

curse for us. He took the thorns and made them into a crown of universal empire. He took the cross, the sign and symbol of the curse, and made it the symbol of eternal salvation; and even our sin, with all its experiences of the far country, and the bitterness of alienation from God, is made a ground of blessing: "Christ Jesus came into the world to save sinners."

What a world this would be if Jesus Christ had not come down from above: "Every good, and every perfect gift cometh down from above". But not one had ever

"Mountains by the darkness hidden
Are as real as in the day;
Be, then, unbelief forbidden
In a dreary hour to say,
'God hath left us,
O why hath He gone away?"

"When He folds the cloud about Him,
Firm within it stands His throne;
Wherefore should His children doubt Him,—
Those to whom His love is known?
God is with us,
We are never left alone.

"Travellers at night, by fleeing,
Cannot run into the day;
God can lead the blind and seeing,
On Him wait, and for Him stay;
Be not fearful,
They who cannot sing can pray.

reached this sin-cursed earth, had not the Lord Jesus Christ, Himself, come into the world — to Bethlehem's manger, to the wilderness of temptation, to the midnight darkness and dewiness of Olivet, to the agony of Gethsemane: to the blackness, and the bruising, and the blood of the cross He came. True, He was made a curse for us, as it is written: "Cursed is every one that hangeth on a tree"; notwithstanding He triumphantly proclaimed, "I am come that they might have life, and that they might have it more abundantly."

"O, the bright, the vast creation
Can be terrible and stern:
From its stroke be no salvation,
Though on every side we turn:
Lord of nature,
Then to Thee our spirits yearn.

"Calm, and blest is our composure,
When the secret is possessed,
That our God, in full disclosure,
Hath to us His heart expressed:
Thou, O Saviour,
Hast been given to give us rest.

"Space and time, O Lord, that show Thee
Oft in power-veiling good,
Are too vast for us to know Thee
As our trembling spirits would:
But in Jesus,
Father! Thou art understood.

"His Song Shall Be With Me"

ONE of the limitations of the human mind is its inability to grasp all the beauty of a given scene at once. Particularly are we unable to take in the main truths of a passage of Scripture with one reading. Each re-reading of the Word shows a new facet of truth to the enlightened soul. So the Bible never grows old; in fact, the wonder of it increases as we become more familiar with its content.

In our Men's Bible Class last Sunday the President read Psalm 42, which begins:

"As the hart panteth after the water brooks,
So panteth my soul after thee, O God."

I have read it many times and been stirred by the appeal of the Psalmist for the satisfying God and by the challenge of the poet to his own faith. But on this occasion the phrase that gripped me came in the middle of verse eight, "and in the night his song shall be with me".

Singing in Darkness

Here was a man who was singing in the dark. His memory possibly reminded him of his prominent place at one time in the Jewish community. How he had enjoyed the joyous worship of the Jerusalem temple! But now he was a refugee, we take it, hiding himself in the mountains to the north of Palestine, whence from small streams the River Jordan flows. His former joy was now a memory.

Its departure had left him lonely, sad, downcast, longing. Men of another religion than the Jews taunted him continually: "Where is thy God?" He was often reduced to tears. Great storms swept over the mountains with such downpour of rain that it seemed as if heaven's waterspouts were opened, and in these storms he heard the voice of God. It was as if all God's breakers and rollers were going over him. The tempests without merely symbolized the storms within.

But he must take heart. His was a living God. Surely he would again praise Him, standing in His presence.

So the darkness was not without its light.

"Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life."

But this verse need not be future. It may be present:

"In the daytime the Lord commands his lovingkindness
And in the night his song is with me,
Prayer to the God of my life (or, as some manuscripts read, praise to the living God)."

Some of the critics will not have this as a genuine verse. They say of the writer, "He is in the night without a song", and so they would cut out the verse as a mere gloss, a later edition by one who did not understand the Psalmist. But experience shows how for the believer in God light may shine in the deepest darkness, and how clouds, parting at moonless midnight, may show a guiding star. So may we sing in the dark, no matter how dark it be nor how long delayed the morning may seem.

The Song Divine

But we can do this only if ours is a divine song. The waterspouts, even if they are God's own, may stop us singing. The breakers and rollers may break us and roll us about so that there is no music in us. Taunts from the enemy who can point to adverse circumstances and say that they are proof of the failure of God, do not of themselves encourage music in the soul.

But ours is a God of singing. He is the happy God. When He made the world, the morning stars sang together; and had we the ears to hear them, we should find they are still singing. A multitude of angels round the throne form a constant choir. The saints there all join in the song of Moses and the song of the Lamb. And this God, Whose name is Great Peace, can plant a song where no song is. Eliphaz spoke of "God my Maker, who giveth songs in the night". When their backs were beaten and their feet were in the stocks, Paul and Silas in the Philippian jail knew what that meant, and the prisoners

found out, and presently the keeper, too, and all his family.

Sometimes these songs that God gives are not actually sung. There is a kind of religious singing which is a mere exercise of the vocal chords, or simply a work of art, or perhaps a self-discipline. But the Apostle speaks of "singing and making melody in your heart to the Lord". That is possible when is fulfilled this promise, "His song is with me". We may have it by day as we face the enemy, since the Lord then commands His loving-kindness. We may have it by night, as we review perforce our conflicts and sorrows, for "in the night His song shall be with me". And this will make us pray to the God of our life and praise the living God.

This is possible to the Christian by the work of the Holy Spirit. The Christian has a joy in the Holy Spirit and a peace by His working, which the world cannot give nor take away. The constant ministry of that Spirit in spite of all darkness, and indeed through it, is fulfilled in this, "In the night his song shall be with me"—W.G.B.

A MEMBER OF PARLIAMENT DISCOVERS THE QUEBEC ZOUAVES

*He is seized with admiration, astonishment and anxiety—
The Minister of Defence Reassures Him*

The Ottawa Citizen, July 9—A member of Parliament from British Columbia who had never seen a single Zouave in his life before the Marian Congress of last month was seized with admiration, astonishment and anxiety, in seeing the Quebec Zouaves parading with their arms in the streets of the Capital and when he shared his impressions with the House of Commons yesterday afternoon he apparently was still in ignorance whence these troops came.

In the mind of this member of Parliament, Mr. W. D. Herridge, an independent socialist from East Kootenay, the existence of such troops in the east of Canada, and the fact that they bear arms, are incomprehensible and very mysterious. But the sight of the Zouaves inspired him with a sincere admiration as is shown by the way he expressed himself.

"Very recently in this city," said Mr. Herridge, "we had the opportunity of being present at a parade of troops in uniform, bearing arms and commanded by officers and non-commissioned officers. Some of us estimated the number of men in these units from 2,500 to 3,000.

"Many of them carried rifles that the French army used during the war of 1914-18. A smaller number carried regulation Lee Enfield rifles of a more recent model, and some of them bore cavalry sabers.

"I, and those who were with me, enjoyed their martial music, and the spectacle that their uniforms presented, which were somewhat strange and sumptuous: we also admired the military bearing of these troops; but we wondered what part of the Canadian forces we saw marching, for it has been a long time since most of us had been in the east of Canada.

"Consequently I wish to ask the Minister the following question: Are these troops which are commanded by officers and non-commissioned officers and which bear arms, under the jurisdiction of the Ministry of Defence? If not, may we presume that there is nothing in the militia law or in the other laws of the country that there is no regulation which hinders such an organization from training men in uniforms organized as troops, car-

rying arms and commanded by officers and non-commissioned officers?"

The Minister of Defence, Mr. Brooke Claxton, replied that he had not seen these troops and that he was not in a position to speak of them, but he was surprised to hear Mr. Herridge, an old soldier, who ought to know what he is speaking about, state that these men were carrying Lee Enfield rifles. These troops are not under the jurisdiction of the Ministry of Defence, which has not distributed rifles in Canada except to the "Rangers" of the Pacific Coast, who had received American hunting rifles. Mr. Claxton promised to look into the matter further.

NINE-TENTHS OF IMMIGRANTS ARE ROMANISTS

Anglican Synod Protests Discrimination Against British Immigrants

(From The Calgary Herald)

MORE than 90 per cent of the immigrants brought to Canada in the years from 1921 to 1931 were of the Roman Catholic faith, and everything possible done to keep people of Anglo-Saxon origin out of the country, stated Hugh C. Farthing, K.C., chancellor of the Anglican diocese of Calgary, at Wednesday afternoon's session of the 32nd meeting of the synod in Paget hall.

The meeting was ready to refer a resolution dealing with discrimination against Anglo-Saxon immigrants to the diocesan council of social service, when Mr. Farthing said it was a much too important matter to let go by without an expression of opinion by the synod.

"In 1937 when large sections of land were made available to immigrants, the plan to bring people of Anglo-Saxon stock to Canada was turned down," he went on. "Those same lands were given to Germans and other people, all Roman Catholics, who were termed refugees of Hitler. Perhaps they were something else.

"Thirty-five thousand Britons are listed as wanting to come to Canada, but they are told that shipping is not available. Yet there is shipping for Poles and other Europeans. The people we are bringing are all from one church, namely, the Roman Catholic Church."

Mr. Farthing said he realized Canada must take its share of displaced persons, but he wanted fair treatment for people of all denominations. He maintained there was definite discrimination against Anglo-Saxon immigrants.

The case of Ludger Dionne, Quebec mill owner, who brought 100 Polish girls to work in his factory, was mentioned by Mr. Farthing. Dionne had stipulated the girls must all be Roman Catholics.

"If a Calgary businessman decided he wanted to bring 100 workers of Presbyterian or of Anglican faith to work in Calgary, he would be branded as narrow-minded and unfair," he countered.

Politicians could not be blamed entirely for they could not be expected to plead the case of the Anglican church.

Clergy and lay delegates to the synod meeting unanimously approved a resolution strongly opposing the racial discrimination against immigrants of Anglo-Saxon and British origin and the preference shown other groups. They asked that strong protests be sent the prime minister, the minister of natural resources, the leaders of all political parties, and Alberta members of parliament. They referred it to the diocesan council of social service for further consideration and action.

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Christian. Our enemies are sovereignly compelled to serve us as the best of friends. It is ever true that behind each frowning providence God wears a smiling face:

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

What the arch-enemy designs to make an iron in the soul, grace transmutes into a crown of gold.

We believe this principle is operating in the history of the Empire. Just now we are living in a cloudy and dark day. How bitterly and implacably we are hated! This world has all but forgotten that but for Britain's stand, the whole world would be in chains. We cannot see very clearly how the seething mass of Indian trouble, is to be made a blessing. It does not yet appear why the friendship Britain has always shown to the Jewish people should be rewarded by such implacable enmity. It is not easy to understand why the land which was the source of evangelistic effort and missionary enterprise, should be reduced almost to economic helplessness, and socialistic bondage. It seems, indeed, as though Britain were under a curse. But we are positive the Divine Alchemist is at work, and will transmute the iron and brass into gold.

In the process there are moral compensations; there are moral and spiritual disciplines which must produce golden character. Though we cannot now see it, we believe there are political compensations, too. Mr. Churchill said he had not accepted the position of the King's first Minister to preside over the dissolution of the British Empire. We do not believe anyone will preside over the dissolution of the Empire. We have a conviction that somehow all these turbulent elements are in the crucible of the Divine Alchemist, and that He will trans-

mute them into the gold of a more enduring, and more potent unity; and all this by purging away the disintegrating dross.

Returning to a survey of individual experience, how often sorrow has been made a blessing! A very wise man, who was a keen observer, declared that it was better to go to the house of mourning than to the house of feasting! But how few of us would prefer mourning to feasting! Naturally we prefer to avoid all unpleasant sights and sounds. Some, indeed, would turn a deaf ear to the groaning of a world in travail. But of all rivers, rivers of tears are not the least useful. Even words acquire new significance in a larger and fuller experience. What depths of human sympathy are discovered! What ministries of love our hospitals and sick rooms with ~~in~~ in view of her three graves in the lonely land of Moab, may exclaim: "Call me not Naomi (which means pleasant) call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty." Notwithstanding, her sorrow, providentially made her the ancestress of the Man of Sorrows, Who is also the Dispenser of all true blessing.

What a curse poverty is! Who would not flee from its dark shadow? Few of us have any strong desire to experiment with the potentialities of poverty. It is at once inconvenient, and humiliating, to be poor; notwithstanding, it is often a blessing. To what fellowship it admits! To what experiences of riches it introduces us! Thus the widow of Zarepath became the subject of the prophet's ministry of blessing. It is mostly the poor who have found their way to the hidden treasures of Holy Scripture: "Blessed are the poor in spirit: for theirs is the kingdom of God."

And what a curse mere mental mediocrity appears to be! Yet it often becomes a blessing. Our abilities may command only a small price in the world's markets, and may attract no public notice; yet who would covet the genius of a Napoleon, or the capacity of a Hitler? Few can be trusted with great intellectual power. But the man of few talents can plod until his very dullness becomes a blessing. This is especially true of religious experience. It is the humble, the despised, the empty-handed, upon whom the divine blessing descends. Who would choose to be "foolish", or "weak", or "base", or "despised"? or to be a thing "that is not", a mere cipher? Notwithstanding, it is written, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

Thus the apparent curse of littleness, and nothingness, is transmuted into the blessing of fellowship with God.

There is, of course, an unique and outstanding Example of this principle, and, indeed, the secret of its wonder-working is with Him. The Name of the incomparable Alchemist is the Lord Jesus Christ. There could have been no blessing for any of us had He not been made a

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The Divine Alchemist

THE ancient alchemists dreamed of a possibility of transmuting baser metals into gold. For this they laboured, and experimented, for weary years, burning the midnight oil to extend their days: only to learn that gold is a divine, a natural element, which no human skill can produce. But to the skill and power of Him Who is the Creator of the ends of the earth, without Whom was not anything made that is made, there is no limitation. There is a divine alchemy that is no idle dream: but an indisputable fact of history, observation, and experience.

There is a bit of history in the Bible in the twenty-second chapter of Numbers, concerning one called Balak, who hired one named Balaam to curse Israel. Balak, the king of Moab, took Balaam from place to place saying, "I pray thee, curse me this people". But in the end Balaam took up his parable, and said: "Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!"

Reviewing the history later, Moses said of the Amonites, and Moabites, "They hired against thee Balaam, the son of Beor of Pethor of Mesopotamia, to curse thee. Nevertheless, the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee". This is an Old Testament illustration of the principle: "We know that all things work together for good to them that love God, to them who are the called according to his purpose".

There is, of course, such a thing as an unmitigated curse. There are pains which bring no compensation. There are sorrows which contain no mitigating elements. One may rest under a curse which is altogether such as it seems to be, a curse indeed. But to know God alters everything. Each must say to his soul, "Is He really the Lord thy God? Am I in covenant relationship with Him? Am I among those upon Whom His blessing is commanded?" What a marvel of grace that God intervenes to forbid the curse! If only by faith we recognize

the Lord as our God, then every curse is made a blessing.

Even enmity may be made a blessing. Of itself, however, how great a curse it is! How evil a thing it is that men should so hate each other as to use their own power, and to seek to enlist supernatural powers against a fellow mortal! Albeit, such endeavours are often made. Yet, by God's good grace, the enemy is frequently made a minister of good to the true child of God. The Bible is replete with illustrations of this principle.

We have but to recall the case of Joseph. How bitter a thing was the enmity of his brethren, and their jealousy of him because of his father's peculiar love. It separated him from his father. It sold him into Egypt. It numbered him with the transgressors. Yet all this God transmuted into a blessing, and promoted him into the house of Potiphar. But when the added enmity of the Governor's wife thrust him into prison, God again turned the curse into a blessing; and all that Joseph became as next in the throne to Pharaoh, he owed to the instrumentality of his enemies, rather than to his friends.

The case of Mordecai is a further historical example of this principle. If Haman had not troubled to hate him, we might never have heard of him. It was Haman's jealous hatred, and the gallows he prepared for the object of his enmity, which promoted Mordecai to honour. What was designed to be a curse, God turned into a blessing.

The history of David supplies another example. The son of Jesse trod no easy path. His own brethren were jealous of him, as were Joseph's; and had they been able, would have relegated him to perpetual obscurity. The enmity of Saul, which again was the firstfruit of jealousy, was not easy to bear. There is nothing that sears the soul like ingratitude. There is nothing more likely to engender bitterness of spirit than when evil is returned for good. But Saul's curse was made David's greatest blessing.

One's mind is thronged with Biblical examples of the principle. We have but to recall the case of Daniel and his fellows. Few of us would expect to attain promotion and honour on the back of a lion. But the lions' den was converted into a vestibule of heaven; and the lions were chosen to introduce Daniel to angels. The fire of Nebuchadnezzar's furnace was surely a potential curse, if ever there was one; yet it proved to Shadrach, Meshach, and Abed-nego, an agent of liberation and exaltation.

This principle holds in the experience of every true

The Jarvis Street Pulpit

"O Earth, Earth, Earth, Hear the Word of the Lord"

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

Preached in Adelaide Street Baptist Church, London, Ontario, at the Reopening of the Building, after the Erection of Galleries, Sunday Evening, December 15th, 1907. (See note at end of Sermon.)

"O earth, earth, earth, hear the word of the Lord."—Jeremiah 22:29.

I MAY attempt to unfold this text to you on this occasion with special appropriateness. I think I may trust to your fairness to acquit me of any charge of immodesty if I briefly remind you of how often we have been unsettled in this place during the last three years. Three years ago at this time we were beginning to feel a little uncomfortable in our old quarters. The outside north wall stood about in a line with the face of this side gallery, and the front wall a few feet the farther side of the central pillars under the gallery, the west end of the auditorium was a little this way from the face of the rear gallery. We had room for not more than four hundred people, and about three years ago this time we began to say among ourselves, like the sons of the prophets in Elisha's time, "The place where we dwell is too strait for us."

As soon as the weather was warm enough, the following May, we held our evening services in Jubilee Rink. That was considered a great venture by many, but the large congregations which gathered there amply justified the forward step, and showed that it was taken, not presumptuously, but in faith.

In July the work of enlargement was begun, and we went to the Rink for both morning and evening services. In October the cold weather drove us out of the Rink, and we had to go down town for a few weeks to the Y.M.C.A. to find warmer quarters until the school room could be made ready. In November we moved into the school room of this building. There we continued until the second Sunday in February when this present building was opened. That was only twenty-two months ago. Early in this present year we began to find our clothes again too small for us, and the last Sunday in October we had to return to the school room again; and now once more we are at home to our friends. If you reckon that up I think you will find we have moved seven times in two and a half years—and still there are a few people who know where we live. It cannot be said that this is not a "moving" church. And what is it all for? Simply that we may have the largest possible opportunity to give men the word of the Lord. A church building must not be regarded as a place of entertainment—though the true child of God ever finds it so, and heartily exclaims,

"O happy souls that pray
Where God appoints to hear!
O happy men that pay
Their constant service there!
They praise Thee still:
And happy they that love the way
To Zion's hill."

The church should be a spiritual post-office, or telegraph office: it is a place to receive and send messages from and to heaven—a place for prayer and praise and preaching. And so I announce again in this larger build-

ing, and to this larger audience, that this church considers she can have no higher mission than to spend all her energies, sparing not, but lifting up her voice to cry aloud, "O earth, earth, earth, hear the word of the Lord."

Jeremiah was the prophet of tears. But tears, like showers in spring, may belong to days of not a little sunshine, the precursors of still brighter and balmier days of flowers and fruits. The prophet is moved to this startling cry by the appalling sights he has witnessed. It is like an alarum of war to waken the slumbering hosts to their own defense, or, like a watchman's midnight cry of fire to save a city from destruction. Jeremiah anticipated the country's invasion by the Chaldean hosts, he saw the splendid national structure self-consumed by internal fires of iniquity; he was a witness while one who had sat upon the glorious throne of King David, of ever-blessed memory, was "buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem". And amid this ruin wrought by sin, in contemplation of the smoldering embers of the once-magnificent and far-famed temple; the deserted palace, the shattered and unoccupied throne of God's anointed; the ruins of the once-beautiful and joyous city; the captive and dishonoured king; the whole nation wasted and destroyed—in vision he stands amid this scene of awful desolation, and summons the whole earth to witness to the divine faithfulness in judgment, as in mercy, "O earth, earth, earth, hear the word of the Lord."

We shall find here a cry of warning; a challenge to wisdom; and a call to wealth.

I.

Let us then listen that we may "hear the word of the Lord" IN WARNING. The prophet looks upon a national wreck, upon a nation plunged in utter bankruptcy. Not one thing of value is saved from the ruin. And he bids the earth hear the word of the Lord if they would know the cause. When a building is destroyed men enquire, "What was the origin of the fire?" A commercial or manufacturing concern is bankrupt, and they ask, "How did they fail?" A man is dead and they want to know, "Of what disease did he die?" But are there not moral conflagrations, and moral bankruptcies, and moral and spiritual deaths? And are we to smile our way through life, and never see the torch or flame, and never see the wasting treasure, and never stay the scourge of sin? Must there not be a warning note in every faithful minister's message? I am as anxious as any man in London to have a large opportunity in the way of a large congregation, and I am glad to see this great audience to-night. But you had better not come again if you do not want to be warned. I always feel relieved when I learn that even for a few days, our people are all on their feet, and there are none sick among us. And I

long for the day when "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain". But O, ye men and women, that day is not yet! I know not where the smooth-tongued prophets live that they should see nothing in the things about them to lead them to warn men to flee from the destroyer. I confess I see too many golden vessels broken, too many temples in ruins, too many unoccupied thrones, too many captive kings — too many men and women, whom God made for Himself, being consumed with selfishness, and lust, being destroyed body and soul by sin, for me ever to feel free to withhold the warnings of the word of God.

It is not important where poison gets into the blood, whether by a wound on the foot, the hand, or the head; if it gets into the blood the whole system is poisoned. And it does not affect the virulence of the disease of sin, that in some cases it makes only the most respectable manifestations of its presence. The poison is there, and the poison will kill, whether it operates in the appetite of the bloated drunkard or in the intellect of the manipulator of "high finance".

I need not, however, tell a congregation like this that drunkenness and debauchery do not pay; that no man can sin against the body without suffering. But the warning of the word of the Lord strikes deeper than that. It says that sin in the heart of all ranks and conditions of men is the same in nature, and is always fatal in its results.

Look at the picture to which the prophet's clarion cry calls attention.

Hear what the word of the Lord says of a *business man's sins*. Jehoiakim was a king, but he was a man of affairs—a business man. And to him God said, "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work." It is just as necessary that a house be plumb morally as it is that it be plumb physically. There are other laws which are as irresistible as gravitation, and which no builder can afford to ignore. To withhold his neighbour's wages is as fatal to the building up of a man's business, as would be the neglect to put mortar between the bricks. "Except the Lord build the house they labour in vain that build it." He is the building Inspector and will tear down, as He did the Babel tower long ago, every house that is not built to His specifications. This man, who ceiled his house with cedar, and painted it with vermilion, God judged to be unworthy even of a stable, and cast him forth as an unburied beast beyond the city gates.

That law is still in force. Let a man live for himself alone, and providence will accord him an ass' funeral without mourners. You can no more build a nation's business upon unsound foundations than you can build a sky-scraper upon a few planks thrown over a bog.

That is the word of the Lord ye business men. That dishonesty in business however cleverly and respectably veiled, results in a loss of honour, of position, of power; it strips a man of all those qualities which would make him brotherly or lordly or glorious—of all the qualities that go to make a man; and reduces him to the level of the beast who lives only to chew his own food and render such service as he is compelled to give. There is a law of moral sanitation which, though it seems to work slowly, is a law which cannot be avoided, and which decrees that every putrid thing shall be buried without the city's gate. That law has accomplished the burial of

empires and of individuals; and prophesies ruin for every institution that ignores God's law.

But let us "hear what the word of the Lord" saith of *the folly of unbelief*. God had sent His word by many prophets—"I spake unto thee in thy prosperity," He saith, "but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyst not my voice". A stubborn refusal to hear the word of the Lord is still a very common sin. Jeconiah, or Coniah, the son of Jehoiakim, followed in his father's footsteps. The nation refused to hear. But though they made light of God's word, they did not make light of His sword. When the nation's woes were multiplied, and one enquired "Is the man Coniah a despised broken idol?" is he a vessel wherein is no pleasure? Wherefore are they cast out, he and his seed, and are cast into a land which they know not?" The explanation is given that God has written him as childless, "a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." I tell you there is no throne for the man whom God refuses to crown—no kingdom for him to whom God denies a sceptre. That is the word of the Lord—that the way of the transgressor—all sorts of transgressors: the vulgar, lustful, bestial transgressor; the respectable, well-dressed, secret transgressor; the proud, sceptical, intellectual transgressor: "The way of the transgressor is hard." Unbelief does not alter the fact. The Chaldeans fell upon Coniah though he did not believe the prophet; and ruin came to the nation though they would not hear the word of the Lord. If all the woes of earth and hell were gathered together they might all be spelled with three letters. Death in all its awful meaning is "the wages of SIN." That is the sum of the warning of the word of the Lord.

II.

This text may be regarded as A CHALLENGE TO MEN WHO WOULD BE WISE to "hear the word of the Lord".

It were wise to hear the word of the Lord *because it is the word of the Lord*. Nothing could be a more reasonable assumption than that the Creator would find means of communicating with His creatures. In street cars, and trains, and other public conveyances, it is a common thing to see copies of certain laws regulating the transportation of passengers posted up in several different languages. And it is not unreasonable to expect that God would speak to men in human speech that they might not be left in ignorance of His will. The sun comes forth from his chamber in obedience to the divine word; the stars in their courses are His servants; the waves of the sea are stayed at His order; the beasts of the field, the fowls of the air, in common with those bright intelligences of the skies which excel in strength, all "do his commandments hearkening unto the voice of his word." And shall man alone be deaf to the divine command? That is the astonishing spectacle which leads the prophet to turn from the rebel, and throw out his voice, as though he would summon the very hills and dales of earth to witness against their rebellious inhabitants "O earth, earth, earth, hear the word of the Lord." Nothing is sadder than that — that the heavens, which send forth rain and dew and sunshine by God's gracious decree, and the earth which, by the same divine fiat, yields her treasures for human sustenance and enrichment, should be called to witness against man's sin. "Hear O heaven, and give ear O earth, for the Lord hath

spoken. I have nourished, and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider." Surely it were wise of the creature to hear his Creator's word. When thunders and lightnings speak for Him, and heaven and hell are the creations of His word, how dare men refuse to hear? "The fear of the Lord is the beginning of wisdom."

It were wise to hear the word of God *because it is the truth*. Truth is that which is. Who would not know what really is, as distinguished from that which only seems to be? The word of God is the truth: here the white light shines upon things as they are. "But do you mean that the Bible is the word of God, and that it is therefore the truth?" Yes, I mean that. I question whether there is a possibility of knowing the absolute truth about anything apart from the Bible. That is a wide statement, but I think analysis will show it is correct. The Bible does not claim to contain all the truth, but it does claim to be itself true. And if it be true it is in agreement with everything else that is true. The truth in science and philosophy will ever be in harmony with the Bible.

The multiplication table is not the fullest treatise on modern banking methods. But I fancy any man who did not believe in the soundness of the multiplication table, would, by his unbelief, be disqualified for the safe and successful conduct of any business in the world. Certainly no firm would entrust him with the keeping of its books. And similarly the denial of the truth of Scripture, is the denial of that which is fundamental and essential to all morality.

A man can shut himself within the narrow limits of his little study, and behind his closely shuttered window to "investigate". He has invented a new lamp which is to light the world to great and important discoveries. But oh, it is a little thing of about a dozen match-power, a flickering, unsteady noxious thing. And with its aid he would examine the rocks, and measure the mountains, and explore the trackless sea. For, he says, the sun is out of date! I leave him to his foul and smoky study, and walk out where the sun is shining, where the daisies bloom, and the birds are singing, and the luscious fruit hangs in abundant clusters from the burdened trees, and all nature, resplendent in her robes of light, is vocal with her Maker's praise. The sun is not out of date for me.

And this is the sun in the firmament of truth, notwithstanding all that the clever lamp-makers say. My text summons the whole earth to walk in its light of truth—for in its light all moral fruits, even whatsoever things are true, and honest, and just, and pure, and lovely, and of good report, are found flourishing in abundance.

Is it not wise to come out of our smoky houses into the light of truth? I want to know whether these robes of righteousness of mine appear in that light as filthy rags, that I may know my true standing before God. I want to examine my possessions in that light to see if there be any true jewels among them, or whether earth's diamonds are paste, and its gold but brass, that I may know at once if I am only poor in heaven's sight. I want the Physician to regard me in the light of this word — it may be I have a deceitful and desperately wicked heart; it may be I have a mind which is enmity against God, a conscience that is defiled. It may be I am smitten with a mortal plague, and "the whole head

is sick, and the whole heart faint;" and, if so, I want to know the worst. Therefore it were wise to come to the light. No good can come of shirking the issue: let us know whether we are sinners doomed to die.

As one accused of wrong I would know the charge against me before the judgment day. It may be I can make some defense; or, if I must plead guilty, it may be I can find a Friend to plead for me, and save me from the vengeance of the law my sin has violated. Only let me know the truth; that I may know the worst and best that can come to me.

For such considerations as these it were wise to hear the word of the Lord.

Once more, it were wise because *it is the only word we have of another life*. O earth, that art so often watered with the rain of human tears, who art so prolific of the bitter herbs of sorrow and bereavement, so full of widows and of orphans and of homeless poor, so

"Full of farewells to the dying
And mournings for the dead,"

so hollow with the graves of generations of unnumbered millions whose spirits have gone we know not whither—tear-watered, sorrow-stricken, death-strewn—"O earth, earth, earth, hear the word of the Lord."

I stand upon the shores of Time, and look off over the limitless sea men call eternity, and wonder, if somewhere beyond the horizon there is a fair summer land, and a golden city of glittering spires, with opened gates of pearl? But there is no voice to answer my questioning. I see the boundless space—

"Break, break, break
On thy cold gray stones, O sea!
And I would that my tongue could utter,
The thoughts that arise in me.

"O well for the fisherman's boy,
That he shouts with his sister at play!
O well for the sailor lad,
That he sings in his boat on the bay!

"And the stately ships go on
To their haven under the hill;
But O for the touch of a vanished hand
And the sound of a voice that is still!

"Break, break, break,
At the foot of thy crags, O sea!
But the tender grace of a day that is dead
Will never come back to me."

So every mourner in the world must cry until they "hear the word of the Lord". No other voice comes out of the void, and, sounding o'er all the trackless sea, tells of the Way, the Truth, and the Life. Whoever knows the bounds of time, and feels the limitations of the life of earth, and longs for a life of larger liberty, and fuller knowledge, and holier companionships, and more abiding joys, will wisely hear the word of the Lord.

III.

But suffer me to show you that my text is A CALL TO GREAT WEALTH. If "the price of wisdom is above rubies", it follows that whosoever becomes wise also becomes wealthy.

Jeremiah does not conclude his prophecy with a picture of a wrecked kingdom and a captive king. He says, "A King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby He shall be called, Jehovah-Tsidkenu—the Lord our Righteousness."

You know the story? The ruined kingdom is restored by a righteous King. Jesus is the word of the Lord. All the law and the prophets are fulfilled in Him. He is the only true Interpreter of life. No one else has ever apprehended its meaning; no one else has given the world the truth. What is the word of the Lord? It is Bethlehem with its Babe: God stooping to take upon Him the likeness of men. What is the word of the Lord? It is Nazareth where Jesus lived and wrought, that He might live our life and fulfil the law for us. What is the word of the Lord? It is Calvary, with its shame and spitting, its agony and bloody cross—its awful darkness, and yet more awful cry of a God-forsaken human soul. What is the word of the Lord? It is Calvary with its revelation of undying love, and sovereign grace and power.

What is the word of the Lord? It is the empty grave in the garden where the sinner may bury his sins; it is the ascending path—

"The golden gates are lifted up
The doors are opened wide,
The King of glory has gone up
Unto His Father's side."

That is the word of the Lord, that in the glorious gospel of the blessed God—that he warns us to make us wise, and makes us wise to make us wealthy with all the riches of His sovereign, saving grace. To you whose sins are of a crimson hue, He cries, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." To you who are poor He calls, "Come ye, buy wine and milk without money and without price." If there be those who think it cannot be that there is hope for them, He bids me tell them that "God commendeth His love toward us, in that while we were yet sinners Christ died for us," that indeed "it is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners" even the "chief". He bids me ring this silver bell to call the man of works and penances from his weary toil, "Come unto me all ye that labour, and are heavy laden, and I will give you rest." He bids me call the thief, the drunkard, and the harlot; the far-off prodigal, the unfaithful steward, the intellectual sinner whose silly pride forbids his trusting in the blood; He bids me call the man who has failed a thousand times, who has forfeited all friendships, and lost all love of life, and who only lives from fear of death—He bids me say to all, "God so loved the world, that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." This is the word of the Lord, "And the Spirit and the Bride say, come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely."

A SERMON NEARLY FORTY YEARS OLD

This Editor was advised by a very competent and experienced preacher, at the beginning of his ministry, never to "talk shop". That rule, he generally follows—and has done so for many years. But sometimes it may be helpful to share with others a craftsman's experience. For that reason, we let our readers, particularly our younger ministerial readers, into a secret.

There are hundreds of transcriptions of sermons in our files which have been reported during the last twenty-six years, enough to keep THE GOSPEL WITNESS going for a good many years when the production of

sermons shall have ceased; but sometimes this preacher feels in a somewhat reminiscent mood. In his study he has between fourteen and fifteen hundred sermon manuscripts, for it was his habit for many years to write everything—generally to write every word. Few of these sermons were ever repeated after their first delivery. The other evening we turned, not to the "barrel" but to the cabinet, and leafed over some of the hundreds of manuscripts—most of which represented hours of mid-night and early morning toil.

Thus employed, we came upon one which had been preached on the occasion of the reopening of Adelaide Street Baptist Church, London, Ontario, a little less than forty years ago. The introduction to the sermon tells of the many moves that had been made by the congregation to provide accommodation; and the particular sermon to which we refer had been preached after the last move, at the reopening, after galleries had been installed. The enlargement of the church itself had been considered such a great thing that, while preparation was made for the galleries, it was thought their erection might be allowed to wait. But in a very short time they were needed, and were put in, providing an additional accommodation of perhaps four or five hundred.

In reading over this sermon we could not find anything in it that we would not preach to-day, and it occurred to us that it might interest some of our very kind readers to have the opportunity of reading such pulpit testimony as this Editor was wont to give in what now seems not so very long ago, although it was nearly forty years. We have therefore reproduced the sermon in this issue exactly as it was written, from the manuscript of that date. Exactly? Well, perhaps a few commas have been added or deleted; but apart from that, the actual manuscript was put in the printer's hands just as written in the long ago. We recall that it was blessed to many on the occasion of its delivery: we pray it may be blessed to many more in its printed form.

HOW TO WASTE YOUR YOUTH

ATTORNEY-GENERAL TOM C. CLARK declares that over half of all criminals in the U.S. (51 per cent.) are twenty-one years of age and under. "It is up to the American people to correct, teach and stop these youngsters from following in the footsteps of other criminals," he says. "Unless the 'three respects'—the respect of God, and of home, and of law—are learned and carried out, our country as a great democracy will fail. Apparently we have lost touch with religion!"

Out of each thousand marching in the endless crime parade, 521 have marched before to a prior arrest!

Of each thousand burglars, 510 are under 21 years of age!

Of each thousand car thieves, 630 are under 21 years of age!

More persons 17 years of age are arrested than in any other group!

"Tramp, tramp, tramp the youths are marching" to prison, to death, to a lost eternity!

But why waste your youth when it may be invested in such a manner as to pay the greatest dividends here and hereafter?

The wise man, Solomon, said: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Ecclesiastes 12:1).

—Now.

Mary More Merciful Than Jesus!

THE MARIAN CONGRESS NOT JUST A SHOW, BUT A TRAVESTY OF THE LOVE AND GRACE OF OUR SAVIOUR

By DR. J. B. ROWELL, Victoria, B.C.

SO DETERMINED is the Roman Church to urge her devotees to have recourse to the Virgin Mary rather than to the Lord Jesus Christ, that she does all she can to deceive her people into believing that Mary is more merciful than Jesus. The whole tenor of the Marian Congress was for the laudation of Mary, that she might be enhanced in the estimation of the people.

An Apparition of Mary

Even though Scripture abounds in clear statements of the mercy and compassion of the Lord Jesus, we find, as recently as September 14, 1946, an account given in *The Canadian Register* of that date, telling of Mary's apparition to two children, Maximin Giraud and Melanie Mathieu, who were guarding a few cows on the mountain of La Salette in southeastern France, on September 18, 1846. This article records Mary as appearing to these children, and saying:

"If my people will not submit, I shall be forced to let fall the arm of my Son. It is so strong, so heavy that I can no longer withhold it. If I would not have my Son abandon you, I am compelled to pray to Him without ceasing, and as for you, you take no heed of it. . . . Well, my children, you will make this known to all my people."

Contrast With Scripture

By this statement the cruel thought is sown in the minds of the people that the strong arm of Jesus Christ would fall in wrath on mankind were it not for Mary withholding that heavy arm of judgment. Opposed to this, the Word of God rings out the glad news of the Saviour's compassion: "When He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matthew 9:36).

Jesus—The Avenging Lion

Mary, all-merciful; Jesus Christ, all Justice and Judgment,—that is the picture presented in Romanist writings, so as to turn all eyes toward Mary. Note this blasphemous misrepresentation as given in the *Litany of the Blessed Virgin*, by the Abbé Edouard Barthe; bearing the *Approbation* of JOHN, Archbishop of New York, as well as the *Imprimatur* of P. T. O'Reilly, Bishop of Springfield:

"Sinners, whosoever you be, bless the divine Mary who comes, with marvellous goodness, to place herself between you and her adorable Son. . . . Were you only to regard the Saviour-God whom you have, alas! so grievously offended, would you not be tempted to fly from the wrath of the Lamb' (Apoc. vi. 16), from 'the avenging lion of the tribe of Juda' (Apoc. v. 5), and cast yourself headlong into the gulf of despair? But behold! his august Mother looks upon you with eyes of sweetness and compassion; she recalls, on your behalf, the days when the Man-God lay a babe in her arms, thereby rendering her, as it were, the depository of the infinite treasure of his graces. Take courage, then, were you a thousand times more guilty; she is powerful enough to obtain your pardon, and she is well disposed to ask it" (p. 139).

Scripture Vindicates Our Lord

In contrast with this unholy disparagement of our Lord, the Word of God records:

"For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray" (Matt. 18:11-13). "And Jesus . . . saw much people, and was moved with compassion toward them" (Mark. 6:34).

While not one word is spoken in Scripture of Mary displaying compassion for sinners, the exhaustless love and compassion of our blessed Saviour is everywhere told.

Jesus the "Dreadful Judge"

St. Bonaventure is said to cry:

"O Mary! the sinner, were he even the outcast of the world, is never rejected by thee; but thou dost welcome him with maternal kindness, and quittest him not till thou hast reconciled him to his dreadful Judge!" (In *Psalt*, p. 140).

Blasphemy

Well may our hearts cry out to God to have mercy upon Canada, when even our Government officials cast their governmental mantle over the Marian Congress, welcoming Rome's Cardinals and Bishops who sought to symbolize and voice the *Glories of Mary* for the peoples of Canada. In the name of God, all Christians ought to denounce the blasphemies of the Roman Church, as she seeks to exalt Mary to the disparagement of the love and mercy of the Saviour. Speaking of Mary's mediation for sinners, Abbé Barthe wickedly affirmed:

"Many and many a time might the just Judge, appeased by thy mediation, say to thee as David said to Abigail: 'Thou hast kept me to-day from coming to blood, and revenging me with my own hands.'" (p. 141).

Mary Restrains Devils and Her Son

All hope of reaching heaven through Jesus Christ our Lord is virtually banished from the minds of Romanists, if they allow themselves to be deceived by the arch-deceiver of mankind, operating through the Roman Church. Liguori says:

"Not only has she her abode in the full assemblage of the saints, but she keeps the saints there, by preserving their merits that they may not lose them, by restraining the devils from injuring them, and by withholding the arm of her Son from falling on sinners" (*The Glories of Mary*, vol. 1, p. 86).

"I do not fear devils, for thou art more powerful than the whole of hell; I do not even fear thy Son, though justly irritated against me, for at a word of thine he will be appeased" (*ibid.*, p. 91).

Mary, and Salvation for the Devil

Rome's extravagances in magnifying the mercy of Mary reach the *reductio ad absurdum*, when, in her ef-

fort to establish Mary as the *only* hope of sinners, her writers teach that Mary would be willing to save Satan himself, as the following proves:

"St. Bridget one day heard Jesus Christ address his mother, and say that 'she would be ready to obtain the grace of God for Lucifer himself, if he only humbled himself so far as to seek her aid.' . . . If such a thing were possible, Mary would be sufficiently compassionate, and her prayers would have sufficient power to obtain both forgiveness and salvation, for him from God" (*ibid.*, p. 121).

God's Loving Kindness and Tender Mercy

In contradistinction to the base implications of Romish teachers, Holy Scripture seems almost to exhaust language to tell forth the love and mercy of our God. His is not merely kindness, but *loving* kindness; not merely mercy, but *tender* mercy. "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psa. 103:12).

None to Help Before Mary Was Born!

St. Bonaventure, speaking of the times of Isaiah the prophet, said:

"It is true, O Lord, that at the time there was none to raise up sinners and *withhold Thy wrath, for Mary was not yet born!* 'Before Mary,' to quote the saint's own words, 'there was no one who could thus dare to restrain the arm of God.' But now, if God is angry with a sinner, and Mary takes him under her protection, *she withholds the avenging arm of her Son, and saves him*" (*The Glories of Mary*, vol. i., pp. 119f.).

"Mary, in fine," says Richard of St. Laurence, "is the mistress of heaven; for there *she commands as she wills, and admits whom she wills*" (*ibid.*, p. 244).

Why Disturbed and Grieved?

As we come to know the full meaning of Mariolatry as associated with the Marian Congress, how can we help but be grieved at heart, as we realize that the Government officials, who represent us, welcomed the Romish Cardinals in the name of the Canadian people? The *Ottawa Evening Citizen*, Wednesday, June 18, 1947, reports:

"Amid scenes of ecclesiastical grandeur, His Eminence Cardinal J. C. McGuigan, of Toronto, *personal representative of His Holiness Pope Pius XII.*, officially opened the Marian Congress in the stately Ottawa Basilica this afternoon."

The *Evening Citizen*, of June 19th, says:

"Premier King *welcomed the Papal Legate on behalf of the people of Canada.*"

It is because of the blasphemous implications of Mariolatry, as well as the political aspect of the whole proceedings, that Protestants resent the *welcome* being represented as in their name, even though others are included.

We might well be grieved for the sincere, but uninformed, members of the Church of Rome, for it can be definitely concluded that many Romanists do not know all their church teaches, which makes Mariolatry abhorrent to those who know the Word of God, and who rejoice in His boundless grace and tender mercy.

We delight in pointing all men everywhere, Romanist as well as Protestant, to the Scripture so descriptive of our blessed Lord:

"We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "Him that cometh to Me *I will in no wise cast out* (Hebrews, 4:15; John 6:37).

A LETTER FROM AN OTTAWA MINISTER

IN our issue of July 3, an article appeared under the title, "Rome Censors the Second Commandment from the Ottawa Radio". Rev. Robert Good, Chairman of the Radio Committee of the Ottawa Ministerial Association, whose name was mentioned in that article, has written us the following letter in reply to it. We reprint his letter here, with our comments following it:

345 Bronson Avenue,
Ottawa, Ontario.
July 9th, 1947.

Rev. W. S. Whitcombe, M.A.,
130 Gerrard St. East,
Toronto, Ontario.

Dear Mr. Whitcombe:

You were kind enough to mail me copies of THE GOSPEL WITNESS AND PROTESTANT ADVOCATE, including the July 3rd issue which is before me now and in which you make several unfair statements. My first thought was to ignore it, but as your article is based on a false premise, and as you have imputed to me certain motives which are the very antithesis of my own work and spirit, I find that I cannot resist telling you so.

You state that, "Protestantism is weak and Rome is strong because Protestants tolerate milk and water ministers, who are frightened out of their lives of offending Rome . . . but take a perverse delight in wounding truth in its own house." Unfortunately, that statement does apply to a good many ministers, but it certainly does not apply to me. If you took the trouble to investigate you would discover that, for more than fifteen years in this city and district, and for a good many years prior to that, I have fought the evils and subtleties of Roman Catholicism without fear or equivocation. Members of my own Church, and loyal Protestants generally, will tell you that my stand on this matter has been clear-cut and consistent. I take second place to no one in this matter of my loyalty to the principles of the Protestant Faith. I make no apologies for it, I seek no publicity by it; nor am I a Johnny-come-lately in Protestant ranks. For twenty-five years I have fought this thing, and will continue so to do, and I affirm as follows:

1. I consider the Roman Catholic Church to be the greatest menace to unity, peace and progress in the world today.
2. Having lost much power in other lands, the Roman Catholic Church is putting full pressure upon Canada and the U.S.A., in an attempt to retain its power. To this end, it is using the press, movies, radio, politics, immigration, and many other agencies for its own advancement.
3. I believe that every freedom-loving Canadian should take a firm and unequivocal stand against all who are seeking to break the ties which bind us to the Mother Land, and that we should insist on ONE FLAG, ONE LANGUAGE, and ONE PUBLIC SCHOOL SYSTEM.
4. As a minister of the Gospel of Jesus Christ, I believe that "He is the Way, the Truth and the Life," and that there is no historical basis to support the claim that the Roman Catholic Church is the true Church, and, from its inception it is founded on fraud and falsehood, and has never truly represented the Son of God.
5. I know that the Roman Catholic Church does not know the meaning of liberty and tolerance, and that they are making a great deal of these things today only to cover the lack of tolerance in their own system. Every fair-minded person can see that, during the war years, the Roman Catholic countries were not on the side of decency and liberty, as was evidenced by their stand in Italy, Argentina, Eire, Quebec, etc., etc., and that, by their actions during the war, they forfeited any right to have a part in the planning of the world of tomorrow.
6. I believe that the recent Marian Congress constituted an affront to all Protestants in Canada; that it was a disgraceful exhibition of idolatry and worldly power. I also believe that the Congress, in itself, was a red herring to cover up the bringing together of Cardinals and Roman Catholic prelates from all parts of the

world to exchange ideas regarding their combined activities in the future.

So many other things could be said, Mr. Whitcombe, but I offer the above simply as evidence of where I stand, and have always stood. Born in Britain, I have, with thousands of freedom-loving men, served in the uniform of King and Country, and know what it means to stand for truth and right. I say this humbly, but with sincerity, and you might as well know that I resent your placing of me in the category of "milk and water ministers". I think that you owe me an apology, and that it should be commensurate with "smear" to which I have been subjected in the columns of your paper. Like all men, I have my many limitations, but I take second place to no one in my loyalty to Christ my Saviour, to my Protestant Faith, and to the land of my birth.

Regarding your article "Rome Censors the Second Commandment from the Ottawa Radio". You might as well know that what was contained in a local paper was simply a reporter trying to "start something". I am sorry that you took the matter up, for ROME had nothing whatsoever to do with it. You suggest that meddling Roman Catholic hands should be kept away from control switches, etc. On hearing of the incident, I made a personal investigation and found that every man on duty at the station that day was a Protestant, and that there was nothing sinister about it at all. It was definitely a breakdown that could happen at any station and at any moment. Certainly, it was most unfortunate that it happened at that precise moment. I want you to know that, as a PROTESTANT and as Chairman of our Broadcasting Committee, I was anxious to find out all the details and, not by the longest stretch of imagination can anyone attach any ulterior motive to the incident.

You say that I let the cat out of the bag in my interpretation of what constitutes a morning devotional broadcast. I would be interested to know WHAT cat I let out of WHAT bag. I still insist that there are better places for defending our faith than using a morning devotional period. I did not hear the broadcast in question, nor have I heard anything from the minister about it. I was called at 1.00 a.m. by a young reporter asking my opinion. I gave it and stand by it. The officials of Station C.B.O., have been courteous, kindly and fair at all times and are not deserving of the criticisms you make. I am speaking now of the Morning Devotions.

Regarding Canadian Religious Broadcasting in general much could be said, and I have my own ideas about it. Had I authority or any control of our radio stations in Canada I most certainly would have pulled the switch on many Roman Catholic broadcasts I have heard, and many Protestant broadcasts as well for that matter.

In conclusion I would like to say that I have frequently admired your courageous stand against the inroads of Catholicism, and I trust that you will long continue in defence of the faith, but I would respectfully suggest that it is far better to keep your guns aimed at the enemy and do less blasting at your friends.

Yours very truly,

(Signed) Rev. ROBERT GOOD.

Our Comments

We are happy to know that Rev. R. Good, the Chairman of the Radio Committee of the Ottawa Ministerial Association, holds such strong Protestant convictions as are expressed above, and are glad to allow him to speak for himself in these pages. We regret, however, that he did not attempt to answer our criticism, which was based on the statement that he gave to *The Ottawa Citizen*, as printed together with our previous article. It is to be noted that neither does Mr. Good call into question the accuracy of *The Citizen's* report; on the contrary, his letter states: "I was called at 1 a.m. by a young reporter asking my opinion. I gave it and stand by it." The following is the opinion that Mr. Good assures us "he stands by", as reported in the Ottawa paper:

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.

We remind our readers that the above opinion expressed by Mr. Good was given concerning a report that Rev. I. Finestone had been cut off the radio immediately after he had quoted the Second Commandment, which condemns idolatry. This incident took place either during or just after the recent idolatrous Marian Congress in the city of Ottawa.

Our comment on Mr. Good's statement was as follows:

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.

We sincerely wish that Mr. Good's letter offered us some reason for withdrawing the last quoted remark, but he makes no attempt to meet our criticism of his statement, which was the chief point of the article so far as it concerned him.

As to Mr. Good's assurance that "every man on duty at the station that day was a Protestant . . . It was definitely a breakdown that could happen at any station and at any moment," we do not question his good faith or that of those who so informed him. However, we have had the misfortune to know Protestants that were more useful tools for the advancement of Romanism than any Roman Catholic could possibly be. "Regarding the breakdown", we find ourselves in most hearty agreement with the writer of the above letter when he says "Certainly, it was most unfortunate that it happened at that precise moment." There was one chance in ten thousand, we venture to say, that the "unfortunate" and "precise" moment for the fuse to blow out in a radio station in Ottawa should fall just after the quotation of the Second Commandment, condemning idolatry, at the very moment when the same city was filled with priests and prelates all bent on honouring a gilded four-foot image. We still wish that the Chairman of the Radio Committee of the Ottawa Ministerial Association had not seized the occasion to make a statement that "for the good of the station and the good of the community anyone who abuses these privileges should be cut off".

—W.S.W.

A GOOD EXAMPLE

Que., July 16, 1947.

Dear Bro. Brown:

I am delighted with the booklet produced to present the Seminary and its needs, and I am happy to enclose my pledge of a monthly contribution until further notice. This pledge is made at this time as a token of gratitude for current bountiful material blessings, and it is a joy to make the Seminary the beneficiary of my thank-offering. I trust it will be but a drop in a veritable flow of gifts for the work.

The actual payments will go into the treasury of the Church, monthly, and will reach the Seminary through the Union, as from the Church, specially designated for your special work along with any other moneys contributed for the same cause. Thus it will be over and above regular offerings to "missions" as far as I am concerned.

I am sending the pledge to you in order that, eventually, you may gauge the complete response to your

With kind personal regards I am,

Cordially yours, _____

PROTESTANT LEAGUE MEETING IN JARVIS STREET

THE Regular Thursday night meeting in Jarvis Street, July 17th, took the form of a CANADIAN PROTESTANT LEAGUE Meeting, in the Church Auditorium, at which Dr. Shields, Rev. H. C. Slade, Mr. George Parfitt, Rev. D. C. McLelland, and Rev. W. S. Whitcombe spoke.

Dr. Shields, Mr. Slade, and Mr. George Parfitt told of their trip through the Maritimes, Mr. Whitcombe spoke of experiences in Ottawa, and Mr. McLelland told of his Western tour.

Mr. McLelland spoke in seven cities. In some places the meetings were largely attended. He gave four impressions of his trip:

First: The challenge to Protestants who are asleep. Second: The need of the groping Protestants. Many Protestants are awake, but they don't know what to do. Third: The willingness of awakened Protestants to do something. Amongst those who do see there is a need in this land, are many who have become members of the LEAGUE, and they are anxious to do all they can, but they need to be educated. They cannot fight in the dark. Fourth: The acknowledgment on the part of those awakened Protestants of the work which Dr. Shields has done, and is doing in this country.

Mr. Slade gave a few of the highlights of the Maritime trip. He told of meeting Dr. W. E. Pescott once in the West. Dr. Pescott said: "I wish it were possible for Dr. Shields to tour the Dominion of Canada for one purpose—to give the people of Canada one opportunity at least to hear the great doctrines of the faith. He believed the Doctor should tour in the interests of Protestantism, and give special Evangelistic messages.

Mr. Slade said people remarked to him, "What did you accomplish? Did you get many members? Did very many join the LEAGUE?" "Yes. But what was revealed to me in the Maritimes was the fact that there was an open door for the preaching of the Gospel. We are confirmed in our belief that the Seminary is the key to our whole situation. I am sure when the Union was formed there was no intention of confining our efforts to the two Provinces. The West was included. And the Maritimes need our prayers. I never knew a country more needy. Many are interested in the LEAGUE. Dr. Shields finished every address with an Evangelistic appeal—"Back to God! — Back to God! Back to the teachings of the Lord Jesus Christ, to vital faith in Him." And all over those assemblies men would cry out, "Amen! That is what we want." This itinerary in the Maritimes has made a good start in this connection, and we pray that it will go on to accomplish greater things.

Dr. Shields gave a report of the meetings in the various places visited.

He spoke of Mr. McLelland's Western tour which took him away for only about two weeks. He took that time out of his summer vacation, to make a contribution to THE PROTESTANT LEAGUE. He brought back 302 new memberships, and 358 renewals, nearly 700 members in all, and memberships are still coming in by every mail. As a result of that trip Mr. McLelland put into the LEAGUE treasury nearly \$1,200. That surely was a magnificent return. The Doctor said, "I only wish we had Mr. McLelland and a dozen more like him who could be on the go all the time."

Two meetings were held in Ottawa on the way East. In these two meetings nearly 800 people joined the LEAGUE.

The Doctor said: "We announced that we would speak on the Roman Catholic Underground in the Maritime Provinces. Roman Catholicism is not so apparent in the Maritime Provinces as in Quebec. It is more conspicuous in New Brunswick, which they call now, the Second French-Canadian Province. Nova Scotia is shot through with Rômanism."

The Doctor said, "We were in Truro where our friend Mr. Rockwood is. I formed a very high opinion of Mr. Rockwood. But I have even a higher opinion of him now. He is an immersed believer. I do not know what he will do with his church. He is just now gathering people together. He has a good congregation in the Forum every Sunday. He was conducting a Daily Vacation Bible School. He was put out of his church for preaching the gospel. They were put out of the manse, and they could not find a house in Truro. Mrs. Rockwood and the children are living 150 miles away, and he is doing the best he can until he finds a place. He said, 'People around here are holding Daily Vacation Bible Schools, and they have twenty-five or thirty. They said, 'You must pray about this matter'. He said, 'I prayed about it; but I got up at six o'clock in the morning, too. I think the Lord will be more likely to hear my prayer when I mix it with a good deal of work'."

The Doctor continued: "In our PROTESTANT LEAGUE work we must preach the great doctrines of the gospel of grace, and when we get people so educated, we shall have Protestants who will stand for something. Mr. McLelland found out West that the people who came to his aid, were the people who believed this Book.

In Ottawa 2 meetings yielded \$1,315. On the Maritime trip 596 new members were gained, and 150 renewals. Collections were \$1,552.49 or a total of \$2,298.49. Total new memberships from the two campaigns, east and west,—1,650. Total renewals 543—total financial returns for these two campaigns—\$4,731.22.

Mr. Parfitt gave a report on the books carried, and the sales made, which was most gratifying.

Mr. Whitcombe gave a word about the Papal Zouaves, who carry rifles. They have their bayonets, too — although they were not fixed. These Zouaves were the subject of question in Parliament last week. He spoke of hearing Cardinal Gerlier. He said, "I paid a dollar to hear him. He is a great orator. I have not heard Dr. Shields very much from this side of the pulpit. But I praise God for the recovery granted to him, and rejoice in hearing him preach again. The difference between Dr. Shields and Gerlier is that the Doctor has something to say."

R. C. HOSPITALS WIN CONVERTS

RUSSELL L. DICKS shows no bias against the Church of Rome! Yet in discussing *Pastoral Work and Personal Counseling* (Macmillan Co., 1947), he shows again how well the Roman Church uses every means to win converts:

"I understand that of the converts made by the Roman Catholic Church, thirty per cent. first become interested through care received in some hospital run by the Roman Catholics" (p. 58).—B.

"In vain we call old notions fudge,
And bend our conscience to our dealing:
The ten commandments will not budge,
And stealing will continue stealing."

—James Russell Lowell.

ROME'S AGGRESSIONS

ROME is never satisfied. In all ages and in all lands she has demanded more, more, more! In Protestant countries this pagan system poses as being democratic in order to wheedle special favours from the electors. In Roman Catholic lands she dares openly to take sides with the forces of reaction, and spreads ignorance and poverty in her train. The following notes are taken from different papers and journals, but all illustrate and exemplify the baneful results of Roman Catholicism. Read them and see the evil fruits of this evil tree.

Argentina

Argentina is opening wide her doors to European emigrants. A few months ago a committee was sent from Buenos Aires to Rome for the purpose of selecting people of the "same faith, race and temperament as the Argentine people." The chairman of the committee is Monsenor José Clemente Silva, a Roman Catholic priest. Yesterday's papers stated that forty thousand men and women would embark for Argentina as soon as there were boats available for their transportation.

But never, until the other day, had we realized the length and strength of Rome's religious and political arm after a prolonged and costly campaign, culminating in heated debates in the House of Representatives, religious education, as taught and practised by the Roman Church, was passed by the House, and is to be included in the curriculum of all public schools.

Thus ends one long battle in which human freedom went down in defeat; but another still goes on for the ones who will dare to stand out for religious liberty and for the presenting of the "Living Christ" as the one and only Saviour of all mankind.

It seems to us that suddenly a dark and sinister mantle of injustice has fallen upon the evangelical people of this great land. Many have been the ways through which the Roman Church has tried to smother, strangle and hinder the advance of evangelical work in Latin America. But this time the method seems unusually cruel because she attacks us through our children.

Legally, children whose parents object are excused from religious classes taught by a Catholic priest; but they are morally obligated to attend, or to suffer the consequences. A school inspector told one of our pastors the other day that it was already as good as compulsory and that the time would soon come when it would really be so. Many are the biting remarks and rebukes that come from the fanatical teachers against the pupils who refuse to adhere to their teachings and practices.

Already reports have come to us of evangelical children who are compelled to make the sign of the cross and to recite an "Ave Maria" each morning before entering school. One little girl had to stand in the corner an hour because she failed to take an engraved religious card to school. One little tot, seven years old, came home to tell his mother that the teacher told him that he would now have to attend mass! Tomorrow it will be mass and kneeling down before the Virgin, to kiss the image placed before them, and so on. Persecution is at our door and our children must stand on the threshold and receive the first hard blows from an enemy who claims to be their friend.

—*The Alliance Weekly.*

And in the United States Also!

Some years ago the Methodist minister in North College Hill (suburban to Cincinnati, Ohio) preached a sermon warning his hearers that the Roman Catholic Church would take over the local school system if the Protestants didn't wake up.

Some of his cultured parishioners thought he was guilty of intolerance and bigotry. They complained to the Bishop and the poor fellow was removed to a small, "hard-scrabble" parish at the end of the conference year.

Today the North College Hill schools are controlled by the Roman Catholics, tax money is being used to pay the salaries of nuns as teachers and the whole community is in the midst of one of the bitterest school and church fights imaginable.

What is happening in this Ohio city can happen in your city because the Roman Catholic hierarchy is out to capture as much of our public school system as possible and get as much public tax money as it can for its own parochial system.

But back to North College Hill. This little community is likely to become as famous as New Jersey. What happened here?

While non-Romish elements in NCH stayed away from the polls or were hoodwinked into voting for "our good Catholic neighbors," a Roman Catholic majority was elected to the school board. As soon as they were in control they proceeded to incorporate the St. Margaret-Mary parish school into the public school system. They signed a contract with the Archbishop of the Cincinnati diocese by which they paid public tax money for rental of the parish school building (\$6,000 per annum) and for salaries of the teaching nuns (\$100 per month each). The name was changed to the Grace Avenue School but Roman Catholic instruction by Roman Catholic teachers continued at public expense.

NCH non-Catholics blinked their eyes and looked at each other in something akin to amazement but still they trusted their neighbors. Maybe it is for the best, they said.

Then came the next step. Superintendent William Cook (a Protestant) did not co-operate with the majority of the school board in hiring enough Roman Catholic teachers. They announced that his contract would not be renewed. The Protestant minority on the board told why. When the facts became known to the community the storm broke.

And it was a storm! Senior and junior high school students and pupils of an elementary school went on a strike. The schools were picketed by pupils with parents sympathetically supervising. The few pupils who passed the picket lines were not bothered. Good order was constantly maintained.

The North College Hill story is not just "an isolated case". In St. Bernard (another community suburban to Cincinnati) the same thing has happened. Scores of instances could be cited in Ohio and other states. This thing is a part of a definite, well-planned national strategy of the Roman Catholic hierarchy to gain control of as many school boards as possible. Then they will undermine the public school system so that their parochial schools will shine brighter by comparison. In Buffalo, N.Y., a Roman Catholic-controlled school board forced the resignation of the best superintendent the city ever had and put in his place a man reputed to be a Jesuit priest. The system deteriorated so badly under his supervision that Buffalo recently suffered the worst teacher strike in the history of the United States. In Chicago the Roman Catholic Majority has practically ruined the school system, so that the National Education Association has given the city until July 1 to clean house or else have its schools blacklisted.

How long will the non-Catholics of this country continue to slumber? If they do not bestir themselves today, tomorrow may be too late.

—*United Evangelical Action.*

Illiteracy in Brazil

Brazil's Ministry of Education has announced a campaign against adult illiteracy. Under the sponsorship of the National Education Department something over one million and a half dollars will be spent to set up ten thousand teaching centres. It is felt that adult literacy is an important factor in the democratic political development of Brazil.

This is an interesting project and one that will be welcomed by Evangelicals. To get people to read the Word of God is one of the primary aims of Evangelical Missions, and most missionaries and national pastors have done something at one time or another to help solve the problem. With a large proportion of the population able to read, the task of evangelization will be greatly facilitated.

—*The Neglected Continent.*

After four centuries of Romanism in South America, during which time the priests enjoyed the monopoly not only in religious affairs but also in education, it is left to the secular government to deal with the plague of illiteracy. That is the fruit of Romanism! And so the drama goes on, Rome keeps the masses in ignorance where she can, and when that is no longer possible she

seizes the schools in order to make them centres of proselytism, at public expense.

When we repeat, will Protestants awake?—W.S.W.

R.C. SCHOOLS AT PUBLIC EXPENSE

SEPARATE Roman Catholic Schools are springing up like mushrooms in the Province of Ontario due to the special preferential treatment being given them by the present government headed by Premier George Drew. The law has long since given the privilege of starting a Separate School to any five heads of families, but heretofore the catch was that considerably more than five taxpayers were required, to sustain the Roman Catholic School once it was established. But by the new arrangements made by the Drew government, the public purse of the entire province supplies the deficiency of local support. Because of this, Roman Catholic Separate Schools are being established where there were none before, and those in existence are building larger and more expensive schools. The priests who direct these sectarian schools are not so simple as to refuse the thousands of dollars that Mr. Drew offers them from the taxes paid largely by Protestants.

An Example

The local paper of the largest city in Northern Ontario, *The Sudbury Daily Star*, last Saturday printed pictures of the "new \$65,000 Separate School Opened in Gatchell". This last mentioned place is an adjoining suburb of Sudbury. The Romanist Bishop of Sault Ste. Marie, according to the news report, "blessed the up-to-date insul brick building. Later in the morning the Bishop and his party met the teaching staff and members of the Parent-Teachers' Association in a morning luncheon in the auditorium of the school." Thus did the Pope's representative take possession of a \$65,000 school provided by the general taxes of a predominantly Protestant Province. Not one of the other denominations that work in Ontario have ever received such a gift from the government. But this is just one of many such munificent donations made from the public purse to this totalitarian system that demands everything and gives nothing.

The following statement made by the Chairman of the Local Separate School Board is revealing:

A \$50,000 expenditure was authorized but due to rising prices the final cost came closer to \$65,000. In spite of this unforeseen increase in costs Mr. Bombardieri was proud to announce that there was no taxation increase in store for the Separate school taxpayers of Gatchell.

If there is no increase for the Roman Catholic rate-payers in this section to cover the increased expenditure in the new building, it is because the other taxpayers throughout Ontario have been called upon to dig still deeper for their part in the payment of this new Romanist School.

A Member of Parliament Who Does the Priests' Work

Sudbury and district is strongly French and Roman Catholic. The manner in which the members of parliament win their ridings is illustrated in the following report of the local member's speech on this occasion:

Leo Gauthier, M.P., of Sudbury, addressed the school supporters gathered to celebrate the opening of their new school which has grown from a small two-room building to the present two-storey, eight-room building that is unsurpassed in the Nickel District in modernness and conveniences. Mr. Gauthier spoke in both

French and English and castigated local Catholics who did not send their children to their own school, "who would rather answer to their pocket books than to their conscience."

Under Canon Law the bishop has the right to refuse the sacraments to parents who do not send their children to the schools controlled by priests. Apparently the local member of parliament thought that the menace of endless torments in the flames of hell was not sufficiently convincing to make some Roman Catholic parents choose the Separate School rather than the Public School, and so he "castigated" them further. It is surprising how many Roman Catholics prefer the better instruction of the Public Schools to the catechetical emphasis of the Roman Schools. Many others hold the priests' threats of excommunication so lightly that they disregard them to save themselves the difference between the Public and Separate School rates. Protestants are compelled by servile politicians to pay millions in grants to Separate Schools that are unwanted by many Roman Catholics.

—W.S.W.

A DYING PROFESSION

By Senator T. Damien Bouchard in *Le Clairon*

A PROFESSION which is dying out and which, unfortunately, seems to want to be allowed to die, is indeed that of lay teachers. The number of these masters and mistresses in our schools ought to be on the increase, but it is the opposite which is happening.

It may be said, as from the present, that it is only in Montreal, Quebec, and perhaps a mere handful of urban centres, that there remain in our public schools a few odd French-speaking lay teachers. From all points of view this is a deplorable state of affairs.

Our educational institutions could well employ some ten thousand heads of families in a noble and remunerative profession. For, as is widely known, apart from those who would like to see, either because of some ideological or class interest, the disappearance of lay teachers, there are some short-sighted people who are in favour of starvation salaries for the public service so as to decrease the burden of taxation. Such a decrease in public expenditure is far from being of service to the economic interest of the locality.

Indeed, the teacher who receives a reasonable salary is generally a man more competent than another who is paid only a starvation wage. His work is better and he returns a hundred-fold to the community the difference in pay which he receives. Not only does he reimburse society in this way, but, being the head of a household, he spends in his town, village or parish the salary he receives. In thus activating the trade of his municipality in which he leaves his money, he aids indirectly those who profit from the exchange of commodities from the producer right down to the retailer.

Moreover, what a help would not such lay teachers prove to be in the intellectual, social and economic development of the population of the districts in which they could live in suitable fashion. And the fact that they themselves have to face the problems of everyday family life gives them practical knowledge that only laymen can acquire.

I am in favour of the freedom of instruction directed by the religious communities but I am against the monopoly which is in process of being set up in their favour in the Province of Quebec. I am not minded to allow them to suffocate lay instruction, as is presently being done,

without some protest on my part. It is excesses of this kind that lead to revolutions.

The lay teachers, I repeat, are being allowed to die out. There is nothing astonishing in that. They are living like a goodly section of our French-Canadian society under the régime of fear. They are well aware what awaits every one of them who raises his voice against the system of terror which exists for men who openly express their opinions, even on questions which are free to be discussed. These poor teachers know that, if they complain, if they organize a campaign to protect their rights to existence, they will not find anyone among our public men, either of one party or the other, to support their claims. Those politicians who are kindly disposed to them are themselves likewise suffering from the fear of oppression and are telling themselves: "what use is it to run into certain defeat?" They will lose out for certain. The time has come for great sacrifices, but men who are devoted and who see clearly into the future have not yet made up their minds to leap into the arena. In the meanwhile, our teachers are losing their positions and must go out and find what work they can.

Our reactionary Government is behind those who want them to disappear. Hitherto, in some attempt to save them, the Government paid a bonus for each lay instructor who was in the service of a school commission. The bonus has been cancelled in the case where there was more than one teacher of this category of employees. It is the rope round the neck of these teachers.

One of the parishes of Longueuil has just been compelled to dismiss several lay teachers because of this law. They will be replaced, so the newspapers report, by religious Brothers or Sisters. The goal of the reactionaries has been realized.

An almost complete success has been registered in bringing about the disappearance of lay teachers in the rural districts. Soon those who still remain in the big cities will be driven out and, unless the friends of the freedom of lay teaching arise en bloc, soon non-congregationist instruction will exist only as a memory in our great Province, French in origin but not in courage and character.

Bible School Lesson Outline

Vol. 11 Third Quarter Lesson 31 August 3, 1947

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

SAUL CHOSEN BY THE LORD

Lesson Text: 1 Samuel 9:15-27.

Golden Text: "By me kings reign, and princes decree justice."—Proverbs 8:15.

Supplementary Reading: 1 Samuel 9:1-14; 10:1-27.

Saul was the son of Kish, a Benjamite, "a mighty man of power." He was doubtless a man of strong physique and prowess, as well as a person of substance and influence. It is a blessing to be well born according to the flesh, but to be truly born again of the Spirit of God is of the utmost importance (John 3:3-7).

It is significant that God chose a man to be Israel's first king who fulfilled in large measure their ideals. He was youthful, handsome and tall, towering above his fellow-men (1 Sam. 10:23). They had expressed a desire for a king who would go before them into battle (1 Sam. 8:20), and Saul would make a conspicuous captain for the army because of his great stature. People are wont to follow the leaders whose aims harmonize with their own (Hos. 4:9; 2 Tim. 4:3, 4).

God calls into His service those whose faithfulness in the ordinary duties of life demonstrates their fitness (Judg. 6:11; 1 Kings 19:19; Matt. 25:21). Saul had been sent on a homely mission, but he stood the test and exercised obedience, good sense, conscientiousness and persistency. He also had a proper sense of values, rightly judging that his father's chief concern would be for the welfare of his son rather than for the safety of the asses. Many have not learned the preciousness in God's sight of a human soul (Matt. 6:26; Mk. 8:36, 37; 1 Cor. 9:9, 10).

Saul was not above listening to the advice of a servant (verse 6; 2 Kings 5:2, 3, 13, 14), and his humility was rewarded when that servant's plan proved to be the link in the Divine purpose of bringing the young son of Kish in touch with the prophet. Samuel was indeed waiting to show them the way they should go, even the path leading to the throne. Every preacher, teacher and Christian has the privilege of proclaiming the Word of God, and thus marking more clearly for pilgrims the way to Christ and the Celestial City (Psa. 119:105, 130; 143:8; John 14:6).

In the Scriptures the Lord's servants are called by various names, names which describe their position and duties. For example, Samuel is called a priest, in that he offered sacrifices (verse 12; 1 Sam. 2:35; Heb. 8:3); a judge, in that he administered justice (1 Sam. 7:15-17); a seer, in that he received revelations from God (verses 15, 16; 1 Sam. 3:21; 2 Sam. 15:27); a prophet, in that he proclaimed the will of the Lord (1 Sam. 3:20), and a man of God (verse 6). The New Testament designations for the minister are many; such as, the pastor or shepherd (Acts 20:28; Eph. 4:11), the minister (Col. 1:7; 1 Tim. 4:6), the bishop or overseer (1 Tim. 3:1), the elder (1 Tim. 5:17), the teacher (James 3:1), the preacher (2 Tim. 4:2), and the man of God (1 Tim. 6:11; 2 Tim. 3:17).

The Lord consented to Israel's request for a king, but He retained the right to choose the man who should occupy that position (Deut. 17:14-20). Saul was chosen of God for his high office (1 Sam. 15:1; Acts 13:21). The Lord's sovereign purpose is being worked out in the lives of His own, and He exercises at all times a merciful restraint, lest they be carried away by their wilfulness (Job 33:14-18; Isa. 61:8; Jer. 18:6-10; Rom. 8:28; 10:33-36).

Although the Israelites had rejected the government of God over their nation, He still called them "my people" (Exod. 3:7; 1 Kings 8:36; Isa. 1:3; 43:1; Hos. 4:6; 11:1). The Lord has loved us with an everlasting love, and in spite of our unworthiness, He will not let us go (Isa. 54:10; 60:10; Jer. 9:24; Hos. 14:1-4).

The Lord gave specific guidance to Samuel in the matter of the choice of a king for Israel (1 Sam. 16:2, 3, 12). As He made His will known to His servants of old, so to-day, as we wait upon Him in humble obedience, He will guide us by His word, His Holy Spirit and His providential dealings.

Saul answered the call of God with becoming humility. One cannot come into touch with our holy heavenly Father without feeling his own unworthiness (Exod. 3:11; 4:10; Judg. 6:15; 1 Sam. 15:17; Isa. 6:5; Jer. 1:6).

God Himself must first teach His servants; in order that they may be equipped for His work (Gal. 1:15-17; Eph. 3:1-4). At "about the spring of the day" the elderly prophet communed with young Saul, bidding him stand still (Exod. 14:13; Psa. 46:10; Isa. 30:15) and listen to the Word of the Lord (Psa. 119:59, 60, 99-101; Isa. 30:21).

DAILY BIBLE READINGS

July 28—Saul the son of Kish1 Sam. 9:1-14.
 July 29—Saul anointed king1 Sam. 10:1-8.
 July 30—Saul and the Spirit of God1 Sam. 10:9-16.
 July 31—Saul presented to the people1 Sam. 10:17-27.
 Aug. 1—Praying for kings1 Tim. 2:1-8.
 Aug. 2—Blessing upon the kingPsa. 21.
 Aug. 3—The Psalm of the KingPsa. 45.

SUGGESTED HYMNS

God save the King! Jesus, wondrous Saviour! Ye servants of God. Come, every joyful heart. Come, Thou almighty King! All hail the power of Jesus' name!

REV. JOHN WILMOT

REV. JOHN WILMOT, of Highgate Road, London, concluded his all too brief midsummer ministry in Jarvis Street, Sunday evening last, with a massive and brilliant exposition of Hebrews 1:1-3.

We do not recall any manifestation of greater enthusiasm than that which followed Sunday evening's sermon. In response to a very general demand, Mr. Wilmot promised to send us back the manuscript from

London, by air mail, in time for publication in next week's issue of THE GOSPEL WITNESS. Mr. Wilmot's ministry left a spiritual deposit which will long yield a revenue of blessing.

Mr. Wilmot left Toronto for Montreal by train Monday night, to fly from Montreal to London Tuesday morning, expecting to arrive in London about 12.30 Wednesday morning.

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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 _____