

A French-Canadian Writes the Archbishop.—p. 2.
"The Light of the Glorious Gospel."—p. 5.

Jailed for Preaching the Gospel.—p. 3.
Papal Forgeries.—p. 8.

The Gospel Witness and Protestant Advocate

Vol. 26, No. 16 130 Gerrard Street East, TORONTO, AUGUST 14, 1947 Whole Number 1317

R. C. Nuns in a McMaster University Classroom



PHOTOGRAPHIC evidence is not only more striking than a written or spoken account, but it often constitutes irrefutable proof. It is for that reason that we reproduce above a photograph sent to us showing Roman Catholic nuns in their "religious" habit in a classroom of McMaster University. It is well known that Rome does not allow its priests and nuns to frequent circles where they will hear teaching that is not in conformity with the dogmas of their church. When the berobed emissaries of Rome are allowed to appear in non-Romanist schools and institutions it is either because they have received some sort of assurance that they will hear nothing that is counter to their faith, or because they hope to conquer new territory for their master the

pope. McMaster University was endowed by Senator William McMaster to be a distinctively Christian school of learning, and the trust deed of the University makes it clear that to Senator McMaster the word "Christian" meant, as it should always mean, "evangelical". He left his millions to found a school that would be a missionary undertaking and would bring men and women to a personal knowledge of Christ and teach them the truths of the Scriptures. We cannot refrain from asking how is it that McMaster University has changed so much that nuns in full "religious" garb can now attend its classes with apparent assurance that they will not be submitted to any evangelical influence that might lead them to forsake the darkness of Rome for the light of the Gospel of Jesus Christ? How the mighty are fallen!

The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once for all delivered to the Saints.
\$2.00 Per Year. Postpaid, to any address. 5c Per Single Copy.

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

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A WORD OF APPRECIATION FROM THE FRENCH CONSUL

THE French Consul has written the following letter of thanks for the great work of relief for France carried on by the Union of Regular Baptist Churches of Ontario and Quebec, of which Dr. T. T. Shields is president. Our readers will recall that this campaign was heartily seconded by THE GOSPEL WITNESS and they will be glad to know of its success. We reprint the original letter in French, followed by our translation:

Republique Francaise
CONSULAT DE FRANCE

Toronto le 2 juillet, 1947

64 Wellington ouest, Chambre 517
Monsieur le Président:

J'ai l'honneur de vous faire connaître que mon attention a été récemment appelée sur l'oeuvre que durant ces deux dernières années, l'Union of Regular Baptist Churches, que vous présidez, a accomplie en faveur de la France.

Par l'entremise de votre journal THE GOSPEL WITNESS vous avez lancé de nombreux et touchants appels en faveur de français deshérités et vos appels ont été entendus puisque près de 40.000 dollars ont été ainsi recueillis qui ont servi à l'envoi de vivres et vêtements à ces français, et ce sans compter les nombreux envois faits à titre individuel par divers membres de votre communauté.

C'est là un magnifique résultat qui honore tous ceux qui ont contribué à cette oeuvre et vous voudrez bien leur transmettre l'expression de la reconnaissance du gouvernement français.

Je tiens à vous remercier personnellement de la part que vous avez prise à cette occasion et vous prie de croire, Monsieur le Président, à l'assurance de ma haute considération.

Jacques GRELLET,
Consul de France.

English Translation

Dear Mr. President:

I have the honour of informing you that my attention has recently been called to the work accomplished in favour of France, during the last two years, by the Union of Regular Baptist Churches, of which you are the President.

Through the pages of your paper, THE GOSPEL WITNESS, you made many touching appeals in favour of disinherited French people, and your appeals have been heard, since almost \$40,000 have thus been received which have been

used to ship foodstuffs and clothing to these French people, and this without taking account of many packages sent individually by various members of your fellowship.

This constitutes a magnificent success which is an honour to all those who have contributed to this work, and I wish you would kindly transmit to them the gratitude of the French government.

I should also like to thank you personally for the part that you have had in this undertaking.

I am,

Very truly yours,

(Signed) Jacques GRELLET.

A FRENCH-CANADIAN WRITES THE ARCHBISHOP OF QUEBEC ABOUT "THE GOSPEL WITNESS"

A COPY of the following letter to Archbishop Roy, of Quebec, was recently forwarded to the office of THE GOSPEL WITNESS. We publish it for the information of our readers as a sample of the way in which many French-Canadians are beginning to think and ask questions.

Following is our translation of the letter:

To His Excellency, Monsignor Maurice Roy,
Archbishop of Quebec.

Your Excellency:

In my daily association with friends of a different language and faith, I am continually exposed to conversations on religious subjects, and this has been intensified since the announcements and realization of the Marian Congress at Ottawa.

A certain weekly published in Ontario was formerly given me by way of argument. No doubt you are acquainted with it: THE GOSPEL WITNESS. At present it is being handed to me almost regularly.

I am stupefied by what is written in this paper against catholicism and the ecclesiastical hierarchy. What is still worse is that these charges are supported by extracts from the Holy Scriptures (The Bible), by extracts from canon law and other writings of religious authorities.

Like other friends of my faith, I am worsted by these arguments.

If the Rev. Shields is in error, is there no way by which he could be brought to task? Could you not make him retract or sue him for libel and defamation? Otherwise what shall we Catholics believe and do?

You are aware that our local papers are echoing what the Rev. Shields said at Ottawa itself during the congress.

This situation is very much more serious than that brought about by the "Jehovah's Witnesses". And God knows that you pitched into them.

If you please, my lord, do something so that we Catholics may lift up our heads and argue intelligently.

Believe me,

Respectfully yours,

(Signed) E. E. VACHON.

It would be interesting to know the reply made to it by the new ecclesiastical dignitary recently installed on the archepiscopal throne in Quebec City. Many persons have been asking for a long time, as does the above letter, Why does the Roman Catholic Church not make THE GOSPEL WITNESS retract its statements or sue it for libel and defamation? The answer is simple: THE GOSPEL WITNESS tells the truth and is not afraid to let the truth defend itself.—W.S.W.

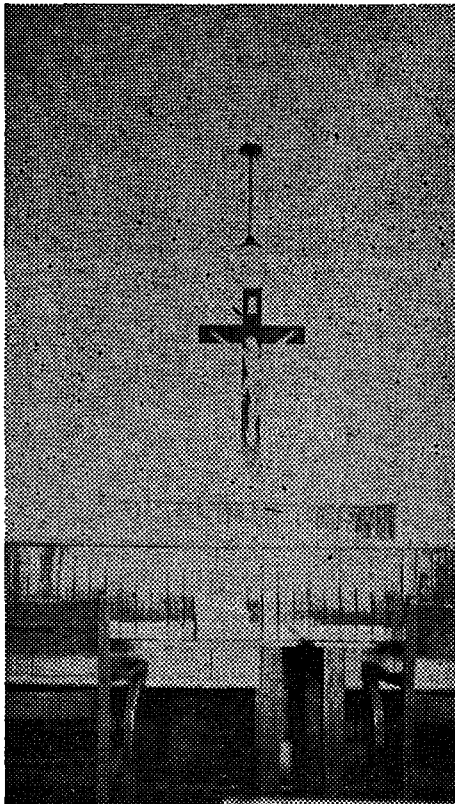
JAILED FOR PREACHING THE GOSPEL

THE incident in Rouyn, North-western Quebec, when Rev. Murray Heron and two young women were arrested and jailed for preaching the Gospel on a street corner, has brought home to a good many thousand Canadians in a concrete fashion that freedom of religion in Quebec is sadly lacking. Mr. Heron has given us a photograph, which we reproduce below, of the police



Rev. Murray Heron and the Misses Moore and Veals in front of the Police Station to which they were taken under arrest.

station to which he and the Misses Alice Moore and Eileen Veals were conducted under police escort after being arrested "in the name of the King" for an infraction of a municipal by-law! (It was our impression that an infraction of a municipal by-law would be dealt with by a summons, but then Quebec has its own peculiar way of doing things.)



The court room in which the case of these young people will be heard. Note large crucifix commanding the judge's bench.

The local French-language organ of the priests thus describes Mr. Heron and the two young ladies who were arrested:

"The preacher (prédicant) is at the most 25 years of age and wears civilian clothing. The two young women who accompanied him had nothing in their wearing apparel that would indicate membership in any order of nuns or priests."

The above ingenuous description shows the characteristically Romanist turn of mind that regards priests and nuns as having a monopoly on the right to preach or teach. The word it uses to describe Mr. Heron ("prédicant") is the word used by the Inquisitors in France during the bloody persecutions after the Massacre of St. Bartholomew. Its use in a Canadian Roman Catholic paper is significant.

The second photograph shows the interior of the Quebec court in which Mr. Heron's case has already come up and where it will likely be held. The large crucifix with the figure of Christ suspended on it, occupies the place of honour over the bench occupied by the judge or magistrate. It is a symbol of the complete union of the Roman Church and civil state which has been reached in the Province of Quebec and for that reason it is not a reassuring sign of impartial justice for a Protestant.

We ask our readers to remember in prayer these valiant young preachers and teachers of the Gospel of Christ. They have devoted their lives to the proclamation of the Good News of Christ in one of the most difficult mission fields in the world. To that end they have already studied the French language for four years in the Toronto Baptist Seminary and are fully aware of the thorny path that lies ahead of them but are determined to continue therein by the grace of God.

—W.S.W.

THE POPE HONOURS DICTATOR PERON

THE political organization in Rome over which the Pope is absolute ruler, displays a strong penchant for dictators. The Pope not so long ago referred to a certain Benito Mussolini as a "man sent from God". Franco has been similarly lauded by the Vatican. And now Juan D. Peron has been awarded a high papal honour. The following dispatch has been brought to our attention:

Rome, June 28—(AP)—Pope Pius today awarded the Great Cross of the Order of Pius XI to President Juan D. Peron of Argentina.

The badge, second in importance and dignity among pontifical decorations, was sent to Peron, whose wife was received by the Pope yesterday. Vatican sources said the award recognized Argentina's contribution to relieving war suffering.

Dictator Peron exhibits all the familiar symptoms of the disease that cursed Europe since the advent of Hitler and Mussolini. But the papal court has not learned its lesson. It is still intent on playing with fire in the belief that it can turn it to profit for the Church of Rome. A religious-political dictatorship has a natural affinity for a politico-religious tyranny, and hence the Pope and Peron inevitably find themselves in each other's arms. But when the rotten hulk of reactionary government begins to sink, the ecclesiastical personages will scurry to safety and salvage what they can of the wreckage, while the secular partners will go down into the oblivion they so richly deserve.—W.S.W.

PROTESTANTS ANSWER CARDINAL SPELLMAN ON BIGOTRY

Freedom of Religion and Education, Separation of Church and State Called Issues

(From *The New York Herald Tribune*)

To the *New York Herald Tribune*:

In the *Herald Tribune* of June 12 Cardinal Spellman is quoted as charging that Protestant church groups in the United States are impugning Catholics' patriotism by a crusade of bigotry. We, the undersigned, who have been involved in this issue, would respectfully point out that we and vast numbers of others regard the use of such an opprobrious term as both untrue and unjust in characterizing efforts of American citizens to preserve the United States principle of separation of Church and State.

The very persons and groups who are labeled bigots by Cardinal Spellman are the ones who, through the years, have been devoting their lives to the prevention of bigotry and intolerance.

It is not a fact "that a crusade is being preached against the Catholic Church in the United States". What animates the anxiety of millions of American citizens with respect to the Roman Catholic Church is to be found not in the activities of the Catholic Church "as a social institution, as a cultural force," but rather in the political activities of the members of the Roman Catholic hierarchy, who, as representatives of a foreign power, the Vatican State, have been carrying on unceasing propaganda and utilizing continuous and insistent pressure on press and radio and state and Federal officials to break down our United States constitutional guaranty of separation of Church and State.

Clear evidence of this pressure is found in the Cardinal's own words as reported in the *New York Herald Tribune*. Referring to the United States Supreme Court's parochial school bus decision, he laments the fact that some newspapers took issue with that decision and laments still more the fact that Protestant church journals have voiced serious alarm over it.

The point is that Protestant groups are alarmed, as were four of the nine justices of the Supreme Court. Would Cardinal Spellman characterize those dissenting justices as "bigots"?

This whole matter, we repeat, is a political issue; it has nothing whatsoever to do with the purely religious practices of the Roman Catholic Church. The stand of Cardinal Spellman on this matter, as reported in the *Herald Tribune*, is representative of the stand of other members of the Roman Catholic hierarchy. It represents the political philosophy of the Vatican State.

The world has had opportunity to observe, unfortunately, during the passing years, how this political philosophy of the Vatican has operated to stamp out the ideal of separation of Church and State in many nations and by so doing to prevent not only true religious liberty but also freedom of the press, freedom of speech and a free public school system.

These are the issues with which we are concerned. To accuse others of intolerance and of bigotry and of an attack upon the Catholic religion, merely because they stand for our United States constitutional guaranty of separation of Church and State, and oppose the Vatican State's political philosophy, which would destroy that principle, is, we maintain, a complete evasion of the real issues.

So long as the Vatican insists upon maintaining a poli-

tical state and utilizing the hierarchy everywhere to carry forward its political purposes, neither Cardinal Spellman nor any other spokesman for the Vatican has any right to hurl the charge of intolerance against those who are exercising the fundamental American principle of freedom of dissent.

DR. STANLEY I. STUBER,
National Director of Public Relations,
Northern Baptist Convention.

DR. CLYDE R. MILLER,
Associate Professor of Education,
Teachers College, Columbia University.

DR. GUY EMERY SHIPLER,
Editor, *The Churchman*.

New York, June 16, 1947.

Inconsistent on Liberty

To the *New York Herald Tribune*:

As Protestants and as American citizens we are determined to safeguard our public school system against the encroachments of sectarian leadership and control—whether Catholic or Protestant—because we believe that a public school education is the basis of democracy. We hold that any weakening of this system is harmful to American democracy. If taking this stand is bigotry then we are guilty of the charge.

Citing the writings of Jefferson, Cardinal Spellman argued in his address last Wednesday that the right of religious freedom imposes a corresponding duty of religious tolerance. I wish that Cardinal Spellman had not mentioned "religious freedom" and its "corresponding duty of religious tolerance" for in so doing he left himself and the Roman Catholic Church wide open to justifiable criticism. It is historically true—right up to the present moment—that the Roman Catholic Church is notorious for its suppression of religious liberty.

Wherever the Roman Catholic Church holds a dominant position there is a twilight of religious liberty. The Roman Catholic Church is the state religion of Italy. In that land the Protestants do not enjoy the same religious privileges and rights as do the Catholics. Propaganda, development of the evangelical church in Italy is practically stopped. The Protestants do not have a chance. The Roman Catholic Church is the state church in Spain and we know what religious liberty the Protestants have in that country. A few years ago the Roman Catholic Church tried to prevent Protestant missionary work in South America on the ground that such work was proving "to be a disturbing factor in our international relations."

The Roman Catholic Church is strangely inconsistent on this question of religious liberty. She pleads for freedom of religion when it is denied her, but refuses to grant it when in her power to give it.

The Protestant idea of religious liberty is very clear. We stand for full religious liberty for everybody everywhere. We ask the Roman Catholic Church in all fairness to grant this same religious freedom to all Protestants in all parts of the globe.

GEORGE A. CRAPULLO,

Minister, Irving Square Presbyterian Church.
Brooklyn, June 13, 1947.

READ THE GOSPEL WITNESS

The Jarvis Street Pulpit

"The Light of the Glorious Gospel of Christ"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 10th, 1947

(Stenographically Reported)

"But if our gospel be hid, it is hid to them that are lost:
"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—II Cor. 4:3, 4.

PRAYER BEFORE THE SERMON

We acknowledge, O Lord, that we are ever dependent upon Thy bounty. We have no resources upon which to draw for spiritual aid, but such as we find in Thee. This evening we would worship Thee. We do not come in any formal way: we come with a desire to hold communion with heaven, and to receive from Thee an evening benediction. We thank Thee that Thou art able, of Thy riches in grace, to meet our every requirement. However poor we may be, however weak and sinful, there is forgiveness with Thee that Thou mayest be feared. However beaten and bruised by the enemy, Thou art able, O Lord, to heal our wounds, and to make us whole.

We pray for the consciousness of Thy ministry this evening. May the Holy Spirit deal with every one of us, those within this building, and those who may be listening to this service without. We thank Thee that Thou art everywhere present. It is not possible that we could escape the presence of God, no matter where we go. Thou art just as near to us in the parks, and the streets, the workshop, and in the home, as Thou art in places dedicated to Thy praise. So, Lord, meet with us, and with all who need Thee, and who of us is not in need of such a Saviour as Thou art? Look upon every congregation wherever assembled. Wherever the word of the Lord is proclaimed, and the Saviourhood of our Lord Jesus magnified, we pray that the Spirit of God may be there to take of the things which are Christ's, and reveal them to those who believe.

Be gracious to those who are in hospitals, on beds of pain, this warm evening. We thank Thee for our health and strength, for the use of our reason, for a multitude of mercies with which Thou hast blessed us; and in the enjoyment of them, O Lord, we would not be forgetful of others just as worthy as we are, but less favoured. Lord, be near to them to-night.

Graciously bless the ministry of nurses and physicians. Touch with Thy healing hand, where it be Thy will, those who need Thee. And for those who will change worlds to-night, we invoke Thy help. May they not embark upon that passage without God. We beseech Thee that many now may look to Thee and find salvation.

Guide us in this service this evening. Open to us Thy word, and our hearts to the reception of Thy truth. Bless us in the later service in the open air, and through all the exercises of the day may the name of our Lord be glorified, since we ask it in the name of Jesus Christ our Lord, Amen.

WE have had, in recent years, a large-scale example of the possibility of innumerable multitudes of people being blinded to the truth. As we view the last eight or ten years in retrospect, it is difficult to understand, superficially, how it was possible that so many millions of people in so many nations, should have been so grossly deceived. In France, in Britain, in Canada, in the United

States, everywhere, the multitudes seem to have been blinded to the most patent facts, which to anyone of discernment were apparent in every direction. The acclamations which greeted Mr. Neville Chamberlain's abortive attempt to preserve "peace in our time", really showed how eagerly people receive and believe what they want to believe, whether true or not. In consequence we suffered a rude awakening, and the world to-day is crowded with millions of people who have come to their present position because they were foolish enough to believe a lie.

Those who know the Lord Jesus Christ, who have seen Him by faith, who have been made partakers of the grace of life, who know something of the joys, the delights of His salvation, sometimes stand amazed that so few people bow the knee to Him, that so few comparatively, in our day, seem to have pleasure in confessing Him as Lord.

What is the explanation of the fact that so many millions this evening in this country, and to the south of us, everywhere, are without a knowledge of God? The explanation is that "they did not like to retain God in their knowledge". They did not want to know Him. They had no desire whatever for His acquaintance.

What is the sinister influence, or power, that effects this great delusion, that succeeds so signally and fatally, in blinding the minds of men to the realities of the spiritual world? The text I have read is a divine explanation of this phenomenon: "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

I.

Look, for a moment, at this strange statement, that **THERE IS A MALIGNANT PERSONALITY, A SUPERHUMAN POWER, ENGAGED IN BLINDING THE MINDS OF MEN.** Satan is not "the god of this world" in the sense of having successfully usurped the proprietorship: he is "the god of this age" only. He is not "the god of this world": the Creator is still the Proprietor. He has leased it to His human creatures, and the lease is running out. How soon it will be terminated we dare not presume to say. But in the interim this usurper of divine authority, is engaged in this fell business of blinding the minds of men. I am glad to know that Satan is called "the god of this age", and not of "this world". God will not be driven out of His creation. He has not laid by the sceptre of

His absolute sovereignty. "The kingdoms of this world are (yet to) become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." But Satan is "the god of this age". His is the predominant influence that is at work in the world to-day. Surely we need no persuasion of the truth of this item of divine revelation. He must be blind, indeed, who cannot see the work everywhere of an enemy of mankind, whoever, and whatever he may be. This vile world—we say not for the moment who made it vile—but,

"This vile world is not a friend to grace,
To help us on to God."

"The god of this age hath blinded the minds of them which believe not." And "if our gospel be hid, it is hid to them that are lost". How often we have observed it in miniature, where we have seen men hastening to destruction! The course they were pursuing was evident to everyone but themselves. The precipice that was not far distant was within the range of everyone's vision, but that of the poor blinded victim, blinded by his vice, hastening to his own destruction.

Here we have it on a large scale: the god of this age blinding the minds of those who are perishing. The very people who so urgently need to know, and to believe the truth of the gospel, believe it not, because their minds are blinded.

This text does not suggest that satanic power is so exercised as to paralyze the functions of the mind. There are people who are not Christians, who are yet men and women of education, people of perception, of judgment, of intellectual capacity, and general mental discipline. Oh, there are scholars at whose feet, I suppose, many would be glad to sit, that they might learn of them respecting certain things. It does not mean that the man who does not believe in Christ, knows nothing: but it does mean he knows nothing perfectly, or as he ought to know it. I think what it means is that "the god of this age" has really perverted the natural qualities of the mind.

How easy it is to remember evil things! How easy it is to reflect upon things that might better be banished from our memories! A few moments' reflection will be sufficient to convince us all that something has happened to "the carnal mind". That does not mean the mind of the flesh in any vulgar or vicious sense, but merely the mind of the natural man, untouched by the Spirit of God. It is vitiated, it is enmity against God; its very warp and woof, the very texture of it, is so changed by this evil influence that it is against God, rather than for Him, and it is always more hospitable to untruth than to truth, because it is unable to receive the truth in the love of it.

A year or so ago Joseph Goebbels was spoken of as being the arch-propagandist of all time. But he was the very apt pupil of a greater than he—for the Devil is the arch-propagandist. He began it in Eden, and he has continued it ever since. He began by the formulation and the proclamation of a lie. Having cast doubt upon the word of God, he proceeded to deny its truth, saying, "Ye shall not surely die". He Who was, and still is—for He carried his glorified human nature to the throne—but He Who was Incarnate Truth, said of this one, "the god of this age": "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it".

I suppose there are not a few methods of blinding the minds of people! The Revised Version renders this, blinding "the thought" of the unbeliever. He has turned human thought in the wrong direction, against God, in-

stead of for Him, and with Him; and he has been busy through all the ages, and never more busily engaged than now, in the promulgation of a lie. That is one way by which he blinds men's minds.

Your mind has been blinded in respect to one of your fellows,—someone for whom, perhaps, you entertained only the kindest thoughts, and for whose character you may have had the greatest respect. But some whisperer slandered that person to you, and you believed the slander; and your whole attitude toward that person changed. Though the person has not changed — your mind has been blinded until you are incapable of recognizing any virtue in that person, because you believed, in respect to him, perhaps not intending to do so, a lie.

There are many lies abroad. Still the devil blinds men's minds by discounting the word of God. In this place we are very old-fashioned: we still believe that this Holy Book is the inspired, infallible, and supremely authoritative word of the living God; and we will hold no fellowship with those who call God a liar. And yet, my dear friends, colleges, and universities, and high schools, and some pulpits, are engaged in this nefarious business of echoing the Edenic lie, that God's word is not to be depended upon; and because of that, men's minds are blinded, and they receive not the gospel of Jesus Christ.

But the devil is never content with a mere negative. He always matches it with a positive. He not only denies the truth, but he propagates a substitute for the truth, as in Eden he said: "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Yes; there was a sense in which their eyes were opened to some things that, in the divine wisdom, were hidden from them. But they never became "as gods". They became, rather, slaves to "the god of this age", for "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness".

What strange theories are abroad to-day. Mr. Churchill spoke recently of the "crazy theories" being propagated by Government officers, and agencies in Britain to-day—"crazy" indeed, some of us think, and have long thought. But what "crazy" religious theories are being propagated in the name of scholarship and intellectual superiority! Oh, I know what people will say, when I say this, but just because of that I shall not refrain from it: of all the delusions that have ever been foisted upon the human mind, there never has been anything like that strange foolish doctrine of Evolution, which, after all, is but the philosophy of fools. There is not a bit of factual evidence in all the realm of nature to support the theory! And yet men believe in it, and because of that, and because they find it conflicts with the word of God, they think they are as gods, and that they are climbing the golden stairs, like the Babel builders, who said, "'Go to, let us build us a city and a tower, whose top may reach unto heaven'. We will climb up to God, whether He wants us or not". But they did not climb up: they came down. They "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." Not much Evolution there, is there? No, no; men have not "ascended" from the beasts. You have only to open your eyes, and at some time during the week go and stand on the steps out there, and you will see how rapidly they are descending to the level of the beasts. Indeed, if the beasts could speak, I think they would be ashamed of them.

"The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them". So, by denial of the truth, and the substitution of error for the truth, *the minds of men have been prejudiced against the gospel*, so that you cannot find access for the truth. The doors are fast locked.

You remember the story, a little while ago, of two brothers, who were reputed to be very wealthy, who locked themselves up somewhere in an apartment in New York city. The crowds assembled while police and fireman broke in through the windows, and they found the doors barricaded with magazines, newspapers, and all sorts of things. The very things which they had used to shut people out, fell upon them, and became their own destruction—a picture of the natural mind of man shutting out the light, barricading all doors "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them".

II.

Oh, there is nothing the devil fears so much as that men and women should see the light of the gospel. There is no protection like light: "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." That is why Romanism will not allow its people to read the Bible. That is why the mass of people are segregated in their separate system of education—lest the light should penetrate the darkness, and they should be liberated from that dreadful tyranny.

"The light of the glorious gospel of Christ!" I wonder how many of us here this evening can say: "It has been a glorious gospel to me":

"He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood avails for me."

You know how gangsters enter into a compact with each other. They have to hang together, or hang apart. If one should break loose from that bondage, to tell the story of their misdeeds, if they can lay hands upon him, he is immediately dispatched. Now the devil is the greatest of all gangsters, a robber, a murderer, and a liar from the beginning; and men, alas, are led captive by the devil at his will. They cannot liberate themselves. And the devil is concerned lest "the light of the glorious gospel of Christ" should shine unto them, lest they should learn what they are, and what they might become.

III.

WHAT IS THIS "GLORIOUS GOSPEL"? The answer to that question would, of necessity, be a very large one, except that my text gives it in very brief form: here is an epitome of the gospel: "Lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." What the devil fears is that we should know God; that we should learn what God is like; that we should learn how good, how true, how loving, how gracious, and how mighty God is. But the devil does not want anyone to know that. Oh, if his dupes did but know who Jesus is, if his captives did but know what liberty is found in the service of Christ, they would soon desert him, and flee for refuge to the hope set before them in the gospel! But no; they must not see the "image" of Christ. They must not see even His portrait.

They must be left to the operation of their own evil imaginings, so that they can conjure up the most grotesque images of God, so that they may be afraid of Him.

I pity those who are in terror of the Lord. We all have reason to be, apart from the gospel. We all have reason to fear the possibility of falling into the hands of the living God, apart from the gospel. When the gospel is removed, when men see not that truth, what have they? Purgatory! The doing of penance! An attempt to do good works! A laborious effort to win merit of some kind! It does not make much difference what false religion you follow. It is the same everywhere, always—men making an effort to propitiate a vicious and angry God. My dear friends, the god of these false religions is not the father of our Lord Jesus Christ. *The god of these false religions is this god, "the god of this age", the devil himself.* And the devil is busy picturing the God and Father of our Lord Jesus Christ, as though He were actually the devil, whom no one may respect, and whom no one may love, but Whom all the universe should fear. Have you not seen men kept in darkness like that! You can imagine a boy, who has sinned against his father, going away from home. He has forfeited all right to his father's favour; and he is afraid to go back home again, conscious of his ill-desert. The father dispatches a number of his servants, saying to them: "Go and find my son. Tell him I want him to come home. I am ready to forgive him. Tell him I am ready to blot out all the record of the past; that I love him still." While a servant gets the ear of that boy to tell that story, and his heart is warmed, and he is half-inclined to turn his feet homeward, the agent of another person overhears, and says, "Wait! That is not true. I know what you will get if you go home. It is to your interest to keep as far away from that father of yours as you can." The poor lad believes the lie about his father, and stays away from home.

That is a parable, but that is what the devil is doing all the time—whispering everywhere, "Do not return home. If you do you will wish you had not gone": "Lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

We were long in finding what a sunbeam could carry within itself. It was not until the sensitive photographic plate was invented that we learned that a sunbeam could look upon an image, and transfer that image objectively, until you could look upon it, and say, "That is an image of my friend". Here is a kind of divine photography — the light of the glorious gospel which shines within the heart of man, and carries within itself the very image of God, photographing it upon the mind, until at last the man is able to say, as we read this evening, "We have the mind of Christ", conveyed to us supernaturally by the grace of His Spirit.

Who would not love the Lord Jesus if he could see Him as He is? Who would not worship Him if they only knew the truth concerning Him? Who would choose the service of the devil before the service of Christ, if his mind had not been blinded and prejudiced against his best Friend?

"We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory". Jesus Himself said, "Father, forgive them, they know not what they do." They really did not see Him for what He was, and what He still is.

I remember a pleasant hour I spent in company with a certain man of distinction, who asked me to have tea with him, an old-fashioned English afternoon tea. He said, "Let us go into the dining room. I cannot drink tea comfortably, sitting in a chair without a table before me, can you? I said, "No, I can not." So instead of sitting in the drawing room, we went into the dining room, and sat comfortably in our chairs with our cups on the table; and we talked for an hour or so. Then when I went out to my car, he came out with me. Very kindly he put his arm about my shoulders, and said, "It has been a delight to meet you. I have had a very pleasant afternoon." I said, "So have I, one that I shall long remember." He said, "Let me tell you something. Part of my pleasure in meeting you is to discover that you are not the man the newspapers make you out to be." "You did not discern horns, nor hoofs, did you?" He said: "No; and I hope I shall see you again." The papers had said many nasty things. But he was quite kindly disposed, when we came face to face.

My Lord Jesus has been slandered by the devil: "It is enough for the servant to be as his lord". I remember having a controversy some years ago about this Book. My opponents would not discuss the Book—they never do. They simply sent agents through two provinces, saying, "Dr. Shields is a liar"—blinding the minds of people. Now some of them are finding out that I was not a liar; they are actually waking up to discover that what I told them a quarter of a century ago was true then, and is more emphatically true now. But we must not complain of that, as servants of God, for my Lord Jesus has been slandered so much that people do not like Him; they do not love Him; and they do not want Him, nor will they believe in Him. Their minds have been blinded. Oh, that the gospel might shine into some darkened heart this evening, and carry within itself the image of God as revealed in Christ, then we shall have to say, "I never knew that God was such a God as I now know Him to be. I should have trusted Him long ago had I known what He was like."

If your minds are prejudiced, and thus blinded, and if no argument of mine can serve as a key to unlock the door of your heart, I can only pray that the Lord will open your heart, as He opened the heart of Lydia, as the photographer opens the shutter of his camera, and presses the button, and suddenly the light flashes, and the thing is done. Oh, if you could see the Lord Jesus I know what you would say. You would be proud to introduce Him to others. You would say, "This is my Friend, O daughters of Jerusalem. He is the chiefest among ten thousand. Look at Him. From the crown of His head, to the sole of His foot, He is not only lovely: but He is altogether lovely."

There never was another like Jesus. God give us sight to see no man, save Jesus only.

Let us pray:

Lord Jesus, we thank Thee that Thou hast come to us, and that so many of us here this evening are able to say, We know that the Son of God is come, and hath given us an understanding that we might know Him that is true. This is the true God, and our Saviour, Jesus Christ.

Make us all to know this, for Thy name's sake, Amen.

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FOUNDATIONS OF THE PAPACY EXPOSED

Papal Forgeries

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

WITH splash of colour and ostentatious speech the Roman Church has sought to impress the Western world with its empty grandeur. Pope Pius XII., appointing Cardinal McGuigan Legate *a latere* to the Ottawa Marian Congress, designated him his *interpreter* and as his *voice*, when he said: "When we were turning over in our mind what would be most fitting and opportune at the present moment for you in your capacity AS OUR INTERPRETER, and as it were, OUR VOICE, to teach those assembled there," etc. (*The Evening Citizen*, Ottawa, June 18, 1947).

Divinely Commissioned Teacher

Jesuit F. X. Weninger, D.D., Missionary of the Society of Jesus, speaks of "the rights vested exclusively in the Sovereign Pontiff," and continues, "Our Holy Father, alive to the growing danger, has more than once met it, by solemnly asserting his right, as the divinely commissioned teacher of mankind. Even in the first years of his eventful Pontificate, he proclaimed the Dogma of the Immaculate Conception; and recently, again, he startled an unbelieving world by his syllabus, WHICH HURLS ITS ANATHEMAS, REGARDLESS OF POLICY, AGAINST ALL DOCTRINES DANGEROUS TO THE FAITH. These acts ARGUE AN EXERCISE OF SUPREME AUTHORITY, which call upon us, ESPECIALLY IN THIS COUNTRY, to clear them from the charge of Papal arrogance and usurpation." (*On the Apostolical and Infallible Authority of the Pope*, pp. 7, 13, 14).

It must be kept in mind that this authoritative publication was issued in New York, hence it is speaking of the exercise of the Pope's authority on this continent; and also that the Pope's anathemas are hurled against all Protestant doctrines which are contrary to the teaching of the Roman Church.

Infallible Pope

In a recent publication entitled "*Is Papal Infallibility Reasonable?*" by the Rev. John A. O'Brien, Ph.D., Chaplain of the Catholic Students, University of Illinois, we read: "There is probably no dogma of the Catholic religion, which is so frequently misunderstood, and which occasions so much opposition on the part of our dear non-Catholic friends, as that which proclaims the infallible teaching authority of the Church as centred in the person of her supreme head, the Pope, the ruler of Christ's Church on earth." (p. 3).

Church Independent of Scripture

Little would the unthinking crowds at the Marian Congress consider whether there is Scripture support for the teachings promulgated by the Roman Church. Lord Acton, an outstanding scholar of the Church of Rome, in dealing with the Vatican Council and the Infallibility Decree, said: "Scripture may be SILENT, and TRADITION CONTRADICTIONARY, but the Church is independent of both."

"The Pope and the Council"

It is the purpose of the writer to give the public something of the contents of this masterpiece—*The Pope and the Council*—by Janus, published in 1873. It was produced by able Romanist scholars, when they sought to counter the effort of the Jesuits, who were determined

to have *The Infallibility of the Pope* declared a dogma of divine revelation, at the Vatican Council in 1870.

Disunity in the Roman Church

The Author of *The Pope and the Council* tells of the conflict between the Ultramontane Party and the more Liberal Catholics, when he says:

"Thus the Catholic Church and Papalism are by no means convertible terms, and therefore, while in outward communion with them, we are INWARDLY SEPARATED BY A GREAT GULF from those whose ideal of the Church is an universal empire spiritually, and, where it is possible, physically, ruled by a single monarch,—AN EMPIRE OF FORCE AND OPPRESSION, where the spiritual authority is aided by the secular arm in summarily suppressing every movement it dislikes." (*Preface*, p. xv.)

Infallibility Resting on Forgery

Janus, the author of this famous exposure of Infallibilism, was undoubtedly the celebrated German theologian and historian of the Roman Church, Dr. Johann Joseph Ignaz Dollinger. This is asserted by Lord Acton. Dr. Dollinger affirms:

"One of the boldest falsifications the Gregorians allowed themselves occurs first in Anselm's, and then in Cardinal Gregory's works, from whom Gratian borrowed it. St. Augustine had said that all those canonical writings (of the Bible) were pre-eminently attested, which Apostolical Churches had first received and possessed. HE MEANT THE CHURCHES OF CORINTH, EPHESUS, etc. THE PASSAGE WAS CORRUPTED INTO,—THE EPISTLES ISSUED BY THE HOLY SEE ARE PART OF THE CANONICAL SCRIPTURES; and thus it came to pass that the mediaeval theologians and canonists, who generally derived their whole knowledge of the Fathers from the passages collected by Peter Lombard and Gratian, REALLY BELIEVED THAT ST. AUGUSTINE HAD PUT THE DECRETAL LETTERS OF POPES ON A PAR WITH SCRIPTURE."

Romish Authorities Copy Forgeries

"When Cardinal Turrecremata, about 1450, and Cardinal Cajetan, about 1516, put the Infallibilist doctrine into formal shape, THEY TOO RELIED ON THE CLEAR TESTIMONY OF ST. AUGUSTINE, which left no doubt that the first theologian of the ancient Church had declared EVERY-PAPAL UTTERANCE TO BE AS FREE FROM ERROR AS THE APOSTOLICAL EPISTLES".—(*Ibid.* p. 112).

Rome Not the Centre of Unity

Dr. Dollinger shows that the Church in Rome was but one among the churches, where he says:

"St. Augustine has written more on the Church, its unity and authority, than all the other Fathers put together . . . Any reader of his Pastoral Letter to the separated Donatists on the Unity of the Church, must find it inexplicable, on the Jesuit theory, that in these seventy-five chapters THERE IS NOT A SINGLE WORD on the necessity of communion with Rome as the centre of unity. He urges all sorts of arguments to show that the Donatists are bound to return to the Church, BUT OF THE PAPAL CHAIR, as one of them, HE KNOWS NOTHING".—(*Ibid.*, pp. 88, 89).

In fact, the writings of St. Augustine show he was definitely opposed to any such teaching as Papal Infallibility.

Spurious Speech of Peter

Not satisfied with making the Apostle Peter the first Pope, the Roman Church attributes to him powers and teachings to which Peter was an utter stranger. Emphasizing this, Dr. Dollinger states:

"If every Pope is holy and infallible, then, according to the Gregorian view, all Christendom must tremble before him, as before an Asiatic despot whose disfavour is death. Accordingly, Anselm and Cardinal Gregory

extracted passages from OLDER FORGERIES, especially from A SPURIOUS SPEECH OF ST. PETER, to the effect that no one should hold intercourse with a man under the Pope's displeasure. Like the successive strata of the earth covering one another, so layer after layer of FORGERIES AND FABRICATIONS was piled up in the Church."—(*Ibid.*, pp. 116, 117).

Ancient Authorities Know Nothing of Primacy

Startling as it may seem to Romanists, when their own authorities are truthful, they acknowledge that the ancient church knew nothing of special Papal prerogatives. This is made clear by Dr. Dollinger, in the following extract:

"Tertullian, Cyprian, Lactantius, know nothing of special Papal prerogatives, or of any higher or supreme right of deciding in matters of faith and doctrine. In the writings of the Greek doctors, Eusebius, St. Athanasius, St. Basil the Great, the two Gregories, and St. Epiphanius, THERE IS NOT A WORD OF ANY PREROGATIVES OF THE ROMAN BISHOP. The most copious of the Greek Fathers, St. Chrysostom, IS WHOLLY SILENT ON THE SUBJECT, and so are the two Cyrils; EQUALLY SILENT are the Latins, Hilary, Pacian, Zeno, Lucifer, Sulpicius, and St. Ambrose."—(*Ibid.*, pp. 87, 88).

Canadian Officialdom Welcomes A Church Founded on Forgery

What an absurd situation! Imagine it! our Canadian Officialdom welcomed the *dignitaries* of the Roman Church to the Marian Congress in Ottawa. And yet, the ecclesiastical titles and assumed powers of these *dignitaries*, from the Pope down, according to the ablest historians and theologians of their own church, rest on "layer after layer of forgeries and fabrications".

The Way, the Truth, the Life

In contrast with all Rome's falsity and error, the Word of God declares, "The lip of truth shall be established for ever; but a lying tongue is but for a moment." (Prov. 12:19); and our blessed Lord affirmed, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6).

WHY THE SECRECY?

THE following excerpt is taken from *The Winnipeg Free Press* of August 6. We wonder why an organization that habitually seeks, and generally obtains, the spotlight of publicity, is in this instance so anxious to shroud its movements in deep secrecy. It will be noted that the French-Canadian colonists being sent to Alberta are "young married couples". Their offspring will be subsidized by the "baby bonus" at the expense of the tax-payers of the rest of Canada.

MYSTERY SURROUNDS QUEBECKERS' JOURNEY THROUGH WINNIPEG

Travelling from Quebec to Alberta, a group of French-Canadian families passed through Winnipeg Wednesday over C.N.R. lines, but deep secrecy shrouded the movement.

Previously reported by C.N.R. officials as being settlers going to take up land in Alberta, the party declined to elaborate on their plans.

"We are going mostly to the Peace River district," one man said, but he would not add any further explanation.

Roland Vilandre, C.N.R. colonization officer who accompanied the settlers, refused to comment on the group's plans. "We don't want publicity on this," he said. "I don't know why anything was given out in the first place."

Advance reports on the migration said that the families were coming from Desbiens, Que., en route to Girouxville, Alta., but one of the group said the members were from all parts of Quebec.

The movement took place in C.N.R. tourist coaches. The majority were young married couples.

PREVIEW OF A DIVIDED AMERICA

BY HAROLD E. FEY

Reprinted from The Christian Century of May 28, 1947, by permission.

A QUIET suburb of Cincinnati offers today a preview of what may happen all over America in the not distant future. Outwardly North College Hill is a peaceful community of small homes. Inwardly it is trembling on the verge of an open outbreak of civil strife. Already violence has occurred. Its 5,000 people are savagely divided into two hostile camps. Lifelong neighbors refuse to speak to one another or to permit their children to associate. Property values are falling sharply, although there is no such slump in communities near by, and real-estate dealers have more houses on their hands than they can sell. People even divide their purchases in accordance with the communal difference which has split the town in two, and several undeclared boycotts are in force. This splitting apart of an American town has resulted from what the National Education Association, after an investigation on the spot, calls "probably the most serious school situation now current in the nation".

Disruption of Schools

This school situation has produced the ousting of the able superintendent of schools and the resignation of 29 of 33 teachers. It precipitated a school strike which ran for weeks. It caused the parents of hundreds of pupils to organize day schools in two Protestant churches and others to transfer their children to neighboring districts. It led the acting secretary of the National Education Association's "Commission for the Defense of Democracy through Education" to uphold the superintendent and teachers of the system and to fasten entire responsibility for what has happened on the Roman Catholic majority of three on the five-man local board of education. It resulted in the Ohio Education Association's going so far as to declare, after four visits to the community, that the North College Hill system is "an unprofessional place for teachers to work". The association offered "to find employment elsewhere for all teachers of this city who wish to leave in protest against present conditions". No such step has ever before been taken by a state or national education association, although the American Association of University Professors has taken comparable action.

The fundamental reason for the state of affairs in North College Hill is sectarian exploitation of the public treasury for the benefit of a church. After studying the situation on the spot, I am convinced that the Most Rev. John T. McNicholas, Roman Catholic archbishop of Cincinnati, is using this town as a guinea-pig community to determine how deeply he can dip into public funds and how far he can go by using these and other funds to capture control of a community in which members of his church are still in a minority. Beyond that, the distribution of Catholic population in the adjacent suburbs indicates that his over-all intention is to ring Cincinnati with communal enclaves until he can take over the whole metropolitan area. Nothing less than some strategic conception of this kind explains what is happening in and to North College Hill.

The one-man Roman Catholic majority on the local board of education has unloaded the North College Hill parochial school, including its teaching staff of eight nuns, on the public treasury for its entire support. Each month a substantial check is made out to Archbishop McNicholas for the rental of the school at the rate of

\$6,000 a year, and separate payments are made to the nuns. But the school board majority was not satisfied to stop there. It adopted a course of action which has completely disrupted the public school system of the community. Today North College Hill has no school superintendent, only a handful of teachers, and with the exception of the parochial school and a school for Negro children in an affiliated subdistrict, its school system is disrupted and wrecked.

The trouble began in 1940 with the incorporation of the St. Mary Margaret parochial school into the educational system of North College Hill. This was done after Roman Catholics secured a majority of one on the local board of education. By the vote of the board the community was obligated to pay salaries to the nuns who operated the parochial school and to pay rental for the schoolrooms in the building. The basement was reserved for the use of the parish, which continued to run highly profitable bingo games there. Within a short time after the original action, the rental and salaries were substantially raised. This overreaching brought a reversal of opinion among the voters of the community. The result was that the Catholics lost the election of 1942. The new school board terminated the arrangement with the parochial school.

Catholics Stage Comeback

In 1945 however the normal Protestant majority of about 200 votes relaxed its vigilance and lost the election by 35 votes. The total population of 7,500 in the school district, which is a little larger than the town, should have around 3,000 electors. Only 2,600 electors registered, and between 2,300 and 2,400 voted. The main issue in the balloting was again the incorporation of the parochial school into the public system. The Citizens School League, the local organization supporting the Catholic candidates, used as their strongest talking point the promise that the inclusion of the parochial school would increase the amount of aid received from state school funds. According to Ohio law, a subvention from the state is available to schools in proportion to the number of pupils attending. In this district, the amount was not large, but it was made to look like a mountain to a few penny-pinching taxpayers. These allied themselves with the Roman Catholics, who were lured by the prospect of unloading their heavy parochial school costs on the public, and decided the election.

Tension developed almost immediately between the Catholic majority on the school board and Dr. William A. Cook, the superintendent of schools. It did not revolve around the incorporation of the parochial school with its eight-nun teaching staff into the public system. The superintendent accepted the voters' decision on that. But it soon became evident that the Catholic majority was determined to place the entire system under the domination of the church.

Two Concepts of Education at War

A long series of crises ensued which involved the budget of the school district, the administration of school buildings, relations between the superintendent and the teachers, and the ever present question of teachers' salaries. On the surface the dissension had the appearance of an ordinary row between a conscientious school executive and an ignorant and overbearing school board majority. Underneath everybody knew that it was a struggle between the American and the Roman Catholic con-

ceptions of education. The real question was whether the public schools of the community could maintain their integrity once they had admitted the parochial school into the public system.

The conflict reached its climax over the issue of who should nominate new teachers for the public schools. If the Catholic board members could get control of this function, which is placed by law in the hands of the superintendent, they could flood the schools with Catholic teachers and so put the entire system into the hands of the church. Realizing this, Superintendent Cook took his stand. He refused repeatedly to turn over to the board his confidential files of teacher applications and the correspondence relating to them. He was threatened with dismissal and with legal proceedings, but he stood his ground. In this action he was supported by almost all the teachers and a majority of the community.

Thereupon he was charged with "insubordination" and at the February, 1947 meeting of the board the Catholic majority voted not to renew his contract when it expires in July. This dismissal of a competent superintendent came after the minority had been given only ten minutes to state its case and to present petitions signed by more than 1,200 taxpayers and others asking for renewal of his contract. This high-handed action inflamed the crowd of several hundred who were present. The next day students of the public schools attempted to strike, but were dissuaded by the superintendent. He managed to keep them in school until the March meeting of the board, when an attempt to win reconsideration of his dismissal failed by the usual vote of three to two. The next morning the student strike was on. The N.E.A. investigated three days later. Its report roundly criticized the school board and upheld the superintendent and his staff.

Citizens Weep Over Their Schools

With the majority in the community circumvented at every turn, the school board met on April 15 in a highly inflammatory atmosphere. Both the Schools Improvement Association, which supported the Protestant minority on the board, and the Citizens School League, which supported the Catholic majority, had urged citizens to attend. They came, over 1,000 in number, crowding a school gymnasium. First an attempt was made by a member of the minority to present more petitions in support of the superintendent and to move reconsideration of his dismissal. This failed. Then the secretary of the board read, one by one, letters of resignation from 29 of 33 teachers in the system. The cumulative effect of these letters on the impressionable students produced an amazing scene.

When they realized what was happening, all over the room these youngsters began to cry. By the time the last letter was read, literally hundreds of people, students and their parents, were in tears. One man who was present told me that not 200 people in the room were dry-eyed, and he said the only way he kept control of himself was by leaving the room. "I never saw anything like it," Superintendent Cook said to me. "I have seen children cheer for their schools, parade for their schools and work for their schools, but I never before saw hundreds of children cry for their schools." At the end of the reading a minority member once more attempted to get the superintendent reinstated as the only way the teachers could be retained. This failed and a majority member stood and said, according to the report given me, "Well, now I hope you understand that Dr. Cook is not going to be your superintendent any longer."

This was too much for one citizen, who jumped to his feet. "How can you be so heartless?" he cried. "Don't you see how much these children care? Can't you see their tears?"

"I don't see any tears," retorted the majority member. The protesting citizen immediately took the arms of the two nearest high school pupils and marched them down the aisle to the platform. "Now can you see?" he demanded. (Newspaper photographers were present, and this scene appeared the next day in Cincinnati papers.)

"All I can see," shouted the majority member, "is that your Dr. Cook is not going to be superintendent of this school system any longer."

Violence—and Retaliation

In that emotionally tense situation this taunt was more than could be borne by some persons, said to include a number of veterans, who were sitting near the front of the crowd. They leaped across the intervening seats to the platform and struck the board member. A fracas ensued which the police, who were present all the time, could not suppress for some time. When they finally managed to get the majority members out, the offending man had part of his clothes torn off and a black eye. Others had saved themselves by getting under a table. The meeting was never formally adjourned, but broke up at this point.

Four hours later, at about two o'clock in the morning, five persons were arrested and charged with assault with intent to commit murder, riotous assembly, aggravated assault and battery. Significantly, these persons were the husband of the woman taxpayer who had filed a suit to stop payments of public funds to the Archbishop of Cincinnati, a nephew of hers, two persons of families which had left Catholic churches to join Protestant churches in the community, and a minor. The bail was set at \$5,000 in cash or \$10,000 in property. The accused were locked up without being given opportunity to call counsel. A lawyer who had learned of what happened, however, arrived and secured their release. The grand jury later dismissed charges against three for lack of evidence and held the other two for trial on charges of simple assault and battery.

Catholic Colonization in Process

That is where the matter now stands. The May meeting of the board of education is to be held on the 20th. With the schools boycotted by the Ohio Education Association, it is not easy to see how the board of education can secure a superintendent or a new teaching staff. A school election comes in November, but only the seats of the two-man minority are at stake, so the outcome of the election cannot unseat the majority, who hold office until 1950. A considerable number of parents are trying to hold school in two local Protestant churches. Several are solving the problem for their own children by moving to other communities. Some property values have fallen as much as 25 per cent, and real-estate men say prospective clients have been frightened away.

Meanwhile Catholic "colonization" in the town continues. Members of the Roman Church use the facilities of the credit union of the local Catholic parish. These are said to offer an advantage through lower rates of interest over a longer time than can be got from commercial institutions. Catholics are drawn by the prospect that they will not have to pay to send their children to a parochial school. So the Catholic school population has increased about 10 per cent while the number of Protestant pupils has decreased. Thus the Protestant ma-

majority is being whittled down. The local Catholic priest has openly taken part in the elections and other maneuvers, while Protestant lay people, who have carried the entire brunt of the effort to maintain the integrity of the public schools, complain that their ministers have kept silent. An exception is the Cincinnati presbytery of the Presbyterian Church, whose general council issued a statement on May 1 saying: "The Roman Catholic clerical program to invade the public school system in North College Hill must be understood as a local spearhead of a nationwide movement to gain control of and to rule for their own advantage the free public schools of America."

A Warning to the Nation

At present the balance of power in North College Hill is held by the 400 Negro voters of the school district. Nominally, these are all Protestant. I was told that they turned in 380 votes for the minority in the last election. A Negro pastor who has done outstanding work told me that not more than two or three Negroes are Catholics; others said half a dozen. For them the Roman Catholic Church has built a new \$25,000 church. At the last election considerable money was spent in this district. One pastor told me that two of his members received \$10 each to vote Catholic, but he persuaded them to return the money. The support which went to the majority all came from one very small Negro church. It is rumored that the pastor of this church personally accepted \$100 for his services to the majority. The rumor is believed by some Negroes as well as by whites, but I was unable to learn the truth concerning it.

Here then stands North College Hill, preview of Catholic America. Its tragic division serves fair warning on the country of what will happen in thousands of other communities when the public treasury is opened to the disruptive violence of sectarian competition. Federal aid to education which intensifies this competition by increasing the subsidies which some states offer to sectarian schools will only add fuel to the flames of communal strife. Senator Robert A. Taft ought to visit this community in his own state—in fact, on the outskirts of his own city—and then move to amend his bill, S.472, to provide that no federal funds shall be available for sectarian schools.

Later: On June 17 the pressure of outraged public opinion forced the majority on the North College Hill school board to accept the proposal repeatedly made by the minority that the entire board resign. A factor in this dénouement was the action of the National Education Association, published on that day, which indicted the majority for "tyrannical conduct" on eight counts. It then, for the first time in the history of this national teacher's body, declared that so long as this majority was in office, teachers should refuse to teach in the system they controlled. The board's resignation placed the administration of the schools in the hands of Probate Judge Chase M. Davies of Cincinnati.

After holding public hearings, Judge Davies reappointed Dr. William A. Cook as superintendent of schools in North College Hill for a three-year term. Dr. Cook accepted and 24 of the 29 teachers who had resigned signed new contracts. The others had accepted work elsewhere. An election is to be held this fall to determine the personnel of the new school board, which will take office January 1, 1948. Simultaneously the issue of control of the Cincinnati board of education will be determined in a city-wide election, with the seats of two Protestant members at stake.—H.E.F.

SHARPENING THE TOOLS— PREPARING THE WORKMAN

By Rev. J. B. Cunningham, Calgary, Alberta

THE great need in the Lord's work is for labourers. When our Lord saw the multitudes, "He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Then He added, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Our Lord did not exhort us to pray for money for the sending forth of His servants; but we are to pray for labourers, and once the labourers are found all other things will follow.

One of the hardest things in the Lord's work is to find labourers. There are many men who "go into the ministry", as the saying is; but the true man of God, the true labourer who goes into the harvest field with the seal of the Lord upon him, is not easily found. They who have the responsibility of the carrying on of the Lord's work are often faced with the problem of finding a man, the right man to fit into some particular situation. Once that man is found, the problem is solved. There is no need of worrying about finances, or other incidentals; the big problem is to find the man.

The one prime requisite of the labourer in the Lord's vineyard is that he should be a man called of God. When John the Baptist was sent forth, it is recorded of him, "There was a man sent from God whose name was John." We need men, first of all, but they must be men sent of God. Tending the vines in the Lord's vineyard, harvesting the fruit when the season comes, is hard work. There are many discouragements, many adversities, many adversaries to be faced, and unless a man is deeply conscious within his soul that God has called him, he will not be able to stand. There is nothing so reassuring to the Lord's servant as the firm conviction that God has called him, and that being called of God he must succeed.

Further, having been called to the work of the ministry, the Lord's servant ought to be well trained for that work. There has arisen in these days a distorted view of things which regards it as a mark of superior spirituality when a man has had little or no training for the ministry, and with many the less training he has had the better fitted they think him to be. What a foolish notion this is! No man would entrust the building of his house to a man who had never been trained as a carpenter. A railway would never entrust the building of a new road to a man who was not trained as an engineer. Certainly no one would dare to go up in an aeroplane with a man as a pilot who had never flown a plane before. And yet the most important work of all, the guiding of souls in the paths of righteousness, may be entrusted to men who have had little or no training for that work!

They who decry the training of the Lord's servants have no scriptural proof for their position. If you will look into the Word of God, you will find that every servant, greatly used of God, was highly trained. Abraham, Moses, David, to go into the Old Testament, were trained of God for their respective places, Abraham in the hard school of experience, Moses in the arts of Egypt, David in the shepherd's fields where God spoke to him. The disciples, while they enjoyed no formal education, such as the Apostle Paul had had, nevertheless had the greatest of all training, in the three years or more that they

spent in the company of our Lord during His earthly ministry. And since Bible times, every servant of God who has been much used of Him has been a man trained for his work. We cannot decry a trained ministry; we must insist upon it.

These things in turn demand institutions where men may be trained for the Lord's work; and we are thankful, as Regular Baptists, that we have two such places, "schools of the prophets", where men may be thoroughly trained and fitted for the preaching of the gospel. One, the Toronto Baptist Seminary, is now well established, offering a course of studies second to none. The other, the Northwest Baptist Bible College, is but in its infancy, but there is every prospect that it will grow in usefulness and influence in the days to come, and will occupy a worthy place in preparing men for the ministry. We must ever remember that no school, however high its standard, can make preachers; it can only train them. A man is a preacher by birth, by natural endowments, by God's call; and all that any school can do for him is to sharpen the tools which he already possesses, and send him forth a better workman for it.

We write of these things that we might take much to heart the work of these schools which, we believe, God has raised up for the need of the hour. They each demand a prayerful interest in our prayers; they are each worthy of our support in every way. Money spent in training men for the Lord's work is money wisely invested, money that will pay the highest dividends in eternal glory . . . May God lay it upon the hearts of all of us to give liberally and cheerfully in support of these God-given institutions.

HOW ONTARIO LAW COLLECTS TAXES FOR THE PRIESTS

MANY Protestant landlords in Ontario have discovered to their great amazement and chagrin that the Separate Schools Act compels them to pay school taxes on their property to Roman Catholic Schools, because the law gives the tenant, rather than the owner, the choice of supporting the Separate School or the Public School. *The Separate Schools Act* (Revised Statutes of Ontario, 1937, Chapter 362, Section 55) thus provides:

55—(1) Every person paying rates, whether as owner or tenant, who by himself or his agent, on or before the 1st day of March in any year, gives to the clerk of the municipality notice in writing that he is a Roman Catholic and a supporter of a separate school situate in the municipality or in a municipality contiguous thereto shall be exempt from the payment of all rates imposed for the support of public schools and of public school libraries, or for the purchase of land or the erection of buildings for public school purposes within the city, town, village or section in which he resides, for the then current year, and every subsequent year thereafter, while he continues a supporter of a separate school.

We have often been called up by irate owners who as Protestants objected to paying their taxes to Roman Catholic Schools. They have inquired with great anxiety if there were no way of avoiding being compelled to support Separate Schools. But reluctantly we have had to confess that as the law now stands, a Roman Catholic tenant may force a Protestant landlord to pay school taxes to the Separate Roman Catholic School.

A new sort of inquiry on this subject came to our attention recently. It shows to what lengths the Roman Catholic clergy may be allowed to go in using the legal machinery of this Province for the collection of support for their sectarian schools. We allow the letter to speak for itself.

To the Editor of
THE GOSPEL WITNESS,
130 Gerrard St. East,
Toronto 2, Canada.

Dear Friend, (Re Roman Catholic Separate School)

A short time ago an American citizen, working in Buffalo, came over with his wife and year-old son and rented three entirely empty rooms upstairs in my house (not a separate upper flat), (they use my bathroom on the ground floor, and laundry outfit in the basement), and brought his own gas stove, electric refrigerator, electric washer and furniture, and connected up to use my gas, electricity, and hot and cold water.

My house is heated by a gas heated furnace, automatically controlled, and gas water heater.

He rented by the week, payable in advance weekly.

This week he notified me he was going to move to another place in the north end of town.

Last month the town assessor called to assess the property for next year's taxes. I advised the assessor that I was a supporter of our public schools.

The occupant of the three rooms upstairs told the assessor that he was a Roman Catholic, and a supporter of Fort Erie Roman Catholic Separate School. I did not know that he was a Roman Catholic when he rented the rooms.

The assessor tells me that my property is assessed to support the Roman Catholic Separate School, as far as those three upstairs rooms are concerned, but that when the occupant of those rooms moves out, I must notify him.

Does Canadian law enable an American citizen to come to Canada, and occupy three rooms for a month, as a weekly occupant, and obligate the town to support the Roman Catholic Separate School out of next year's taxes.

Should the occupant not move out as he said he would, but hold on to the three rooms, am I compelled to let him remain and the support of the Separate School stand?

I am informed that many other houses in Fort Erie are in the same fix.

The assessor tells me that he must assess the property as he finds it, even if the occupant is only a weekly occupant, and the assessment is for next year's taxes.

It seems to me that Ontario law should not permit a weekly occupant to swing the taxes for a year. Would you advise an appeal to the proper Court in the case? I have a copy of the Separate School Act, RSO 1937, Ch. 362. That does not permit the assessor to so assess.

Yours sincerely,

We have written to the author of the above letter urging him to appeal the case and to seek legal advice at our expense to endeavour to curb the excessive privileges being acquired by the Separate Roman Catholic Schools of Ontario.—W.S.W.

"HOW DO YOU SPELL WE?"

"**H**OW do you spell we?" "It is a plain monosyllable," say you. "Yes, but do you put *I* in 'we'?" "No." There are a great many people who could easily spell "we" without an *I* in it; for though they say, "We have been doing so-and-so," they do not say, "How much have *I* done? Did *I* do anything in it? Yes; this chapel has been enlarged; what did *I* subscribe? Twopence!" Of course it is done. Those who paid the money have done it. "We preach the gospel!" Do we, indeed? "Yes, we sit in our pew and listen a little, and do not pray for a blessing. We have got such a large Sunday School." Did you ever teach in it? "We have got a very good working society." Did you ever go to work in it? That is not the way to spell "we". It is, "I will make *them* a blessing." When Jerusalem was built, every man began nearest his own house. That is where you must begin to build or do something. Do not let us tell a lie about it. If we do not have some share in the building, if we neither handle the trowel nor the spear, let us not talk about our church; for the text says, "I will make *them* a blessing," every one of them.—Charles Haddon Spurgeon.

MISS MOORE IN HAMILTON

AN UNUSUALLY large summer congregation greeted Miss Alice Moore of La Sarre, Quebec, in Victoria Avenue Baptist Church, Hamilton, on Sunday evening, August 10th. The audience listened attentively and sympathetically as Miss Moore, a Seminary graduate of year 1946, described the darkness, bondage and superstition in which the Roman Catholics are held by the hierarchy. Illustrating by reference to numerous instances from her personal experiences as a missionary among the French people, she explained that this bondage is apparent in the religious, educational and political life of Quebec. She spoke quietly, yet firmly and convincingly.

Miss Moore's testimony concerning her recent experience of being imprisoned for preaching the Gospel forcibly brought home to the minds and hearts of her hearers the peril which true Protestants must face, fight and overcome, if we are to maintain our right of civil and religious liberty. It seemed incredible and incongruous that such gentle ambassadors of the Lord, whose one aim is to see men and women freed from darkness and sin, should not be allowed publicly to proclaim their message of deliverance and light.

As a token of their appreciation of Miss Moore and their full accord with the position which she has taken, the people of Victoria Church gave her a generous love offering.

The services in Victoria Avenue Church have been well maintained during the vacation period, and the interest has not slackened, but rather has increased, in intensity. Pastor Byers is preaching in his own pulpit all summer, taking this occasion to give special messages on "Pitfalls of Great Men of the Bible." These sermons have been favourably received by the members of the congregation and also by the summer visitors.

—O.L.C.

Among Ourselves

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

By W. Gordon Brown, Dean

One of our students in the North writes to say: "I know of nothing that brings greater joy and blessing than open-air preaching. It enlarges the vision, strengthens the voice, and brings the gospel to those who would never hear in any other way."

A personal letter from Miss Mabel Bourne, who graduated from the Seminary last May and is now nursing at Timmins, contains these interesting items: "Just now I am endeavouring to get French to an efficient working point. Last Sunday we commenced afternoon French services, and in order that these may be successful, visitation is necessary. Making a few calls last week, I found that I was understood! . . .

"I was quite amused at the hospital the other day when I had to do some explaining to a French patient. He is a very shy chap, and for days we had not been able to get more than a couple of words of English from him. He was being discharged, and the doctor phoned in orders which I simply had to make him understand. So I did my very best, and for the first time the poor fellow really smiled—in fact, I think he almost laughed—but hearing my French, he took courage and answered in English. However, I was satisfied that he understood my French.

"We had a glorious time at our Association two weeks ago. With so many students here it was like a Seminary Convention, and I'm sure the Seminary was mentioned by every speaker. We all wish we could go back again."

One of our students is engaged in Bible Society work in the Maritimes and sends this report: "Praise God, with His help we have given out many French New Testaments and Gospels, and even sold a few Bibles. Where the sad part comes in, is the fact that they are ordered by the priests to burn the books we sell. However, we have found that there are quite a few who will not burn them. One day I went to a house where a New Testament was sold three years ago by ———. The woman of the house told me that she wasn't going to buy any of my books because formerly the priest told her to burn them. After my explaining to her that the books we sell are God's Word, and that the priest commits a great crime in ordering them to be burned, she bought another New Testament. I then asked her if she burned the one bought three years ago, and she said, "No". I am glad to report that so far we have met only a little opposition, but . . . we expect the opposition will be greater. Therefore we covet your prayers as we touch the French with God's Word."

Miss Dorothy Milloy, who has completed one year in the Seminary, writes of her Daily Vacation Bible School work:

"The summer is passing very quickly and it will not be long until school days again. The Lord has been blessing our efforts in that children are being won to the Saviour. We have enjoyed two weeks of meetings at Bobcaygeon, Fenelon Falls, Lindsay and now Scotch Line. Next week, God willing, we go to Norland. I am thoroughly enjoying our children's meetings, visitation, and other activities."

Before Seminary closing the Student Council appointed three of the Social Committee, Mr. W. Bauman (chairman), Mrs. J. Knight and Mr. Donald Whitelaw. They are making plans for programmes to begin at the opening of the school.

Rev. A. C. Whitcombe on his recent visit to Courtland Baptist Church found things going well under the leadership of Student-Pastor Kettle.

News of Union Churches

From Miss Esther Purdy comes the following word of students in the North: "Last week at the Northern Convention at Timmins the Seminary was well represented. A social time was spent at Mr. Brackstone's home after the Wednesday night meeting. Under the leadership of Mr. Tompkins, a singsong was greatly enjoyed. It was decided that the graduates and present students should sing at the closing meeting on Thursday night. When this was done the next evening, Mr. Brackstone made it the occasion for an appeal to the young people present to dedicate their lives for service, and Toronto Baptist Seminary was stressed as the place for preparation for the Lord's service.

"It was a real joy and privilege to hear reports from those in Quebec, especially Murray Heron and Alice Moore. On our return trip to Sudbury we had a meeting at the home of Miss Beatrice Newton, and Mr. Y. Hurtubise, Miss A. Gibson, and I, spoke briefly of our work. Mr. Appéré sang a chorus in French. Such a time of blessing will be remembered at the times we are facing difficulties and will be a source of strength."

DRUMMONDVILLE—"The work here continues to be encouraging, if sometimes a little hard, but I'm happy. One man I have been visiting for some time is much concerned about his soul and I trust soon will decide and surrender to Christ. Four others are seeking baptism. Next month, August 11th-22nd, the C.S.S.M. have consented to come and are sending two workers. The English school has been lent for the purpose and the workers will have their sessions from 9.00 a.m. to noon. I have had cards printed which will be sent to every scholar attending the English school. The numbers in our gatherings keep up and the Christians are more enthusiastic than formerly."—B. R. Oatley-Willis.

"TILBURY is going ahead slowly but steadily. New faces are appearing at our services. We came away from our Western Conference, July 15th, with the banner for record attendance—a surprise to all. Our building program gets under way next week."—C. J. Rogers.

Courtland

Student HAROLD KETTYLE

"Visitation has proven very successful and as a result the numbers have been increased at our Sunday evening services.

"A very encouraging word was given to me by one young man who has attended this church for years, when he related to me how he had been mixed up with this 'non-security' belief; and then how the Lord worked upon his heart in one of our Sunday evening services. He had to leave the service; and when he and his wife reached home, they took their Bible and read of the Prodigal Son. Right there in their home they bowed before the Lord and made things right with Him. Now he says with a smile, 'I haven't a doubt.'"

Rev. A. C. Whitcombe visited this field recently and spoke highly of work being done and the fine spirit evident in their midst.—M. R. H.

Bible School Lesson Outline

Vol. 11 Third Quarter Lesson 34 August 24, 1947

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

DAVID ANOINTED

Lesson Text: 1 Samuel 16:1-13.

Golden Text: "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—1 Sam. 16:7.

Supplementary Reading: 1 Sam. 13:13, 14; 16:14-23.

I. The Commission Given: verses 1-3.

The failure of King Saul must have been the cause of keen disappointment to Samuel. From the day that Samuel performed the difficult task of announcing the final rejection of the disobedient king, the two never saw one another again on earth (1 Sam. 15:35). We are not told the reason for this separation, but the fact emphasizes the finality and completeness of Saul's rejection. It must not be argued, however, that the aged prophet had lost interest in the king. He never ceased to mourn because of Saul's sin and its inevitable consequences, and he doubtless continued his ministry of intercession (1 Sam. 12:23). Love is one of the indispensable qualities in the character of a servant of the Lord (John 21:16). As our Saviour grieved over the sins of men (Lk. 13:34, 35; 19:41-44), so must we bear upon our hearts their burden, and tenderly seek to restore them to fellowship with the Lord, while dealing strongly with their sins (Jude 20-23).

There is a time to mourn, and a time not to mourn (Exod. 14:15; Eccl. 3:1-4). The prophet Samuel was told to mourn no longer over the tragic failure of Saul, but to arise and anoint the new king, "a man after God's own heart" (1 Sam. 13:14). Saul represented the people's choice, but David was the Lord's choice and would live for His glory. The Gospel is a message of hope, the good tidings of a new beginning (Rom. 8:24; 2 Cor. 5:17). It tells how man, whose heart is by nature deceitful and desperately wicked, can be regenerated, re-created, born again and moulded anew in the image of God (Rom. 8:29, 30; Phil. 3:21; 1 Pet. 1:23). The curse will be removed from the earth also, and the whole universe will be restored to order and splendour (Isa. 65:17; Rom. 8:19-22; 2 Pet. 3:13; Rev. 21:1).

The Lord has regard for the weakness of His children; He remembers that we are but dust (Psa. 103:13, 14). To protect Samuel from the jealous wrath of the king, He provided an occasion for a sacrifice which would conceal the real purpose of the prophet's visit to the home of Jesse. It was not yet the Lord's time to make a public announcement concerning the new king.

The fact that the Lord did not reveal to Samuel the

name of the king whom He had chosen illustrates the truth that He leads His children one step at a time (Gen. 22:1; Isa. 30:11; Heb. 11:8). He gives us sufficient light for faith to rely upon, but not sufficient for boldness to presume (Psa. 97:11; 1 Cor. 13:12). He bears the responsibility for our lives, and if we will but put our cause into His hands, He will wisely lead, for He is all-powerful, all-wise and all-loving.

II. The Commission Performed: verses 4-13.

Possibly the elders had heard of Samuel's severity toward the wicked King Agag (1 Sam. 15:32, 33), and so they trembled at the coming of the prophet. A wholesome fear of the Lord is sadly lacking these days in many quarters (Psa. 19:9; 34:11; Prov. 1:7, 29; 24:21; Rom. 3:18; 1 Pet. 2:17).

It was natural for Samuel to conclude that Jesse's eldest son, Eliab, tall, dignified and regal in appearance, was to be king (Psa. 147:10, 11). But God's standards are far different from human standards (1 Chron. 28:9; Psa. 7:9; Isa. 55:8, 9). In the eyes of the Lord the truly great are those who are great in soul.

David, the man of God's choice, was the youngest son of Jesse, and a shepherd (Psa. 78:70, 71). He was a mere lad at this time, and seemingly lightly regarded by the family, since he had not even been summoned to attend the sacrifice (1 Cor. 1:27-29). His training as a shepherd had developed his physique (1 Sam. 17:34, 36); he stood before Samuel in the vigour of youth, fair to look upon (1 Sam. 17:42). Tending the flocks by-night gave him opportunities of meditation and worship (Psa. 8:3; 104:1-3, 34; 143:5). The Lord knows where to find leaders for His people (Judg. 6:11-16). Although but a youth, David knew what it meant to have the Lord's hand laid upon him. Parents, teachers and workers should continually pray that the Lord may choose for His service some of the boys and girls and young people under their care (Matt. 9:37, 38).

The spirit of the Lord came upon David from the day on which he was anointed with oil, the symbol in the Scriptures of the Holy Spirit (Judg. 3:10; 1 Sam. 10:6-10; Zech. 4:2-6). Thus was David Divinely endowed for his holy office. No one should presume to enter the service of the Lord who has not been endowed with power from on high (Lk. 24:49; John 21:21-23; Acts 1:8), for the service performed in the energy of the flesh will not avail before God (John 15:4, 5; 1 Cor. 3:11-15).

In the Providence of God the rejected king and the anointed king were brought together (verse 23). Saul loved the young harpist with a love which later turned to bitter jealousy and hatred, when he saw himself supplanted in the esteem of the people (1 Sam. 18:6-12, 29). David, on the other hand, regarded Saul, the Lord's anointed, with awe and respect (1 Sam. 24:1-12; 26:1-12; 2 Sam. 1:12-16). In his poem "Saul" the poet Robert Browning depicts the prayer of David that the Lord would bring solace and strength to the troubled spirit of the king, whom he loved with all tenderness:

"See the King—I would help him, but cannot, the wishes fall through.

Could I wrestle to raise him from sorrow, grow poor to enrich,

To fill up his life, starve my own out, I would—knowing which,

I know that my service is perfect. Oh, speak through me now!

Would I suffer for him that I love? So wouldst Thou—so wilt Thou!

.....
 "O Saul, it shall be
 A Face like my face that receives thee; a Man like to me,
 Thou shalt love and be loved by, forever: a Hand like this hand
 Shall throw open the gates of new life to thee! See the Christ stand!"

DAILY BIBLE READINGS

- Aug. 18—David and Saul 1 Sam. 16:14-23.
- Aug. 19—The anointing of a prophet 1 Kings 19.
- Aug. 20—The anointing of a priest Lev. 8:30-36.
- Aug. 21—David sings-of the Shepherd of Israel Psa. 78:56-72.
- Aug. 22—David contemplates the heavens Psa. 19.

- Aug. 23—David sings of the Good Shepherd Psa. 23.
- Aug. 24—David sings of the great King Psa. 45.

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