Judah in the prophet's time, befits in its every particular, the state and need of Christendom today.

What were the historical features and original intention of this prophetic exhortation? Jeremiah prophesied during the reigns of the last five kings of Judah, from the thirteenth year of Josiah, through the brief or longer periods of Jehohaz, Eliakim (renamed Jehoiakim), Jehoiakin, and Zedekiah, until the "carrying away of Jerusalem captive" to Babylon. The history is recorded in 2 Chronicles, chapters 34 to 36.

Jeremiah had experienced with the nation the blessings of an evangelical revival under the reign of Josiah "who walked in the ways of David his father and declined neither to the right hand nor to the left", the irreducible standard for those whose ways would please the Lord. Earlier there had been departures from the practical godliness of the divine law, and so low had the nation declined when Josiah assumed the kingship that a faithful woman was installed in the prophetic office, Huldah the prophetess (2 Chron. 34:22). It is always an indication of spiritual degeneracy in the nation or the church when women must needs exercise the office divinely accorded to men. Deborah was raised to the leadership when it could have been asked, "a faithful man, who can find?" This is no reflection on godly and gifted women to whom in God's economy ministries are committed which the men cannot perform. The prophetic lament discloses the confusion in the nation, "as for My people women rule over them". "God is not the author of confusion," and when in the nation or the church matters proceed "becomingly and in order", peace and prosperity abide. The Lord had not utterly forsaken His people in their confusion, for He does not leave Himself without witness; nevertheless, the fact that a faithful prophetess was the consultant in a time of emergency marked the nation's departure from the ways of the Lord.

In this low estate of the nation's religious life God

visited and revived His people. The revival thus granted through the instrumentality of good king Josiah partook of three main features. The Chronicles places them in this order. First, a Protestant Reformation from paganism to the purity of Religion; images and idolatrous practices in all their forms were destroyed and the pure worship of the Lord according to the law of Moses and the ways of David restored in the renovated temple. Secondly, the rediscovery of the written Word and its proclamation unto the people, for having assembled the inhabitants of Jerusalem with their leaders, the king "read in their ears all the words of the book of the covenant" that had been found, whereupon they solemnly agreed to "perform the words" and "to stand to it". Jeremiah's personal delight in this is given in his own record, "Thy words were found and I did eat them; and Thy word was unto me the joy and rejoicing of my heart". But not all were thus minded. Some yielded feigned obedience, and the prophet immediately recalls that he "sat not in the assembly of the mockers" nor rejoiced with them. (Jer. 15:16-17). Thirdly, the Observance of Divine Worship founded on Redeeming Blood. The Passover, long forsaken, was reinstated according to the law now renewed, recalling the fundamental principles of the beginning, namely, that redemption by vicarious sacrificial blood is the alone ground of salvation and holiness and worship. Herein were made manifest the ways and the paths of the Lord.

But Jeremiah lived to lament the further and final decline of the nation even unto the demise of her sovereign status. The reigns of Josiah's sons and grandsons were fraught with disaster, for, strange as it may seem, each in succession departed from the good ways of Josiah and "did that which was evil in the sight of the Lord" Who, therefore, brought upon them the curses also written and read in the rediscovered Book, and it is recorded that "Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations". What a reversal—no longer the garment of praise but the spirit of heaviness; no more the oil of joy but mourning! Thus the nation, departing again from the ways of the Lord and seeking her own ways, descended from a God-given prosperity only exceeded in the time of Samuel, the first of the prophets, to such depths of shame and contempt that having "mocked the messengers of God and despised His words, and misused His prophets, the wrath of the Lord rose against His people, till there was no remedy", "to fulfil the word of the Lord by the mouth of Jeremiah". This is the historical setting of the text. Let us proceed to its detailed examination and application.

I.

To begin with the Prophet must Expose the Many False Ways. "Stand ye in the ways and see." They had

been too hurried, too busy, in the pursuit of their self-indulgent ways even to consider what the end might be. They had come to grief. They had proved by bitter experience that "the way of transgressors is hard", the end of the "way which seemeth right" is death. "Hast thou not procured this unto thyself" asked Jeremiah, "in that thou hast forsaken the Lord when He led thee by the way?" The Fountain of living waters they had forsaken and consequently "hewed them out cisterns, broken cisterns, which can hold no water", hard labour indeed. "And now," he further remonstrates, "what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria to drink the waters of the river?" These foreign and false ways they had taken to their own undoing. And so, "thy ways and thy doings have procured these things unto thee; this is thy wickedness because it is bitter, that thou hast forsaken the Lord thy God and that His fear is not in thee."

Even so, they were by no means disposed to heed the admonitions of the prophet and return to the ways of the Lord but sought the way of self-improvement by which, perchance, to correct the baneful effects of their self-indulgence. If not among the common people the prophet looked for some wisdom in the "great men" and in the "prophet and the priest", for said he, "they (surely) have known the way of the Lord and the judgment of their God", but disappointingly he records, "these have altogether broken the yoke and burst the bonds"; have severed themselves from the beneficial restraint and constraints of the law of God; "everyone dealeth falsely," he writes, and "they have healed the hurt of the daughter of My people slightly, saying, Peace, peace, when there is no peace". The adaptation of this scripture in the New Testament proves that this sad state of things finds repetition in modern times. The context shows there was no ear for God's word, no sense of shame in the people, and no sincerity in the preachers who used palliatives and connived at or excused the sin and prophesied falsely of better times when the case was humanly irremediable, for "though thou wash thee with nitre and use much sope, yet is thine iniquity marked before me, saith the Lord".

Therefore, "why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt as thou wast ashamed of Assyria". They improvised ways to betterment, or finding the imitation of this and that proposal ineffective to solve the distress occasioned by their own apostasy, they looked to yet other alien sources, and various innovations of worldliness this people, once separate unto the Lord for the purpose of the conservation and dissemination of His truth among the nations, followed in the folly of their pride and unbelief. Josiah had "declined neither to the right hand or to the left" but now the backslidden nation turned to every hand for some remedy, save to the hand of the Lord. And indeed it is inevitable, for the heart can be no vacuum, ears that turn away from the truth shall be turned unto fables. If men receive not the love of the truth God will send them strong delusion that they shall be a lie. There is really no neutrality.

What is this confirmation of mixed dancing at McMaster University but the latest proof of like apostasy? What is it but an imitation of pagan worldliness, revealing a departure from the ways of the Lord, even as Judah followed the ways of Egypt and Assyria. Ask your missionaries from heathen lands and they will tell

you that dances and their evil accompaniments are the regular routine of pagan religion, but when the Word of God enters and regenerates, the evil practices are abandoned: What a confession this is to the weakness of the hold of God's Word and the vitiation of the whole composition of McMaster that the sanction of this pagan worldliness, camouflaged of course with civilized decency, is deemed necessary as a preventive lest the students go downtown to indulge unto greater perils! This for an institution founded to prepare and fit Christian men and women for God's service in a world which already lieth in the wicked one.

Therefore, "Stand ye in the ways"; the self-chosen ways of modernism and paganism and worldliness, ways which appeared to be so pleasant but will prove to be so bitter, the ways of Egypt and Assyria which incurred the judgment of God upon those nations; ways which lead from the blessings of prosperity to the bane of captivity. "Stand and see," pause, consider your ways. "Take a good look at the wound," said the surgeon to his patient, where an anaesthetic was impossible, "it will help you bear the pain." It is a long and arduous way back, but there is a way back, and therefore—

II.

The prophet would now propose that the Old Paths be sought. "And ask for the old paths." These are not to be discovered and selected from among the "ways" just condemned. They are as separate from these as the poles are apart. As Mr. Slade remarked in the Class this morning when expounding the implications of our Lord's resurrection, all the religions of the pagan world are from beneath; the gospel is from above. It is said of Dr. Joseph Parker of the City Temple, London, that he was asked whether he approved the study of comparative religions. He replied that he did, but added, "Christianity is not one of them". Dr. Shields observed this morning that when Paul preached "Jesus and the resurrection" at Athens, his audience commented that the preacher "seemed to be a setter forth of strange gods". The "ways" here condemned and the "old paths" commended have nothing in common. And we must "ask" for them. To whom shall request be made but to the Lord through His prophets and His Book?

The "old paths" are well-established; all other ways are fraught with peril to the traveller. "My people hath forgotten Me," the Lord observes, "and they have been caused to stumble in their ways from the ancient paths, in a way not cast up". The "ancient paths" then, are the main roads, not the by-paths; the highways as you call them in Canada. These are the paths we must ask for if we would arrive at a safe destination.

The way the holy prophets went,
The way that leads from banishment;
The King's highway of holiness,
I'll go, for all His paths are peace.

These "old paths" are to be found in the prophecies and promises and precepts of the Bible. Ever since sinners went astray and in their lostness needed salvation and direction there has been no change in the way back. The "old paths" throughout the Scripture of Truth speak with unanimity of the "immutability of His counsel". Jeremiah and his companion prophets had no panaceas to offer and no new or short cuts to peace. Indeed, prophets were raised up when failure marked the priests, whose duty it was to teach the people the law and statutes of the Lord, and the prophetic voice uttered no new or additional message but directed the people back to the

fundamentals of divine religion proclaimed by Moses and as practised by David. Moreover, it may be said in anticipation of the next sentence in our text, that the Lord Jesus Himself brought no distinct or supplementary revelation of God, but proceeded throughout His life in word and deed "as the Scripture had said", and expounded those scriptures as finding designed fulfillment in Himself. His formula for enquirers was, "What is written in the law, how readeest thou?" The apostles also for the justification of their preaching and writing of all the great doctrines of the gospel of grace resorted to the Old Testament scriptures, to Moses and the prophets even Paul's qualification of the revelation of what he calls the mystery or secret is one of degree and not of substance, it was "not made known in other ages as it is now revealed". The same divine light of truth, unsullied by darkness, shone from the beginning of the "old paths", for "the path of the just is as the shining light which shineth more and more unto the perfect day"; in Christ we have the epiphany.

Therefore all these paths of truth for wayfaring Israel and Judah and individual sinners who have wandered far away, whether they be Jews or Gentiles, bond or free, whether disclosed through Abel or Noah or Abram or Moses or David or Isaiah or Jeremiah or Daniel and all the inspired spokesmen or penmen are God's permanent highways for today and tomorrow till the end of the journey. It is a simple and amusing story that a countryman came up to the great London metropolis and was attracted by the newsboy calling his papers, the morning news and evening news and other news. He ventured with some humour to be sharp on the boy, but the boy proved sharper than he. "Have you tomorrow's news?" he asked. "Sold them all yesterday," replied the newsboy.

If we ask for tomorrow's news, the authoritative word concerning our own or a coming generation, the answer of God would be that He supplied it all yesterday. The Word of God from ancient time has never changed its verdict about sin. It is never excused. It is always condemned, and if persisted in will inevitably lead to perdition. That is a law as ancient as Eden, which has never been reduced or rescinded throughout all the generations of mankind, and knows no change through changing time. And the Scripture speaks with one unanimous consistent voice concerning the way of salvation. Look where you will, read anywhere in God's Book, follow these "old paths", and you will be led to but one way of salvation, by grace alone. Yes, Judah must consider her ways, and ask for the old paths of Josiah and David and Moses which alone conduct in the right direction.

III.

The prophet now proceeds to Dispose of all ways save one: "Where is the good way?" that is, the good and right and gracious way. This is not among the false ways which have already been exposed, the solemn consideration of which in the folly of traversing them, would lead to desire for their abandonment and request for the old paths instead. Is the "good way", then, one out of the several old paths to be selected at our will? It would seem from the phrasing of the prophet's admonition that a vital relation must subsist between these old paths and the good way, and that is the case, for while the good way is not itself one of the old paths distinguished from the rest, *all* these old paths do certainly lead to this good way. Thus the enquiry, "Where is the good way?" must be preceded by the request for the old paths, for these are designed as the introduc-

tion, along which wayfarers' shall be conducted, to the good way; and beyond which none other is named since it is the final and is, or will assuredly bring to, the goal. The old paths of Moses and the Prophets conducted Josiah and the nation to the good way of religion pure and undefiled, revealed in the Word of God with its central provision of salvation by the blood of the lamb. These were the three chief characteristics of the God-given revival already referred to.

"The Good Way," therefore, is none other than He Who said, "I am the Way and the Truth and the Life, no man cometh unto the Father but by Me"; the new and living way which by His atoning sacrifice He has consecrated for us into the Holiest. The apostles and disciples of the Lord Jesus were thus described as being "of that Way". Abel's sacrifice leads to it; "the blood that speaketh better things than that of Abel". Noah's telescope perceived it: "by faith Noah became heir of the righteousness which is of faith" (the same which Paul declared to be his goal). Abraham's faith pointed to it: "Abraham rejoiced to see My day and he saw it and was glad", the Saviour Himself testified. Moses reached no goal in himself but testified, "a prophet shall the Lord your God raise up unto you like unto me: unto Him shall ye hearken", and our Lord confirmed it with, "Moses spake of Me". And David sang the triumphs of his greater Son, for "he spake of the resurrection of Christ that His soul was not left in hades neither His flesh should see corruption. Isaiah's vision of the King high and lifted up was of the Lord Jesus, "when he saw His glory and spake of Him". Jeremiah's emotions and lamentations forecast the Man of Sorrows Himself: "Is it nothing to you all ye that pass by? Behold and see if there be any sorrow like unto My sorrow?" Daniel the prophet actually prepared by divine inspiration a chronological path "unto Messiah the Prince". All the old paths vary in some particulars, there is unity in diversity, but follow any one of them, or all of them, and it or they converging, will surely conduct you to Him Who is "the Good Way". It was the Eternal Word, God the Son, Who sent these forerunners to prepare His way, for the Old Testament is accounted for by the fact that "the Spirit of Christ" was in them, and so they testified "the sufferings of Christ and the glory that should follow".

All these Old Testament preachers had one Subject, the Lord Jesus Christ. It is said that one of Mr. Spurgeon's hearers, always enamoured of his preaching, sought to persuade a friend, of another denomination, to hear the "wonderful preacher". Eventually, the friend responded, and when asked later whether he did not agree that Mr. Spurgeon was a wonderful preacher, he agreed, but confessed to being impressed the more that Mr. Spurgeon had a wonderful Saviour. So did the preacher extol the glories of his Lord. And all these Old Testament preachers, similarly, glorified Christ; like John the Baptist the last of the prophets, they would have said, "He must increase, but I must decrease". Why do we read our Bibles? To get through something, a hurried daily portion; or to get rid of something we dislike, as the critics do; or to get up something as in formal sermon or speech-making; or to get to Someone? "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of Me," but let it not be said to our charge, that "ye will not come to Me that ye might have life." "All the paths of the Lord are mercy and truth" and in the cross of our Lord Jesus Christ, "mercy and truth are met together".

Now will I tell to sinners round
 What a great Saviour I have found;
 I'll point to His redeeming blood,
 And cry, Behold the Way to God.

IV.

Prophetic exhortations impose a Condition of Obligation if the benefit intended is to be derived. Hence, Jeremiah adds, "and walk therein". Assuming that the evil ways are now refused, at least in intention, and the old paths have been requested, and the good Way is revealed, some positive action is required. Confronted with the good way the backslidden nation, for her restoration, must "walk therein". And the convicted sinner, confronted with the gospel presentation of the Lord Jesus Christ in His sacrificial obedience and blood as the only provision of eternal salvation, must proceed to receive Him by faith and to be received of Him. It will not suffice that the Good Way be revealed in the gospel, be intellectually apprehended; the sinner must betake himself to Christ. In taking a journey it is not enough that we know the route, the time of the departing train or plane or ship, we must embark. Our Lord was wont to use the gracious word of invitation, Come. It involved motion towards Himself. His is the call and the gift, ours must be the response. In walking, there must be an initial step and successive steps. Have we taken the first?

"We have turned everyone to his own way." That is in the first place, this sinful nation's confession. But having traversed the downward ways and now being called to stand and consider, she might be faced mentally with a difficult task penitently to return. The prodigal's home-going would seem to have been thus. And it is the case with the sinner, with a church, with an institution, with a nation. The Evil One who would keep us from Christ by any and every means is ever alert to present a crowd of problems before the mind, like the woman who, having spent all her living on means of self-improvement and was none better but rather grew worse, when she would approach the Great Physician, "could not do so for the press". Doubts and fears and confusion all issue from our wanderings. But

Let not conscience make you linger,
 Nor of fitness fondly dream;
 All the fitness He requireth,
 Is to feel your need of Him:
 This He gives you,
 'Tis the Spirit's rising beam.

Following an open-air preaching in a Yorkshire town an enquirer who seemed to be seeking the Lord, presented many intellectual doubts about the Bible which he desired should be solved preparatory to his closing with Christ. The meeting had finished and the preachers were taking the car to the market, in company with the questioner. When the car stopped and before boarding it, one of the preachers asked the conductor, "Is the road clear to the market?" "Get on," said the conductor. "But is the road clear?" "Are you getting on?" came the reply, whereupon the bell rang, the car moved, the preachers and their enquirer with his doubts hastily boarded it. "Why," asked the man, "did you put such a foolish question and hold up the car?" "Because," replied the preacher, "that is the question you have been putting to me since you began. Look out of that window and you will observe the track blocked with traffic. The road is certainly not clear, but as the car speeds on and the driver's bell rings, the road will clear and we shall get to the market. And that is what I have been trying to

explain to you. Your problems will never be solved in advance of your trusting Christ. You must get on. The Christian way is beset with obstacles but they all will be cleared as you journey along, and you will safely arrive at the goal. "Get on." Come to the Lord Jesus Christ and then go on with Him. We are saved by grace through faith, and grace also has foreordained a path "that ye should walk therein".

V.

This betaking ourselves to the good way, the prophet assures us, will mean Repose for the soul. "And ye shall find rest for your souls". Not after death in or from purgatory, through Mary and the saints and the mass. Not the repose of soul for which epitaphs ask prayers for the dead. But rest in Christ Jesus which is theirs who follow by faith the way of discipleship. There is no rest in taking ways of wickedness. Judah had experience of much bitterness, as is said of the wicked, "like the troubled sea when it cannot rest, casting up mire and dirt". But if the Good Way be found and followed, rest is guaranteed.

Does not this sentence recall a familiar word uttered by the Saviour Himself? Here, then, is evidence that this application to our Lord is correct. The intention of the Spirit through the prophet is to direct us to Christ. His word was, "Come unto Me all ye that labour and are heavy laden . . . take My yoke upon you and learn of me, and ye shall find rest for your souls." This is our Lord's exposition of Jeremiah's exhortation to "walk therein". Having come to Him, we take His yoke and learn of Him. That is walking. And rest is thus found, rest from the burden of sin, rest from a guilty conscience, rest from the labouring to ease ourselves of that which heavily ladens the soul, as when Jeremiah's nation, to get rest, was found gadding about to change her way, to remedy her restless condition. "We who believe are entering into rest", that is, now in this Way of Christ, and "there remaineth (over or beyond the present pilgrimage) a rest for the people of God".

VI.

Alas, the faithful prophet who began with the exposure of their many foolish ways, is compelled to conclude in similar fashion — he must now Expose the Obstinacy of the Depraved Will. "But they said, we will not walk therein". And they refused the repeated appeals of the watchmen, saying, "we will not hearken". Similar were the conditions of the hearts of men when the Saviour uttered the gracious words of invitation and welcome to the weary as quoted above. The context reveals the hardness of heart with which "He began to upbraid the cities wherein most of His mighty works were done because they repented not". (Matt. 11). Yet the sovereign will of the Son of God would prevail above the obstinate will of sinful men. That is the context. He can make the unwilling willing in the day of His power. Our Lord saw no problem, as Christians sometimes debate, between the sovereignty which is divine and the responsibility which is human. He could say, "No man knoweth the Father save the Son, and he to whomsoever the Son is willing to reveal Him. Come unto Me, and I will give you rest." He did not forbear to say, Come, because He knew no one could come without the exercise of His sovereign will. Yea, it was this which guaranteed that sinners would come, and would walk therein, despite their depraved obstinacy which His grace would overcome.

At the root of all our misguidedness, our ignorance,

our religious questionings, our opposition to Christ and His gospel, is our unwillingness. Our self-indulgence and our attempts at self-improvement, the modernism of our universities and churches, their paganism and worldliness, all have their roots in the depraved and obstinate will. "They said, we will not." Very well, then, may we stand and see and ask and find and walk, and, unlike the sinful nation of the prophet's time, may our response be in a glad affirmative, "We will," and we shall find rest for the soul.

THE AFTERMATH OF THE MARIAN CONGRESS CALVARY BAPTIST CHURCH

Cor. Main St. and Evelyn Ave.
OTTAWA, ONTARIO

REV. JOHN F. DEMPSTER, Pastor

June 24, 1947.

Rev. W. S. Whitcombe,
130 Gerrard St. East,
Toronto 2, Ont.

Dear Brother Whitcombe,

I am enclosing a few clippings. Dr. Shields asked me to send you the two newspaper reports of his meetings. These are a few facts, unpleasant as they may be to recite, but they reveal the inevitable fruit of Romanism and idolatry.

1. Business in Ottawa was, generally speaking, the poorest week this year.

2. Saturday and Sunday night resulted in the most disgusting and disgraceful experience Ottawa ever suffered in its entire history. Of course, these facts are not being printed but they are true. The crowds from Quebec swarmed into the city all day Sunday and simply took possession of the city without respect to decency, physical or moral. It is the talk of the city.

3. Lies were told continually about the attendance at the Congress grounds. For instance, one night the papers reported an attendance of 75,000 but a policeman admitted that the official gate numbered only 42,000.

The people of Ottawa are tremendously relieved to know that it is all over and trust that nothing like it will ever happen again. The Congress has hurt the cause of Catholicism and strengthened the cause of Protestantism as nothing could have done.

The Citizen reported our protest but the Mayor simply took the reports of the policemen at their face value and the whole thing is being smoothed over. We are not finished with the matter yet and when everything is completed we will let you know the full story of these incidents outside the park. The sign was finally destroyed on Saturday and the Evangelical Ministers are now taking it up with the Mayor.

Sincerely yours in Christ,
JOHN DEMPSTER

THE OTTAWA JOURNAL AVOWS ITS ROMANISM

IT IS not often that a daily newspaper openly and brazenly boasts of its deliberate refusal to give its public all the news. Nor is it often that a daily newspaper, after having explicitly confessed that it has suppressed a certain piece of news, asks its reading public to join with it in a severe condemnation of the person and organizations involved in the unreported news. Yet this is what *The Ottawa Journal* does in an editorial of June 26 last. We reprint it herewith for the information of our readers, and in order that the editor of *The Ottawa Journal* may be allowed to be the chief witness as to the perversity and unfairness of his own paper.

MISDIRECTED ZEAL

(An Editorial from *The Ottawa Journal*)

When a certain professional anti-Roman Catholic chose the week and the city of the Marian Congress for an expression of his views *The Journal* did not report his speeches.

Two or three organizations with more zeal than good manners had agents at the gates of Lansdowne Park last week handing out anti-Roman Catholic literature. When one of the organizations claimed that its agent had been abused by the crowd, sent us a copy of a letter to the mayor on the affair and wanted to make an issue out of it, we did not print his communication. It seemed to us that these men were deliberately looking for trouble, as clearly as a Roman Catholic would be looking for trouble—and very likely to find it—if he chose an Orange picnic to distribute his propaganda.

The Journal has not printed any of the letters we have received before and during the Congress attacking or defending the doctrines of the Roman Catholic Church—and does not propose to print such letters. Church doctrines, to our mind, are not a proper subject of newspaper controversy.

We have used our discretion in all these matters because we have deep respect for the motives of those who organized the Marian Congress and because we had no wish to embarrass their work by petty and ill-timed criticism. That, we are sure, was the viewpoint of the vast majority of Roman Catholics and Protestants alike in the midst of all this remarkable moving ceremonial.

Ottawa last week stood in the position of host to vast crowds of visitors from our own and many lands and calculated rudeness to them, or public denunciation of their convictions, was not in Ottawa's conception of the duties and responsibilities of a host.

The best answer to this venomous editorial is the editorial itself, but we venture to make the following remarks:

1. *The Ottawa Journal* admits that it deliberately and of set intention refused to report the speeches of one whom it describes as "a certain professional anti-Roman Catholic". What the Ottawa paper may mean by such epithets we are not quite sure, but it seems likely that the title is intended to be what the French would call "pejorative". Having left its readers in complete ignorance of what the above-described person said, it then proceeds to condemn him unheard. Does *The Ottawa Journal* mean to boast of its lack of ethics or is it ignorant of the first principles of them?
2. In the same fashion *The Ottawa Journal* asks its readers to condemn those who gave out Gospel tracts at the gates of Lansdowne Park. And again it avows that it gave no report of the incident which it asks its readers to condemn as unsparingly and immoderately as it does. It does not tell its readers that young veterans were attacked and injured, and that a large sign reading "Jesus Saves" was torn

"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

down with impunity by young hooligans evidently urged on by priests, while the Ottawa police failed to act.

3. *The Ottawa Journal* excoriates the lack of good manners of those zealous and fearless young men who dared to give out Gospel tracts at the gates of Lansdowne Park. It fails to tell that the young men remained on the public thoroughfare, and in order to avoid trouble meekly submitted to much verbal and physical abuse. *The Journal* does not tell that the young man who was injured in the attack was taken into charge by a police officer and told that he would be given no police protection if he persisted in his efforts to distribute Gospel literature.
4. *The Ottawa Journal* boasts that it did not print "any of the letters (we) received before and during the Congress attacking or defending the doctrines of the Roman Catholic Church." It would have been fair enough had *The Ottawa Journal* given no publicity either to Protestantism or to Roman Catholicism. But the fact of the matter is, as all its readers know, that its pages were filled day after day with photographs, new items, and commendatory editorials, all of which constituted an intense propaganda campaign in favour of Romanism. To exclude Protestantism and feature Romanism is not fair play, in spite of *The Journal's* lame pretence to that virtue.
5. *The Ottawa Journal* criticizes the alleged lack of good manners of those who distributed Gospel tracts outside the Marian Congress grounds. It makes no criticism of the disgusting idolatry that nauseated many Ottawa Protestants. It had no eyes for the bad manners of Roman aggressions but castigates a few young Christian veterans who saw fit to exercise their British liberty in preaching the truth of the Gospel.
6. *The Ottawa Journal* deprecates all criticism of religion—that is of the Roman Catholic religion. But it indulges in a vitriolic editorial attack on Evangelical Protestants whom, by its own confession, it condemns unheard, and it boasts that in future it will not allow them to speak in its columns for "it does not propose to print such letters".
7. *The Ottawa Journal* has done all this "because we have deep respect for the motives of those who organized the Marian Congress". It is interesting to note that a daily paper of the capital city of Canada avows its sympathy for the motives of those who are responsible for the idolatry and superstition of the Marian Congress. It is not often that a daily paper confesses thus openly its theological sympathies, while at the same time exhibiting the same political principles proclaimed by Rome, which interprets liberty as being liberty for loyal sons of the church and denial of liberty of speech and action to all others.—W.S.W.

CAN ROMANISM WIN THE WEST?

Rev. D. C. McLelland, M.A., Secretary

THE CANADIAN PROTESTANT LEAGUE

(Report of a Visit to Western Canada)

A SERIOUS attempt to capture Western Canada for Rome has now invaded every Western community. In my brief tour of the four Western provinces, from June 10th to 24th, I noted the rapid advance of Roman Catholicism on every hand.

Many Protestant people know only their own community, and therefore do not realize how serious the over-all picture looks for Protestants. Canada needs THE CANADIAN PROTESTANT LEAGUE. Already this organization has awakened thousands of Protestant ministers and laymen to their duty in defending their faith against Roman Catholic aggressions.

I spoke at 10 public meetings, and 2 Church services, during this tour. On each occasion people gave evidence of their interest and enthusiasm for Protestant faith and liberty. Some took handfuls of League membership envelopes away with them, promising to enlist their friends in this cause.

The need for Protestant vigilance can be gathered from the following items of news.

Boycott in Manitoba

The *Canadian Consumer* magazine, published in Winnipeg, suffers from Roman Catholic interference. Each advertiser received a letter from the Knights of Columbus threatening to boycott his business. A copy of the letter follows:

KNIGHTS OF COLUMBUS Saskatchewan State Jurisdiction

A. N. FORCIER, STATE DEPUTY
Gravelbourg, Sask.

November 23, 1946

Attention: The manager.

Dear Sir:

Re: Canadian Consumer Magazine.

For the past few months you have had advertisements in the above paper, and therefore giving the management of this magazine the opportunity to operate.

I hope and trust you have had the occasion of reading the articles and editorials printed in this magazine, and if so, no doubt you realize it is a direct attack on the Roman Catholics in general.

I certainly appreciate the fact that your firm is rated TOO HIGH in the esteem of the general public to support a magazine which prints such trash.

Therefore, on behalf of many of your customers and as an official of the Knights of Columbus in this Province, I would ask you for your comments, also stating you will discontinue to patronize such a paper.

Thanking you for looking into this matter, and in anticipation of receiving a favorable reply, I remain,

Yours truly,

ALBERT N. FORCIER,

State Deputy, K. of C.,

Saskatchewan Jurisdiction.

ANF:TK

The public meeting held in Winnipeg by THE CANADIAN PROTESTANT LEAGUE unanimously approved the sending of telegrams of protest to Prime Minister King and Viscount Alexander in regard to their participation in the Marian Congress.

Three men, who drove over 100 miles to the meeting, requested a branch of the League for Brandon. Branches will be gladly formed in any other Manitoba centre, and public meetings can be held with a few weeks' preparation.

Bubble in Saskatchewan

A Roman Catholic priest at Gravelbourg has been saying almost whatever he pleases on the radio in this province. A Protestant minister, Rev. J. W. Georgeson, asked permission to reply to the audacious priest. Such permission was not granted, largely because of the control which Roman Catholics have over the CBC. The board of directors of the CBC, in turn, has the power of life and death over the license of local broadcasting stations, hence such stations have to cater to Romanist whims in order to stay on the air.

A strong Protestant organization could demand that



Rev. D. C. McLelland, M.A.,
Secretary of *The Canadian Protestant League*.

such a situation be changed to afford justice on the air to the large Protestant population of this country. Again I stress the need to have every Protestant supporting THE CANADIAN PROTESTANT LEAGUE.

Rev. J. W. Georgeson then sought to have his reply to the priest printed. But no printer in his part of the province would accept his work. THE CANADIAN PROTESTANT LEAGUE came to the rescue and printed 10,000 copies of the reply to Father J. E. Branch. These were widely distributed in Saskatchewan.

Awakened by such injustice in their own neighborhood 650 citizens of Moose Jaw attended the meeting sponsored by THE CANADIAN PROTESTANT LEAGUE. The local press covered the meeting with a good report. The following evening, on the radio, Father Branch spoke in a subdued voice and in more careful language. This example of what can be done should encourage Protestants everywhere to stand up and speak up for their Protestant faith and liberty.

Other meetings held at Regina and Saskatoon saw more Saskatchewan Protestants rallying on behalf of their faith.

Banner in Alberta

Citizens of the capital city, Edmonton, had a preview of Papal plans when the Pope's flag flew above the Red Ensign on a new R.C. Ukrainian Church. Roman Catholicism loves to flaunt its devotion to the Pope in every and any public way.

At present Edmonton has seen only the papal flag, but persistent and ugly rumors predict a more violent struggle for Protestant freedom in this gateway city to the North. As soon as confirmation of these rumors can be secured, the news will be made public.

Some 400 Protestants came to THE PROTESTANT LEAGUE meeting in the Dreamland Theatre. The crowd applauded frequently, and strongly protested participation in the Marian Congress by the Governor-General, and the Prime Minister.

Similar Protestant sentiment showed itself at Calgary, and Red Deer. Young people in attendance at the latter city insisted upon a branch of THE CANADIAN PROTESTANT LEAGUE being formed at once. I would like to hear of similar enthusiasm for their faith being shown by Protestant young people in other Canadian cities.

Babies in British Columbia

This coastal Province alone reports a steady increase in population. Not long ago Roman Catholic youth organizations staged a rally in Vancouver. The official picture showed these young people grouped around the court house — a public building.

But Protestantism still has loyal supporters in B.C. Some 700 people attended THE CANADIAN PROTESTANT LEAGUE meeting at Metropolitan Tabernacle. Under the leadership of Rev. W. M. Robertson, the crowd unanimously approved two letters protesting governmental recognition of the Marian Congress.

A further meeting at New Westminster reiterated these protests. Our meeting at Fort William, Ontario, saw representatives of the L.O.L. and L.O.B.A. in attendance. A branch of THE LEAGUE will be started here in the near future.

Bible School Lesson Outline

Vol. 11 Third Quarter Lesson 27 July 6, 1947

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GOD'S CALL TO SAMUEL

Lesson Text: 1 Samuel 3:1-14.

Golden Text: "Then Samuel answered, Speak; for thy servant heareth."—1 Samuel 3:10.

Supplementary Reading: 1 Sam. 1:1-11, 19-28; 2:18, 19; 3:15-21.

INTRODUCTION

For the past six months the lessons have been taken from the Gospel of Mark, and we have studied the life of our Lord. For the next six months we shall study the history of the early kings and leaders of Israel, from the time of the Prophet Samuel about 1165 B.C. to the division of the Kingdom in about 975 B.C.

I. The Voice of God: verses 1-8.

Samuel was born of Godly parents (1 Sam. 1:1-3). In an age of confusion, and idolatry Elkanah and his wife Hannah worshipped God faithfully, year by year travelling to Shiloh that they might share in the united prayer and testimony of Israel before the tabernacle of the congregation (Exod. 23:14; Josh. 18:1; Judg. 18:31; 21:9; Lk. 2:41). The grace of God can help us to overcome handicaps of heredity and environment, but it is a great advantage for a child to be brought up in a home where God is given His rightful place (Gen. 18:19; Josh. 24:15; Prov. 22:6). Example as well as precept will help to mould his life (Psa. 101:2; 2 Tim. 3:14, 15).

The Lord remembered Hannah (Gen. 8:1; 1 Sam. 1:19), and granted her request for a son. Samuel's name which means "Asked of God," would be a perpetual reminder to him, to his parents, family and friends that God hears the prayer of His children (1 Sam. 1:20).

As God remembered Hannah, so also did she remember her vow to Him (1 Sam. 1:11), and in the early days of Samuel's childhood she made preparations to dedicate him to the service of the Lord (1 Sam. 1:24-27; Lk. 2:22-24). The work among the young children is exceedingly important. Happy the children whose parents and whose Bible School teachers recognize the solemn responsibility of bringing up the little ones in the nurture and admonition of the Lord (Eph. 6:4)!

Samuel, young as he was, entered the service of the Lord in the tabernacle willingly and joyfully. He worshipped the Lord there (1 Sam. 2:18; Lk. 2:46-52). Let us endeavour to bring the little ones to the Saviour Who loves them, that they may early learn to trust and serve Him (Matt. 19:13-15; Mk. 9:42; 10:13-16; Lk. 18:15-17).

In contrast to the wicked sons of Eli the priest, the child Samuel in all his purity and simplicity ministered unto the Lord in the tabernacle (verse 1; 1 Sam. 2:11, 18). His duties would not be heavy, consisting perhaps of playing the cymbals, tending and lighting the lamps. Samuel had grown in favour with God, and already he had a good report among men (Lk. 2:40, 52). The little ones who belong to Christ have a ministry to perform for His dear sake. They may so live as to please Him in all that they do at home, at school, and at play. The child Samuel served the Lord in serving His aged priest, Eli in the tabernacle (1 Cor. 10:31; Col. 3:17).

That God should speak His message to Samuel was especially noteworthy in view of the fact that the direct word of God to men was rare in those days (Psa. 74:9; Amos 8:11). Israel's sins had separated her from Jehovah, and God's voice was seldom heard during the dark period of the Judges (Judg. 4:4; 6:8). But a new era was now beginning.

The lamp of God was burning when the prophet received the Divine revelation (Psa. 119:18). There were no windows in the tabernacle of the congregation, so that the only illumination would come from the golden candlestick, or rather lampstand, which was before the veil in the holy place (Exod. 25:31-40; 27:20, 21), and the shekinah glory which shone in the holy of holies (Exod. 40:34). As the sun is the source of the world's natural light, so Christ is the source of all spiritual illumination (John 1:9; 8:12; 1 Cor. 2:11).

We are not told exactly how the Lord spoke to Samuel, but it would seem that the lad heard the voice of God in human tones, as did the patriarchs (Gen. 3:8; Exod. 3:4; 20:1; Numb. 5:1). God's revelations to men are given quietly, simply and directly (1 Kings 19:11, 12).

Samuel's ready obedience to Eli showed that he was worthy to be entrusted with a mission from the Lord. He was ready to obey the Divine call (Gen. 22:1; Isa. 6:8; Acts 26:19; Rom. 1:15).

II. The Message of God: verses 9-14.

Eli had the great privilege of explaining to Samuel that it was the Lord Who had called. Parents and teachers are honoured with the responsibility of interpreting to the children the dealings of God in their young hearts. They may also teach the little ones to pray. Eli advised Samuel to answer the Lord by saying, "Speak, Lord; for thy servant heareth" (Psa. 85:8), and the precept of the priest was seconded by his example, in that he, too, manifested the same attitude of humble obedience to God (verses 17, 18). The picture of Samuel at prayer teaches us that the child of God should ever keep his ears open to hear the word of the Lord.

God was about to interfere in the affairs of Israel in a startling manner (2 Kings 21:12; Jer. 19:3). As a token of His attitude toward sin He would execute without fail the stern judgment which He had foretold would come upon the wicked sons of Eli (Numb. 15:30; Isa. 22:14; Ezek. 7:3-8; 18:30). Thus the matter would be established by two witnesses, Samuel and the man of God (1 Sam. 2:27-36).

God caused the ministry of young Samuel to prosper (verses 19-21). Every word which he spoke fulfilled its purpose; not a message was delivered in vain (1 Sam. 9:6; Isa. 55:10, 11). His influence was wide-spread, and young as he was, he was recognized by all Israel as a prophet of the Lord. Because of his faithfulness at the very commencement of his ministry, Samuel was entrusted with further revelations from God (1 Sam. 2:26; Matt. 25:21). What an encouragement to boys and girls and young people to give themselves without reserve to the Lord to be used in His service, however and wherever He shall appoint!

DAILY BIBLE READINGS

June 30—The prayer of Hannah 1 Sam. 1:1-11.
July 1—The birth of Samuel 1 Sam. 1:19-28.
July 2—The thanksgiving of Hannah 1 Sam. 2:1-10.

July 3—Samuel in the temple 1 Sam. 2:18-26.
July 4—Samuel the young prophet 1 Sam. 3:15-21.
July 5—The child Jesus in the temple Lk. 2:41-52.
July 6—God's call to the children Lk. 18:10-17.

SUGGESTED HYMNS

Hushed was the evening hymn. God make my life a little light. Gentle Jesus, meek and mild. We are but little children weak. I think when I read. When mothers of Salem.

Vol. 11 Third Quarter Lesson 28 July 13, 1947

ELI AND HIS SONS

Lesson Text: 1 Samuel 4:1-8.

Golden Text: "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not."—1 Sam. 3:13.

Supplementary Reading: 1 Sam. 2:12-17, 22-36; 4:9-22.

All Israel felt the benefit of the prophetic ministry of Samuel (1 Sam. 3:19-21). Who can estimate the value to the nation of its Godly leaders (2 Kings 2:12)? They make a great contribution to the strength and morale of a people. It is the task of parents and teachers to train the young, that they may lead or follow well.

The elders of Israel did well to enquire the cause of their defeat before the Philistines. A national calamity is sometimes a manifestation of the judgment of God because of the people's sin (Gen. 18:21; 19:24, 25; John 5:14). They err who assume that every disaster is the direct result of a particular sin on the part of an individual or a nation, but suffering may be the outcome of the chastening hand of God.

But the elders did not pursue their enquiry far enough to learn the mind of God in the matter. They seemed too anxious to be saved out of the hands of their enemies, and called for the ark of the covenant to be fetched immediately. In time of trouble the tendency is to pray for deliverance from its distress and inconvenience, rather than for forgiveness and salvation from the power of sin which has brought about the trouble (1 Cor. 11:31, 32). We should not fear the coming of trial, but we should fear lest the trial depart before it has completed the Master's purpose for our training and discipline (Psa. 119:67; Isa. 26:9; Heb. 12:1). The superficial man will pray for peace in the time of war because he dreads the discomfort and confusion, but the spiritual man will pray for victory over the evil tendencies from which war arises (Gal. 5:19, 20; Jas. 4:1, 2).

The ark of the covenant with its mercy seat and its cherubim with overshadowing wings was the visible token to the Israelites of the presence of God (Exod. 25:17-22; 2 Sam. 6:2; Psa. 80:1). The cherubim were beings of a higher order of angels, whose special mission seems to have been to guard the holiness of God (Isa. 37:16; Ezek. 10:1-7; 28:14-16). Eli the priest had indeed become lax when he allowed his two wicked sons to escort the holy ark of the covenant. We must faithfully teach the sinfulness of sin.

The Philistines were afraid when they heard the shout of the Israelites and realized that the ark of God was in the camp of their foe (2 Chron. 20:21, 22). Evil-doers may well feel afraid in the presence of those who are in fellowship with the Lord of hosts, for they never know when or how His power will be active against them (Exod. 12:31-33; Deut. 2:25; Josh. 2:9; 2 Kings 6:15-18; Psa. 81:13-15).

The ark of God was visible in the camp, but the God of the ark did not show His arm to save the people from their enemies (Isa. 59:1-3). The Israelites were favoured by the symbol, but not the reality of the holy presence of God. They had been satisfied to know that the ark was accompanying them to battle, but they had not made sure that they stood in right relationship to God Himself. It is easy to take things for granted in the religious realm and to

suppose that Christ is in our company (Lk. 2:44; 2 Pet. 1:10). Many people rest in the fact of church affiliation or kinship with believers, but theirs is a false security, since only those who have personal faith in the Lord Jesus Christ are saved, and only those who walk in fellowship with Him can live victoriously over sin (1 John 5:4, 5).

The Israelites went down to defeat because of their sin (Josh. 7:5-11; Psa. 78:58-64; Isa. 65:12). They had departed from the worship of Jehovah alone, and they had turned to the gods of the heathen (1 Sam. 7:3). We must learn the lesson that those who depart from the Lord may expect distress and defeat. "Who is on the Lord's side?"

This was no ordinary reverse which Israel suffered; it was a spiritual as well as military defeat. The ark was captured by the Philistines, an event which signified that even the symbol of the Lord's presence and power had been withdrawn. The two sons of Eli, those wicked priests who had been with the ark, were involved in the disaster and were slain in punishment for their sins, according to the word of the Lord given through Samuel (1 Sam. 2:31-34; 3:11-14).

Eli, the priest, presents a sad picture. The white-haired old man, who was nearing the century mark, his sight dim,

disgraced by his family and worn with anxiety, was sitting by the wayside watching and waiting for news of the battle. In spite of their waywardness he loved his children (2 Sam. 19:4; Isa. 63:9; Lk. 15:20). But, with all his goodness, Eli had erred in not correcting and restraining his sons (1 Sam. 3:13; Prov. 17:15). Had he disciplined them in their early years, they might not have grown up to be so wicked (Prov. 22:6; Eph. 6:4; 2 Tim. 3:15). Eli did not survive the death of his sons and the defeat of the Israelites.

DAILY BIBLE READINGS

July 7—The wicked sons of Eli	1 Sam. 2:12-17
July 8—The warning of Eli	1 Sam. 2:22-26
July 9—The warning to Eli	1 Sam. 2:27-36
July 10—The death of Eli	1 Sam. 4:9-18
July 11—Regarding reproof	Prov. 15:1-20
July 12—The rod of correction	Prov. 22:1-15
July 13—The nurture of children	Eph. 6:1-10

SUGGESTED HYMNS

Saviour, teach me day by day. Standing by a purpose true. Great God, and wilt Thou condescend? Yield not to temptation. Come to the Saviour, make no delay. Firmly stand for God.

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