

The Gospel Witness and Protestant Advocate

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Papal Bulls Concerning a Canadian Prelate

THE INNER WORKINGS OF THE WORLD'S NUMBER ONE TOTALITARIAN POWER

THE bulls we speak of in this article do not belong to the bovine family; indeed they have nothing to do with the farm but are strictly ecclesiastical in nature and are the special product of the Roman Catholic Church. A bull in this order of things is an official and authoritative document issued by the pope and sealed with a *bulle* or seal, as the word means in Latin. Some of these papal documents have been proved by the passing of time to be real Irish bulls, to employ another sense that is attached to this word in English. But of these we have neither time nor space to speak at the present moment. We present herewith to our readers a translation of a papal bull concerning the appointment of an archbishop to the archdiocese of Quebec. It is a striking example of the way in which the Italian pope in Rome exercises his totalitarian power over the priests of Canada and over the immense holdings in property and other forms of wealth which is in their hands. We make our translation from the text in French which appeared in *La Semaine Religieuse de Québec*, official weekly issued for the priests of the archdiocese of Quebec:

BULL

Addressed to His Excellency the Most Reverend Monsignor Maurice Roy, Naming Him Archbishop of Quebec.
(Translation)

Pius, Bishop, Servant of the Servants of God, to his venerable Brother MAURICE ROY, until now Bishop of Three-Rivers, in Canada, now elected Archbishop of Quebec, greeting and apostolic benediction.

The charge of the supreme apostolate which has been confided to Our humble person by the eternal Prince of Pastors, and in virtue of which We preside over the government of the Christian universe, imposes upon Us the obligation of using all diligence to place at the head of the various churches, bishops capable of feeding, ruling, and governing beneficently the flock which the Lord has committed to their care.

As the metropolitan church of Quebec is at present deprived of its Pastor by the decease of its archbishop of illustrious memory, Ródrigue Villeneuve, Cardinal of the Holy Roman Church, We have there-

fore decided, with the advice of Our Venerable Brethren, the cardinals of the Holy Roman Church of the Sacred Consistorial Congregation, to confide it to your care, and, in virtue of the plenitude of Our apostolic power We dissolve your bond with the Church of Three-Rivers of which you have until now been the bishop; and We transfer you to the aforesaid metropolitan Church of Quebec, of which We establish you as Archbishop and Pastor, fully confiding to you, both in the spiritual and in the temporal (realms); the direction, government and administration, with all the rights and privileges, the charges and obligations attached to this pastoral function.

It is also Our will that before taking canonical possession of the Archdiocese which we are confiding to you, that you should make profession of the Catholic faith and take the customary oath, according to the prescribed formulas, between the hands of a bishop of your choice, in grace and communion with the Apostolic See; you will also be required to send to the Sacred Consistorial Congregation, as soon as possible, a copy of each formula, signed with your name and furnished with your seal, and also with the signature and the seal of the aforesaid bishop.

We firmly hope and We have great confidence that, the arm of God helping you, the Church of Quebec will prosper under your reign and that by your industrious pastoral zeal, it will grow from day to day both in the spiritual and in the temporal (realm).

Given at Rome, near Saint Peter's, the second day of June, in the year one thousand nine hundred and forty-seven, the ninth of our Pontificate.

For the Chancellor of the Holy Roman Church
†GENNARO Card. GRANITO PIGNATELLI
DI BELMONTE

Dean of the Sacred College.

LUIGI KASS, Prot. Ap.

BERNARDO De FELICIS, Prot. Ap.

ALFREDO LIBERATI,

Deputy at the Apostolic Chancellery.

Sent the First of July of the Ninth Year.

ALFREDO MARINI,
Keeper of the leaden seal.

Registered in Vol. LXXIII—N. 71.

LUIGI TRUSSARDI,
ANGELO PERICOLI,
Apostolic Copyist.

The whole text of this dull, lumbering papal bull has been translated here to demonstrate the supine submission of a Canadian citizen, and, by implication of the thousands of Romanists who look to him as their spiritual director, to the arrogant assumptions of a foreign potentate who dares to capitalize the personal pronoun "We" when he applies it to himself, and who describes his august person as the one who "presides over the government of the Christian universe". And lest this last phrase be glossed over as meaning the spiritual government of the universe, we remind our readers of the other famous, or infamous papal bull, *Unam Sanctam*, in which one of the popes declared that "the temporal authority should be subject to the spiritual". It will be noted that the phrase "both in the spiritual and the temporal" occurs several times in this bull. The one is given an equal place with the other. The importance of the temporal side of the Archbishopric of Quebec will be readily grasped by those who have seen for themselves the vast extent of the Church's holdings in that ancient Canadian city. By comparison with Quebec City, Montreal seems like a Protestant town. The control of millions upon millions of dollars' worth of property and wealth in Canada is thus transferred by a document signed, sealed and delivered on foreign soil under the official authority of an Italian prince and his court of papal officers. It is important to note in this connection that the papal bull appoints this Canadian priest to the Archdiocese of Quebec without reference to any Canadian advice or consent. It is the great capital "We" across the seas that makes a Canadian priest the channel of salvation for his fellow-Canadians, it is an Italian who blasphemously ventures to ascribe to himself "the government of the Christian universe" who has the disposing of millions of dollars of Canadian property at his finger tips. How utterly contrary to democratic procedure is this dictatorial control by one man, this government by fiat under the cloak of religion. And how utterly contrary all this is to the spirit of the New Testament. Compare the arrogant claims of the papal bull to the simple method of electing officers that the early church fellowship used as it is recorded in the Book of the Acts of the Apostles: "Then the twelve called the multitude of the disciples unto them . . . Wherefore, brethren, look ye out among you seven men . . . and the saying please the whole multitude; and they chose . . ." In New Testament times it was recognized that the Holy Spirit spoke to and through the "multitude of the disciples" and that these humble believers had a share in the responsibility of electing the officers of the church under the guidance of the Holy Spirit. But in the Roman Church all authority and sacramental virtue is supposed to flow through the pope down to the various grades of the hierarchy, till it reaches the rank and file of the people. What a contrast there is here in the fundamental philosophy of the democracy of a New Testament church and the autocracy of the Roman Church!

Even Romanist historians admit that the centralization of the supreme and absolute power in the hands of

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

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the pope of Rome was a matter of slow growth over the centuries. For example, *The Catholic Encyclopaedia* (Vol. II, p. 583) admits that "Until the sixth century, the clergy and the people elected the bishop on condition that the election should be approved by the neighbouring bishops." But the same authority adds, farther on, that now, "Whatever the manner of his nomination, the bishop possesses no power until his nomination has been confirmed by the Holy See, whether in consistory or by pontifical letters." (*ibid.* p. 585). In the Middle Ages the chapters of cathedral churches had the sole right of choosing a bishop, but "This right has been long withdrawn and is no longer in force . . . the choice of bishops belongs exclusively to the pope." In certain Roman Catholic countries where concordats are in force, as for example they were in Hitler's Germany and Mussolini's Italy, the secular government has the right to propose candidates to the pope. Think of the jackal Mussolini or the bloody butcher Hitler nominating candidates for the office of bishop of the Roman Church! In our opinion that is most fitting, but what do the rank and file of ordinary Roman Catholics think of it? In the United States and Canada, provision is made for the nomination of candidates by the local clergy, but according to the authority cited above, though three possible choices may be submitted to the pope, he is not under the necessity of appointing these nominees. In the papal bull above, there is reference to the advice of the Sacred Congregation but no word of any advice, much less of any election, that originated in Canada.

Properly to understand the significance of the stress placed upon "the temporal" in the above bull, it is necessary not only to understand that millions upon millions of dollars of wealth are involved, but also that Canon Law badly lays it down:

The Roman Pontiff is the supreme administrator and dispenser of all ecclesiastical goods. (Canon 1518).

If any prefer the original Latin of this Ecclesiastical

law here it is, though it is bold and bald enough in any language:

Can. 1518.—Romanus Pontifex est omnium bonorum ecclesiasticorum supremus administrator et dispensator.

The next Canon goes on to state that the local ordinary has the duty of supervising the administration of ecclesiastical goods. (Can. 1519).

The following comment on this text of Romish law draws attention to an implication which might escape the attention of Protestant readers:

"The Code does not describe the local Ordinary—as it did the Roman Pontiff—as the administrator of all the ecclesiastical goods of his territory, but as a supervisor or inspector." (*A Practical Commentary on the Code of Canon Law*, Woywood).

In other words, Archbishop Roy of Quebec is simply the agent of the pope, and we mean that in the same sense that a business man appoints an agent to superintend his business for him. The new French-Canadian prelate does not own the property in Canada, any more than do the "faithful" from whom it came, the pope owns and controls everything and the new archbishop simply supervises its administration. To insure the perfect faithfulness of his new agent, the pope demands that he take an oath of allegiance and send him a copy of it, duly attested, at the earliest possible date. (For the oath required of bishops see article in this issue entitled "Romish Canon Law".) And in addition to that each Canadian bishop is required to make a personal visit to Rome at least once each ten years, and every five years to send a detailed report, answering the various questions of a lengthy formula concerning the state of their diocese. What slaves, what abject slaves Rome makes of its devotees! If one ten thousandth part of this abject submission were required of Canadian citizens to the British crown, the extreme nationalists of Quebec would be more than justified in their fanatical hatred of all that is British. In the political realm Canadians are free men, freely electing their own parliaments and making their own laws without let or hindrance, but the religious leaders of a section of Canada are willing to grovel in the dust, flat on their faces, before an earthly potentate who arrogates to himself the place of God on earth.

Newspapers have given much publicity to this supposed "elevation" of Maurice Roy to the Archbishop's palace in Quebec; political leaders, including the leading members of the Canadian cabinet, sent him congratulations. This young priest now installed in the ancient city of Quebec will make and unmake governments in Quebec and at Ottawa until English-speaking Canadians become tired of politicians who take orders from him or until the French-Canadians grow weary of the dictation of priests in the realm of education, economics and politics. But how few of them know at what price young Mr. Roy has purchased his power and prestige? How few of them know that he is in turn even more the abject slave of a foreign prince than the priests and people of his archdiocese? An enlightened public opinion would have a salutary effect on this superstitious ecclesiastical servitude. To that end we trust this article may make some contribution.—W.S.W.

PREMIER DREW PUTS SEAL OF APPROVAL ON WHAT ROMAN CATHOLICS HAVE BEEN DOING

IN PROOF of the assertion made in the above title, we quote the statement made by a priest in a letter recently published in *The Christian Century*. This priest of the Roman Church is Rev. V. Priester, Executive Director and Secretary of "The English Catholic Educational Association of Ontario", and this is what he says of Ontario Public Schools:

The recent return of religion to the curriculum of the public school puts the seal of approval on what Catholics have been doing for over 100 years in Ontario and on the official attitude of government in legalizing separate schools. It is also a commentary on public school policy.

Since the Roman priest whose words are quoted above holds an official position in a Roman Catholic Educational Association, his statement must be taken as representing the attitude of the Roman Hierarchy to Mr. Drew's recent move in introducing the teaching of religion into Ontario Public Schools. A school trustee showed us, just the other day, a form received from the school inspector for his district, requiring a certificate that religious instruction was being given in his school. Such is now the law in Ontario, thanks to Mr. Drew.

Why does the Roman Catholic Hierarchy rejoice that religious instruction is being given in the Public Schools of Ontario? Even apart from the above statement, they have left no doubt as to their gratification concerning Mr. Drew's policy in this matter. Why? Because it transforms Public Schools into Protestant Schools, that is sectarian schools, and thus provides the priests with the argument they have long wanted, namely, if the law provides religious instruction in sectarian schools for Protestant children, it ought to do as much for Roman Catholic children in Roman Catholic schools.

Up to the present time, Public Schools have remained what their name means and what the law declares they should be, that is schools open to all and paid for by all, not sectarian schools supported out of public funds. For the sake of political expediency, Mr. Drew has blundered into a break with Ontario Public School policy as it is written in the record of the last century, and by so doing he has, to quote the Roman priest, "Put the seal of approval on what Catholics have been doing for over 100 years in Ontario and on the official attitude of government in legalizing separate schools."

If Mr. Drew persists in extending this same policy to the High Schools, he will sow seeds of dissension in every community in Ontario where there is a High School or Collegiate Institute, and the result will be that Roman Catholic priests will demand that Separate Roman Catholic High Schools be granted them from public funds. And if Mr. Drew thrusts the weapon into their hands who can blame them for turning it on their non-Romanist neighbours? The Roman Hierarchy is waiting and hoping that Mr. Drew will do them the signal service of forcing the teaching of religion into the High Schools in order that they may seize the pretext to make a concerted drive for Separate Roman Catholic High Schools supported from public funds. And Mr. Drew, we believe,

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is sufficiently wily to know what the Roman Hierarchy hopes from him.

But, some earnest though shortsighted Protestant will say, "Is it not a noble thing to teach religion in the Public Schools of Ontario?" We answer, it is not the business of the state to teach religion. If it is, then let Mr. Drew's government take the matter of teaching religion seriously, let Mr. Drew teach it not only in the schools but in the churches. Let him censor every book that is published, let him silence every preacher of false doctrines in pulpit and press. Let him set up courts of enquiry (the Latin word for enquiry is "Inquisition") to harry heretics and to convert the infidels, Jews and pagans, skeptics and agnostics. Let him compel everyone to attend church and to perform all religious duties, treating those who refuse as traitors to the commonwealth, because they are disobedient to its established official church.

Of course, we may be accused of making a *reductio ad absurdum*. -But who can deny that the course we have traced is a rigidly logical one? And it is not only theoretically logical, once the state undertakes to teach religion, but it is the historically actual course of affairs that kept Europe in darkness and superstition for a thousand years. The principle of the union of Church and State lies at the basis of the Inquisition and of the papal domination of European politics throughout the long night of the Middle Ages. Let us eschew the beginnings of this unhappy union of Church and State by keeping it out of our schools. But to return to the question, "Is it not a good work to teach the Bible to children in the Public Schools?" We answer, It *would be* a good work if the Bible were really taught to the children. But even then, we must reiterate our objection that it is morally indefensible to compel taxpayers of other beliefs, or of none at all, to support the teaching of our views. Or, conversely, it is equally wrong to force us to pay for the teaching of views of which we do not approve. But will the Bible really be taught and taught effectively? We doubt it seriously. We doubt it because we have seen the teachers' guides for the study, and they are such that we should not wish to see them used in any Sunday School with which we had to do. We doubt it because we know that teaching facts about the Bible is not teaching the Bible. Religion cannot be taught, it must be caught. We doubt that the Bible will really be taught effectively in our Public Schools, for the same reason that we would doubt that the preachers of Ontario could be successfully transferred overnight to the schools as teachers without having the school curriculum suffer severely. Why should we expect Ontario school teachers overnight to become Bible teachers when they had little or no special preparation for Bible teaching and many of them have little or no interest or desire to teach the Bible? We doubt that the religious instruction being introduced into Ontario schools by Mr. Drew will be effective. The Roman Catholic priests have welcomed it, and if they had thought it would have been effective Protestant teaching they would never have done so.

We are morally certain that religious instruction will not stick in the Ontario schools, or if it does it will be a negligible quantity, useful chiefly as a weapon in the hands of those inveterate enemies of Public Schools who wish to build Separate Schools with funds now belonging to the Public Schools. Mr. Drew's plan will do nothing for Protestantism, but if persisted in it will work wonders for Romanism.—W.S.W.

A DISCOMFITED PRIEST SILENCED BY THE BIBLE

The School at LaSarre, Quebec

MISS ALICE MOORE, the missionary-schoolteacher who was arrested along with others for preaching on the street in Rouyn, Quebec, writes to tell us that she now has a helper and companion for her school work in the person of Miss Marguerite Wallace, another graduate of Toronto Baptist Seminary. Miss Wallace's primary care will be the children who come from families living some distance away from the school at LaSarre and who, for that reason, must share the "teacherage" that forms part of the new school building. Our readers know that no government grant has been received by this school and hence its expenses are paid for by fees from parents and voluntary gifts from others. Miss Moore receives an allowance from Union funds. Miss Wallace received a gift from her home church of Shentstone, Brantford, to enable her to begin work, while Jarvis Street Bible School has undertaken to look after the furnishings for the teachers' and children's living quarters. Miss Moore writes to express her gratitude for these gifts and she adds this word: "Most of all we thank the Lord continually for those who pray for His work and the workers here. This gift surely shows your prayer interest."

A True Story of How a Priest Was Silenced By the Bible

Miss Moore adds the following interesting story to her letter:

"This past week a relative of one of the Christians visited the priest asking him if he would discuss 'our religion' with Mr. Trudel and one or two of the Christians. The priest very cordially invited them to visit him and to bring all their Bibles with them. Thus on Monday evening they visited the priest, but he was soon so angry that he couldn't talk with them and asked this Catholic man why he had brought them to his home. It satisfied one of the Christian men, though, because for some time he had desired to talk with the priest. He asked the priest if Christ's death was sufficient to take away all our sins. Naturally, the priest answered, 'No,' but Mr. Hamelin had some verses ready for him. When he began to quote the verses the priest shouted as if he were demon-possessed, 'Shut up, Philippe Hamelin! Shut up!' but Mr. Hamelin continued and the priest stamped around in a rage. The priest acted like such a fool that his own church member was disgusted and agreed that he had no answer to the teachings of Scripture. Mr. Hamelin is now more certain than before that he is on the right road in following the Bible way of salvation, and we are praying that this other man will come to that place of trusting in Christ also."

We urgently request the prayers of our readers for the work that is going on in this little wooden schoolhouse in Northwestern Quebec.—W.S.W.

AN ACKNOWLEDGMENT

WE ACKNOWLEDGE, with gratitude, a gift of one hundred dollars toward THE PROTESTANT LEGAL DEFENCE FUND from a Victoria friend. We are most grateful to our Victoria fellow-soldier. We hope that many others, reading of what he has done, will follow his example.

The Jarvis Street Pulpit

The Love That Will Not Let Us Go

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 2nd, 1947

(Stenographically Reported)

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—I John 4:10.

PRAYER BEFORE THE SERMON

O Lord, we marvel this evening, as always, in contemplation of the grace that has made us no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. We who sometimes were afar off are made nigh by the blood of Christ. We who explored the utmost reaches of the far country, now rejoice and revel in the luxuries of the Father's house. We who were without, in the storm, exposed to Thy righteous wrath, have now been brought into happy relationship to Thyself. Though Thou wast angry with us, Thine anger is turned away; and now Thou dost comfort us. Why this should be so we cannot tell, beyond the fact that Thou art what Thou art.

We find, indeed, in Thine infinite heart of love, in the manifold resources of grace, the only explanation of our happy state as children of God, and if children, then heirs, heirs of God, and joint heirs with Jesus Christ. Help us so fully to appreciate our standing in Christ that we may rejoice in this grace wherein we stand in hope of the glory of God.

Look upon this congregation. We are but individuals before Thee. Thou seest every lost sheep. Thou callest them all by their names, even as Thou dost call the stars. We are here before Thee as a company of individual men and women, and boys and girls, surrounded by the ministries of Thy matchless love, and provided, if we do but receive and accept them, with all the privileges of those who belong to the household of faith. So look upon us this evening, that no one person within these walls shall escape Thy benediction.

Come to us in a very special and intimate visitation to-night, O Lord. May we every one have some experience of the goings of God on our spirits; and ere we leave this place, make us to confess to ourselves that God is here. We need only Thy presence, and the realization of it, and our hearts will cry out for joy.

So minister to all Thy people of every name who are really Thy people, and who rejoice in Christ Jesus, and have no confidence in the flesh. May every minister of the gospel, wherever he may be, who is not ashamed of the gospel of Christ, be so clothed with the divine Spirit that He shall preach it in demonstration of the Spirit, and of power.

Be mindful of all Thy needy children to-night: those who are lonely, those whose hearts know their own bitterness, and with whose joys a stranger intermeddled not; those who are weighted with a sense of anxiety for the future; those who are concerned about husband, or wife, or children, or parents, or friends. We can bring all our cares to Thee, and leave them at Thy feet—cast them upon Thee, and bear a song away.

So make this place this evening the gate of heaven to our souls, for Jesus' sake, Amen.

I SUPPOSE most people know a little of the discomfort occasioned by being misrepresented, especially if one occupies a public position, and becomes the target for the darts of those who disagree with his position. I have a good many correspondents who keep me well informed about what the public press has to say about me, and I think we must have had a half-dozen copies of an edi-

torial from the *Vancouver Sun*—I fancy it must have been written by the Roman Catholic member of the editorial staff, at least I comfort myself in that assumption—the title of which was "The Nuisance That Is Dr. Shields". Perhaps we are a nuisance to some people. I have become accustomed to being so regarded by those who know not the Gospel. At the same time such misrepresentation, such verbal caricatures are not particularly pleasing, especially to the vanity of the flesh. But there is no one who has ever been so grossly misrepresented as God Himself. The Bible tells us that His human creatures did not like to retain God in their knowledge, and God allowed them to have their own way. He gave them up to their vile affections, and withdrew His restraint. When it was withdrawn, they imagined a god of their own. They "changed the glory of the uncorruptible God into an image made like unto corruptible man, and to birds, and fourfooted beasts, and creeping things". There is not much Evolution there, is there? Representing God at last as being like a reptile!

All false religions are based upon a misconception of God. If we really know and believe the truth of God, and the love that God has for us, such faith is bound to produce a transforming effect upon character and life. But the sad thing is that men do not know God. They have not the remotest idea of what God is like. Take for example the system of Romanism. The god of purgatory, could not possibly be a God of love. The god of purgatory would be a devil—not God. If you and I, as Christians, really, profoundly, unwaveringly believed the love of God, if we were "rooted and grounded in love" as the Scripture enjoins, it would make different people of us all. We believe it somewhat: we ought to believe it more deeply, more strongly.

I shall try to speak to you a little this evening of the love of God. It is a subject that is entirely beyond human speech. In all the realm of human relationships, in all the field of human observation, history or experience, we can find nothing that can illustrate the love of God. I know it is written, "Like as a father pitieth his children; so the Lord pitieth them that fear him". I know that our Lord said, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." I know He said, "When ye pray, say 'Our Father which art in heaven.'" But who can measure that "how much more"? The best that these anthropomorphisms, as the theologians call them, God likens Himself to men, and some quality of His Being is set forth under a human representation—all these fall far short of the reality; all of them put together cannot wholly tell us what the love of God is. You remember Paul's prayer for the Ephe-

sians, that they might "know the love of God, which passeth knowledge".

There is such a thing as knowing that which is beyond our knowledge, paradoxical as it may seem; and having a blessed experience of that which defies all human definition or expression. "HEREIN IS LOVE": THIS IS WHAT IT IS. THIS IS WHERE YOU FIND IT, "not that we love God!" That is the Bible way of setting things in contrast one with another. "Not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

I.

The fact is, NATURAL MEN, MEN AND WOMEN IN A STATE OF NATURE, DO NOT LOVE GOD. I know *they have a capacity for human affection*. There is the mutual love of husband and wife, of parents and children, of friend for friend, of brothers and sisters. These are natural affections. It is possible for a man to love his country, and to entertain really a passionate affection even for an ideal. It is possible to feel an emotion which might accurately be described as "love", even for certain things. You say of some thing, "I love that", and you mean it. Your language is not ill-chosen, because your capacity for affection in respect to that particular thing is fully occupied and exercised. But that is not what the text speaks of. It says that naturally we do not love God. Men find it easy to love grotesque representations of God. This is seen in the worship of idols.

I suppose we are to have in Toronto, as well as in other places, a Roman Catholic procession, parading a wooden image of the virgin, called "Our Lady of Fatima", of Portugal, based on an alleged report of three little children, ten, nine, and seven years of age, that they saw the figure of a lady in a tree, and that she spoke to them, and said she would come back again, and that she came back; and then introduced herself to them, and said to them, "Pray the rosary — pray the rosary — pray the rosary!" What a grotesque representation of God, as if the Creator of the ends of the earth were interested in people's counting beads. It is a libel upon God. There is not even any sense in it; notwithstanding Archbishop Vachon went to Prescott to welcome the image flown over, if you please, from Portugal.

By the way, I published in last week's GOSPEL WITNESS the story of "Our Lady of Fatima". A year or more ago I received a paper in the English language, from Portugal, containing a message from the Pope, and an account of the devotions of hundreds of thousands of people to the Virgin Mary, who was alleged to have appeared to these three little children, of ten, nine, and seven years. There was a Papal legate there, Cardinal Masella. I published part of that paper in this last week's GOSPEL WITNESS. Take a copy as you go out, and find out what this image is.

I have had a few people ask me for my photograph. In one or two cases I have responded. But it seems to me a man must have great conceit to distribute his photograph. I have a strong feeling that more people will come to hear me if they don't know what they are going to see. But what an idea of God, to think that the great God is interested in this wooden image graven by art and man's device, flown across the Atlantic, and then paraded in procession all through this country, and on a two years' pilgrimage of the United States, while multitudes of people bow down; and clerics of the church and priests offer incense! Oh, how dark the mind of

man is! Yes; they can applaud the image of "Our Lady of Fatima", but that is not what my text says.

I read, I think, in Dr. Lehmann's latest issue of *The Converted Catholic*, of one of the images in Rome that is really said to be a metal image, a statue of Tiberius Caesar, but is worshipped as Peter—it does not matter anyhow, one will do as well as another. This metal image has been so worshipped, and the toes so often kissed, that the toes are all gone. I don't admire their taste! That is not the religion of Christ. And that is not the love of which this text speaks.

The negative aspect of our text says, our difficulty is that *we do not love God*. We may love what we think God is, or what we should like God to be; but natural men do not love what God says He is, and what He reveals Himself to be. That is a far different matter. Do you love God? Somebody says, "Yes, I think I do." Are you sure? What sort of God do you love? What is God to you? Have you a *passionate devotion to the truth*? Do you love truth? Do you hate a lie as you hate poison? Are you a devotee of the truth? Do you speak the truth, and love the truth? "Well, I do not know. I am afraid someone will say I prevaricate a little". That is a euphemism for lying all the same—withholding a little of the truth, or telling a little more. If that be so, you don't love God very much, for God is truth. God cannot lie.

Do you love to do right, not because you will be rewarded, but because it is right? Is that your great question in respect to every course, and every proposed action? Do you ask first of all, "Is it right?" Then if it is right, and you are sure it is right, are you so much in love with righteousness that you do it? "Well, I do not know that I would like to say quite that, sir." But, if you cannot say that, the text is true of you, "Not that you loved God", for if you loved God you would love righteousness.

Are you a hard man, or woman? *Is there no pity in your constitution*? Are you exacting and merciless in your dealings with others? If you are, you do not love God very much; for ours is a God of mercy, "His mercy endureth for ever".

Do you love justice, that which is fair and equitable? Are you ready always to give that which is due, even though you may not always receive it yourself? Are you a just man, or a just woman? "Well, I try to be, sir, but I am afraid I am a little selfish sometimes, and would like to have a little more than my share." But ours is a just God: "Righteousness and justice are the habitation of his throne", and if we love God, we should love these divine qualities.

Have I said enough to convince you that of ourselves, and left to ourselves, the text is true of us, "Not that we loved God".

Do you love the Lord Jesus Christ, really love Him? Do you love Him more than your wife, or your children? Do you love Him more than you love life itself? Can you say, honestly, "If I know my own heart, I would rather die than betray Jesus Christ!" You love Him? If you love Him, you love God, for He is God. As I have said to you a thousand times, He is the only God we know.

"Not that we loved God". "Oh," you say, "I am sure I love Jesus Christ. I am not very worthy as a Christian, but I can say that beyond all possibility of mistake, I love Jesus Christ, and loving Him, I love God. If that be so, "Whosoever loveth is born of God." That does not mean whosoever loveth his wife, or his children, or his

father or mother: it means whosoever loveth God, is born of God, and unless and until we are born again, it must remain true of all of us, "Not that we loved God."

II.

LOOK AT THE OTHER SIDE: "BUT THAT HE LOVED US." It does not mean that He has ceased to love us. *It means that He always loved us.* Some of you married sweethearts like to talk about the day when you first saw each other, and fell in love, and all about how it happened. I have heard it hundreds of times, and I always like to hear it. It is a lovely story. I heard of a preacher once sitting in a congregation, and he saw a lady walk up the aisle. He nudged his friend sitting next to him, and whispered, "Do you see that lady going up the aisle?" "Yes." "She is my future wife." "Why," said the friend in a whisper, "What is her name?" "I don't know. I have never met her." But she did become his wife. I knew both of them.

When did the Lord begin to love you? Can you tell me? No? Well, I will tell you, "The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." He loved us long before we knew it, long before we loved Him. But that is where salvation begins. If you trace the river of the water of life back to its source, you will find that it proceedeth out of the throne of God, and of the Lamb. That is where salvation originates. That is where your salvation and mine began. It began with God when He loved us. He loved us when we did not love Him. I suppose it is possible to love a neutral — like that man of whom I spoke. That lady did not know of his existence. He did not know of her's until that occasion when he saw her. But if one has never done anything contrary to us, has never spoken unkindly of us, the person may be a name, a name in history, or a name in current history at least, we may say to ourselves, "I like that man. I like that woman. From what I hear of her she is a good woman," or "he is a good man."

But that is not what my text speaks of. We not only did not love God: we were at enmity with God, "The carnal mind is enmity against God." We just do not like God. There was something in our nature that rebelled against Him. We did not like Him, and did not want to have anything to do with Him. I do not know where the rhyme came from. I have seen it applied, operating, in principle, many times. But I do not quite know its origin. I must look it up:

"I do not like thee, Dr. Fell;
The reason why I cannot tell:
But this I know, and know it well,
I do not like thee, Dr. Fell."

I do not like you! You have met people like that. They never did anything to you; but you do not like them. Human nature, the carnal mind, is a mass of enmity against God; in its very fibre and constitution it is opposed to God. Men do not love God. But the wonder of it all is, and that is the thing I cannot understand, and have never been able to explain, that even in that state God loved us. He loved us, the unlovely, and the unloving.

These are negative qualities. A positive love might find its place opposite such negations. But that is not man's natural state: "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." That is the wonder of it, not that we did not love Him, and were unworthy of His love only, but we were in

direct opposition to Him. You say, "I was not. I have always gone to church; I have always been interested in religion." Yes; like someone, a member of this church, who said to me years ago: "I think you love the Lord, but I am jealous. I wish you could love us a little." She is not a member of the church now. I never heard anyone speak like that before. She said, "You make too much of Christ." On another occasion she said, "I am tired of hearing about the blood, the death of Christ. I wish you would tell us about His life." That woman called herself a Christian. She loved religion, but she did not love God. And yet God loved her. That is the marvel of it. Though in her whole nature and constitution she was set in antagonism toward God, yet our gracious God loved her, notwithstanding. You cannot explain it, but when once you taste of the love of God, you will need all eternity to try to understand it, and it will be part of the bliss of eternity that you will never understand it. You will go on learning for ever and ever the love that God has for you.

"Not that we loved God, but that He loved us." He has loved us even when we have tried to deny His very existence. Did you ever find yourself in such antagonism toward the law of God, and all that was revealed of God in Jesus Christ, that sometimes you have said in your heart, "I wish I could have Him go away, and not be bothered thinking of these things"? I dare say you have. Most of us have said it at some time or another. Oh, if a wife should ever say to her husband, "I only wish you were no longer alive; I wish you were out of my way, out of my life", it might be difficult for him to say, "But my dear, notwithstanding, I still love you". Though we have taken up such an attitude toward God, the gospel is that He loves us. In our folly — we are naturally unlovely — but in our folly we have made ourselves still more unlovely. What wrecks men make of themselves, until they are nothing but poor moral cripples, of little use to themselves, and apparently no use to God, except that it is somebody upon whom the Infinite may lavish His love.

I read a story, said to be thoroughly authentic, of a woman who went to a home for incurable children. She wanted to adopt one of the children. The matron said, "Now what are you looking for, a boy or a girl? Just tell me what you want." She said, "I want you to take me to the most helpless, and unattractive child in this institution, whom nobody wants, and whom nobody loves, — I do not care whether a boy or a girl. But that is the one I want. I have no children of my own, and I have an ocean of love welled up in my breast for some needy child. Show me the most needy one you have." That was pretty nearly a godlike love, was it not? That is the love God has for us. When nobody loved us because there was nothing lovely about us, God loved us. How do I know? By what He says? Yes; I should believe it by what He says; but by what He has done, too. we sing with them,

"This is our Father's world."

Sometimes the children sing on Sunday morning, and So it is, and it is a lovely world, is it not? I love it in the springtime, when the whole earth is bursting out into newness of life. I love it on a golden June morning, when the birds are singing, and the flowers are blooming, and the garden is fragrant with a hundred delicate perfumes. I love it in the autumn when the leaves are turning. I have said to myself, "How good God is, to allow even the leaves to wave us a lovely good-bye before

they leave us". No artist ever reproduced the loveliness of nature.

I boarded years ago, before I was married, in a certain home. In that house was a lady who thought she was an artist. They did not call her an artist: they said, "She paints". And so she did! One day the man of the house asked me this question, "Which do you think is the more beautiful, art or nature?" I said, "I think God is the great Artist, and art is beautiful to the extent to which it approximates the beauties of nature." He said, "I do not quite agree with you. Come here." He took me to another room, and showed me what was alleged to be a picture. It was the work of this lady, his sister-in-law. He pointed to it, and said, "Now tell me, did you ever see anything in nature like that?" I said, "No; I never did." "I told you so," he said.

Yes, God has set us in a lovely world. I do not like the cold, and yet I like to remember that the scripture says, "By the breath of God frost is given", and I love the beauty of a winter's morning, when the trees are glistening with ice and snow under a brilliant sunshine. All the seasons of the year are lovely to look at. God has made everything beautiful in His time. Not only that, there are trees that bear fruit, and the ground so brown and uninviting at some seasons, turns to gold in harvest time. And then you see the earth with verdure clad, and the pastures are covered over with flocks, all nature sings; everything shouts for joy. It is a great world. I am sorry for you if you do not enjoy it. But I remind you that this is our Father's gift to his children. The Bible says that He gives us this beautiful house to live in, so that we should be without excuse. Did you ever look at a beautiful tree, and hear it saying to you, "I have come to leave you without excuse at the judgment day?" But hear this: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

God made a beautiful world, and hung it with lights far surpassing the brilliance of the most powerful electric illumination, and He put us in it to dress and to keep it, and said in effect: "Don't you dare tell me that I have done nothing for you, and have not shown my love for you." But men have not turned to Him because of the beauties of nature. They have perverted nature as well as everything else. No; it remains true, that

"Not in mockery does He fill
Our earth with truth and grace;
He hides no dark and cruel will,
Behind His smiling face."

But OUR TEXT SAYS MORE THAN THAT: "Not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." That is the proof of God's love. "God so loved the world." I hear many people use that word "so" in a way that has no meaning. "I am so thankful!" What is the complement of your sentence? There must be one. It is an incomplete sentence. But not in the Bible! Hear it, "God so loved the world" — how much? "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". And He "sent His Son to be the propitiation for our sins". He sent His Son to be the expiator, to pay our debts, to purge the record, and by putting us into the red. He took us out of the red, "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross", and putting the receipt on file.

Coming down to church to-night I heard a man singing. He was standing by himself on a street-corner, and he was singing a hymn about what Jesus did on Calvary. No one was supporting him. I felt like stopping my car, and getting out and standing by his side, but I had not time. I did pray, "Lord, bless that dear fellow; bless his message about the cross of our Lord Jesus Christ". He paid our debts.

Covered! There is that idea in propitiation, too. He covered up our ugliness. We are an ugly lot. Do you know that? There is not any make-up in the world that will cover it up. We cannot make ourselves beautiful by any means: "I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre and take thee much sope, yet thine iniquity is marked before me, saith the Lord." Unless and until the beauty of the Lord our God is upon us, and He so covers up our deformities as to make us beautiful in His sight, we must remain in our native, moral ugliness.

If you want to spread the wings of your imagination, and exercise it to the utmost, just try to measure the miracle that would have to take place to make you beautiful — to make any one of us beautiful — in God's sight! Notwithstanding we are clothed with the beauty of holiness, because God "sent his Son to be the propitiation for our sins".

There is a revelation of God in nature, and in His Word, but particularly, and finally, in His Son He has shown the love that He has for us. It is a love that will not let us go. That is the love that we shall remember in the ordinance of the supper this evening.

Let us pray:

We are thankful, O Lord, that Thy grace has enabled so many of us to say, We love Thee because Thou didst first love us. May the love of God for us be very precious to us, that we may rejoice therein, for Thy name's sake, Amen.

And now we shall sing George Matheson's great hymn:

"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths it flow
May richer, fuller be.

"O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

"O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

"O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

"WHY"

"The Canadian Protestant League"

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

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GOD DIVIDED THE LIGHT FROM DARKNESS

By Rev. Giorgio Antonietta, Italy

Rev. William H. Frey of Tramelan, Switzerland, sent the following article accompanied by this note of introduction:

"We recently had among us as a guest speaker, Rev. Giorgio Antonietta, a missionary in Italy. I read him what THE GOSPEL WITNESS related about the recent trip made to Rome by certain Protestant ministers from the United States, and I asked our Brother to tell us how he felt about it. You will find in the accompanying article the reaction of our Baptist brother."

We are happy to print here this article from the pen of a devoted Italian Protestant pastor who has ventured his life for the sake of the Gospel.

A DELEGATION of American Protestant ministers passing through Italy went to visit the Pope with the purpose of strengthening the ties already existing with Catholicism for the fight against Communism.

Surely apostasy is in full swing and many of our ministers are in danger of losing their spiritual discernment. While it might seem right to some that these men should go to Rome, to us it is perfectly obvious that such action greatly dishonours the Gospel and is extremely humiliating for real Evangelicals. How is it ever possible that Evangelical ministers should honour in such a way the head and representative of the false church? Why should they ever seek a prop in the most hostile and most perfidious religious system that exists? Jesus would tell them, "Why are ye fearful, O ye of little faith?" (Matt. 8:26). You are trembling in the face of the godlessness of Communism, and you are losing sight of the supreme power of the Living Christ, Head of the true Church. "Where is your faith?" (Luke 8:25). God divided the light from the darkness and you, who are the light of the world and the salt of the earth, you wish to unite with a Catholicism spiritually full of darkness and corruption, and that, in order to fight Communism. You cannot, in any case, unite that which God has divided. "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." (Jer. 17:5). "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" (Isa. 2:22). If you fight with fleshly weapons, you shall be vanquished.

And then, allow me to ask you: What is the commission received from Christ? Fight Communism or preach the Gospel? Jesus said, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16:15, 16). And again He said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:18-20).

Communists are individuals to whom the Gospel must be preached, people that must be taught and baptized as all others. They must be won for Christ and not fought against. And if we have to oppose their theories, their principles and doctrines, let us do it with love, and only with the help of the Bible, the Word of God, which only is able to enlighten and regenerate both individuals and peoples. The apostle of the Gentiles said: "Preach the Word; be instant in season, out of season . . ." (II Tim. 4:2). "For I am not ashamed of the Gospel of

Christ: for it is the power of God unto salvation unto every one that believeth . . ." (Rom. 1:16).

And one question further. Which is the worst enemy of the Gospel? Communism or Catholicism? Surely Catholicism, for that same spirit which set Cain against Abel, Saul against David, and the Pharisees against Jesus, now sets Catholicism against the Gospel and the Evangelicals.

It is true that the Communists have declared themselves to be atheistic and anti-religious, and also that to them "religion is the opium of the people", but it is necessary for us to understand them. They only knew a Christianity mixed with politics, which made slaves of them, dominating over them, a dead and corrupt religion which took everything away from them, so that they became disgusted with it to the point of rejecting it. Christ also will reject worldly and corrupt Christianity because it is an abomination in His sight (Rev. 3:16). Why therefore, should not those deceived and vexed people have rejected it? Carry to the Communists the pure message of the Gospel and you will see that from those stones the Lord can raise up children of God.

But the Catholic clergy, terrible slave-makers of peoples, inveterate enemies of truth and liberty, persecutors and foes of Christians, knowingly fight the Gospel and the Church of Christ, and hinder the development of a civilization based on faith, justice and the love of God.

This, therefore, is the religious system to which eminent evangelical ministers of the United States go, seeking for help. It is a shameful thing. The Lord says of the false church: ". . . for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. 18:23, 24). Somebody has said with truth, when speaking of the spirit and the actions of Catholicism, "Cain was the first Roman Catholic!" "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities (Rev. 18:4, 5). "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? (2 Cor. 6:14, 15).

I find myself in perfect agreement with Dr. Shields when he says: If I had to choose between Communism and Catholicism, I would rather choose Communism, as the lesser of two evils.

God divided the light from the darkness, and we, His servants, must not unite what He has divided. Woe unto him who would attempt it.

THANK YOU!

Dear Dr. Shields:

I herewith enclose two bills, \$20.00, to be used by you in promoting the old, old story of Jesus and His love, to perishing humanity.

We certainly enjoy THE GOSPEL WITNESS and we pray that the Spirit of the living Christ may guide you in this work, and give you health and strength to carry on your great warfare for many years to come.

Yours in His Service,

P.S. Please put a note in your paper to say you got the enclosed bills. God bless you and all who work with you is our daily prayer.

A PROTESTANT OF ITALIAN BIRTH WHO SHOULD BE HEARD IN CANADA

DR. CHARLES FAMA, president of the American Committee for Religious Freedom in Italy, has with Mr. Gigliotti, a Presbyterian minister, been in Rome to study the religious situation and especially to investigate the distribution of American relief in Italy. Dr. Fama is a well-known surgeon in the Bronx who was educated for the priesthood in the Jesuit Boston College but led to the evangelical faith by Bible reading. He is a lay preacher whose training was under Professor Pirazzini in the Biblical Seminary in New York.

When the late Mayor La Guardia made him a member of the Medical Board of the Retirement System of New York City, there was a great outcry from the Knights of Columbus, Holy Name, and other Catholic societies, whereat the mayor retorted, "I hired a well-qualified doctor, not a theologian. Furthermore I still believe in the Constitution of the United States." When La Guardia came up for re-election he was bitterly opposed on this issue, thousands of anti-Fama leaflets having been distributed at all Roman Catholic church doors in Greater New York. But La Guardia came through all right, and Dr. Fama remained chairman of the Medical Board until 1947.

What does he say about Italy today? That Premier De Gasperi has completely stocked his new cabinet with Christian-Democrats and received the congratulations of President Truman. Who are these folk? Nothing other than Pope-controlled Catholics, the Italian arm of the Vatican in the planned Clerico-Fascist party, already in control of Spain, Portugal, and Argentina. It presents itself as the only power capable of stopping the onward, glacial march of Communist Russia. Yet, such are the contradictions of these godless parties, both clerical and Communist, that, at the instance of the Vatican, these Christian-Democrats did not hesitate to join with the Communists in parliament in including, in the new Italian Constitution, Mussolini's 1929 Concordat with the Vatican, "a veritable rope round the neck of the Italian people". And President Truman, trained in the Irish Catholic, rum-selling Pendergast machine of Kansas City, puts the seal of his approval on this Vatican party.

"*Quousque, Catilina?*" How long, O Truman, wilt thou abuse our patience?—ERNEST GORDON in *The Sunday School Times*.

RIVERS OF LIQUOR

IN A recent issue we applauded the suggestion that brewers should be compelled to take a holiday from their nefarious work of converting good grain into bad drink. Since that time the local press has contributed the following piece of information in support of our thesis:

Scotch Whisky Off Ration List

Almost five years of liquor rationing in Ontario, inaugurated because of the war, will end Saturday with the lifting of all restrictions on the purchase of imported Scotch whisky.

Rye, gin, rum, wines and beer have been in such ample supply for some time that rationing was no longer necessary, and only Scotch remained under limited purchase regulations — one bottle per month for each permit holder.

Beginning Nov. 1, Scotch will be in free supply.

Rationing of liquor followed restrictions announced by the Canadian Government in December, 1942, as a war measure.

Reasons given for the lifting of the last of the liquor restrictions are that supplies of Scotch arriving from Britain have increased and that Britain needs Canadian and American currency to ease her dollar shortage. As a control measure, use of liquor permits will be continued.

—*Toronto Globe and Mail*.

Is it not strange that when almost every other commodity is in short supply, rye, gin, rum, wines and beer are in "ample supply"? Is it not strangely wicked, and wickedly stupid, that foodstuffs grown in Canada should be snatched from the mouths of starving children in Europe and used to besot Canadians at home? There is a crying need for a long holiday being awarded the brewing and distilling industry, but like their master the devil, there is little likelihood of their taking a rest from their evil activities.

And British Brewers and Distillers Too!

We note in the above news report that "supplies of Scotch arriving from Britain have increased and that Britain needs Canadian and American currency to ease her dollar shortage." We venture to assert that it is poor business to attempt to build prosperity on the foundation of the liquor traffic. There used to be a current belief that the wealth of hotel keepers, gained at the expense of poor drunks and their starving families, was under a curse. The prophet of old declared: "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory." (Hab. 2:15). We are old fashioned enough to believe that an individual or a nation that "giveth his neighbour drink" will see the fulfilment of the Biblical promise: "Thou art filled with shame for glory".

Ordinary commonsense should teach the British government and British business men that it is contrary to their own best interests to use precious shipping space to ship grain to the Old Country for distillers and then, the second time, to use the return shipping space in order to send abroad their poisonous products. It is a triple waste of foodstuffs, shipping space, and labour, to engage in such a wasteful and destructive trade as this. And with what success can the same government turn and plead for help from this side of the Atlantic, when she stands self-condemned by the permission she grants the liquor interests to destroy hundreds of thousands of bushels of much-needed grain? —W.S.W.

PROTESTANT AND ROMAN CATHOLIC SCHOOL TEACHERS

WE regret, however, that the School Commission was not willing to recognize the principle that in the metropolis of Canada, in the very heart of the Province of Quebec, Catholic teachers have a right to receive a salary that is at least equal to that of Protestant teachers. The scale of salaries that it proposes is noticeably lower than that of the Protestant School Commission. For those under its jurisdiction, who constitute the immense majority of the population, that creates a situation which ought to be corrected at the earliest possible moment for the sake of the just pride of all those concerned."

—From a statement issued by Mr. Leo Guindon, President of the Catholic School Teachers' Alliance of Montreal.

JAPAN AND ROME

Bestial Partners

(The Rock, Sydney, Australia)

The recent visit of Gilroy to Japan aroused considerable antagonism among the people of Australia, including many Roman Catholics, particularly those who had lost loved ones because of the Japanese cruelty and savagery. Mr. C. R. Wilson, in his article, shows the affiliation that exists between Rome and Japan.

A number of your readers have expressed concern at Gilroy's recent visit to the Japanese Emperor; but actually such action on the part of the Roman hierarchy is not only perfectly logical, but actually necessary in the nature of things.

In view of the series of articles which you have published on the corrupting activities of Rome, I am surprised that any of your readers should think it strange that Romish officials should be given to effusive vapourings of love and loyalty to satanically inspired criminals.

The blood-born relationship that exists between the bestial sadists of the "Holy Roman Inquisition", the Belsen demoniacal savages and the degenerate blood-lust crazed imbeciles of Japan needs no demonstration on my part, and as "birds of a feather flock together", I had been looking forward for some time to some such development as has recently taken place.

Savagery and Horror

As I wrote on a previous occasion, Rome needs (indeed of necessity she must have) evil men to enable her to carry out her policy of world domination and control. And consequently where on earth could she find such as fruitful a field for recruiting as in the land of the Mikado, for with the possible exception of the Borgian monsters that occupied the papal chair, no other land can produce such a record of savagery and horrors for such a length of time as can Japan.

Mission Work

In this connection I can relate some personal experiences. For over 15 years I have been associated with the "Japanese Rescue Mission", an organization that sought to rescue the unfortunate inmates of the Japanese Government controlled brothels of Japan.

This mission had its headquarters in Bournemouth, England, and issued a monthly magazine giving a record of their work.

The accounts given and pictures published were enough to rend a heart of stone—the tragedies were too numerous and awful for description, and during all those years my blood was kept at (or above) boiling point by the devilish conduct of the Japanese Government and police officials, who again and again forced these unfortunate women (who had escaped from their keepers and had been rescued by the Mission) back to the life of misery and slavery in these hell-shops of vice in Tokio, Nagasaki, Yokohama and other cities of Japan, to be finally flung out to die on the rubbish dumps, suffering from diseases unmentionable.

Resorts of Vice

The devil himself would not (and could not) have treated human beings with greater cruelty, callousness and indifference to the tears and moans of these unfortunate victims of these resorts of vice, most of whom had been sold openly in the streets, just like cattle, to pay the enormous taxes which had to be raised to support the huge army and navy of Japanese warmongers.

Many times the mission was raided and the missionaries beaten up by the minions of the brutal and degraded police, who were in the pay of the hellish, callous keepers of these unfortunate women.

In 1923—the year of the great earthquake which destroyed Tokio—5,000 of these unfortunates were prevented from escaping, and as a result every last one of them was boiled to death in the lake which existed in the so-called pleasure garden of the vice area.

Think of it, ye "freedom-loving Australians", think also when ye view your "honour rolls" which you have erected in memory of those who served in this last war; 90 per cent. of those who died did not fall in battle or in fair fight, but died through starvation and the savage, bestial, hellish treatment meted out by the degenerate, sub-human monsters of Japan.

Men Starved

Six hundred British dead lie in Kowloon through diphtheria without a particle of serum being given them, though in Hong Kong, a mile away, was enough serum to inoculate the whole British Army. Savage ghouls who starved our men until they weighed less than 50 lbs., and whose bodies were so deprived of fats that they could not bend.

Yes, and when you have thought over all this read the *Catholic Weekly's* glowing account of Gilroy's visit—and do some more thinking after that.

So probably the next step will be that "his holiness the pope" will present all those Japs responsible for the death of Allied troops in the atrocity camps with the most noble insignia of the snake's foot, first class, or the chicken's teeth, second class, or some other equally exalted decoration.

Sydney Parallel

And now for the real point of this article—which I hope will be read, marked, learned and inwardly digested. In the year of our Lord, 1946, I find myself, not in heathen Japan, but in "Australia fair", and in perusing your book, "R.C. Laundry Slaves", I read on page 34 that police officers went to Coff's Harbour to arrest and compel the escaped slave to return to the Sydney hell-shop.

Yes, "Australia fair" indeed—but I ask you, Mr. Editor, and I ask your readers, is there any great dissimilarity between the conduct of the keepers of the hell-shops in Japan and the conduct of those who keep these girls in the sweat-shop in Tempe, and equally, does not the action of the police also bear a close resemblance to those of Japan?

Not a spark of sympathy is shown in either case. If a dog or a cat was similarly placed, the R.S.P.C.A. would be hot on the trail, but as it's only a girl without friends or protectors she can be dealt with as you will.

Trade Unions

And what of our trade union leaders — what do they care? Has one of them moved a finger — these valiant stalwarts who are so keen on the "rights of the workers"? And what does your Government care? Why, they are in power today because of the people who own and run these sweat-shops.

And what action is the Christian Church taking? Why, some of these even profess to see in the Romish system (which is responsible for these conditions) a form of Christianity—believe it or not.

Mistaken Sense of Duty

Many churchmen think their sole duty is done when they have performed their "religious duties" on Sunday. Might I remind all such that worship of God is only acceptable when we are in a right relationship with our fellowman (in this case woman)? Is. 1:11-17 makes it very clear that neither sacrifice, worship nor prayers will be accepted or tolerated by God so long as wrongs which should and could be righted by us remain unaltered. "Cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Is. 58-67: "Is not this the fast that I have chosen—to loose the bonds of wickedness, to undo the heavy burdens, TO LET THE OPPRESSED GO FREE, and that ye break every yoke."

Yes, my Christian friends, there is a crying need that a great deal more energy be put forth in ridding the world of its hellish institutions and organizations — of which Romanism is the foulest and greatest.

Communist Apathy

This might solve a lot of the world's problems, and perhaps the common man would then be more likely to give heed to the Gospel of Christ when he sees it put into action in a practical way.

Perhaps, too, he might be less inclined to adopt communism—which I am persuaded will prove but a broken reed in the end, for I haven't heard our comrade friends displaying any great enthusiasm for these unfortunate slaves of the conventual institutions. Perhaps, though, as over 90 per cent. of the Australian "comrades" are R.C., we can hardly expect it.

Like Sam Weller, perhaps my "wisdom" is limited—but for the life of me I can't distinguish any difference be-

tween the conduct of the Japs where the vice slaves were concerned and the conduct of those who run these laundry sweat-shops in Sydney. Judging from the pictures in your booklet, it would seem that far greater precautions are taken to keep the Sydney inmates enslaved behind the prison bars of the convents than is the case in Japan.

And so we conclude where we began. The action of Gilroy is quite in keeping with Rome's policy for the past 300 years, and to those who think that Rome has reformed—well, I fear they are due for a great disappointment, for her motto still is *SEMPER IDEM*.

Unchanging and unchangeable—to the end of time the enemy of God, of man; always in alliance with evil.

—C. R. Wilson, Ryde.

ROMISH CANON LAW vs. AMERICAN NATIONAL LAW

From "The Boston Monday Lectures" by Joseph Cook

The lecture from which the following excerpt is taken, was delivered almost seventy-five years ago, but it is just as true to-day as when it was first spoken. Indeed there is a prophetic element in what Joseph Cook had to say about Romanism during the last century, when it is read in the light of recent Romanist aggressions in Canada and the United States.

IT IS susceptible of the most exact documentary proof, that the troubles we are on the edge of about our public schools and penal institutions are substantially the result of the conflict between Romish canon law and American national law. When a bishop in the Romish Church takes the oath of his office, the act, as Bismarck and Gladstone understand well, is by no means a mere form, but it makes Romish ecclesiasticism—I do not speak of the Catholic masses—a compact organization indisputably owing its first allegiance to a power on the banks of the Tiber.

Oath of Allegiance to the Pope

The following is the oath of allegiance to the Pope, taken by every archbishop and bishop, and by all who are elevated to positions of official dignity by the Pope:—

"I, N., elect of the Church of N., from henceforward will be faithful and obedient to St. Peter the Apostle, and to the Holy Roman Church, and to our Lord, the Lord N., Pope N., and to his successors canonically entering . . . I will help them to defend and keep the Roman Papacy, and the royalties of St. Peter, saving my order against all men . . . The rights, honors, privileges, and authority of the Holy Roman Church, of our Lord the Pope, and his aforesaid successors, I will endeavour to preserve, defend, increase, and advance. . . Heretics, schismatics, and rebels to our said Lord, or his aforesaid successors, I will to my utmost persecute and oppose. . . I will, by myself in person, visit the threshold of the Apostles every three years, and give an account to our Lord and his aforesaid successors of all my pastoral office, and of all things anywise belonging to the state of my church, to the discipline of my clergy and people, and lastly to the salvation of souls committed to my trust; and will in like manner humbly receive and diligently execute the apostolic commands" (Dowling's *History of Romanism*, pp. 615, 616. See also Thompson, R. W., *The Papacy and the Civil Power*, p. 717).

Gentlemen, the order of the Romish priesthood is an historical body of which it is trite to say that its organization is astonishingly perfect, and that its power in the cities of America is not likely to diminish speedily if left without check from enlightened public sentiment. These swarming ecclesiastics do not carry weight in the race

of life; they are bachelors, and bachelors are dangerous men in the world. They have nothing to do but to attend to their public duties. It is therefore something worth remembering, that all these detached priests among the nations, or the fingers on every continent, are attached to one palm and one wrist; and that this is the power on the Tiber. I wish to draw a wide distinction between Romish citizens and Romish ecclesiastics. There is nothing sure, if it is not certain that the allegiance of the Romish ecclesiastics is not first national, but first papal. First a Catholic, next a German: that has been the secret watchword of the Ultramontane party in Germany in the last ten years. That has been the political creed which Bismarck has been ready to contradict at the cannon's mouth. First an Englishman, or first a Catholic? First a Romanist, or first an American? That is the old question which has been debated ever since the time of Philip the Fair.

Pope Boniface wrote to Philip the Fair of France, when France was really more Protestant than now, this letter: "Pope Boniface to Philip the Fair, sends greeting: O Supreme Pontiff, know that thou art subject to us in temporal as well as spiritual things." Philip the Fair replied, "Philip to Boniface, little or no greeting: Know thou, O supreme fool, that in temporal things we are not subject to any one." (Applause.) France echoed the scorn of Philip the Fair to the claim to universal temporal power on the part of the Pope, but to-day she is under the control of the Ultramontane party.

Among Ourselves

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

By W. Gordon Brown, Dean

Mrs. Peters, of Jarvis Street Church, for years has been active in the Dorcas Society, and recently in the Dorcas work was making a couch cover and drapes for the Seminary office of Prof. W. W. Fleischer. She had finished the former and hoped to finish the latter the following week, when on Monday, October 27th, she was stricken and passed on to be with the Lord. Funeral was conducted by Rev. H. C. Slade at Port Hope.

We acknowledge with thanks the gift of money from the parents of two students who are enjoying meals in our own Seminary dining room, also books from Mr. A. N. McInnis, of London, Ont.

On Monday, October 27th, the Executive Committee of the Alumni met for supper with the Seminary students, after which they held a meeting to plan for activities in the coming year. The Alumni will be hearing shortly about these plans.

Word was received yesterday of a shipment of foodstuffs for the Seminary dining room from the Fort William Baptist Church. The pastor, Rev. W. C. Tompkins, remembers his own days at the Seminary when meals were served.

Recently two were baptized at Orangeville Baptist Church, by the pastor, Rev. Harold Charlton.

This writer preached at the fifty-eighth anniversary of Hespeler Baptist Church on Sunday, October 26th. There were large congregations, both morning and evening. The choir, led by Mr. Thos. Scott, offered good numbers, accompanied by the pipe organ and by the minister's daughter, Miss Florence Hisey, at the piano. The orchestra, too, gave a number at the evening service. This church is in excellent condition spiritually. The accommodation is crowded for services and Bible School. The pastor, Rev. Lorne Hisey, has been on this field for seven years and has done splendid work.

ROME FIRST, CANADA LAST

The Ruling Principle in French-Canadian Politics

THE editorial reproduced below from *The Winnipeg Free Press* calls for some comment, chiefly because that paper is recognized as a defender of the Mackenzie King Liberal party. The Winnipeg Liberal daily attempts in this editorial to deny the statement of *L'Action Catholique* of Quebec to the effect that French-Canadians should vote and act not as Liberals or as Conservatives but primarily as French-Canadians.

It is of interest to see a secular newspaper trying to set to rights an official publication of the Hierarchy in Quebec when it speaks of French-Canadian voters and their duties. Is *The Winnipeg Free Press* not aware that priests proclaim as a sacred duty their right to direct that "faithful" as to what principles they ought to follow in voting? And would even *The Winnipeg Free Press* dare to suggest that the priests would fail to instruct their people as to the interests of the Church of Rome, as they conceive them? Or is the Liberal organ not aware that *L'Action Catholique* is an organ of the Hierarchy?

Here is the way in which Pope Pius XII instructed the Italian voters on the eve of elections in Italy:

"The Catholic Church will never permit herself to be shut in the four walls of a temple," he said, asserting separation of religion and the life of the Church from the world would be "contrary to the Christian and Catholic idea," and calling upon the clergy to instruct the faithful in community as well as Church matters.

"Exercise the vote," the Pope said on the eve of the Italian elections in 1,083 communes.

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

He held it is the "right and duty" of pastors to instruct the faithful with words and writings and other means, in "all that is not reconcilable with doctrine, and therefore inadmissible to Catholics." It is the duty of the Church, he said, to explain to the faithful "the moral duties arising from the electoral right."

For the information of the Winnipeg paper we add that the above quotation from the Pope is taken from *The (R.C.) Canadian Register*. Surely the word of the pope himself will convince even a "Liberal" paper that the priests instruct their people as to how to vote, and how to vote in the interests of the church of Rome. *The Winnipeg Free Press* may cast doubt on the status of *L'Action Catholique* as the "true voice of Quebec", but it cannot, it dare not, doubt its standing as the voice of the Hierarchy. Nor can it successfully contend, in the light of the above quotation and of thousands of others that might be given, that the Church of Rome engages in political activity.

We agree with *The Free Press* that "the doctrine of racial representation, if enforced, would cripple Canada". THE GOSPEL WITNESS has been contending for some years that this is precisely the evil from which this great Dominion suffers. Of course, we should like to correct the terminology of the Western daily: It is not a question of race, but of religion, from which Canada suffers. It is not a "Quebec problem" that is at root of our ills, but the old problem of Romanism. By their religious profession, Roman Catholics are required to put obedience to the pope before all other authority on earth, since they identify the pope's voice with the voice of God. In our opinion, it is just this that has "debased the public life

of Canada", and we think that the facts speak for themselves, unless one is so blindly partisan that he hopes to exploit for political ends the divisive force which we deplore. We would call particular attention to the statement made in Toronto a week or so ago by Senator Bouchard:

Deplorable it is that members of all political parties, deliberately, or unconsciously "have played the game of underground leaders of this hidden Canadian (isolationist) organization," said Senator Bouchard.

Who determined whether or not conscription for overseas service would be applied in Canada? It was the solid block of "Liberals" from Quebec that dictated the policy of the Mackenzie King party. Who was it that rushed with indecent haste the "Baby Bonus" through Parliament? It was the Mackenzie King Liberals from Quebec, because they knew that the measure was mooted by the Jesuits and proclaimed by the Roman Catholic Hierarchy as their special desideratum. Who was it more recently that went to Mackenzie King and received from him a promise that French-Canadians would be given key positions in the Civil Service at Ottawa? They knew that this is the war cry of every nationalistic society in Quebec and was the chief end and purpose of the notorious "Ordre de Jacques Cartier", the exposure of which cost Senator Bouchard the Chairmanship of Quebec Hydro.

For a partisan Liberal organ, it is sufficient proof that Quebecers vote first of all as Canadians, when they return a solid block of Mackenzie King supporters to the House of Commons. But to those whose eyes are not blinded by party prejudice the very fact that French-Canadians move as a solid phalanx to support the party that carries out the will of the Roman Church authorities is most significant to say the least. Is it mere chance that Mr. King carries Quebec with scarcely the loss of a single seat? Or is there some direct connection between that and the undisputed fact that the priests influence the vote in Quebec? We do not expect that narrow party men will see any connection between the two facts, but we think that Canadians as a whole are be-

CANADIAN PROTESTANT LEAGUE MEETINGS

Protesting the shameless idolatry in connection with certain images of Mary now being displayed in various Canadian cities.

GALT

FRASER HALL, DIXON STREET
Friday, Nov. 28 at 8 p.m.

Speaker:

REV. D. C. McLELLAND, M.A.
Secretary of The Canadian Protestant League.

TORONTO

JARVIS STREET CHURCH
Thursday, Nov. 27 at 8 p.m.

Speaker:

REV. Z. CARLES, Spanish Pastor exiled from his native land under sentence of death at the hands of Franco government.

ginning to realize that they have been duped too long by the alliance between Mackenzie King and the Archbishop's Palace in Quebec City.—W.S.W.

MISCHIEVOUS DOCTRINE

(From *The Winnipeg Free Press*.)

From one of the leading newspapers in Quebec, *L'Action Catholique*, has come a pronouncement which sets racial loyalty above everything else, denying the unity of Canadian citizenship. The paper declares:

"Whether it be the Liberals or the Conservatives who are in power is of little importance to French-Canadians. The essential thing is that they should be present in the House of Commons as representatives of the French-Canadian element, not as Liberals or Conservatives. Once again, let them get themselves elected on one or the other platform. That is of no importance. After all, democracy is the government of the people, by the people and for the people. Are French-Canadians a part of the Canadian people, yes or no?"

This doctrine of racial representation, if enforced, would cripple Canada. For it would lead to every group thinking in racial terms. The public life of Canada would be debased. The Quebec newspaper evidently is annoyed that the racial feuds of Europe have been banished from this country.

Fortunately, it does not speak for the Quebec members of parliament. Except for one or two politicians who thrive on ancient prejudices, Quebec is represented in the House of Commons and the Senate by men who are good

Canadians in every sense of the term. They abhor the clash of racial prejudice and while vigilant of Quebec's interests, as they should be, their concern is for the larger unity of Canada. This fact must be understood lest *L'Action Catholique* be considered the true voice of Quebec. It is precisely because French-Canadians are a part of the Canadian people that they will think and vote on national issues as Canadians, refusing to make the slogans of *L'Action Catholique* the touchstone of their conduct.

AN EMBARRASSING QUESTION

The following dialogue is taken from the Journal of John Wesley and records his first experiences in America whither he had come as a missionary:

MR. OGLETHORPE returned from Savannah, with Mr. Spangenberg, one of the Pastors of the Germans, I soon found what spirit he was of; and asked his advice with regard to my own conduct. He said, "My brother, I must first ask you one or two questions. Have you the witness within yourself? Does the spirit of God bear witness with your spirit, that you are a child of God?" I was surprised, and knew not what to answer. He observed it, and asked, "Do you know Jesus Christ?" I paused and said, "I know he is the Saviour of the world." "True," replied he, "but do you know he has saved you?" I answered, "I hope he has died to save me." He only added, "Do you know yourself?" I said, "I do." But I fear they were vain words.

"WHAT MAKES ME INCREASINGLY A FIGHTING PROTESTANT"

Will Be the Subject of

AN ADDRESS BY DR. T. T. SHIELDS

which will be delivered under the auspices of the *Local Branches* of THE CANADIAN PROTESTANT LEAGUE, in the places, and on the dates named below.

Dr. Shields Will Be Assisted by Rev. H. C. Slade

Places and dates follow:

WINNIPEG, Monday, Nov. 24th, 8.00 — Playhouse Theatre, 180 Market Ave. E.

REGINA, Tuesday, Nov. 25th, 8.00 — City Hall.

SASKATOON, Wednesday, Nov. 26th, 8.00 — Victoria School Auditorium, Broadway and Bridge St.

EDMONTON, Thursday, Nov. 27th, 8.00 — Beulah Tabernacle, 98th St. and 107th Ave.

CALGARY, Friday, Nov. 28th, 8.00 — Westbourne Baptist Church, 13th Ave. and 4th St. E.

LETHBRIDGE, Saturday, Nov. 28th, 8.00 — First Baptist Church, 4th Ave. and 8th St. S.

Mr. Slade and Dr. Shields will make this journey by air, and will leave Lethbridge, 3.05 Sunday morning, November 30th, arriving at Malton airport, Sunday afternoon, 4.45, in time for

Evening Service in Jarvis Street, November 30th

REV. H. C. SLADE will speak on the highlights of these meetings

DR. SHIELDS will follow with the same address delivered in the six places named

The meetings will be announced in all local papers, and we ask all our friends to form themselves into an *advertising committee*, to make these meetings known to all people who are within reach of any one of these places.

In the above address Dr. Shields, by request of many from all parts of Canada, will discuss the question of *Mixed Marriages* and *The Infringement of Religious Liberty Seen in Persecution at Rouyn, Quebec*.

Bible School Lesson Outline

Vol. 11 Fourth Quarter Lesson 47 November 23, 1947

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

SOLOMON'S WISE CHOICE

Lesson Text: 1 Kings 3:5-15.

Golden Text: "For wisdom is better than rubies; and all things that may be desired are not to be compared to it."—Proverbs 8:11.

Supplementary Reading: 2 Chron. 1:1-13; Prov. 1:7-33; 1 Cor. 1:18-31.

I. The Request of Solomon: verses 5-9.

It was the will of God that Solomon should succeed his father David on the throne (1 Kings 1:13, 17; 2:30; 1 Chron. 22:9), and in spite of the attempts of the rebel Adonijah to seize power, Solomon was crowned king (1 Kings 1:38-40; 2:12). The solemn charge of the aged King David to Solomon was most appropriate (1 Kings 2). Above all, the new monarch was exhorted to walk in the way of the Lord, to obey His commands, and to keep His statutes.

Once his kingdom was established (1 Kings 2:46), Solomon made an alliance with the king of Egypt, disregarding the Word of the Lord Who had warned His people against forming political alliances with heathen nations (Isa. 30:1-7; 31:1; Hos. 5:13; 14:3). Furthermore, marriage with people belonging to heathen races was forbidden, on the ground that the Jews would be in danger of becoming involved in the idolatrous worship of these nations (Exod. 34:12-16). Solomon's marriage with the daughter of Pharaoh of Egypt was a mistake which had disastrous results. Many young people compromise in the matter of friendships and marriage, entering into contracts which are contrary to the Word of God (2 Cor. 6:14-18).

In the early part of his reign Solomon was inclined to compromise also in respect to sacrificing in the high places (v. 3). The practice of erecting altars in high places was not in itself sinful, but since the heathen nations always erected their temples and altars on elevated ground, the term "high places" came to be associated with idolatry (1 Kings 15:4; 22:43; 2 Kings 16:4).

In other respects Solomon obeyed the Lord and followed in the footsteps of his father. The example of a godly home is a blessing of untold value for young people (Prov. 1:8; 2 Tim. 1:5).

Burnt-offerings signified entire dedication to the Lord (Lev. 1:3-9; Rom. 12:1). At Gibeon Solomon offered a thousand burnt-offerings to indicate that he and his people desired to yield themselves to God (2 Chron. 1:2-6). The individual, the church and the nation should acknowledge God as Master, Lord and Leader. To give the Lord His rightful place in the heart and life is the prelude to spiritual success (Josh. 1:7, 8; Prov. 3:5, 6; Matt. 10:32).

It was only after Solomon had offered his burnt-offerings that the Lord appeared to him. The Lord reveals Himself to those who are willing to obey Him (John 7:17; 14:21); only the pure in heart shall see Him (Matt. 5:8; Heb. 12:14).

God revealed Himself to Solomon in a dream (Gen. 20:3; Numb. 12:6; Job. 33:14-17; Matt. 1:20). He has His own ways of speaking to men. In Old Testament times the Lord spoke to men directly, or indirectly through the prophets (Gen. 12:1; Exod. 19:3; Isa. 37:21, 22; Jer. 1:1, 2; Ezek. 1:3), but in these last days He has spoken to us in His Son (Heb. 1:1, 2). He makes His will known to us in His Word through the Holy Spirit.

God asked Solomon to name his request. The offer was a generous one, and yet no greater than the offer presented to every Christian. All the riches of God's grace are available to us through faith in Christ (1 Cor. 3:21-23; Eph. 3:8; Col. 2:3).

Solomon's prayer began with thanksgiving to God for the great mercy shown to his father David. The element of thanksgiving forms a large part of every true prayer; in fact, thanksgiving is prayer, and prayer is thanksgiving (Phil. 4:6; 1 Tim. 2:1).

The king acknowledged his own weakness; he realized that he was but a child, unable to bear the responsibility of ruling the people of God (Exod. 4:10; Isa. 6:5; Jer. 1:6). We, too, must come before the Lord in humility if we would receive blessing at His hands (1 Pet. 5:5, 6).

Solomon asked the Lord to give him an understanding heart. All who have the responsibilities of leadership need the wisdom that is from above, and the Lord promises to give wisdom to all who ask Him in faith (Matt. 7:7; Jas. 1:5).

II. The Reply of Jehovah: verses 10-15.

The Lord was pleased with Solomon's wise choice. The desires of the heart are an excellent index to the character, and the search for wisdom is a worthy ambition (Prov. 4:7). When we make our requests according to God's will as revealed to us in the Word, we know that such requests will meet with His approval (John 15:7; 1 John 5:14, 15).

The Lord will not be debtor to any man, nor will He allow any one to surpass Him in giving. He gave to Solomon, as He gives to us, much more than was requested (Eph. 3:20). Riches and honour, as well as wisdom, were given to the king (Matt. 6:33). Length of days was promised to him, if he would continue to walk in obedience to the Lord (Exod. 20:12).

King Solomon did not forget to give thanks to God for these blessings. A grateful heart is pleasing to the Lord (Lk. 17:15-18; 1 Thess. 5:18).

It was not long before Solomon needed to exercise the gift of wisdom which God had bestowed upon him; a difficult case was brought to him for judgment (verses 16-28). The gifts of God are not intended for display, or for our own selfish enjoyment, but they are to be used to bring blessing to others and to magnify the grace of God (1 Cor. 12:7-11).

DAILY BIBLE READINGS

(As prepared by the American Council of Churches)

Nov. 17—The Anointing of Solomon	1 Kings 1:28-40.
Nov. 18—David's Charge to Solomon	1 Kings 2:1-12.
Nov. 19—Solomon Prays for Wisdom	1 Kings 3:5-15.
Nov. 20—Solomon Becomes Famous for His Wisdom	1 Kings 3:16-28.
Nov. 21—Peace Between Hiram and Solomon	1 Kings 5:1-12.
Nov. 22—The Wisdom of Christ	Col. 1:20 - 2:3.
Nov. 23—The Dominion of the Lord	Psalms 110:1-7.

SUGGESTED HYMNS

Majestic sweetness sits enthroned. More holiness give me!
Join all the glorious names. More about Jesus would I know!
I am not skilled to understand. More love to Thee, O Christ!

CHRISTIAN FICTION

Open Windows, by Clara Bernhardt, Canadian authoress, published by Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. 167 pages.

A Christian novel of much insight, the story of the unrest of post-war days told in interesting fashion with characters that are natural, a book well suited to present-day youth. Miss Bernhardt makes plain the way of salvation, gives help regarding guidance, consecration, and amusements, and shows real insight into the refining influence of suffering (in this she, too, has had her share!). Christian apologetics are interwoven with the story, and the reader will find profit in both poetry and prose. An interesting feature of the book is that some of the characters of a former novel, *Song of Zion*, appear in natural sequence. Good Christian fiction is much needed today, and here is a most acceptable book.

—E. C. Wood.

A NAVAL TESTIMONY

The Indomitable Fellowship, by B. R. Oatley-Willis, Uplift Books Ltd., England.

This little book, which sells at a shilling in the Old Country, has just come to our desk. Its thirty pages are full of the story of the workings of God on a great aircraft carrier of the recent war. The man who wrote it is now a student in our Baptist Seminary, as is one of his converts. Part of it has already been printed in THE GOSPEL WITNESS. We hope that it will find a large circulation with a ready sale.—B.

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