

SOUNDING AN ALARM FOR ALL CANADA!

The Gospel Witness and Protestant Advocate

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IS THIS LEADING TO CIVIL WAR?

FOLLOWING this article, and illustrative of it, is an editorial translated by Professor W. S. Whitcombe from *Le Devoir*, Montreal, and reprinted from last week's issue of this paper, and two further articles, identifying the voice of *Le Devoir*. The gist of the first editorial is this: that the Liberal Party in Canada is completely under the control of the French-Canadian minority. The editorial divides the electoral ridings into three categories: the first where "French-Canadians possess an absolute majority, and often a crushing majority." These make a grand total of 75 electoral ridings. Included in these 75 is that of Glengarry, for which Premier King sits in the House of Commons. It is the smallest electoral riding in Canada, and the only one in Ontario in which Mr. Mackenzie King could be sure of a seat. Glengarry was the scene of one of Ralph Connor's famous novels, and in that day Glengarry was a solid Presbyterian stronghold. Now it is solidly French-Canadian and Roman Catholic.

The next classification of ridings contains 14 "in which French-Canadians constitute a very important minority, representing sometimes the strongest group, and then thus exercising a decisive influence on the vote." In other words, in this second category of 14 electoral ridings, French-Canadian Roman Catholics hold the balance of power.

In the third category "are the electoral ridings in which the French-Canadian vote represents less than one quarter of the total vote, but in which it can still exercise a decisive influence when it is practically undivided, and when the fight is somewhat close."

These electoral ridings number 21, in which, though they represent less than one-quarter of the total vote, French-Canadians being undivided may still wield the balance of power.

Adding these three together "we have a grand total of 110 electoral ridings in which the French electorate can decide the election of a Member of Parliament." The total number of members in the House of Commons is 255. The recent re-distribution of members gave the French-Canadians eight more seats in the Province of Quebec, created two in Northern Ontario, and re-shaped several others. The argument of the editorial is that this preponderant French-Canadian vote will demand of

the Liberal Party that they select Mr. St. Laurent as successor to the present Prime Minister, saying, "only in that way can the Liberal Party hope to get the 130 or 135 seats in the House of Commons necessary to hold power."

The editorial in the last paragraph but one warns the English-speaking Liberals that they must select Mr. St. Laurent as their Leader if they hope to obtain sufficient support to form a Government.

But What Then?

Here is a gem which we must set out in larger and bolder type:

After the convention of the month of August, if he becomes leader of the Liberal Party and Prime Minister of Canada, as is very probable, Mr. St. Laurent ought to remember that English-speaking Liberals have granted him no favour, but that they have simply served their own electoral interests. He will not have to labour under the weight of an enormous debt of gratitude, and French-speaking Liberals will be able to feel very much at ease in the bosom of a party which owes them the best part of its power and in the midst of colleagues of whom a number owe their own election to the French block in their electoral district.

The above paragraph forewarns us that the Roman Catholic minority, by their clever colonization schemes, through immigration, and in many other ways, have so distributed themselves as to enable them to obtain a majority in 110 electoral ridings.

Our readers will bear us witness that we have been warning Canadians for years of the operation of this plan, and of its early consummation. Thus the minority will not only have a sufficient number of seats to ensure their coming to power: but it forewarns the English-speaking Liberals that they need not expect any favours

at Mr. St. Laurent's hands, which is another way of saying that THE NEXT LIBERAL GOVERNMENT WILL HAVE A CABINET, OR AN ADMINISTRATION, ALMOST COMPLETELY MADE UP OF FRENCH-CANADIAN ROMAN CATHOLICS. AND THAT DAY IS NOT NOW SPOKEN OF AS COMING IN EIGHTEEN YEARS, BUT AT THE LIBERAL CONVENTION NEXT AUGUST, AND IN THE NEXT GENERAL ELECTION.

What, Then, Will The Rest Of Canada Do?

Are we so spineless that we shall submit to Roman Catholic domination and control of this whole Dominion, notwithstanding the Roman Church represents a minority of the people? The menace of which we have tried to warn Canada is coming closer every day.

What Have We In The Opposition?

Mr. John Bracken is an amiable gentleman, no doubt, but can anyone, in his senses, see Mr. Bracken successfully leading an Opposition to victory against such odds as these?

Is there anyone else in view in the Conservative Party? Long ago in our own mind we had selected Mr. John Diefenbaker as, by all odds, the ablest Conservative in the House. Mr. Diefenbaker usually has something to say, and is bold enough to say it. But neither Mr. Diefenbaker nor Mr. Bracken can present an effective opposition to what *Le Devoir* predicts. What is needed is that all Parties in the House of Commons should set their distinctive economic principles in abeyance, and join hands and present a united front to French-Canadian Roman Catholic aggression. Unless this is done we shall be lost, and unless it is done very soon we shall be too late to do it at all.

But if, and when, the Roman Catholic Church establishes itself in the House of Commons in Ottawa, and if then, which they are almost certain to do, the House of Commons shall legislate in the interests of the Roman Catholic Church, curtailing not only the liberties, but all the rights and privileges of non-Catholics, WILL PROTESTANTS THEN AT LONG LAST ACKNOWLEDGE THE MENACE AND UNITE TO DEFEAT IT? WE BELIEVE THEY WILL; BUT WE BELIEVE THE DAY IS ALMOST UPON US, WHEN WE SHALL HAVE TO FIGHT FOR THE DEFENCE OF OUR LIBERTIES ON FIELDS OF BLOOD.

And when the Roman Catholic Church gains the ascendancy in any country, what follows? The Republics of South America and Mexico will answer. The rape of Ethiopia, the outrage of the Spanish Civil War, the present desperate state of Italy, and of France, and of Europe generally, must answer. The same satanic influence which, from the Vatican, fomented World War Number One, and World War Number Two, and by sea and on the land, and in the air, on battlefields, and among the civil population, shed the blood of countless millions, is preparing the same satanic movements in Canada today.

The present shortage of electric power in Southern Ontario is an illustration of our dependence on Quebec, and in a time of strife the withholding of this essential energy would be a very grave handicap to our industries.

THE GOSPEL WITNESS is no false alarmist. It has been predicting just this for not a few years. We find it impossible to believe that Canadian non-Catholics will submit to Papal rule in Canada.

Herewith we set out the editorial from *Le Devoir*, Montreal, to which we have referred, together with an introductory paragraph by Professor W. S. Whitcombe, both of which we reproduce from last week:

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WHY MR. ST. LAURENT?

The following article is translated from a staunchly Roman Catholic organ of Montreal, *Le Devoir*. It sums up accurately, we believe, the reasons why the name of Mr. St. Laurent is being pushed to the front as a possible successor to Mr. Mackenzie King. Mr. St. Laurent, this paper says, is assured of the French vote not only in Quebec but throughout the Maritimes and also in Ontario and Manitoba. The assumption is that French-Canadians will vote as a solid block, an assumption as THE GOSPEL WITNESS has pointed out, that is always fulfilled. Let those who think that the political priests of Rome have nothing to do with the formation of this solid block, or of directing its vote, explain the fact of it as they will.

We present to our readers this translation of the complete editorial from the notoriously fanatical Romanist paper.—W.S.W.

THE CANDIDATURE OF MR. ST. LAURENT AND THE FRENCH-CANADIAN ELECTORATE

The Liberal Party Will Accept a French-Canadian As Leader Because It Is in Absolute Need of Our Votes

An Editorial translated from "Le Devoir", Montreal

MR. St. Laurent appears to be going to win an easy victory in the Liberal Convention which is to choose a successor to Prime Minister Mackenzie King. It is even possible that he will have the benefit of a kind of election by acclamation. If Mr. St. Laurent commands such influence in the Liberal Party, he doubtless owes it to his personal merit, to his reputation as a great lawyer, to the prestige that he has acquired among his colleagues in the cabinet, to the parliamentary ability that he has shown when called upon to replace the Prime Minister in the House. He owes it still more to the electoral

strength of French-Canadians, whom the Liberal Party wishes to make use of. To a French-speaking colleague who asked him who was his candidate for the direction of the party, an English-speaking member of Parliament replied with resignation, "My preferences have nothing to do with the matter: you are going to see St. Laurent as leader."

French-Canadians now number 69 members in the House of Commons, of whom 62 are Liberals. That represents half the Parliamentary force of the Liberal Party. It is generally foreseen that French-Canadians will elect 80 members in the next Parliament. This increase in our representatives will be the consequence of the last redistribution which gave eight more seats to the Province of Quebec, created two new seats in Northern Ontario and reshaped several other electoral districts. That represents just about two-thirds of the Members of Parliament of whom the Liberal Party will have need to be assured of an absolute majority in a House of 255 members and to retain power.

These 80 members of Parliament represent the electoral strength of French Canada in the country if they were divided normally among the various Federal Parties. However, it is not the measure of the electoral strength of French-Canadians within the Liberal Party. It is often said that the Liberal Party is supported by Quebec; it would be more exact to say that the Liberal Party is supported by the French-Canadian electorate because our (French-speaking) compatriots in the English provinces have shown still more confidence in the Liberal Party than have those in Quebec during the last quarter of a century.

French-Canadians possess an absolute majority and often a crushing majority in a large number of electoral districts. This is the case in all the Federal ridings in the Province of Quebec, except seven on the Island of Montreal: that is to say, in 66 out of 73. It is the case in the electoral districts of Ottawa East, Prescott, of Russell, of Glengarry, and it will be the case in the next election for the two new electoral ridings of Nipissing and Timmins in Ontario: a total of six electoral ridings. It is also the case in the electoral districts of Restigouche-Madawaska, of Gloucester and of Kent in New Brunswick: that is to say, three electoral ridings. We have then a grand total of 75 electoral ridings in this first category.

There are other electoral ridings in which French-Canadians constitute a very important minority, representing sometimes the strongest group and thus they can exercise a decisive influence on the vote. This is the case for three electoral districts in Quebec: Verdun, LaSalle, Montreal-Sainte-Anne and Mont-Royal. It is the case in four electoral ridings in Ontario: Stormont, Essex East, Sudbury and Cochrane. It is the case in two electoral ridings in New Brunswick: Westmorland and Northumberland. It is the case for two electoral ridings in Nova Scotia: Digby-Yarmouth and Inverness-Richmond. It is the case for one electoral riding in Prince Edward Island. It is the case in two electoral districts in Manitoba: Provencher and St. Boniface. That brings the total to 14 electoral districts in this second category.

Finally there are the electoral ridings in which the French-Canadian vote represents less than a quarter of the total vote, but in which it can still exercise a decisive influence when it is practically undivided and when the fight is somewhat close. It is more difficult

here to give a complete enumeration and to know exactly where to stop; thus we content ourselves with the following list of electoral ridings in which the French element represents at least 10% of the population: in Alberta, Athabaska and Peace River; in Saskatchewan, Prince Albert, Rosthern and Wood Mountain; in Ontario, Simcoe East, Renfrew North, Kent, Ottawa West, Algoma West, Essex West, Essex South, Renfrew South and Temiskaming; and in Quebec, St. Antoine-Westmount, St. Laurent-St. Georges, Notre-Dame-de-Grace and Montreal-Cartier; in New Brunswick, Victoria-Carleton; in Nova Scotia, Antigonish-Guysborough and Cumberland. In all 21 electoral ridings.

By adding the total of these three categories, we have a grand total of 110 electoral districts in which the French electorate can decide the election of a Member of Parliament. We may observe in passing that French-Canadians in Ontario exercise an influence in a good 20 electoral ridings and that they elected Prime Minister Mackenzie King in Glengarry: that explains why they have been given two representatives in the cabinet. In these 110 electoral districts, or rather in these 100 electoral districts, since 10 of them have been created by the last re-distribution, the Liberals elected 86 members, and all the Opposition Parties together elected only 14. The calculation which sustains the candidature of Mr. St. Laurent is that a French-speaking Prime Minister would obtain a still more massive support from the French electorate and would assure the Liberal Party of practically all of these 110 seats.

With the almost unanimous support of the French electorate that is hoped will rally about Mr. St. Laurent, the Liberal Party might count, to begin with, on 100 out of the 130 or 135 seats that it needs to retain power. The Liberal Party would otherwise find it impossible to obtain these 130 or 135 seats if it did not get the total support of the French electoral districts of Quebec, the Maritimes, and Ontario, since the Socialists and the Social Creditors dominate the Prairies, while the Conservatives upheld by Mr. Drew remain powerful in Ontario.

For the Liberals the candidature of Mr. St. Laurent is the key to power. To those who might object that French-Canadians have, for the most part, supported the Liberal Party under the leadership of Mr. King, and that they would accept an English-speaking Prime Minister, it might be replied that their enthusiasm would be dampened if they are disappointed in their hope of seeing the succession go to Mr. St. Laurent. The Liberal Party, moreover, cannot be satisfied with the support of the majority of French-Canadians: to retain power it needs the total support in the 110 electoral districts of which we have spoken.

After the convention of the month of August, if he becomes leader of the Liberal Party and Prime Minister of Canada, as is very probable, Mr. St. Laurent ought to remember that English-speaking Liberals have granted him no favour, but that they have simply served their own electoral interests. He will not have to labour under the weight of an enormous debt of gratitude, and French-speaking Liberals will be able to feel very much at ease in the bosom of a party which owes them the best part of its power and in the midst of colleagues of whom a number owe their own election to the French block in their electoral district.

(End of Editorial from "Le Devoir"—further comment by G.W. follows.)

Who Owns *Le Devoir*?

We publish another informing article from THE GOSPEL WITNESS, of October 31, 1946, which includes an article from *The Evening Telegram*, Toronto, with a brief comment by Professor W. S. Whitcombe. In these items it will be observed that it is said that *Le Devoir* "has become the mouthpiece of the Roman Catholic Archbishop of Montreal".

"Le Devoir"

By Thomas Richard Henry in *The Telegram*

Henri Bourassa's newspaper, the French language daily, *Le Devoir*, printed in Montreal, has become the mouthpiece of the Roman Catholic Archbishop of Montreal, according to *The Montreal Gazette*.

Le Devoir has always been recognized as a part of the Catholic press in the sense that its inspiration on moral and religious questions was under church guidance. The shares which gave actual ownership, and had been held in trust by Georges Pelletier, who succeeded Mr. Bourassa as director, were held at the disposal of the church authorities, thereby preventing any outside and alien interests having a hand in the direction. The change now under way, it is understood, is that the shares will be acquired by the archbishop directly, and active control of the paper will be assumed by the same source.

A Roman Catholic Daily Paper

The above information regarding the ownership of shares in the company publishing *Le Devoir* is interesting. The control of the paper, however, has always been vested in the Hierarchy as all its readers well know. Loyal Roman Catholics who publish papers are not free to say what they wish, any more than loyal Roman Catholics among the reading public are free to read what they wish. The ecclesiastical officials dictate what shall be said and what shall be read by their submissive subjects. *Le Devoir* has always been edited by very devoted Roman Catholics, and has been in effect, the official mouthpiece of the priests. It is jesuitical if not openly Jesuit. It is nationalistic, anti-British, anti-democratic, and pro-Pétain, pro-Franco, and ever, always, without ceasing, pro-pope.

"A Canadian Republic"

We reprint another article from THE GOSPEL WITNESS, of May 1st, 1947 on A CANADIAN REPUBLIC? in which this same paper, *Le Devoir*, declares that its intention is to do its utmost to lead Canadians to sever their British connections, and become a Canadian Republic, saying,

"We are republican because we know that the only practical way for Canada to release herself from tutelage of London is to break the bonds which attach her to the British crown".

Let our readers carefully study this article, and particularly the declaration of purpose of the paper which is "the mouthpiece of the Archbishop of Montreal:

HAVE YOU ANSWERED THE EDITOR'S ANNUAL LETTER YET?

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A CANADIAN REPUBLIC??

THE following appeal for a Canadian republic, separate from Great Britain, was published in *Le Devoir*, French language paper of Montreal, which is recognized as being devotedly Roman Catholic. Recent reports, indeed, have it that the paper is now owned by the Roman Hierarchy. The following paragraphs are translated from a declaration of political faith made by the new editor who follows in the footsteps of Henri Bourassa, the founder and editor.

It is against the background of such pleas as the following that we must read a good deal of the news from Quebec. Questions such as abolishing appeals to the Privy Council and the choice of a Canadian flag may in themselves be trivial but even straws show which way the current runs. The source of these currents of propaganda is indicated by the fact that the following extracts are translated from a newspaper which is practically the official organ of the French-Canadian Hierarchy.

The independence of Canada is an ideal that a continually increasing number of Canadians have the courage to take for their goal. Very few, however, dare to envisage the practical consequences of that ideal, that is to say, the definitive and complete rupture of all Imperial ties and the proclamation of the Republic of Canada. We have no illusions on the degree of autonomy which we can attain within the Commonwealth of British Nations. We do not allow ourselves to be deceived by dangerous stupidities like the indivisibility of the Crown, expressly invented by jurists who are paid fat fees to make us accept our state of vassalage.

As long as Canada has the same king as Great Britain, as long as any British subject whatever can from one day to another call himself a Canadian citizen and install himself comfortably in any position of high administration, as long as a foreigner goes to Ottawa to take the symbol of authority in the name of a foreign monarch, Canada will be trailed along behind Great Britain to serve Imperial interests. Canadians will be found, even French-Canadians, who by means of a bit of ribbon like the M.B.E. or the C.B.E. or other stupidities of the same nature, will be ready to declare themselves satisfied with their state of servitude. The only practical way for Canada to become independent is to declare a republic. We are republican because we know that the only practical way for Canada to release herself from tutelage of London is to break the bonds which attach her to the British crown. . . .

Le Devoir will favour, therefore, with all its strength, the man, the movements and the parties which pronounce themselves squarely for the Canadian Republic and which make it the object of their labours. There is no need of declaring that we intend to respect order and legality. The independence of Canada will be realized when the majority of Canadians wish it. The majority of Canadians will wish it when they understand the benefits to be drawn from it. It is a question then of a vast educational campaign to which we intend to give ourselves without ceasing.

"A Vast Educational Campaign"

Le Devoir refers to its plans for the future that it hopes will lead to a "Canadian Republic" as a "vast educational campaign". It is significant that plans for this campaign are to be found in a Catholic Action journal that is to all intents and purposes an official Romanist paper. The republic that is preached is doubtless, in the minds of its priestly planners, a French and Roman Catholic republic.

There is another "vast educational" campaign called for by such an audacious statement as the above. And that is a campaign to warn the Protestants of Canada of the designs that are being made not only on their British connection but on all the liberties, civil and religious, represented by the British flag and all that it stands for.

—W.S.W.

And then, for good measure, pressed down, and running over, we reprint two further articles from THE GOSPEL WITNESS, of May 1st, 1947:

CANADA'S PAPAL MINISTER OF FOREIGN AFFAIRS

The Romanist Press Gloats Over Its Control of Canada's Foreign Affairs

ONE more striking example of the control Rome exercises over the Government of Canada, and especially over the Department of Foreign Affairs, has been given in the reports from Ottawa. The Yugoslav minister to Canada, Zaco Popovitch, publicly defended the course of action followed by his home government in connection with the trial and condemnation of Archbishop Stepinac. He asserted that the Roman Catholic Church was responsible for the highly-coloured reports of the trial of Stepinac who was charged with collaborating with the enemy. From our knowledge of the attitude of the Roman Catholic clergy of Quebec during the war, it is not difficult for us to believe that the Yugoslav Hierarchy was also guilty of aiding and abetting the cause of the Axis dictators. In any case it was to be expected that the representative of a foreign nation would take up cudgels in defense of his government when it was attacked so persistently and violently as has been Yugoslavia. The so-called Apostolic Delegate of Rome moves about Canada and makes public speeches which are nothing but propaganda. And he is here in a private capacity, so far as the government of Canada is officially concerned. Why should not the fully accredited representative of a foreign state have the same privilege? We are not concerned with the niceties of diplomatic etiquette. This man's nation was under attack and he replied by telling what appears to us to be the truth, so far as we have read reports of his speech and understand the news from Yugoslavia. And what is the result? The whole Romanist press of Canada, French and English, give tongue in unison to accuse the Yugoslav minister with having insulted not only the pope and the Roman Catholic Church but the Canadian nation, if you please.

Is an Attack Against the R.C. Church an Attack Against Canada?

This is how the official mouthpiece of the Hierarchy in Quebec makes out its case against the Yugoslav minister:

There are in this country five million Catholics out of a total population of twelve millions. Our religion counts more adherents than any other . . . To attack it, is to offend a large proportion of the population . . .

The same newspaper, *L'Action Catholique*, carried a leading article with the same thesis, which was attributed to a high official in the Department of Foreign Affairs. It stated:

If a foreign diplomat attacks the Catholic Church as such, we may consider that it is an offense toward Canada because so large a proportion of our population is Catholic. That is what a high official of the Foreign

Affairs Department declared this afternoon to a representative of *L'Action Catholique*.

The declaration of the high Canadian official is not an official protest from the government, but it constituted none the less, a rigorous though indirect reprimand to the Yugoslav consul.

The same paper carried another article demanding, in large boldfaced type, that "This Impostor Should Be Driven Out." After the chorus of howls from the official Romanist press had sounded long enough to inform Mr. Louis St. Laurent of the will of his master, the pope, and had prepared the people of Quebec for the measure, the Romanist Minister of Foreign Affairs handed the Yugoslav Minister his diplomatic hat. Instantly the Roman Catholic press of the country changed its tune to a chorus of praise. And so far as we have been able to read the reports of this episode the Hierarchy's papers are more inclined to take the glory to themselves than to give it to Mr. St. Laurent, the Minister of Foreign Affairs. We take the following report from *The R.C. Canadian Register* published on the front page under a photograph of Mr. St. Laurent:

Condemns Attack

Rt. Hon. Louis St. Laurent, Minister of Foreign Affairs, told the Canadian Parliament that the reported statement by Zaco Popovitch about the Catholic Church and the Pope—which the Yugoslav consul-general reiterated following the original, offending interview—was "clearly offensive" to Canadians. His handling of the incident drew the following comment from *L'Action Catholique* of Quebec City:

"No news could bring greater joy to Canada's five million Catholics (than Popovitch's recall), and we congratulate without reserve the Honourable Minister of Foreign Affairs for the genuine diplomacy with which he straightened out this difficult question.

"Here is one more proven example that in a democracy the population should not hesitate to bring pressure on its government leaders when its convictions are offended. If some take offence at such intervention, others expect it so as to act with greater efficacy."

Rome's interest in the Foreign Affairs Department is evident. Mr. Louis St. Laurent leaps to obey his master's voice. Though he has sworn an oath of loyalty to Canada he receives his orders from the Vatican and bows humbly at the feet of the pope in Rome whom he regards as the Lord of Lords and King of Kings. Mr. Louis St. Laurent, Canadian Minister of Foreign Affairs, is nothing else than the puppet who dances when and as the priests behind the scenes pull the strings.

Mr. St. Laurent's Statement of Romanist Political Faith

In further illustration of the extent to which Mr. St. Laurent is under the control of the Vatican, we reproduce herewith excerpts from a speech he made at an anniversary banquet of the Knights of Columbus in Quebec City. Mr. St. Laurent, it is reported by a Quebec paper, *The Chronicle-Telegraph*, acted for the Prime Minister. It was announced that Mr. St. Laurent was a member of the Knights of Columbus Society. These are the sentiments expressed by Mr. St. Laurent with respect to Canada's relationship to the Roman Church:

His entrance drowned in a wave of applause, Mr. St. Laurent declared "Canada . . . is still at war even though the period of hostilities has come to a close. This time, it is not a war of physical arms. But victory is assured if the doctrines of the church are followed." . . .

Mr. St. Laurent brought a special message of friend-

ship to Americans attending the banquet—a friendship, which, he said, was achieved through unity between the United States and Canada during the last “struggle against evil.” Complimenting the U.S. on its attitude towards the Communists, he said American government action is “rich” in its example to Canada.

Knights of Columbus, St. Laurent declared, must maintain their traditions of liberty—traditions of Christianity coming from Divine sources. The solid principles of the Catholic church, he opined, must be observed.

Is Mr. St. Laurent ignorant that the Romanist meaning of “traditions of liberty” is exemplified *par excellence* in the Spain of Franco and in the Italy of Mussolini where liberty was denied to all save loyal and devoted Roman Catholics? We can scarcely think that the Canadian Minister of Justice is unaware of this, but his words may serve to soothe and assuage the fears of some uninformed persons. Let those who know that Rome means by liberty—the liberty of the thumbscrew and the rack and of the Inquisition—let us take steps to insure that both Mr. St. Laurent and his archcollaborator, Mr. W. L. Mackenzie King, will both be banished from public life forever.

A Roman Prelate Executed

In Europe many of the people long-oppressed by the priests of Rome have risen up in anger and cast off the yoke of their cruel overlords. We regret that too often they have also turned against all religion because they are still misled by the error inculcated by Rome that the papal church is identified with Christianity and Christianity with the papal church. That the papacy is not Christian but anti-Christian, these poor enslaved people do not know. But they have no doubt as to who is at the root of their troubles and they show no mercy to the priests who ground them down for centuries. Such in brief is the story of the execution of Msgr. Tiso as a traitor and collaborator with the enemy. But the pope at Rome rushes to his defense: the executed traitor is declared to be a martyr, though no mention is made of the many innocents for whose deaths he was responsible. The papal maxim is again shown to be that every crime is absolved on the condition that it be committed for the glory of the Church of Rome: lying is no sin, murder is a virtue if it advances the interest of “Mother Church.”

—W.S.W.

ROME'S HAND IN IMMIGRATION

WE read in our papers of the great numbers of British workers who are anxiously awaiting permission to immigrate to Canada. But it would appear that the present government is frittering away this opportunity to secure these people for Canada. But not so when it comes to opening the gates of Canada to Polish soldiers who are almost to the last man Roman Catholic. And now the dispatch printed below informs us that brides for these young men are being brought out from Europe, to be lodged in a monastery in Quebec and to work in a spinning mill at the “prevailing rate of wages”—which, we venture to guess, is the lowest paid in all Canada. *The Toronto Globe and Mail* well refers to the scheme as “indentured labour” and describes it as a retrograde step that takes us back to the evil old days when a man or woman was regarded as a superior sort of animal to be bartered as a chattel. Our readers will note that the following report states that these

young women are all Roman Catholics, that they are all of marriageable age and that they will be lodged in a convent. That is to say they are all potential mothers of Roman Catholic voters and they will be married off either to the Polish immigrants recently allowed to enter Canada or to young French-Canadian farmers to people the countryside of Quebec with Romanist voters who will swing the balance of votes in favour of Quebec and Rome. When will Canada awake?

—W.S.W.

We reprint all these things, not because we are short of material, for our editorial desk is piled high with material demanding publication; but we have put all these articles together in the hope that our readers will feel the cumulative force of them, and see that Canada is steadily drifting into a state of civil strife.

A Message To All Editors and Legislators

We shall send a copy of this paper by first class mail to every Editor of every publication in the Dominion of Canada, to every member of the nine Legislatures, and to every member of the Senate and of the House of Commons in Ottawa. Our reason for doing so is that we may be free from the blood of all Canadians when the horror of civil war breaks upon us. That it is coming, and that it is coming soon, it seems to us there cannot be a reasonable doubt.

CANADA'S GREATEST ENEMY, MORE DEADLY THAN COMMUNISM, HORRID AS THAT IS, MORE DEADLY THAN ANY KIND OF ECONOMIC THEORY, IS POLITICAL ROMAN CATHOLICISM, WHICH IS DANGEROUS AND DEADLY ONLY BECAUSE SO MANY PEOPLE ARE DECEIVED BY ITS RELIGIOUS DISGUISE.

Roman Catholicism is stark, unmixed, political paganism, the system of the Antichrist; by its false representation constituting the greatest enemy of Christ, and the Christian religion, and of all the blessings of civil and religious liberty which have flowed therefrom.

O Canada! O Canada! Awake! Awake! before your wicked somnolency is broken by the thunders of war!

PREACHING

The Theory of Preaching, by Austin Phelps, D.D., abridged and revised by Faris Daniel Whitesell, Th.D., published by Wm. B. Eerdmans, Grand Rapids, Mich., 167 pages, \$2.25.

Believing that much modern preaching is “structurally and logically defective”, Dr. Whitesell has abridged and revised Dr. Phelps' extensive work on homiletics, in the hope that future generations of preachers may be guided and blessed in their work of preaching the gospel of Christ.

Unlike many modern teachers with their emphasis on “situation” preaching, the author makes clear that the sermon is to persuade men to accept scriptural truth.

The book covers the subject, though there are times when the reader wishes for a fuller explanation. This, however, is to be expected in an abridged edition. The important things are set forth, if not fully developed.

Indexed well, which thing is always worth while, the book also contains appendices which were worth appending.—D. Macgregor.

HAVE YOU ANSWERED THE EDITOR'S ANNUAL LETTER YET?

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The Jarvis Street Pulpit

THE GUARANTEE OF ETERNAL SECURITY

Can One Be Sure He is Saved Forever?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 15th, 1948
(Stenographically Reported)

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, "Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."—
Hebrews 13:20, 21.

THE Revised Version transposes part of one of these sentences, and while it does not change the meaning at all, yet I think it makes it a little clearer: "Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen."

By the request of many I speak to you once more of the great matter of the eternal security of the believer, of the tremendously important question whether it is possible here and now to be absolutely sure of our acceptance with God, and of our eternal inheritance in Christ. I should like to argue it from many points of view this evening had I time; for example, the philosophy of the whole scheme of grace argues the eternal security of the believer. What is done by grace is done by God, and "Whatsoever God doeth, it shall be for ever". I should like to argue it, too, in respect to the nature of salvation itself, that it is not only a life, but eternal life: not a life merely eternal in its duration, but eternal in its very nature and essence, inasmuch as the life of the believer, and the life of the risen Saviour are one; and it is as impossible for one to perish as the other: "Christ being raised from the dead dieth no more". But I am minded, and I trust led of the Spirit, too, to address you from this inspired benediction: "The God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant, ever our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen."

I.

I should like you to notice FROM WHOM THIS GREAT BLESSING IS TO COME. It is to come from One Who is called "The God of peace." Our Lord Jesus is spoken of as "The Prince of peace". He, Himself, said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

What do we mean by "peace"? It is more than a negative quality. There was a time when the order to

cease fire was given in Europe, and later in Asia. There were celebrations the world over of the end of the war; and these orders did mark the termination of open hostilities between those who had been engaged in conflict. But no man would be bold enough to say that we now have peace. All the world is like "the troubled sea, when it cannot rest, whose waters cast up more and more dirt. There is no peace, saith my God, to the wicked".

Peace is much more than the absence of war. When God is spoken of as "the God of peace" it means much more than that He is not girding His sword upon His thigh, and going forth as a Warrior to victory. He is "the God of peace" in the sense that He alone knows how to make peace. Jesus Christ is said to be "a priest for ever after the order of Melchisedec". And this epistle from which my text is taken, tells us that He was first called "King of righteousness, and after that also King of Salem, which is, King of peace." There is no peace, there can be no peace without righteousness. That is an eternal principle. Our Lord told us in the Sermon on the Mount of obedient and disobedient men, who built their houses on the rock, or who failed to do so. Those whose lives were guided by the principles of His precepts and promises were likened to a man who built his house upon a rock, and when the storm came, and the rain descended, and the winds blew, it fell not, for it was founded upon a rock. Those who in their lives disregard the principles of righteousness, though they try to erect a permanent structure upon the sands of human caprice, and selfwill, they always find that in the hour of storm and stress there is a great fall.

Our God is a God of peace. He wills that this world should be at peace. The angels who heralded the coming of His Son, declared that there should be peace on earth." But there is no peace; and it seems as though we are farther from peace now than ever.

Notwithstanding, there is a realm in which peace reigns: He has "made peace through the blood of the cross". He has provided from the infinite resources of His own nature those great moral principles which are necessary to an eternal foundation: "Great peace have they which love thy law: and nothing shall offend them." God wills that we should all have peace. Here He is called "The God of peace". He makes peace; He gives peace; He preserves peace: "Thou wilt keep him in

perfect peace, whose mind is stayed on thee: because he trusteth in thee." He makes peace on the basis of the cooperative action of those principles which are the constituent of His essential holiness.

So we are referred, directed, in our thought, our desire, and expectation, to the One and only Source of peace, "the God of peace."

II.

What is said of Him? There is a GREAT ACHIEVEMENT WRITTEN TO HIS CREDIT. He "brought again from the dead the great shepherd of the sheep". And this is His crowning achievement.

Almost every branch of science is engaged in trying to postpone the actual coming of death. Our street lights should warn us that death is just around the corner. Those who are concerned with the public health are continually trying to instruct people how to take care of themselves, how to keep well. Medical science addresses itself to the discovery of the cure of many dreadful diseases, tuberculosis, cancer, coronary thrombosis, and other things. It is busy endeavouring to stay the progress of death. But I know of no science that would presume to say that it is within human power altogether to forbid death's coming: "It is appointed unto men once to die"; there is "one event (which) happeneth (unto) all". An ancient observer remarked, "The living know that they shall die". We all know it if we have our senses. There is no department of human knowledge the experts in which are foolish enough to suggest that they have found the elixir of life which will enable a man to live for ever. Death is a dreadful thing. It is an enemy, but, thank God, an enemy that is to be destroyed. But meantime it is a factor in human experience, and though men laugh at it, and disregard it, sooner or later the black angel will come for us all, unless, indeed, "the Lord himself (should first) descend from heaven with a shout".

Now I say, medical science tries to postpone death. No one that I know of proposes to try to raise the dead. Here is a man of vast wealth, who can command all human resources of every kind, but he is overtaken by a fatal malady. He is attended by the most famous physicians or surgeons, but at last death takes him away. The physicians and surgeons who have attended him are not ashamed to take their place in the funeral cortège, or ride behind the bier. They say, "Everyone knows there is a limit to human skill. We are not to be blamed because we could not drive the death angel away. All the world recognizes that that is entirely beyond human power." But listen: "The God of peace, who brought again from the dead the great shepherd of the sheep"! Ah, no man can do that: but God can do it, and He did it. The Bible names the resurrection of Jesus Christ as the most stupendous manifestation of divine power that men have ever seen. The creation of this world, and the universe, with its myriad systems, was mere child's play to the great task of restoring the damage which sin had wrought.

When this building was burned a few years ago, when our plans were all complete, we called for tenders, naming the contractors whom we desired to tender. There were several of the largest contractors in Canada who said, "No, thank you, we have no objection to a new work; but this business of repairing an old one, and articulating the new and the old—we don't want to

touch it at all." Creating new worlds was as nothing to divine Infinity. But to "abolish death", and to "bring life and immortality to light" required all the resources of Deity—a much more difficult task. You remember how the Apostle Paul prays for the Ephesian Christians. I wish you would all commit that first chapter of the Epistle to the Ephesians to memory, the whole Epistle for that matter. But Paul prays, "making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: that the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all". "The God of peace, who brought again from the dead the great shepherd of the sheep"! "It is written" said He, "I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I go before you into Galilee". He knew that the Shepherd was to be smitten; and He knew that the Shepherd was to rise again.

I wish I could make you see what I think I see, in part—we can but prophesy in part,—I wish I could make you see in part the stupendous significance of the resurrection of Jesus Christ from the dead. He is the God-man; He is, Himself, the Creator of all worlds, for "all things were made by Him". He was hated of those who had sinned against God; but they were only—what shall I say—the carnal articulation of hell's hatred toward God. The men who cried, "Crucify him!" "Crucify him!" were only the mouthpieces of the Devil. When they laid Him in the grave, those unbelieving religious leaders said, "We remember that that deceiver said, while he was yet alive, after three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can." They tried to seal Deity in the grave. They did not know that their Prisoner had the keys of Death, and of Hades; and at the appointed time He rose, and opened the doors of the grave, and stepped out into life. Oh, that we could have witnessed what happened at that moment, when all the serried hosts of hell were gathered about the grave! The shock troops, all the reserves, were there, to keep Him in! But they did not hold Him. The Bible says that in that hour He "spoiled principalities and powers; he made a shew of them openly, triumphing over them in it." They were completely routed, as surely as were the Philistines when David laid Goliath low. Our David vanquished Apollyon on the summit of the everlasting hills, and he has been robbed of his power in large measure ever since. Now remember when the "God of peace . . . brought again from the dead the great

shepherd of the sheep", He did it in opposition to, and in spite of, all the powers of darkness that could be marshaled against Him, and triumphed over them all. Verily, ours is a great God, Who can bring One again from the dead!

III.

WHOM DID HE BRING FROM THE DEAD? "The great shepherd of the sheep" to Whose care He had entrusted His elect people. You saw the picture of the resurrection this evening once again, did you not: "Planted together in the likeness of his death, we shall be also in the likeness of his resurrection"; for in the resurrection from the dead of the Shepherd of the sheep, all the flock have a share. We, too, are raised in Him. He comes back from the grave to be a Shepherd of the sheep.

Mr. Slade read to you this evening: "I am the good shepherd, and know my sheep, and I am known of mine"; "The hireling fleeth, because he is an hireling, and careth not for the sheep." "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received my Father"—the Great Shepherd of the sheep! "He shall feed his flock like a shepherd: he shall carry the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young".

This poor sheep who had wandered far away, and has been brought back again, has a Shepherd. I live in the confidence that I can never be lost, not because I can keep myself, but because I have a Shepherd. Said the Lord Jesus, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled"—not one was lost.

The gospel is in the Old Testament, as I have told you hundreds of times. When the young stripling, ruddy, and of fair countenance appeared before Saul, and said, "Are you looking for someone to fight that giant? I will do it." Saul said, "Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep". David did not say, "I tried to keep them", or "I meant to keep them": He said, "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine". "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour". But he cannot do so now that "the great shepherd of the sheep" has been raised again from the dead. He will deliver the lambs, and the sheep out of the jaws of the lions, and out of the paws of the bear.

You all know the twenty-third Psalm, do you not? Will you try to remember that you have a Shepherd Who has gone down into death, and Who has been brought back from death. Let us repeat the twenty-third Psalm together:

"The Lord is my shepherd; I shall not want. He maketh

me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

That is eternal security, is it not?

IV.

I should like to nurse that figure, and I think I could establish the truth of my thesis if I were not to go further, but let us consider THE IMPLICATIONS OF THIS TREMENDOUS STATEMENT. Let me read it to you again: "The God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant"! What does that mean? It was by "the blood of the everlasting covenant" that He brought again from the dead "the great shepherd of the sheep".

When we were restoring this building we knew it was going to cost us about three hundred thousand dollars. We wanted to make sure that the various contractors were competent to carry through the work. So when tenders had been considered, we had to enquire, "What is the financial standing of this contractor? Has he the resources for a job like this?" Before we could let the contract we had to go to a bonding company, or rather the contractor had to do so, and that company, with millions behind it, issued a bond to see that contractor through. And it had to be signed. We signed it, and they signed it. Then the contractor was bonded with the resources of that great insurance company behind him, so that if he failed half way through—I have known of that—the bonding company would have stepped in and said "We will complete the contract. You have our signature."

My dear friends, before the work of restoring this ruined world was begun, the resources of the Restorer had to be guaranteed, and before the worlds were made Father, Son, and Holy Ghost entered into covenant to execute the bond. When Jesus died, the blood that flowed was "the blood of (that) everlasting covenant", to which, not men, but the Persons of the Godhead were the Signatories. That is what grace means, that He Who created things in the first place, swore by Himself that He would recreate this world. "The God of peace (raised) again from the dead our Lord Jesus, that great shepherd of the sheep with the blood of the eternal covenant". May I reverently say it: God was compelled to raise Jesus from the dead. Had He remained there He must have ceased to be God. But blood was shed, the covenant was ratified, and He was compelled to put all the resources of Deity to work to effect the redemption of mankind.

"Even our Lord Jesus"! You remember those wonderful words of Peter. Let me read them to you in the light of this text. Perhaps you will see them in a new significance: Peter quoted from a Psalm of David, speaking concerning Him:

For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast

made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Though they laid in the grave Incarnate Deity, it was impossible "that he should be holden of it". He was raised from the dead. And we were raised in Him. Our resurrection as believers is just as sure as is our everlasting salvation which inevitably ensues, for "My salvation shall be for ever."

I can only mention one other point. You work it out for yourselves.

V.

This God Who brought again from the dead the Lord Jesus, "the great shepherd of the sheep", WAS BOUND BY THE TERMS OF THE "ETERNAL COVENANT" SO TO DO. What is He going to do? "Make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight." Can He do it? Of course He can; and He will. You cannot do it, but He can: "working in us that which is well-pleasing in his sight".

When will people learn that salvation does not consist in having a name written in a book, on a church roll? When will people learn that salvation consists in something more than being baptized, or coming to the Lord's Table? When will they learn that all the divine powers exercised in the creation of all worlds, were focused on the master undertaking of recreating man in God's image, and likeness? Then He comes to take up His dwelling within us, to make us perfect at last in every good work. We shall obtain skill in the doing of God's will by and by: "working in us that which is well-pleasing in his sight." It is the same truth as that contained in that great text, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." The farm is yours; it is all paid for; you cannot lose it—now work at it, not for it. Make the most of your salvation. Why? Because it is God who worketh in you. Does not that guarantee the salvation of the soul?

VI.

Ah, "TO WHOM BE THE GLORY FOR EVER AND EVER."

A general wins one battle, and the nation's hopes rise. The next time he is defeated, and his former victory is forgotten, and his place taken by another. So all through life the righteousness that a man doeth is soon forgotten when he turns from his own righteousness. We must keep on.

Now to this great Shepherd of the sheep there is to be glory. Why? Read the life of David—a prophecy of great David's greater Son: victory upon victory right to the end of the chapter. The Lord Jesus was never defeated.

He never has been. And He Who never made a half-finished flower will never make a half-finished saint. "To whom be the glory"! How long? Unto the ages of the ages—"for ever and ever". Why? Because there in His holy presence for ever will be those who have been washed in the blood, and saved by His grace.

What have you to do if you are not a Christian? Just receive Christ. When the shepherd went after the sheep, what did it have to do? As far as I can see it did nothing at all. The shepherd picked up the sheep and put it on his shoulders. He did not throw it over his shoulder: he picked it up by the four legs, and draped it across his shoulders. Wherein is the sheep's salvation? In the strong shoulders of the shepherd. And the sheep was just as safe the moment the shepherd laid hold of it, as it was when the shepherd got home.

I have referred to it many times. I love to think of it, that when He found His sheep, He lifted it tenderly, and laid it on His shoulders, rejoicing. Perhaps you would have said, "That is rather premature. You are a long way from home. Do you not think you may slip before you get home?" "No! He knew the way, and He rejoiced, for the moment He put that sheep upon His shoulders, it was as safe as when later it was safely folded at home. And He came home saying; "Rejoice with me; for I have found"—not His sheep; that is not what He says—"Rejoice with me; for I have found my sheep which was lost." It was just as much His before He laid it upon His shoulders as now, but it did not know it.

That is salvation, my dear friends. It is all of grace: "I am Alpha and Omega, the beginning and the end" saith the Lord. It is all in Him; therefore we cannot fail.

Let us pray:

Lord, we thank Thee for an eternal salvation. Help us even now, every one of us, to enter into the comfort of that assurance. Help us to enjoy the eternity of our salvation in anticipation. Lift us up into the heavenly places in Christ Jesus, and there bless us with all spiritual blessings in heavenly places: according as Thou hast chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love.

So save us to-night, and save us for ever, for Thy name's sake, Amen.

We shall sing hymn number four hundred and three.

'How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
To you who to Jesus for refuge have fled?

'Fear not, I am with thee; O be not dismayed!
I, I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My righteous omnipotent hand.

'When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

'When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply:
The flames shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine.

'The soul that on Jesus hath leaned for repose
I will not—I will not desert to His foes;
That soul, though all hell should endeavour to shake,
I'll never—no, never—no, never forsake!—Amen.

IS QUEBEC'S BRIBE TO BE INCREASED?

THE daily press reports that it is probable the Family Allowance Act will be amended in the course of the present parliamentary session. A conference of regional directors of Family Allowances meeting at Halifax has made a recommendation to the Minister of National Health and Welfare which is now said to be under consideration. While we ought not to think that one swallow makes spring, yet it is true that the singing of little birds is one sign of the coming season, and we wonder if talk of increasing so-called "Family Allowances", otherwise known as "Baby Bonuses", is not the harbinger of forthcoming general elections. It is important to consider not only the huge amounts involved, but also whence they come and whither they go. The following quotation from *Le Devoir* of Montreal will shed some light on these matters:

Statistics on family allowances paid in Canada naturally reflect the superiority of Quebec as to the birth rate. Out of a total of \$594,403,227, Quebec's share was \$199,037,068. For the month of August 1947, Quebec received \$7,340,804 while Ontario received \$6,448,167.

The same Roman Catholic journal quotes with approval the editorial statement of *The Toronto Daily Star* that on the average the children of Quebec receive less per capita than those of Ontario: an average of \$6.03 for Ontario and of \$5.85 for Quebec. That does not change in the least the fact that Quebec receives a million dollars a month in excess of the amount Ontario receives on this one account. And if the racial and religious factors are taken into account (and they always are in times of election as the editorial of *Le Devoir* printed in these columns last week pointed out), then the difference is much greater. Family Allowances are a sop thrown to French and Roman Catholic voters not only in Quebec but also in Ontario and the Maritime Provinces. It would be interesting to see a statistical account of the allowances paid on the basis of race and religion, and not merely on the basis of provinces. As we have already remarked these are the proper basis for a true understanding of how government finances work, just as they form the real explanation for the support granted to any Canadian government that is willing to make terms with the Hierarchy of the Roman Church.

But even limiting our inquiry to statistics by provinces, which are the only ones the government makes available, note that Quebec receives just about one third of the total amount of Family Allowances paid: \$199 millions out of a total of \$594 millions, assuming the above figures are correct. If the statistics were given to us on the basis of amount paid to French Roman Catholics (to whose solid vote the present government looks for its continuance in power, according to *Le Devoir* there is no doubt that French-Canadian Roman Catholics, who compose a little less than one third of our population, would be shown as receiving much more than one half of the total amount of money paid in Family Allowances.

Who Pays For Quebec's Large Families?

But what of the sources of this money? Everyone knows that ultimately it comes from the pockets of Canadian taxpayers. But which taxpayers? When it is a matter of receiving public funds, Quebec, that is French Canada, stands well out in front of all others. That we have already shown. But what of the other side

of the story? Here are the official statistics for Tax Collections by provinces for the year 1945:

	Ontario	Quebec	Total for Canada
Total Tax Collections	748,320,240	442,982,576	1,555,814,222
Individual Income Tax Collections.....	364,791,086	190,834,732	763,896,322
Corporation Income Tax Collections.....	124,137,103	107,639,412	276,408,849

On the giving end, it will be seen the picture is just about the opposite to what it is on the receiving side of the business. In the matter of Individual Income Taxes, Quebec pays only slightly more than half of Ontario's contribution: (\$190 million as against \$364 million). When it comes to Corporation Income Tax Collections Quebec's record is better: (\$107 million as against Ontario's \$124 million). It is well known that Quebec's corporations are in greater part controlled by Anglo-Protestant capital. When it comes to the Total Tax Collections, Quebec is again down to something over the halfway mark: (\$442 million as against \$748 million). We repeat that the true state of affairs in connection with tax payments, as in connection with government expenditures, cannot be given by statistics based on provincial boundaries. The real boundaries in Canada are those of race and religion, and were these taken into consideration, we are confident that they would demonstrate that Anglo-Protestants bear the brunt of taxation, while, as has already been said, French-Canadian Roman Catholics receive the lion's share of the Family Allowances, not to mention other government subsidies, direct and indirect.

The Importance of Family Allowances

We know that there are many taxpayers who are disposed to shrug their shoulders and make light of the "Baby Bonuses" as being a relatively small affair in the life of a great nation. Let them consider \$594,403,227 in Family Allowances, the amount paid out since July, 1945, we understand. In the year 1942 the total tax collections for Canada, were listed as \$652,367,936, while in 1945 the total tax collections were \$1,555,814,222. That is to say the amount expended in Family Allowances has reached a point where it is almost as much as the total yearly tax collections in the entire Dominion only five years ago, while it is almost half of the entire tax collections for the year 1945. The grand total of Revenue for Canada in 1946 was \$3,013,185,074. The amount listed above for Family Allowances is almost one-fifth of this.

How Much Longer?

What will be the end of these things? How much longer can we continue at this ruinous rate? And let taxpayers reflect that the end is not yet. Quebec's priests have persistently demanded that Family Allowances should be increased. We are now told that the matter is under consideration. Mr. Mackenzie King did not give the priests all that they asked when he pushed the Baby Bonus through Parliament in unseemly haste. He well knew what favour the concession of the principle would

HAVE YOU ANSWERED THE EDITOR'S ANNUAL LETTER YET?

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win him in French Roman Catholic Canada, and he was also astute enough to know that in case of future need the subsidy could be increased with the same favourable effect.

Let it be said that if there is any argument for Family Allowances then there is the same argument for granting subsidies to parents that will be really sufficient to pay for the food and clothing of a child. And ask anyone who has tried it, whether \$5 or even \$8 a month is a sufficient sum to feed and clothe a child in these days of the high cost of living. To furnish an adequate amount for this, it would be necessary to triple or quadruple Family Allowances. And as we have said, if there is an argument for a Family Allowance at all, it is an argument for a sufficient allowance to cover the entire cost of rearing a family. The rest of Canada is already bearing a heavy load in order to pay for Quebec's large families; will they be docile enough to have the load increased indefinitely? Or will Mr. King overstep himself and go on adding to our taxes for Quebec's benefit, until one fine day he adds another straw that proves to be the last because the patient beast of burden will be awakened by it to throw both driver and load into the ditch? —W. S. W.

THE APPROACHABILITY OF JESUS

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:15, 16.

A message by Rev. W. S. Whitcombe, M.A., broadcast by Station CHUM, Toronto.

MY THEME for this message was suggested to me by a talk which I heard delivered by the public relations officer of a well-known organization. He remarked on what he termed the "approachability" of truly great men. He said in effect: "When you call on the president or the executive of a large corporation, you may hope for little but coldness and reserve, if not open hostility, on the part of the office boy and the clerk in the outer office, but if you can succeed in penetrating into the inner sanctum of the great man himself, you will almost always find sympathy and human understanding. "If approachability is the mark of truly great men, then let me remind you that the greatest and the best Man that ever trod the earth was the most approachable of all the sons of men. And He is still easy of access to all who desire His help. That is just what my text means: "Let us therefore come . . . let . . . us come with boldness," without fear, without any reserve, let us come with all confidence to the throne of grace that we may obtain mercy and find grace to help in time of need. Here is a royal invitation to a private audience with the King of kings. He does not sit on the judgment bench to condemn, but as One Who, being touched with the feeling of our infirmities, has made atonement for our sins and now invites us to come to His throne of grace, that we may obtain mercy and find grace to help.

Such is the picture of Christ that is given us in the pages of the Gospels, the only inspired portrait that we possess of Him Who is altogether lovely. Our Saviour is not a grim, forbidding and severe person, though He is sometimes represented as that. If we were to do no

more than allude to the many acts of mercy and compassion performed by Our Lord in the days of His flesh, we should be compelled to recount again the whole of the four Gospels, for instances of His tenderness and goodness are found on every page of the record of Him who went about doing good. How often is it written that He "was moved with compassion" for the poor and the sick, for the blind, the deaf and the dumb. How many times did He seek out sinners and call them to Himself, freely forgiving their many sins. We must perforce exhort our hearers to turn to the four Gospels for themselves and see how on every page the mercy and tenderness of Christ are illustrated.

Among the many instances there given of the Saviour's compassion, a few representative ones come to mind. We think, for example, of the beautiful story of Christ and the little children. The disciples, you will recall, had rebuked those who brought the little ones to the Master. How sorry we should be if our access to the Saviour's presence were conditioned upon our approaching Him through such men as those that drove away the mothers and their children. Disciples and saints are harsh in comparison with the tender and compassionate Son of Man. "Suffer little children," said Jesus, "and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14).

When the disciples were at their wits' end and would have sent the multitudes away hungering, Jesus was "moved with compassion toward them." (Matt. 14:14) What the fearful disciples could not do, the merciful Son of God performed and the multitude "did all eat and were filled."

The Lord Jesus Christ spoke to the Samaritan woman at the well and revealed to her not only the sin of her evil heart but also the grace of His salvation. The disciples marvelled that their Master would talk to such a woman, but she who had come to the well seeking for water, left it with the heavenly knowledge of a well of water springing up into everlasting life. She came in sorrow and sin, she left in joy and peace to invite the men of her city: "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29)

The same spotless Lamb of God also heard the prayer of the outcast leper who came beseeching Him (Mark 1:40) and "moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean." Nor did He spurn the cry of those sightless men who followed Him crying, and saying, "Thou Son of David, have mercy on us." He sought out the poor, needy soul at the Pool of Bethesda and healed him. He raised to life the son of the widow of Nain; nor did He disdain the prayer of the distracted father of the demoniac boy. Again and again the Evangelists tell us that "he was moved with compassion." His enemies, the Pharisees, accused Him of eating and drinking with publicans and sinners, and He himself extended the glorious invitation of the Gospel to the unrighteous: "They that be whole need not a physician, but they that

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are sick . . . I am not come to call the righteous, but sinners to repentance." (Matt. 9:12-13) Even while He endured the agony of the cross, Our Saviour had time to speak a word of sympathy and salvation to the repentant thief: "To-day shalt thou be with me in paradise." (Luke 23:43). And even the glory of His resurrection splendour did not hinder Him from tenderly forgiving the disciple who had denied Him thrice. (John 21:15ff)

Jesus Christ is the most approachable of all men, and at the same time He is the only One Who can save to the uttermost. Heed his gentle invitation as He speaks to you, saying, "Come unto me all ye that labour and are heavy laden and I will give you rest." (Matt. 11:28-30)

There's not a friend like the lowly Jesus,
No, not one! no, not one!
None else could heal all our soul's diseases,
No, not one! no, not one!

No friend like Him is so high and holy,
No, not one! no, not one!
And yet no friend is so meek and lowly,
No, not one! no, not one!

THE POPE'S CANADIAN INCOME

TWO interesting Roman Catholic documents have recently come to our desk. They are apparently ordinary sights to the priests of the Church of Rome, but we doubt if many persons outside the pale of that organization see them. The first document is simply a coin-wrapper such as any business firm employs to wrap coins which it wishes to deposit in the bank. But this coin-wrapper is stamped with the following inscription:

THE ROMAN CATHOLIC ARCHBISHOP OF VANCOUVER

Underneath, in much smaller letters, is the name of a local Roman Catholic congregation in the archdiocese of Vancouver. The significance of that stamp might easily escape one unaccustomed to Roman Catholic church polity, though it is evident enough to one initiated in their ways. It simply means that that local congregation does not do business under its own name, but under the name of the Archbishop of the diocese. That is to say, there is no local autonomy enjoyed by the local branch of Rome; it is simply a cog in the giant machine, the head and heart of which is in Rome. All authority springs from that distant centre, and all property and goods are eventually held by the pope there. In other words, this simple little stamp on a coin wrapper illustrates in a concrete way the meaning of the text of the Canon Law of the Roman Church which decrees:

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

Mass Accounts

The other document to which we have referred was sent to us through the mail. It is an envelope made of heavy brown paper, considerably larger than an ordinary business size envelope. At the top, in large letters, is printed the heading MASS ACCOUNT. Underneath there is place for a name, the month and year, while the rest of the space is ruled off in small squares allotted for high masses and low masses, under the following subheads: Intention of Church Prefect, Special Intention of Stipend Inclosed, Another House, No Mass, No Stipend, Rule Mass, Intention of Church Prefect, Sp. Intention, Stipend Inclosed.

Underneath the whole is another line: "Number of

Intentions accepted but not satisfied Stipend for the same \$ inclosed. TOTAL.

This envelope is evidently intended to be a statistical report and a remission of money by a priest to his superior. Canon Law enacts as follows regarding the recording of Mass Stipends:

The rectors of churches and other pious places, both of secular and religious, in which stipends for Masses are usually received, shall have a special book in which they shall accurately enter the number of Masses, the intention, the amount of the stipends and the celebration of the Masses for which they have received stipends. The Ordinaries are bound by obligation to inspect these books at least once a year, either in person or through others. (Canon 843).

Moreover, every priest, whether secular or religious, must make an accurate note of the Mass intention which they have received and those which they have satisfied. (Canon 844).

It is apparent that there is a very close surveillance kept over the activities and finances of the individual priest within the bosom of the Roman Catholic Church, though it is not explicitly said that the priest must share his revenue with his superiors. Our interest is in the very accurate bookkeeping that is required of those priests who accept money for the redemption of the souls in purgatory. How utterly contrary to the principle of the free grace of God that is so simply but so plainly stated again and again in the New Testament!

And there is another thought which occurs to us in this connection: If Canon Law requires the keeping of books in connection with this traffic in souls, why is it that the Income Tax Officers do not avail themselves of these facilities for checking up the priests' payment of taxes. Protestant churches have their books audited, they make reports to the Income Tax Department at Ottawa, they deduct the taxes from the salaries of the ministers just as any business house does. Why is not the same done for Roman Catholic priests and their income? If Canon Law requires the Bishop to audit the bookkeeping of each individual priest why could not the Income Tax Inspector use the same facilities for seeing that income taxes are paid? This envelope and its markings taken in the light of Canon Law raise some interesting questions.—W.S.W.

HELP FROM OUR SUBSCRIBERS

Dear Dr. Shields:

Enclosed is \$30, for which please renew my subscription of THE GOSPEL WITNESS for one year, the remainder is to help towards the Fund.

I have been reading your paper only a year (I am a new subscriber), but look forward to receiving it each week.

The sermons are a great comfort and help to me, and I pass the paper on to friends every week.

Wishing you many years of health and strength to carry on your great work for Christ.

Yours sincerely,
Signed _____

HAVE YOU ANSWERED THE EDITOR'S ANNUAL LETTER YET?

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Bible School Lesson Outline

Vol. 12 First Quarter Lesson 9 February 29, 1948

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

THE SHUNAMMITE'S SON

Lesson Text: 2 Kings 4:18-37.

Golden Text: "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."—John 11:25.

Supplementary Reading: 1 Kings 17:22; 2 Kings 13:21; Matt. 9:25; 16:21; 26:32; 27:52; Luke 7:15; John 5:19-22, 25; 6:40; Acts 9:40; 24:15; 1 Cor. 15:54; 2 Cor. 4:14; 1 Thess. 4:16; Eph. 2:1.

I. The Sorrow of Death: verses 18-28.

Elisha, the successor of Elijah, began his ministry in the miraculous power of the Holy Spirit, dividing the waters of the Jordan, healing the waters of Jericho and calling down fire upon those who mocked the prophet of the Lord (2 Kings 2). He had been used to bring spectacular victory to the whole nation (2 Kings 3:16-27), but, he was not above the humble ministry to a poor widow in Shunem who was in distress (2 Kings 4:1-7).

This great woman of Shunem offered hospitality to the man of God, and Elisha did not forget to reward her gracious kindness. She desired no worldly honour or position but she joyfully accepted the promise of a son, who became in time the darling of her heart (2 Kings 4:8-17).

Death comes alike to young and old (Psa. 90:9-12); the great woman of Shunem could not prevent that last dread enemy from laying hold upon her young son, the sole support of his widowed mother (Luke 7:12). It would seem that he died of sun-stroke. The mother's natural grief was enhanced by the fact that this son had been given to her by an unexpected miracle of grace (verses 13-17), and she was sore troubled when he died. She had not asked for a son, nor had she wished to be deceived in the matter (verses 16, 28). She was to learn that for all those who love God, He maketh all things to work together for good; the death of her son would be for the greater glory of God (John 9:2, 3; 11:4).

The mother's distress of soul was so great that she made all haste to go to the man of God. He had lived the life before her, and she had every confidence that he would be able to help her now. When her husband enquired the reason for the journey, remarking that it was not the time of the new moon or the sabbath, when burnt offerings would be made (Numb. 28:11), she replied "Peace" (Compare with "Hold ye your peace"—2 Kings 2:3, 5); she would not wait to discuss the matter with him at that time. How blest are all who know the Lord as Saviour and Friend, for to Him they may go and find grace, comfort and strength (Psa. 9:9; 27:5; 118:5; Heb. 4:16)!

Elisha sent his servant to the foot of Mount Carmel to meet the sorrowing mother, but she would not disclose her errand. To all questions she answered as before "Peace". Gehazi misunderstood her importunity and thought that she was but troubling his master (Matt. 20:31; Mark 10:13, 14; Luke 8:49). Gehazi did not have the understanding sympathy that Elisha had. Those who would minister to sorrowing ones in the name of the Lord must have kind and loving hearts (Rom. 12:15; Eph. 4:15; Phil. 1:8, 9).

Elisha did not know the exact cause of the woman's distress, indicating that the prophets had supernatural knowledge only when it was given to them by the Lord (1 Pet. 1:10, 11).

II. The Restoration unto Life: verses 29-37.

Of his own accord Elisha sent Gehazi the servant to the house of mourning with the command to lay the staff, the badge of the prophetic office (Exod. 4:20; 7:20; 17:9),

upon the face of the dead child. But there was no result. We cannot delegate to another the work which the Lord would have us perform for Him. Nor will mechanical devices avail in the spiritual realm; we must put personal effort into our task, and be willing to make sacrifices for the Lord. God uses human lips, human hands and human feet to deliver the message of life to those who are dead in sin (Isa. 52:7; Matt. 28:18-20).

Powerful, private and importunate prayer was a necessary factor in restoring life to the child. We need to exercise this holy ministry of intercession on behalf of others (Luke 11:5-10; 18:1-8). As we pray in faith the Lord will touch them with the touch of life.

The prophet identified himself as fully as possible with the little child who lay upon his bed, putting his own eyes on the eyes of the child, his mouth upon the child's mouth and his hands upon those of the child. It is the need which we make our own that we can help. When by the Holy Spirit we feel the burden of another's sin as though it were our own, we are in a position to pray for them earnestly and believingly (Exod. 32:32; Rom. 9:1-3; 10:1). God give to us all such a passion for souls!

God answered the prayer which was inspired of the Holy Spirit and accompanied by persistent effort and by faith in the power of God, even as He had in the case of Elijah and the son of the widow of Zarephath (1 Kings 17:17-24). The healing was not immediate, but it was complete (1 Kings 18:44, 45; Mark 8:23-25; Acts 20:9-12); God is sovereign in all His acts. When it is for His glory He can bring instantaneous health or life, but the miracle is just as great when performed in progressive steps.

As teachers and workers we are constantly in touch with those who are spiritually dead (Eph. 2:1). Only the voice of the Lord can raise them to life, but we may be used as His instruments (Eph. 5:14).

In this hour of emergency Elisha had disregarded the danger of ceremonial uncleanness which he would incur by his contact with a dead body (Lev. 21:1). Nothing mattered, if only the Lord would bring the dead to life again.

DAILY BIBLE READINGS

Feb. 23—The Widow of Nain's Son Luke 7:11-18.
Feb. 24—The Widow of Zarephath's Son 1 Kings 17:17-24.
Feb. 25—The Prodigal Son Luke 15:11-24.
Feb. 26—The Nobleman's Son John 4:46-54.
Feb. 27—The Disciple's Son Mark 9:14-29.
Feb. 28—The Begging Son John 9.
Feb. 29—The Only Begotten Son John 17.

SUGGESTED HYMNS

Safe in the arms of Jesus; I am not skilled to understand;
Low in the grave He lay; Brief life is here our portion;
Rejoice and be glad! By Jordan's stormy banks I stand.

THE FOUNTAIN OF LIFE

O Christ! He is the fountain,
The deep, sweet well of love;
The streams on earth I've tasted,
More deep I'll drink above:
There to an ocean fullness
His mercy doth expand,
And glory, glory dwelleth
In Emmanuel's land.

**HAVE YOU ANSWERED THE EDITOR'S
ANNUAL LETTER YET?**

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THE EDITOR'S ANNUAL LETTER

Because some thousands of people buy single copies of *THE GOSPEL WITNESS* weekly, who are not included on our subscribers' mailing list, we publish the Editor's Annual Letter below. The Annual Letter is mailed only to those whose names are on the subscription list.

The Gospel Witness

PUBLISHED WEEKLY

130 GERRARD STREET EAST, TORONTO 2, CANADA

January 27th, 1948.

Dear Gospel Witness Subscriber:

I am sending *THE GOSPEL WITNESS FAMILY* my ANNUAL LETTER for the twenty-sixth time. Every Annual Letter has to have a few sentences resembling the letter of the year before, because we always have new subscribers to whom the letter goes for the first time, and to whom we need to explain.

THE GOSPEL WITNESS is really a missionary paper. It was started for the defence of Evangelical principles against the encroachments of Modernism, in May, 1922. We have been true to that aim ever since. We receive no revenue from advertising, because we are really afraid that were we to accept advertisements, our readers would regard our advertising as a recommendation, and if, by any means, anything should creep in which did not turn out exactly as advertised, it would impair our testimony. For this reason we have kept away from advertising altogether.

Our only sources of income are the annual subscriptions and the donations we receive from Christian friends. The subscription price does not pay for the paper. It never did, but now the cost of production, by the increased cost of labour, and of paper, has made our problem a still more difficult one. But we believe *THE GOSPEL WITNESS FAMILY* will come to our help.

I am writing to ask you to help me in two ways:

First, to send the largest donation you can possibly afford to *THE GOSPEL WITNESS FUND*. Through the agency of this paper people are converted. Others are reclaimed. The sick are visited, and hard-pressed ministers, who have no Pastor, find *THE GOSPEL WITNESS* comes to them with a heart-warming pastoral message. For this reason we feel quite free to ask you to put as large a share of your tenth as you possibly can, into *THE GOSPEL WITNESS FUND*.

Secondly, I am this year appealing to every member of *THE GOSPEL WITNESS FAMILY* to help us to increase our circulation. A large increase of circulation would tend, of course, to a reduction of costs. There is probably not one member of *THE GOSPEL WITNESS FAMILY* who could not, if he or she would, secure us anywhere from one to ten subscriptions. We do not ask you to subscribe for other people, though some of

our friends have done so. We would far rather you would persuade the people to subscribe for themselves, as people are likely to be more interested in something for which they pay, than something sent to them without charge.

Will you join us in this Campaign, first, by sending us your contribution as early as possible; and secondly, by setting to work at once to try to get new subscribers? Our fiscal year ends March 31st, and any contribution received before that time would go to this year's receipts. I cannot tell you how earnestly I hope you will send your contribution early, so that it will relieve us of great anxiety. We shall be glad to send you a receipt for income tax purposes.

This year if every single subscriber to THE GOSPEL WITNESS would try to send us something, if only a dollar, or five dollars, or ten dollars, or one hundred dollars, or a thousand dollars, if possible, we know of no investment in any missionary cause that could produce larger results.

For your convenience I enclose a business reply envelope, because I have found that if it should happen that someone, who intends to respond, should be without a stamp at the moment, the matter is postponed, and then perhaps forgotten. Hence the business reply envelope enclosed, together with a contribution form at the bottom of this letter.

Hoping to hear from you at an early date, and sending you my warmest personal regards, with the best wishes of all THE GOSPEL WITNESS Staff, I am,

Very heartily yours,



(T. T. Shields)

P.S. Some of our friends, of course, send several contributions through the year, for all of which we are most grateful.

THE GOSPEL WITNESS

130 Gerrard Street East
Toronto 2, Canada.

Dear Dr. Shields:

Enclosed find my contribution of \$ _____
toward THE GOSPEL WITNESS FUND in response to your Annual Letter.

NAME _____

ADDRESS _____
