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PREMIER FROST SELLS OUT TO ROMAN CATHOLIC CHURCH

The Ontario Legislature Treats the Hope Royal Commission's Report on Education With Contempt

Addresses by the Pastor, Dr. T. T. Shields, and Rev. W. S. Whitcombe, M.A.

Delivered in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 11th, 1951
(Electrically Recorded)

I HAVE been amazed at the imperfect knowledge of such issues as we are to discuss this evening on the part of men who might be supposed to be informed on the subject. I remember when the Sirois Report on the Inter-Provincial relations was submitted years ago I happened to know directly, personally, from two of the Provincial Premiers that they had not even read the Report, and, of course, they did not know what it was about. I have observed that even Protestant ministers in general in our day seem to assume that this Roman Catholic question, which engaged the fathers so intensely, is a matter of little importance. A former Moderator of the United Church of Canada said we must recognize as a fact that we cannot get along without the Roman Catholic Church. The Roman Catholic Church is no relation of mine; I recognize no affinity for it whatsoever. To me it is the church of the Antichrist; it is a denial of everything essentially Christian. Notwithstanding the prevalence of Communism, and the prevailing fear, I am still of the opinion that Communism, whether of the Russian or Chinese variety, or any other brand, is far less dangerous to the peace, the prosperity and the liberties of mankind than the Papacy itself. I believe that the Vatican is the world's mischief-maker Number One; it has no comparable competitor anywhere. Hoary with age, it is still the vice-gerent, the vicar, the supreme representative on earth — not of Christ, but of Satan himself. There is no language that I am at all familiar

with that would enable us to exaggerate the turpitude, the inherent evil of Roman Catholicism.

I am happy to have the assistance this evening of my friend and colleague, Professor Whitcombe. I know of no man in the Dominion of Canada more thoroughly informed on this subject than Professor Whitcombe. He will speak on this subject first.

Premier Frost Fears the Hierarchy

MR. WHITCOMBE:

As you all know, the report of the Royal Commission on Education has recently been tabled in the legislature of the Province of Ontario. It has taken twenty-one Royal Commissioners some six and a half years, at a cost variously estimated from two hundred and fifty thousand dollars, to five hundred thousand dollars, to prepare this voluminous report, and it was no sooner tabled than Prime Minister Frost arose in the house, and with the full blessing of the Liberal Opposition, consigned it, or at least its major recommendations, to the deepest oblivion which his imagination was able to conceive. The Roman Catholic Cardinal-Archbishop had already exclaimed in "horror" that he was filled with "consternation and amazement" at the suggestion contained in the Report that there was a possibility of reducing the Roman Catholic separate schools from the first eight years to the first six years of a child's school

life, and having exclaimed in horror-stricken amazement his consternation, that is why the Prime Minister and the leader of the Liberal Opposition were in haste to express their determination in no wise to offend the Roman Catholic Hierarchy.

I frankly confess that I wish some other voice than mine had been raised in protest against this servility on the part of our elected representatives at Queen's Park, and I know that in this I speak for Dr. Shields too. But seeing that no other voice has been raised, I venture to speak, and at least to clear my soul by protesting with all the vehemence of which I am capable against the dictatorial control of Queen's Park exercised by the Cardinal-Archbishop of the Roman Catholic archdiocese of Toronto.

A Special Message for Roman Catholics

I know that there are some persons, well meaning but ill-informed, who will be shocked that a minister of the Gospel should dare to speak of these matters. They will advise me to stick to my business as a minister of the Gospel, and I assure such, if they are here tonight, that I am sticking to my business as a minister of the Gospel. I have preached the Gospel, both in English and in French, and I intend to continue so to do.

I have a special word for Roman Catholics here tonight. We always have them here, and I want them to know that we welcome them at this meeting. Here is my special message for my Roman Catholic friends: Some few years ago I was driving home from Windsor to Toronto, and just outside a little French town in the outskirts of Windsor I picked up a fine young French-Canadian Roman Catholic. Because I said a few words in French to him, he took me for a brother under the skin, which was pleasing to me, and he told me with great delight of certain "good sisters", as nuns are called in French, who had taught him in our Ontario schools. He told me in particular of a very good priest whom he knew. Why he chose such a topic in speaking to an absolute stranger I was not certain at the time, and I do not know now. But I let him talk as much as he would, and when he had exhausted the subject, I said, "Do you know that I have the best Priest in the world."

"Have you? Who is he?" he asked.

I said, "My Priest was the Best Man who ever lived; even His enemies could find no fault in Him. He did nothing but to go about doing good; He had no place to lay His head, He was poverty-stricken, but He healed people, He performed miracles, opened the eyes of the blind, caused the deaf to hear, unloosed the tongues of the dumb, and last of all, He died for me! He gave His life in my room and stead. They put Him away in a tomb, and sealed it, but death could not hold Him; He rose triumphant from the grave, and was lifted up to the right hand of the Majesty on High, and now He does nothing else but pray for me."

When I got to that juncture my young French passenger was edging away from me over toward the door, and I think if I had not been travelling well up toward the speed limit, he would have opened the door and leaped out. I said to him, "I do not need the kind of priest that you have; I do not need any earthly priest to minister at an altar built with hands, a sacrifice that is often repeated, and, because it is often repeated can never take away sin. My great High Priest has made one sacrifice for sins for ever and now He appears in the very presence of God, and by that I know that I am

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

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forgiven; I know that I am covered with a righteousness that is spotless and pure."

"Godless" Schools?

He said to me, "You amaze me. You say that you have no religion, and yet you know more about the Bible than I do." You see he thought I had no religion because I had said that I did not need any human priest to offer a sacrifice at an altar made with hands. I know that our Roman Catholic friends think that we Protestants have no religion; I know that they call our schools godless schools, because the priests do not control them. But I say to you Roman Catholic friends here tonight, your true friends are not the priests, who make merchandise of your souls; your true friends are those who would open the Word of God to you, and exhort you to read it for yourself, and who would point you to the Lamb of God Who alone can make you free and give you a full and perfect salvation. That is my word for Roman Catholics. We believe that if you wish to have your separate schools, you have as much right to them as we have to ours. We do not object to your having Roman Catholic schools, but we do object to paying for them, instead of your paying for them yourselves. It is simply decency and fairness that we contend for.

Is the Hope Report "Hopeless"?

But back to the Hope Report—although I rather think it should be called a "Hopeless Report". A priest in Montreal, speaking in French, branded the report of this Royal Commission as an "infernal" report, which is perhaps a stronger word in French than it is in English. It might literally be translated, a "hellish" report, and I grant you that it is a hot one, because it speaks of controversial matters, and if the extracts given in the papers just before Christmas, when the Report was released, are any indication of its contents, it would seem that this report says some very plain things about Roman Catholic separate schools. It even ventures to suggest that they might be restricted somewhat—not done away with, but merely restricted.

Unfortunately the report is not yet available to the public; so I am informed by the Department of Education of the Province. I begin to wonder now whether this voluminous Report ever will be made public, and I am certain it will not be printed until the issues which it discusses are buried as deep as Premier Frost and Mr. Oliver can bury them. Mr. Frost has already sounded the first knell, and it has been re-echoed faithfully by the Liberal house leader. The Prime Minister's statement was very carefully worded, but it is perfectly clear that he intends to be "all things to all men," but most of all, to the Roman Catholics. It is clear that he will refuse to give the slightest offence to the tender feelings of the Roman Catholic Hierarchy, which are particularly sensitive around the purse-strings of their pocket-books.

Wholesale Theft of Public Funds

Mr. Frost announced that last year fifty-two millions of dollars of your money and mine were given in grants to the schools of Ontario. I am not talking about the money that was raised directly from the tax-payers by the tax rate, I am talking now about Provincial grants made directly from the Provincial Treasury. How much of those fifty-two millions was given to Roman Catholic schools is difficult to estimate, but it is a safe guess that the share of those fifty-two millions that went to the pockets of the Roman Catholic priests far exceeded that amount of swag that was skilfully extracted by the bandits who held up the Brinks' Agency in Boston last year. News of the daylight robbery of a few millions was put on the front page of every paper in the Continent, but the Roman Catholic priests of this Province steal more, I venture to say, every year, from your pockets and mine, without evoking a peep in protest. That is why we speak tonight.

The School Act Flouted, and Income Tax Evaded By Priests.

It is impossible to discuss the Report as a whole, since it is not available, but there were some interesting extracts of it given in the daily papers. It was there reported that, according to the Royal Commission, one half of the teachers in the Roman Catholic separate schools of Ontario, are "religious", which, of course, is a technical term in Roman Catholic theology. It means, in common parlance, that one half the teachers in the Roman Catholic separate schools are priests and nuns. According to the Separate School Act of this Province, says the Report, all teachers are required to sign individual contracts with the Boards which they serve. The Royal Commission discovered that, in many cases—and I do not suppose they over-stated the matter—this legal requirement was not fulfilled. Payment of the salaries of these priests and nuns, it is further reported, was not made to the teachers who did the work and earned the money, but to the Orders of which they were members. In such cases as that, neither those priests and nuns, nor the Religious Orders which receive their salary, pay one-cent of income tax. You see what that means. You and I pay the salaries, and they do not even pay income tax on it. We have an autograph letter to that effect from the Deputy Minister of National Revenue (the Income Tax Department to you and me). (See page 11).

The Truth About Teaching Nuns

Sometimes I take my little girl for a walk in our neighbourhood where there is a Roman Catholic school,

and when she sees the berobed nuns coming from that institution she has on more than one occasion said to me, "Daddy, who are those ladies?" I try to temper instruction to her years of understanding, and I say, "Oh, those ladies teach in the school." "Well, what do they wear those special dresses for?" I say, "Because they think they are a little bit different from the rest of us." But some day I am going to pluck up courage enough to tell her the whole truth; I am going to tell her that those ladies wear that special robe because they are married, married to the pope! They have taken vows upon them of poverty and of obedience. That is a uniform they wear to indicate that they are under orders to a foreign prince. I am going to tell her that it is their business to teach the little children on our street, with whom she plays, that she and I are consigned to the flames of eternal torment, and that we deserve to go there because we are not submissive to the pope. I am going to tell her, further, if I ever pluck up enough courage, that I pay their salary, and you help! I am going to tell her that those teachers make it their business to tell her little play-mates that their first loyalty ought to be not to the King and the laws of this land, but to a foreign prince across the seas in Rome, Italy, and that we pay those nuns for teaching our little neighbour children those silly and blasphemous doctrines.

Ontario Teachers Subject to the Pope

I should like to read what Canon Law says about the nuns who teach in Ontario's publicly-supported separate schools: Canon 499 enacts as follows: "All members of religious orders are subject to the Roman pontiff as their supreme superior . . ." (Not the King, not the laws of the land, but the Roman pontiff, if you please, is their supreme superior!) "to whom they owe obedience by virtue of their vow of obedience." The same Code enacts (Canon 592) that "All religious are subject to the common obligations of clerics in Canons 124 to 142 unless the contrary is clear from the context or nature of the law." Canon 128 provides: "As often and as long as the needs of the church require it, according to the Ordinary's judgment, and unless a legitimate impediment excuses it, clerics must accept and faithfully fulfill any office imposed on them by the Bishop." Public school teachers sign a contract with the board under which they serve; many Roman Catholic "religious" teachers sign no contract. You know what that means: They are simply assigned to their post by their superior; not hired by the taxpayers' representatives. The superior says, "You are going to teach in such and such a school; go up there and teach, and the religious order will collect your salary. Do as you are told and ask no questions!" And we pay the salaries to the religious communities!

One Order That Pays Income Tax

"Why should the celibate Roman Catholic 'brothers' and 'sisters', and their orders be exempt from income tax? I belong to a religious order that is older than any of those in the Roman Church. I belong to the ancient order constituted by God Himself in the Garden of Eden. It is known as 'Home', and I have taken on myself vows of poverty, and of obedience! At the end of the year I discover that I have given every cent of my salary to the Order. The Order provides me with my food and raiment, with street car tickets, and gasoline, and beyond that I haven't one red cent left, except what the Government has taken in the way of income tax, and

that I never see because it is preempted out of my salary cheque before I cash it. Why should these teachers be exempt from income tax when I am not and when you are not? What is sauce for the goose is sauce for the gander, and I begin to think we are all geese that we allow that kind of nonsense and injustice to go on.

What Is a Roman Catholic School?

What is a Roman Catholic Separate School? Very few Protestants, and not many Roman Catholics, have seriously considered the question. I suppose most of us would be inclined to say, "It is the school where they teach the catechism, and apart from that it is the same as our public school." That is not true. The pope says that is not true; he condemns that kind of a school, and says that the faithful attend it at the risk and peril of their eternal salvation. He condemns schools which he calls "neutral" or "mixed", because they are open to Roman Catholics and non-Catholics alike. Even schools where Roman Catholic students are provided with separate religious instruction, "but receive other lessons in common with non-Catholic pupils from non-Catholic teachers", he condemns unreservedly. "If the school," he says, "is not subsidiary and complementary to the family and to the church (of Rome), it is doomed to fail of its purpose, and to become instead an instrument of destruction." "If not a temple," he says,—by which, of course, he means a Roman Catholic temple—"The school, if not a (Roman Catholic) temple, is a den." That is why priests currently brand public schools as godless schools. Pope Pius XI, in his encyclical on religious education, dated 1929, says: "Education belongs pre-eminently to the Church. . . she is the mistress of men, supreme and absolutely sure, and she has inherent in herself an inviolable right to freedom and teaching. By necessary consequence the church is independent of any sort of earthly power as well in the origin as in the exercise of her mission as educator . . . every form of instruction . . . cannot be withdrawn from the dictates of the divine law, of which the church is the guardian, interpreter, and infallible mistress."

Rome's Two Faces

There is not much left out, you see. And that applies not only to the "faithful", to Roman Catholics, it "extends equally to those outside the fold." Now you know why in Spain the Roman Catholic church closes private Protestant schools. These schools never did receive any grants from the government; they were merely allowed to exist, but now, under Franco, they are not allowed even that right, and the church that in Spain closes Protestant schools supported by Protestants, in Canada demands that we should not merely allow it to have its schools, but that we should support them, and that their teachers should be tax-free! And the proof of it all these inclusive claims? Very simple! The pope says that the proof that the Roman Catholic Church is pre-eminent in education is the great commission: "Go ye into all the world and teach all nations." The Roman Catholic Church is the only church—we are not a church, you see, in the pope's mind. Thank God that He recognizes us and that we have been blessed by him. "But this is not undue interference," the pope hastens to add, "it is merely maternal care on the part of the church,"

The State's Duty Is to Provide the Money

The relation of R.C. church and state, the pope likens to that of body and soul. Do I need to tell you which is

the body and which is the soul? Which is the material, and which is the spiritual? Other popes have likened the relationship of church and state to the sun and moon—the moon is a pale copy of the original, it borrows a reflected ray, it is merely a satellite. And so the state is a satellite of the church, according to papal doctrine. Or, according to the Bull *Unam Sanctum* of Boniface VIII, there are two swords, both in the power of the church, the one to be used for the church by kings and captains, but at the will and by the permission of the priest. And Roman Catholic dictation impresses and enforces those ancient principles of papal tyranny in Queen's Park, and Prime Minister Frost and Mr. Oliver come to heel, and crouch in submission when they hear their master's voice.

R.C. Schools Are a Department of Their Church

A Roman Catholic School means "the whole environment of the Church." The mere fact that some religious instruction is given in a school does not make it Roman Catholic. "This educational environment of the Church embraces the Sacraments . . . the sacred ritual . . . the material fabric of her churches . . ." I read a geography put out for use in French Roman Catholic schools in Quebec, and it taught geography like this: "Ontario is a province of Canada, Toronto is its capital. It is the seat of an archbishopric; it has so many Roman Catholics." That was the first item in every provincial capital throughout the whole of Canada. Even in arithmetic, they get religion into it; in reading, it is Romish history, the history of the "saints". Everything is saturated and impregnated with the teaching of the Roman Catholic Church. And we Protestants pay for it in this Province.

Unfair for R.C.'s to Pay for R.C. Schools?

The pope says, "A heavy burden weighs upon Catholics, who under the guidance of their bishops . . . support Roman Catholic schools entirely at their own expense." What a burden that is! We in this place have our own school. It is called Toronto Baptist Seminary. We ask for nothing from the Provincial Government, and we get everything we ask: nothing! And we would not take anything if they gave it to us. That is only right. Why should we tax Presbyterians, or Anglicans, or United Church people to support our school? They do not agree with us, and that is their privilege. It is too bad for them, but that is their privilege and right. Brother Slade said tonight, "If you believe with us, then give." If you don't, then keep your money, this is a free country. But the Roman Catholic church exercises political pressure, brings into play threats of eternal punishment on its people. It says that *everybody* must pay for its private schools, and they call that "distributive justice".

Why Politicians Bow to the Hierarchy

Let me read this from Pius XI in closing. It will explain why Prime Minister Frost is so anxious not to give offence to the Cardinal Archbishop and his Roman Catholic followers. The pope says, "Whatever Catholics do in promoting and defending the Catholic school for their children, is a genuinely religious work, and therefore an important task of 'Catholic Action'. . . Let it be loudly proclaimed, and well understood and recognized by all . . ." (including Prime Minister Frost and Mr. Oliver—that is not in the text, but it is between the

lines), "that Catholics, no matter what their nationality, in agitating for Catholic schools for their children, are not mixing in party politics, but engaged in a religious enterprise demanded by conscience." It is not politics, it is religion, says the pope, and Prime Minister Frost knows that, and he knows that every obedient Roman Catholic, many are not obedient, is under orders from the Cardinal-Archbishop. Since Mr. Frost wants their votes, he bows to the dictates of a foreign prince in order to gain them. And the Liberal Opposition is not one whit better. The pope says it is a matter of conscience! A matter of conscience to make me pay for his schools! But I have a conscience too, and so have you! Let us rise up and say that on the grounds of conscience, we will not pay for Roman Catholic schools. We ought to speak to these politicians at Queen's Park in the only language that they understand, the language of votes, and say, "We too have consciences that you must not offend. Give us the justice of paying for our public schools and of letting Roman Catholics pay for their own separate religious schools as we do for ours."

DR. SHIELDS:

Mr. Whitcombe is very mild. You would not expect me to emulate his example.

The Tares in the Field and the Vineyard Overgrown With Thorns and Nettles

Mr. Slade read this evening the parable of the tares, in which our Lord likened the kingdom of heaven to a field in which a man sowed good seed. Then it is said that "while men slept, his enemy came and sowed tares." That act of the enemy was not known until the seed began to grow. After a while they came to the man and said, "Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this." There is another passage in the Book of Proverbs: "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof . . . Yet a little sleep, a little slumber, a little folding of the hands to sleep; So shall thy poverty come as one that travelleth; and thy want as an armed man."

Illustrating a Law of Deterioration

I refer to these two Scriptures in order that I may enunciate a certain principle. There is in human life, and in all human affairs, a law of deterioration, of degeneration and decay. All you have to do with a well-planted and cultivated vineyard to ruin it, is to leave it alone. That is all. Every housewife knows that; everybody knows it, notwithstanding the doctrine of evolution that everything is getting better and better all the time. Of course, we are evolving into angels! If there is any truth in that I am thankful I did not arrive earlier, and I think you ought to be.

That law operates in the life of *the individual Christian*. You have only to neglect the cultivation of your spiritual life — just do nothing, and you will soon be conscious of moral and spiritual deterioration. To offset that we are admonished to "Watch and pray, that (we) enter not into temptation." We must be always on guard, or otherwise our lives will be like the vineyard of the man void of understanding. A certain woman said to a certain minister in the long ago, "I do not intend to

give my boy religious instruction until he is old enough thoroughly to understand it." "How old do you expect him to be?" asked the minister. "Perhaps ten or twelve years of age." He said, "I forewarn you, the devil will not wait till your boy is ten or twelve years of age to sow the seeds of evil in his mind." If you doubt that read that horrible story from Kitchener. What are we coming to? I say every one of us needs to "Keep (his) heart with all diligence; for out of it are the issues of life."

The same law operates *in the life of a church*. No church can be so built and established in the truth, that without further cultivation or care it will continue as a garden of the Lord. Some enemy will sow tares, you can be sure of that. They say of Jarvis Street Church, "They are always engaged in controversy." And I expect to be always engaged in controversy to the end of the chapter. I will tell you why. You cannot keep a church clean, you cannot keep the weeds down in your garden unless **you are vigilant and everlastingly at it**. I suppose I have read it before, but I came upon a passage in Isaiah that rather filled me with comfort. Now listen: "And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns." If you do not want the briers and thorns to grow, then you must be busy with your mattock digging up the weeds all the time. That is why I continually warn people against Roman Catholicism, against Jehovah's Witnessism, and Christian Science, and all these anti-Christian cults. We must be busy with the mattock and dig them up, and then we shall be free from the fear of briers and thorns.

The same is true of the State. A State can very rapidly deteriorate. You do not need to be a very penetrating observer to notice that. Evil is indigenous to this life. Righteousness needs cultivation, evil does not; evil will grow itself. You do not need to cultivate thistles; they cultivate themselves. And in any State evil is always rampant; and unless you have men in positions of authority that will be diligent in the use of the mattock, and exercise every care to safeguard the interests of the people, you will soon have a condition comparable to that which we have in Queen's Park.

The time was when considerations of righteousness obtained in Queen's Park. I remember when the representatives of the people really seemed seriously to consider what was right. That day has long since passed. There is no consideration of righteousness in Queen's Park today. They were never perfect even at their best; there were political scandals. "Ah, yes," you say, "there were political scandals." Why? Because there was enough conscience and moral stamina to bring these scandals into the open. They are a thousand times worse today, but we have nobody there to protest against them. That is the reason.

Jeroboam, the Son of Nebat, and Mitchell F. Hepburn

There is a story in the Word of God to which I have often referred. We have had it in our study of history during the last few months, about a man called Jeroboam, the son of Nebat, who introduced idolatry into Israel. He set up calves at Dan and at Bethel, and said to the people, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." A method of compromise; a trick of expediency. He did not want them to go up to Jerusalem and renew their vows to the King of Judah.

Jeroboam died, and you read the story of the kings of Israel, and every one of them, without one single exception, "walked in the ways of Jeroboam the son of Nebat, who made Israel to sin." Every one of them. Then at last the fruit of their idolatry became apparent, and the Assyrian captivity ensued, (not the Babylonian captivity), but the ten tribes, the northern kingdom, were carried away. Just exactly as Russia has carried away the native population of many States where she is in the ascendancy. And then the prophet Hosea, seeing the fruit of this wicked idolatry, at last exclaimed, "Thy calf, O Samaria, hath cast thee off." Israel was ruined by the complacency and want of loyalty of the people of God.

A man entered Ontario public life a few years ago, by the name of Hepburn. The most politically corrupting influence that ever entered the public life of Canada anywhere was Mitchell F. Hepburn. He was not politically immoral, but politically amoral, or unmoral—he had no morals politically; he cared nothing for righteousness. Whatever he could do, he did. The law of might was the law of right; he trampled righteousness, covenants, and all political decency under his feet, and made the political life of this Province a by-word and a hissing in the estimation of any and every morally minded person in Canada. His regime was short-lived. After about five or six years the very poor bank clerk retired a rich man, to enjoy his elaborate estate, and as he put it, "Listen to the grass grow." It is amazing what little time is required for some politicians to rise from poverty to wealth. I do not know how they do it, but they do it. You may draw your own conclusions.

A New Type of Political Chicanery

Hepburn introduced a type of evil in Ontario, formerly utterly unknown to our political public life, and his successors have walked in the way of Mitchell F. Hepburn, who made Ontario to sin. There were one or two parenthetical ciphers who immediately followed. We were for a short time threatened with the ascendancy of the C.C.F., but because it was an economic matter, and touched people's pockets, that died down. But the enemy sowed tares, and corrupted every wheat field. What was that enemy? Mitchell F. Hepburn was the abject tool of the Roman Catholic Hierarchy, and the liquor interests of this country; he did as he was told.

The Roman Catholic Hierarchy demanded that the Provincial Government should provide fifty percent of the cost of education in this Province. That did not originate with George Drew, or with the Liberal Party, or with the G.C.F.—it originated with the Roman Catholic Hierarchy, and was published in *The Canadian Register*. And what happened? The C.C.F. and the Conservatives and the Liberals ran a race to see who could get the Roman Catholic favour first. George Drew won.

The Papacy Devilishly Clever

I must concede this to the Roman Catholics, that the Hierarchy is devilishly clever. I mean that! Their cleverness is of the devil, and anybody can be clever if he has no morality, if he cares nothing about righteousness. You can win at any game if you violate all the rules, whether it be hockey or cricket or football, or anything else—play foul and you can win. The Roman Catholic Hierarchy always plays foul. And all parties yielded to the demand of the Roman Catholic Hierarchy,

every one of them. They said, "Put us in power, and we will pay fifty percent of the cost of education."

What the B.N.A. Concedes to R.C. Church

Let me pause here to say what the Roman Catholic Church is entitled to, I mean by arrangement of the compromise effected at the time the British North America Act was enacted. There was a long, long discussion. I have read every word of the record of the years and years of discussion of the educational problem back in the fifties. At last, and what George Brown, the founder of *The Toronto Globe* said he hoped would be, and believed would be, a final settlement, was agreed upon. It was this: that every Roman Catholic should be permitted to assign his education tax to a separate school if he wanted to, or to the public school. That is to say, he was to have control of his education tax. The Protestant was not allowed that control; he must support the public school whether he likes it or not; that is part of his obligation, as a citizen, to support the public school system. But they said to the Roman Catholics, "You may be exempt from that obligation thus far; you may take your tax and apply it to the separate school. Support your own school." They were never, by the British North America Act, promised Governmental support of separate schools. All they were ever promised was to be allowed to have their own schools if they paid for them. But even that never contemplated the application of that principle to secondary education, to high schools. It applied only to primary education in the public schools.

Five R.C. Families May Have Separate School

The Ontario School Law permits any five Roman Catholic families to have a separate school. If there were five of you here, representing five Roman Catholic families, you could get together, and by law, require a separate school. But, according to that law, you must pay for it, and five families cannot maintain a school. Now long since the practice of supplementing these grants was adopted by the Ontario Government, and the grants increased enormously.

The Example of Delhi, Ontario

As for example—one of our students is Pastor in Courtland, Ont., and he lives in Delhi. Years ago I was Pastor in the little town of Delhi, there were about eight hundred people then, and as far as I knew, there was not a Roman Catholic in town. Now it is a place of four or five thousand people, there is a large separate school, a presbytery, separate school houses, and all the rest of it. As recently as ten years ago, the village of Delhi had only a Public School, and received a Government grant of \$1,500.00. Taxes raised for school purposes amounted to \$7,500.00. Later, according to the 1942 Public Accounts, a Separate School was set up. Now the Public School grant has been reduced from \$1,500.00 to \$900.00; but the Separate School grant is \$2,100.00. Delhi Public School supporters still raise \$7,500.00 in taxes as before, for their school; while Separate School supporters raise only \$793.00 in taxation—but receive a Government grant nearly three times the amount they raise for themselves. The average attendance at the Public School in Delhi is 212, and the average attendance at the Separate School is 48—and yet for the 48 pupils, the Separate School receives—I repeat—an annual grant of \$2,100.00; and for the 212 Public School pupils, the

Public School receives an annual grant of \$900.00.

Five families, I say, could not have a separate school. So Mr. Drew came along, and this is what he did. He had promised that he would give fifty percent of the cost of education. As you know, education costs were raised by municipal taxation; and the municipal school board had control of the public school; and where there was a separate school, there was a separate school board. And by the way, where there is no Roman Catholic high school, Roman Catholics are entitled to representation on the school board controlling the high school.

Conversation With Lord Bennett

When Lord Bennett was here I talked for some hours with him. He did not know a lot of these things, although he had been Prime Minister of this country. He said, "Do you know what they are doing in Middlesex, and round about London?" I said, "Very well, of course I know. They are buying up every bit of farm land they can get; the priests are the real estate agents, and then they are establishing Roman Catholic colonies." I saw it in this little place called Courtland, in Norfolk County, a week or so ago, an enormous Catholic church going up, and presently they will have a separate school right beside it. Lord Bennett said he had had no knowledge of Romanism's colonizing activities. When I told him that any five Roman Catholic families could demand a separate school, he said, "You do not mean to say that; I didn't know that." I said, "Yes, that is true." But George Drew has graduated his tax, and in larger centres, where there are enough Catholics to support a school, they get a limited grant, but in the small centres the Ontario Government will now give up to ninety-five percent of the cost of education out of your pockets and mine. And that, here in Ontario. The other five percent could easily be provided, and if nobody else would do it, the church itself could provide it. That has had the effect of the establishment of separate schools all over this Province, and every one of them a cell of definitely subversive influence, springing up like mushrooms everywhere.

Take for example the town of Simcoe. There are few Roman Catholics there, but the priests, and all the officials for the building up of a separate Roman Catholic colony, are already there. When I was in Edmonton they drove in by the carload, I do not know how many, two hundred and fifty and three hundred miles, to my meeting from the Peace River District. Responsible men said, "They are coming, and they are capturing everything and they say they are going to have another Quebec north of Edmonton." That is what they are doing in our Province.

Defeat of Mr. George Drew

Lifted up with pride I suppose, George Drew thought he might do well in the Federal field. Frankly, if I have any political leanings, I am constitutionally Conservative. I do not like too many new things; I like new things when they are proved to be good, but I want to be sure they are good, and I will conserve the old until I find something better. That is what I mean when I say that I am conservative. I am conservative religiously; I am a conservative theologian, I stand by the old Book, because I have never found anything better yet. That is why I stand by it. I would naturally be conservative, politically, but I was never happier in my life with any political result than when I heard that George Drew was buried under a political avalanche. I think his self-defeat was most fortunate for this

Dominion. I do not expect anyone now living will live long enough to see George Drew Prime Minister of Canada.

A Gentleman Named Frost

But now we have somebody else, a gentleman named Frost. I do not like cold weather, and I am always glad when winter is behind us; but now we have Frost twelve months of the year. I do not think that Mr. Frost will ever do very much that is positively wrong, and I am equally sure that he will never do anything positively right.

R.C. Secondary Schools No Constitutional Rights

Roman Catholic secondary schools have no constitutional right whatsoever. Mr. Frost knows that, if he knows anything. But this idea of Roman Catholic high schools originated in Ontario with Cardinal McGuigan; and I remember that when he launched his campaign for a million dollars or so for Catholic high schools.

Catholic Layman Disapproved

A few years ago, a Mr. Quinn, who had been chairman of the Roman Catholic Tax-payers Association, took issue with the Cardinal, and strenuously objected to any attempt to establish secondary separate schools. "Let us confine ourselves," he said, "to primary education". But it made no difference. Cardinal McGuigan went on, and high schools have been built. The Royal Commission has suggested that there should be no further public support for separate secondary schools, and it is at that point that McGuigan and the Hierarchy take issue with the Government.

Mr. Drew appointed the Royal Commission about six years ago, and as Mr. Whitcombe says, no one knows how much it cost. I have seen estimates too, all the way from a quarter to a half a million dollars. But what is that to men who are spending other people's money? That is nothing to them.

Briefs were presented to that Royal Commission from every group in Ontario interested in the subject of education.

Surely education is fundamental to any healthy democracy. The late President Wilson talked about making the world safe for democracy. Well, there was a little bit of sense in that suggestion involved, because you cannot have a healthy and safe democracy unless you have an educated and intelligent electorate. Otherwise the people become a prey to unprincipled men who assume positions of leadership. Mr. Whitcombe says the Report is not printed. I wonder why? I know a little bit about printing—we have been publishing our paper for twenty-nine years, and I know what can be done in the way of printing. Surely a Government could have had this printed—they waited long enough; they ought to have had printed copies, so that it could have been circulated, and put into the hands of all the people of Ontario. But I venture the suggestion that the Government knowing what was in that Report, did not want it printed, and deliberately delayed its submission; they did not want it circulated.

However, there are some things we know about it, and we do know that the Report recommends the abolition of further support to Roman Catholic secondary schools.

Cardinal McGuigan Real Ruler of Ontario

What I object to is this. The Hierarchy cracks the whip. The real ruler of the Province of Ontario is not

Premier Frost, or any other Premier. The real ruler of the Province of Ontario is Cardinal McGuigan, or the hierarchy of which he is the head. When, after six years of strenuous labour, with all the advantage of all the opinions of all these groups who carefully prepared their briefs for the information of the Government, so that they might be able to act intelligently in this matter, the Report is submitted, the Government virtually throws it into the waste basket, and there is a laugh in the Legislature whenever it is referred to.

Premier Frost says that there are some good things suggested which the Government will study, but there are some things he will not implement. And then Mr. Oliver says, "Premier Frost, you will not implement that report; neither will we." The whole Legislature treats that Report—the Royal Commission was presided over by Mr. Justice Hope, a judge of the Supreme Court of Ontario—and they treat it with contempt. Why? Just as a sop to the Roman Catholic Church, that is all. There was a minority report, and the minority are to have their way. The majority will be disregarded.

Politicians Fear R.C. Organized Voting Power

Why is that? Do you suppose it is because those men in Queen's Park are specially favourable to Roman Catholicism? Not at all. I heard of a darkey down South who was very proud of his prowess with a whip. In driving a team of mules he boasted that he could so manipulate his whip as to flick a fly off a mule's ear without touching the mule. That was something. So he was driving along the road one day with a passenger in his vehicle, and over the road there was a branch of a tree, and on that branch hanging over the middle of the road, there was a black ball; it was a hornet's nest. So the passenger said, "Now Sam, that is bigger than a fly; see what you can do with that." "No sah," he said. "Why not?" He said, "Dem's organized." An organized minority can defeat a majority any time. A thousand disciplined troops can control a mob of hundreds of thousands. It was said before the first war that there were only two perfect organizations in the world—one was the German army, and the other was the Roman Catholic Church. The Roman Catholic Church is the most perfect organization on earth. The pope can register his will with a stroke of his pen, or with a word of his lips, to the humblest Roman Catholic in the remotest quarter of the earth.

The Roman Church An Alien Political Organization

The Roman Catholic Church says, "We are not a political organization." There never was a bigger lie told than that. That is not a mere mis-representation, that is a wicked infamous lie of the worst order. The Roman Catholic Church is primarily a political organization, which masquerades under the guise of religion. It is composed of two classes, so they say—the rulers and the ruled. It is a totalitarianism, a totalitarian state, an authoritarian state. Mark my words, already the Roman Catholic Church is beginning to apologize for Communism. I predict that Communism and Romanism will come together; Pilate and Herod will shake hands. The pope is not the main bulwark against Communism; Communism has been bred in Roman Catholic countries: it is the natural offspring of Roman Catholicism. It is the inevitable fruit of Catholic oppression, Greek and Roman.

It originated in Russia under the Czars, and Czarism was just another word for the oppression of the Greek Orthodox Church, and at last they rebelled against it. There are more Communists in Italy than in any other place in the world outside of Russia, and now, I suppose, China. And our politicians are afraid of that organization because it is so perfectly organized that the Pope can, through bishop and priest, register his will with all Romanists, and because they know that Romanists will do as they are told.

Why Elections Are Held on Monday

Lord Bennett asked me this question. He said, "Have you ever stopped to think why elections in this country are always held on a Monday?" I said, "I think I know, but I would like you to tell me." "Why," he said, "so that the priest may have the last word at Mass on Sunday. That is why." Then he clenched his fist, and said, "Had I remained in Canada I was determined that that should be changed." I have an illustration of that in the Eastern part of the Province. When we were to have that expensive plebiscite to find out what the people thought about implementing the Conscription Law, I visited a farmer there, who was very interested in our work here. He said he had a lot of Roman Catholic neighbours, in fact most of his neighbours around there were Roman Catholics; he said, they are nice people. They were good neighbours, and good friends. He said, "I do not agree with them, and they do not agree with me religiously. We know that, but we are good neighbours. We do not quarrel, we just get along. So," he said, "I made it my business to visit a large number of these friends, and I said to them, 'How are you going to vote on this conscription plebiscite?' 'Why, 'Yes', of course; a country that is worth living in is worth fighting for. I think there should be equality of service, and I am going to vote 'Yes'." He told me, "I said to them, 'You don't know how you are going to vote.' 'What do you mean?' 'You don't know how you are going to vote until you come home from Mass next Sunday morning.'" He said, "I put that question to a large number of my neighbours, and without exception, they all said, 'We are going to vote 'Yes'.' Then when it was over I went around just casually to see them again. I said, 'By the way, So-and-So, how did you vote on the plebiscite?' 'I voted 'No'.' 'You told me you were going to vote 'Yes'.' 'Well, I wanted to, but the priest said I was to vote 'No'.'" He said, "Without one exception every one of my Roman Catholic neighbours who said they were going to vote the other way voted contrary to their own judgment and conscience because on Sunday at Mass the priest had told them how they were to vote on Monday."

The New Liberal Leader

I had hoped that the new Liberal leader might behave in such a way as to promise some improvement; I am afraid it is a vain hope. He has a little more force than Oliver or Nixon; I daresay has more of the qualities of leadership; but as I have carefully read what he has had to say, in my judgment, he is nothing more than a pettifogging politician. When Mr. Oliver said that the Liberal party would not implement that report, I have no doubt he had been in communication with the new Liberal leader, and was expressing the view of the Liberal party.

Ontario Government Will Continue to Pour Out Millions of Protestant Money for R.C. Support

Now the Government at Queen's Park will continue to pour out millions of dollars of Protestant money to propagate Romanism. I am going to give you one case in point. I am not going to tell you where I live, except that it is up in the St. Clair district, not far from St. Clair and Bathurst. I drive along St. Clair past Spadina Ave., and on the right hand side there is the Holy Rosary Church. Then over on Bathurst St. there is the building that was the residence of the great R. J. Fleming, who was manager of the Toronto Street Railway Co., and Mayor of the city years ago. The Roman Catholics bought that place on Bathurst St., and they have this church on Tweedsmuir, just west of Spadina. Between them there is a bridge, and there is a ravine that goes up into North York somewhere. Some time ago there was a Rapid Transit scheme outlined, which was to take that ravine, a continuation of Spadina Road, I think it was, to carry the motor traffic to the north part of the city. There is a wide stretch of property between that church and the buildings on Bathurst St., which the Roman Catholic Church acquired. I made it my business to get an expert real estate man to go to the City Hall some years ago, to try to find out how they acquired that ravine, and what they paid for it, only to discover that ten Philadelphia lawyers couldn't tell you how they got it, or what they paid for it. It was bought, and then it was given back again, battledore and shuttlecock, and nobody knows how much they paid for it. My guess is that they didn't pay anything for it. Then the city was very obliging, and they used that ravine as a dumping-ground, and filled it right up, and now for a good while they have been putting a top-soil on it. I was coming down here last Friday night, and I saw the trucks at work, even at night, and they will have a magnificent property all the way over to Bathurst St. On Bathurst St. is one of their colleges, or high schools, which will, of course, demand public support, and according to Mr. Frost they will get it.

A Reasonable Challenge

What I say is all recorded, and it will be transcribed and printed, and I shall see that Cardinal McGuigan himself gets a copy, and some of the others, and I challenge the Roman Catholic Hierarchy to tell the people of this city what they paid for that property; and at the same time I would challenge the Works Department of the City of Toronto, and of York, to tell us upon what terms the city filled up that ravine. Now listen. The Mayor of Toronto the other day said that if and when that Rapid Transit plan is carried out, they will have to dig out that ravine, and that it will cost a million dollars. I venture to say it will cost more than that, and they will probably pay the Roman Catholic Church a million dollars for the privilege, and all for something that they got for nothing. That is what happens. It is happening here, it is happening everywhere. The Roman Catholic Church is the most predatory organization on earth. The pope is the greatest of all racketeers, and Roman Catholicism is the greatest racket the devil ever invented. There is nothing holy about it; it is Satanic from top to bottom. I have a book on Von Papen entitled, "Satan in Top Hat". If I were writing a book on the Papacy I would entitle it, "Satan in Bishop's Mitre".

The Record of the Frost Government

Premier Frost is rather proud of the record of his Government. He paid the Government a compliment about the administration of justice, and said that there was nothing basically wrong in Windsor. Does he think the people of this province are so naïve as to believe that kind of nonsense? They had to dismiss the Crown Attorney; they had to dismiss two of the Police Commissioners, and the F.B.I. and the Senate Investigating Committee of the United States, sitting in Detroit, even last week said that now at last they were getting a little bit of co-operation from Windsor, but that for years these gangsters, and the rest from the United States, were established in Windsor, and were pouring a stream of corruption into the life of the underworld in Detroit. When Premier Frost went to Windsor he did not go to press or stimulate the investigation: he went to suppress it, and he did so. I doubt myself whether justice, in respect to any Roman Catholic interests, is longer possible in this country. Watch the papers. Windsor is not the only place where justice miscarries. If you have any discernment you will see it.

The Ontario Government's Liquor Record

The Ontario Government's liquor record ought to be enough to damn any Government, and to bury it under an avalanche of public indignation. One hundred and ninety-six million dollars spent in liquor last year, nearly thirty-three thousand convictions of drunkennes. The Government profits by a system which makes the enlargement of every police force necessary; fills our jails and our hospitals; paints our highways red with human blood; and then boasts of its record! One of the most absurd things of all is that, after doing its utmost to create alcoholics, the Government builds a hospital for the cure of alcoholics! They might as well sell T.B. germs by the package in all the drug stores, and then multiply sanitarium where tubercular patients can be treated. Can insanity go farther than that?

A Devitalized Protestantism to Blame

What is the reason for it? The churches are largely to blame, because they are failing to preach the Gospel, and to inculcate principles of morality in the people that form the churches. The churches of this city, if they were what they ought to be, could cure all this. The Roman Catholics are only sixteen percent of the population of Toronto, and sixteen percent of the population of Toronto dominates this city.

Mr. Frost Not Solely to Blame

I do not know whether we should blame Mr. Frost too much. He is rather like a woman who rents a house, and when she gets in she sniffs about, and she says, "There is something wrong here." She goes down in the cellar, and finds it in such a filthy condition that she says, "I haven't the heart to attempt to clean that up. I know what I will do; I will stop up all the cracks and shut the cellar door, and live above it." During and since Hepburn's day there has accumulated such a mass of rotting, reeking ethics in Queen's Park which has so clogged the legislative channels that were certain quarters thrown open, its pestilential odour would be sufficient to wake up every voter in Ontario. "There is something rotten in the state of Denmark"; and there is something rotten in Queen's Park. Were you ever

wakened at night by your nose? One is usually wakened by his ears. Did you ever travel in a pullman car, fast asleep, and suddenly—the train has run over something! It wakes you up, doesn't it? Politely, and delicately latinized, they call it *mephitis mephiticat*, commonly called a — you supply the word. But I say that if Queen's Park's accumulated mass of putrefying political amorality were exposed there would be such a moral stench as would waken up every voter in Ontario. *But alas, it is confined and hermetically sealed by a covering of hard Frost.* That is Mr. Frost's business. He did not create these conditions; he inherited them, and he hasn't the moral courage to clean house. Some day it will have to be done.

I am not proud of Ontario. There they sit—the Conservatives, a little handful of Liberals, and a few C.C.F. Apparently they are there to draw their indemnity, and they care nothing for the morality of this Province.

Religion in the Public Schools

Drew introduced the teaching of religion in the public schools. I heard a report last night of a little girl who used to come to our Sunday School, she is now thirteen years of age. The teacher asked whether God should be spoken of in the masculine, feminine, or neuter, gender; should He be "he", or "she" or "it". He expressed his own personal view that there was no personal God at all. That little girl of thirteen rose in her place, and said to her teacher, "I do not believe that; I cannot believe that. He is real; He is a Person." And she was severely reprimanded, in a public school in the city of Toronto, for protesting against the infidelity of a public school teacher, whose salary you and I are paying. And the people love to have it so. I tried to get that girl to come here to tell her story on this platform tonight. She said, "I would gladly come; but my mother says she wants no controversy. My mother forbids me, so I cannot come." But for that mother that little girl would have been here to tell you what she is being taught in a public school in Toronto the good.

Can Roman Catholic Turpitude Be Exaggerated?

Well, my dear friends, you may think that I am a little hard on the Roman Catholic Church. I think I am very mild. I do not know how to describe it. I suppose I know too much. Mr. Whitcombe and I have read a little history, and we know that wherever the Roman Catholic Church is in the ascendancy, Hell is literally let loose. You say, "It is just Dr. Shields." Well, I am quite willing to endure the obloquy that attaches to the standing for principle. When that dark day comes, which is coming to this Province, I want to be able to say to my own conscience, "You did the best you could to prevent it." Lord Bennett is gone now, but when he came out from my vestry, and through the Rotunda, he stopped, and he said, "Dr. Shields, I can see nothing in prospect in Canada that can avert ultimate civil war." He added "It is coming as sure as we are living men. There is a movement on foot, and I know it," (he was Prime Minister of this country, and he ought to know) "to convert the Dominion of Canada into a Roman Catholic Republic, and to take it completely out of the Empire." Confirmatory signs of that fact are everywhere. Even in the Ontario Highways Department. I wonder who took the Crown off our license plates this year? I think I know. It is only a little thing. If I had had time I was going

to read you the Bull of the pope, excommunicating Queen Elizabeth, and depriving her of her crown and her kingdom, and releasing all her subjects from their oath of allegiance. Do you know that that still obtains? Every loyal Britisher is really under that abiding curse. However, I do not care anything about the pope's curses; I enjoy them. Mr. Spurgeon said that he had observed that Britain was never quite so prosperous as when the pope cursed her. I would rather have his maledictions than his benedictions any day. He blessed that aeroplane that went down with everybody on board in the Alps. I don't want him to bless any plane that I ride on; I would rather believe that "there is none like the God of Jeshurun, who rideth upon the heavens in Thy help, and in his excellency on the sky," and ask the Lord to sail with me.

Talk About "Tolerance"

But in the name of tolerance we are exhorted to tolerate everything. That is a great word now. Tolerate typhoid fever, tolerate typhus fever, tolerate leprosy, tolerate cancer, tolerate robbery. We do, on a wholesale scale. Tolerate murder—they would do it today if they had the power. It is part of the present teaching of Rome that they have a right to put you and me to death unless we submit to the pope. I have talked about these things many a time and if I were to get started on that line you would be here until morning, because there is simply no end to the illustrations that may be brought from every country that has been subject to the dominance of Rome—Spain, the Philippine Islands, the greater part of Europe, the South American Republics, Southern Ireland, Québec, Mexico,—wherever she has been in the ascendancy she has been a blight, an unmitigated curse to the people. You may call me whatever you like. One of the advantages of losing your reputation is that you have got nothing else to lose; and in my case I have reached the place where I do not care the proverbial button what the enemies of the truth may think or say. If they do not like it, they have the privilege of doing the other thing, that is all. I have said repeatedly to those who come here, that while we hope you will receive the truth in the love of it, if you elect to reject it, the doors open both ways, and no one is under compulsion to remain. But I want it to be known that there is one pulpit that stands uncompromisingly for the Word of God, for the great principles of the Protestant Reformation, and regards the Roman Catholic Church as the

BOOKS AND BOOKLETS

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The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

church of the Antichrist, the greatest enemy of mankind to be found anywhere on earth.

Mr. Whitcombe and I both regret having had to speak on this unpleasant and unpopular subject; and we have waited to see if someone else would take a turn in defence of our Protestant and British liberties. But since only laughter and mockery have come from Queen's Park, and silence upon the subject has obtained elsewhere, we decided that we must make our protest known; and we say with Paul, "Because of false brethren, unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus that they might bring us into bondage: to whom we gave place by subjection; no,

not for an hour; that the truth of the gospel might continue with you." Let us pray:

O Lord, we thank Thee that the God Who caused the light to shine out of darkness has shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ, else we might have been Romanists, and we might still have been in gross darkness. Help us, we pray Thee, to love our Roman Catholic friends. We do; and we speak thus because we hate with perfect hatred the system that enslaves them and blinds them, and empoverishes them, and is in danger of ruining them body and soul. The Lord make us more zealous, and send to all Thy churches of every name a revival of spiritual, evangelical religion that will put conscience and principle into the hearts of Thy people, that they may take unto themselves the whole armour of God, to stand in the evil day, and having done all to stand. We ask it in the Name of Jesus Christ, our Lord. Amen.

PROOF THAT R.C. SEPARATE SCHOOL TEACHERS PAY NO INCOME TAX

The accompanying cut presents the facsimile of a letter written by Mr. C. F. Elliott, then Deputy Minister of National Revenue (Taxation). It speaks for itself and we have reproduced it here to demonstrate to our readers that the "religious" of the Roman Catholic Church, that is "nuns" and "priests" who teach in Separate Schools, do NOT pay income tax, and further, that they have the official sanction of the Department of National Revenue in not paying income tax.

Dr. J. J. McCann, the Minister of this Department, is an ardent Roman Catholic. His former Deputy Minister, the writer of the accompanying letter, has since been appointed Canadian representative to Chile.

DEPARTMENT OF NATIONAL REVENUE

ADDRESS ONLY TO
DEPUTY MINISTER OF
NATIONAL REVENUE FOR TAXATION



TAXATION DIVISION

OTTAWA

NOTE THE
INITIALS
N.J.P.

14th August, 1946.

B. Dalby, Esq.,
Smooth Rock Falls, Ontario.

Dear Sir:

This will acknowledge your letter of the 31st July with reference to the payment of income tax by Roman Catholic teachers belonging to religious orders.

You are advised that where the contract of employment is made with the religious order which undertakes to supply the services of a member as teacher for a certain period and where the remuneration for such services is paid to the order it does not become the income of the member and, therefore, no tax would be imposed on such member. If the member of the religious order is in receipt of income in an amount sufficient to render him taxable and over which such member has full control in respect of its disposition then he would be liable to tax.

Yours faithfully,

C. F. Elliott
Deputy Minister (Taxation)

MJP/LGT

R.C. ARCHBISHOP DENOUNCES PROTESTANTS

THE Canadian Broadcasting Corporation has or, at least used to have, strict regulations which forbid religious controversy on the radio. A few years ago one of their officials informed us of these regulations with considerable emphasis when we were about to broadcast a series of religious messages. Whether or not those regulations have been changed we do not know, but if they have not been changed it would seem from the following that they are disregarded in Quebec when an Archbishop of the Roman Catholic Church speaks in French. We have sent to the Canadian Broadcasting Corporation the following paragraph from a speech delivered over post CKVL in French last December 25:

"Protestantism is limited to the text (of Scripture) and by relying on private judgment, suggested by the Spirit, has placed between the soul and the living person of Christ the impenetrable screen of pride and has given over the living and adorable Master to the fantasies and caprices of the imaginations, sensibilities and aberrations of human reason."

This paragraph introduces highly controversial elements by name into the Archbishop's radio message. We ask, has the Canadian Broadcasting Corporation changed its policy with respect to religious controversy on the radio, or are the regulations waived when the speaker is a priest using French and broadcasting from a station in Quebec? These same stations, we are informed, are almost without exception adamant in their refusal to allow Protestants to preach in French, even when they undertake to adhere to CBC regulations respecting controversy.

We wish to make it clear that we do not object to controversy on the radio. Indeed we would welcome it, since it is an indispensable element of genuine free speech. We do not object to the Archbishop expressing his mind freely on Protestantism, but we hold that it is most unfair for us to be restrained from answering him by the same medium by which he has attacked us. Speech must be free for both sides of the controversy or it is no longer free but controlled and censored. We shall await the reply of officials of the Canadian Broadcasting Corporation with interest.—W.S.W.

Bible School Lesson Outline

Vol. 16 First Quarter Lesson 8 February 25, 1951

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

ABRAHAM'S CALL TO SEPARATION

Lesson Text: Genesis 12:1-9.

Golden Text: "Now the Lord had said unto Abram, Get thee out of thy country, . . . and from thy father's house, unto a land that I will shew thee."—Genesis 12:1.

I. The Promise of the Faithful Father: verses 1-3.

The Lord of glory had appeared to Abram, who dwelt with his family in Ur of the Chaldees, a city in Southern Mesopotamia. Recent excavations in that district have produced evidence of the culture and learning of the Chaldeans. Abraham was a great man.

God desired Abram to be separated entirely from all associations with heathendom (2 Cor. 6:14-18), and hence called upon him to leave the land of the Chaldeans, who were fire-worshippers, and to leave his father's house, where other gods were worshipped (Joshua 24:2). But Terah, his father, apparently took upon himself the responsibility of interpreting the command of God, and without allowing Abram liberty of conscience, transported the whole family in the direction of Canaan, but took them only as far as Haran, in the northern part of Mesopotamia (Gen. 11:31, 32).

The hindrances to complete obedience to the will of God are many. The desires and associations of the flesh keep many from reaching the place to which God has called them (Lk. 9:59, 60; 2 Cor. 7:1; Gal. 5:17). Only after Terah died did Abram journey to the promised land (Acts 7:2-4). The self-life must die before we can make progress in the path of holiness (Rom. 6:11-13; Gal. 2:20; Col. 3:5).

God's command to Abram was accompanied by gracious promises, all of which were fulfilled. God made of Abram a great nation; he, not Adam or Noah, is the one regarded as the father of the Jewish nation (Isa. 51:2; Lk. 1:73; Rom. 4:1). Abram is also the father of the faithful, the founder of a great spiritual nation composed of all believers (John 8:39; Rom. 4:16, 17; 9:7; Gal. 3:7, 29).

Abram was blessed with material blessings, such as long life and prosperity (Gen. 13:2; 24:1; 25:7, 8), and also with spiritual privileges. God manifested himself to Abram on several occasions (Gen. 12:7; 15:1; 18:1; Acts 7:2), confided His plans to him (Gen. 18:17), and made covenants with him (Gen. 15:13; 17:2).

Abram's name is one of the greatest of names. Abram, "High Father", became Abraham, "Father of a Multitude" (Gen. 17:5). God speaks of Himself as the God of Abraham (Exod. 3:6; Matt. 22:32; Acts 3:13), and calls Abraham His servant and His friend (2 Chron. 20:7; Psa. 105:42; Isa. 41:8; Jas. 2:23).

Abraham was the means of bringing blessing to his own family and to his descendants (Gen. 26:5), and he was an inspiration to countless millions.

The promise of blessing to those who treated him well and nursing to those who treated him ill had a personal, as well as a national fulfilment (Gen. 27:29; Matt. 25:40, 45).

The last clause of the covenant is of great significance, as being equivalent to a statement of the Gospel (Gal. 3:8). Christ was born of the seed of Abraham, according to the flesh (Matt. 1:1; Lk. 1:55; Gal. 3:16; Heb. 2:16), and in Christ all individuals (John 1:9), all families (Gen. 28:14) and all nations of the earth are blessed (Gen. 18:18; 22:18; 26:4; Gal. 3:8, 9). By His death on behalf of all, Christ made provision for the sins of the whole world (John 1:29; 1 John 2:2), that whosoever believeth on Him might be saved (John 3:16; Rev. 22:17):

II. The Obedience of the Faithful Servant: verses 4-9.

Abram's obedience to the call of God has almost become proverbial. Inasmuch as he believed God, his faith was counted to him for righteousness (Gen. 15:6), and his experience is used as an illustration of the doctrine of justification by faith apart from the works of the law (Rom. 4:3, 9, 22; Gal. 3:6), and also as an illustration of the truth that good works should follow faith in Christ (Jas. 2:23, 24).

True faith is a matter of heart obedience, not merely the assent of the mind to certain objective truths (Rom. 1:5;

2 Thess. 2:13). "So Abram departed, as the Lord had spoken unto him." How simple, yet how profound these words! Abram took the Lord at His word.

Abram yielded unquestioning obedience to God; he did not argue the matter, or seek to know the reason for the strange, seemingly unreasonable, command. He went out, even although he did not know whither he would be sent (Heb. 11:8). God guided his footsteps into the promised land. Being in the way of the Lord, he was led to the destined place (Gen. 24:27).

Abram sojourned first in the north of the land of Israel, in the district later known as Galilee. Although the Canaanites seemed to be in possession of the land, God gave it to Abram and his seed as an inheritance (Gen. 13:15; 17:8). Christ is greater than all our foes (Numb. 13:26-33; 1 John 4:4), and none of them can keep us from the inheritance, promised to us by God the Father and procured for us by Christ the Son (Eph. 1:11; 1 Pet. 1:3-5).

The God of glory had given Abram a vision of a greater country than the one which lay before him. Weariness would be forgotten as the pilgrim hastened to reach the heavenly city (Heb. 11:9, 10). We, too, journey to the land of our Father's home, where mansions bright and fair await us, and where the Lamb will be all the glory of Immanuel's land. Let us take courage, and in spite of all difficulties, dangers and discouragements, press on to the promised land.

DAILY BIBLE READINGS

- Feb. 19—God's Call to Separation Acts 7:2, 8;
2 Cor. 6:14-18; Luke 9:23-25.
Feb. 20—God Works in and for the One Called
1 Cor. 12:6-11; Phil. 2:13; Gen. 13:5.
Feb. 21—God Provides Incentives 1 Pet. 1:3, 4;
John 14:1-3; Rev. 21; 22:1-5.
Feb. 22—The Canaanite Was There; So Was God
John 16:33; Eph. 6:10-18.
Feb. 23—Abram's Tent and Altar Speak of Pilgrimage and
Worship Gen. 11:8-16; 1 Pet. 2:11.
Feb. 24—Abraham's Righteousness Rom. 4:1-11.
Feb. 25—Abraham, the Father of Believers in Christ
Rom. 4:12-25.

SUGGESTED HYMNS

O happy band of pilgrims. Forward! be our watchword. Sing on, ye joyful pilgrims. There's a land that is fairer than day. Come, ye that love the Lord. On Jordan's stormy banks I stand.

VICTORIA AVENUE CHURCH, HAMILTON

GRATITUDE to the Lord for His abundant provision for our needs as a Church characterized the Annual Business Meeting of Victoria Avenue Baptist Church, held on January 31st. The people gave most generously, so that the total income from all sources was the largest for some years, being about \$1,200 above the offerings of last year. The increase was largely due to the substantial amount given to the Mortgage Fund, as every effort is being made to complete the mortgage payments by next year.

Three evangelistic campaigns were held during 1950, resulting in blessing to the Lord's people and the salvation of a number of souls. Fourteen joined the church by baptism.

The Pastor called for greater sacrifice, increased effort and more attention to prayer. He urged that as we enter the New Year all would endeavour to put first things first. We must be "steadfast, unmovable, always abounding in the work of the Lord."

A bountiful fellowship supper, served by the ladies of the House Committee, preceded the business session. Notwithstanding a severe snow storm, there was an excellent attendance of members and friends. The Word of God is ably and faithfully expounded week by week in Victoria Avenue Church, and we believe that thus proclaimed, it will produce a spiritual harvest in God's own time.—O.L.C.

PREACHING THE GOSPEL IN EUROPE

By Dr. Robert Dubarry of Nîmes, France, President of the French Bible Mission

OUR previous account mainly dealt with the Mulhouse Sept. Conference of our church leaders. That was a kind of checking of positions by latitude. But some longitude observations were also desirable. Thus, we soon jumped from our Southern section to Belgium, our Northernmost field, coming back more leisurely by the Eastern road. In that way, most of our churches were visited, yielding a fair load of encouraging memories. These I shall gratefully share below with those kind overseas fellow-workers whose interest and aid deserve such a cheering reward.

Centennial Celebrations of the Church in Lyons

In Lyons, our Central French metropolis, it was my privilege to participate in the centennial celebrations of the church. Its history had been one of deserving pioneering, full of persecutions, hindrances, heroic fortitude, astounding sacrifice, grievous disappointments, along with very gratifying results. All these and other things were recalled in inspiring messages and testimonies to a rapt audience which twice filled the meeting-place on Sunday, November 12. That occasion was fit for the official recognition of the new minister, our young brother, Jean Hoffmann, who, with his rare wife, has won in one year the trust and affection of everyone. It was a blessed thing to witness the spirit of happy fellowship of those very many who shared the early and late afternoon church meals. "Hopefulness" was to all the recollection word of that fine day.

In Paris, our French Bible Mission executive had a busy sitting. We have to face lots of problems and duties, everything ever being divinely facilitated. Close contact with Brother Guyot was, that time, my only chance of approaching our good, sound rue de Naples friends. But I was able to enjoy rapid visits to our Colombes and rue de Sèvres fine people, with cheering meetings in each place.

Gospel Progress in Belgium

In Brussels, I had a rare Sunday with the public induction of the new Pastor, Brother B. J. Berge. The convenient hall was twice crowded with expectant people. After the second meeting, a dozen American missionaries had their monthly welcome in the little parsonage. It was a delightful and unforgettable opportunity for fellowship. Brother Berge, who is at home with at least five languages, enjoys, at barely twenty-three, the maturity of a minister of forty. His gifts are many, and his Christian spirit is grand. His people are confidently looking forward under his safe leadership.

One of the glad features of that day was our contact with Bro. and Sister Van Impe, both wonderfully earnest workers. They are hopefully settling in a big mushroom growing suburb of the fourth seaport of Northern Europe, Antwerp. They have miraculously secured there most convenient living and working quarters. Other blessings of material and spiritual kinds have not failed them, along with certain unavoidable opposition. With apostolic devotion, they mean to reach their Flemish-speaking fellow-citizens, and they will do so with the hearty sympathy and prayer of our French Bible Mission friends and of our Brussels brethren.

A Testimony—Northern France

In Croix-Lille, the church has just crowned its renovation with the buying at low cost of the seating and other comfortable equipment of a disused Anglican chapel. I never met in Croix a larger and more daring company of believers. Brother and Mrs. Mafille enjoy the respect and confidence of church people and of outsiders, ever proving sacrificial, wise and safe guides. Witnessing at the centre of an industrial population of nearly one million, among which the Gospel message is practically unknown, our Croix friends are slowly but steadily growing in enlightenment, experience and influence.

Opportunities in Alsace-Lorraine

In Nancy, the big and beautiful capital city of Lorraine, we have yet no church of our own. But we have fine isolated members and many close friends of rare Christian character and influence. My visit there was unavoidably short. But it enabled me to deliver our full Gospel news to a first class company, in a large drawing-room meeting.

In Strasbourg, two congregations welcomed my messages, which were ably translated in German, the tongue best known there by the older generation. The spiritual needs of that big strategic city are urgent, and the answer of those reached is a reward in itself. That seat of the European Council of Nations has a future of world influence, and our Baptist cause has a proportionate mission to fulfil there.

In Mulhouse, the usual volume of good surprises was my privilege. The new building has inspired such sacrifice among the people that it has just been fully paid to the former owner. It is hoped that, within one year or so, a continuation of the present giving rate would permit to repay all borrowings. Thus, the church will abide the sole owner of ideal quarters, of two parsonages and of a beautiful lot of building ground for any needed enlargements. The "real church" is growing apace, in numbers and quality. Brother Buhler's teaching and other gifts and his Christian example meet there their most enviable wages.

In Montbéliard-Valentigney, near Belfort, I could only pay a short visit, with the profit of a fine youth meeting. Chapel renovation is being planned for Montbéliard. Prospects being very fair, new ways to reach the big working population are being considered.

Blessing in Nîmes, Southern France

In Nîmes, I found our building entirely finished, thanks to the earnest initiative of competent and devoted voluntary work. We now have a gem of plain beauty and adequate equipment. The financing has been almost entirely provided by the membership's sacrificial giving. And we trust that the last cent will be secured in the same way before the end of this year. Six more baptisms of the finest quality have recently cheered us. Since last July, a lot of material labour had to be faced, along with the usual ministerial duties. Yet, my fellow-workers happened to be ill, busy elsewhere or unavailable, to their great distress. Besides, I was then compelled to travel a great deal. But through the mercy of the Lord, everything went on so nicely that, at the close of those strenuous months, I find myself as well as at any other good time of my fairly long life-service. The Lord is indeed a peerless provider!

How the Work Goes On

In our Swiss field, prospects remain very cheering. Brother Weber's usefulness is constantly enlarging. Brother Frey's big Tramelan church gives him joy. And enterprising Brother Waecker has now opened regular meetings in Bern, the Swiss capital, and in two other influential places.

All these encouragements should be shared by our devoted overseas friends and helpers. The above news witnesses how intent our churches are to care themselves for their own local expenditure, equipment and normal activities for the Gospel cause. But that immediate effort exhausts their possibilities to better face the extraordinary needs and openings of our forty million surrounding population. Foreign investment there, in cooperation with our experience of the field, is very sure to prove ever increasingly productive.

With humblest thanks to the Lord and deep gratitude to our far distant friends, we wish them, and their own enterprises, the most desirable of divine blessings in their faithful 1951 service.

HOW GOSPEL WITNESS READERS MAY HELP US

THIS paper is published with the object of doing good. The only blessing THE GOSPEL WITNESS or its Editors may hope to receive, must come on the principle that it is more blessed to give than to receive.

Without solicitation, we have, through the years, received hundreds of reports of spiritual blessing, conveyed through the pages of THE GOSPEL WITNESS. But we are quite sure that thousands of stories might be told, if only our readers would be at pains to tell them. Please understand, we are asking for no compliments. We should like, however, to be informed as to how far we are succeeding in the object we have in view, namely to bring spiritual blessing to those who read, in order that they may love Christ more, and serve Him better.

So if you know of any instances which show that our labour is not in vain, will you please write and tell us. We will publish nothing without permission, and will withhold all names, and geographical location, or other marks of identification, unless we are authorized to publish them.

Will you therefore send us stories, if you have them, covering the following points:

1. Information of anyone definitely converted through reading THE GOSPEL WITNESS, and, if possible, particulars of such conversion.

2. Any instance of any one who had grown cold in the service of the Lord, having been revived, and restored to fellowship with God through the reading of these pages. In this also, please give particulars.

3. Any example of blessing having come to a church through its readers reading THE GOSPEL WITNESS. We try to be of assistance to all Pastors, and we believe that those who read THE GOSPEL WITNESS regularly will be all the more useful as church members for doing so. We hope we are right. Let us know.

4. Let us have any word you can give us of THE GOSPEL WITNESS ministering comfort and encouragement to those who are sick, or infirm, or for some reason, shut-in.

5. We should be glad to hear from any Pastor, any preacher (and at this point we faithfully promise that

the stories contained in such information shall never be divulged) as to whether he has found the sermons and the articles contained in THE GOSPEL WITNESS, helpful and suggestive to him in his ministry.

6. Whether you know of any who have been put on guard against the menace of Roman Catholicism through reading THE GOSPEL WITNESS.

7. Any other matter that has come to your attention illustrative of the usefulness of THE GOSPEL WITNESS.

LET US HEAR FROM YOU.

THIS WEEK'S SERMON

THIS week we print a double-header. We do not expect such deliverances to be popular with some people, but we are sure they are informing. Send us some thousands of names, as many as you can think of; but of course use discretion and judgment in their selection, to whom we may send, without charge, as a sample copy, THE GOSPEL WITNESS.

There is another way in which you may help. Send to us for several copies with the promise that you will hand them on to your neighbour or friends, and urge that person, or persons, to subscribe.

Lend us your help, and please DO IT NOW!

SUNDAY NIGHT

(Sent by a reader in Athens, Ontario.)

Rest him, O Father! Thou didst send him forth
With great and gracious messages of love;
But Thy ambassador is weary now,
Worn with the weight of his high embassy.
Now care for him as Thou hast cared for us
In sending him; and cause him to lie down
In Thy fresh pastures, by Thy streams of peace.
Let Thy left hand be now beneath his head,
And Thine upholding right encircle him,
And, underneath, the Everlasting arms
Be felt in full support. So let him rest,
Hushed like a little child, without one care;
And so give Thy beloved sleep to-night.

Rest him, dear Master! He hath poured for us
The wine of joy, and we have been refreshed.
Now fill his chalice; give him sweet new draughts
Of life and love, with Thine own hand; be Thou
His ministrant to-night; draw very near
In all Thy tenderness and all Thy power.
Oh speak to him! Thou knowest how to speak
A word in season to Thy weary ones,
And he is weary now. Thou lovest him—
Let Thy disciple lean upon Thy breast,
And, leaning, gain new strength to "rise and shine."

Rest him, O loving Spirit! Let Thy calm
Fall on his soul to-night. O holy Dove,
Spread Thy bright wing above him, let him rest
Beneath its shadow; let him know afresh
The infinite truth and might of Thy dear name—
"Our Comforter!" As gentlest touch will stay
The strong vibrations of a jarring chord,
So lay Thy hand upon his heart, and still
Each overstraining throb, each pulsing pain.
Then, in the stillness, breathe upon the strings,
And let Thy holy music overflow
With soothing power his listening, resting soul.

—F. R. HAVERGAL.

IS A KIND OF MADNESS SEIZING THE RACE?

NEARLY all the leaders of the enemy forces in the last war were Roman Catholics. Mussolini and Hitler were Roman Catholics. Those who betrayed the Allied cause in France, Laval, Pétain and others, were all Roman Catholics. The Belgian king, Leopold, whose treachery almost cost the lives of more than 300,000 Allied soldiers, is a Roman Catholic. Nearly all the war criminals convicted and executed at Nuremberg were Roman Catholics. Von Papen, "Satan in Top Hat," as a biographer calls him, is a Roman Catholic. We venture the surmise that the war criminals recently released in Germany, are Roman Catholics.

We have one of the most vicious confined in a Canadian penitentiary in the Maritimes, General Kurt Meyer, who is dripping with the blood of Canadian soldiers murdered in violation of all the rules of war. He was convicted; and sentenced to death, and then, by some strange means, through Canadian influence, his sentence was commuted to life imprisonment. Now an agitation has begun for his release, and return to Germany. He is said to be still an unrepentant Nazi.

Who is agitating for this man's release? We have no certain knowledge, but we will venture the assumption that this war criminal also is a Roman Catholic; and we are morally certain that the Roman Hierarchy in Germany, and in Canada, is responsible for this agitation.

It is also being proposed that Germany should be re-armed, as a defence against Russia. It does seem to us that modern leaders, who ought to be statesmen, and are not, must have taken leave of their senses. The Germans are also unrepentant. The only thing they are sorry for is that they were defeated. Kurt Meyer is said to be a very clever man, and, perhaps, potentially, another Hitler. So Kurt Meyer should be released and sent back to Germany, ready to lead a re-armed army!

It seems to us like the action of a householder awakened at night, who gets up, and finds a burglar coming up the stairs. He addresses him, and says, "Have you got your revolver with you?" The burglar replies in the negative, and the householder says, "Never mind. Take mine. Here it is."

We have read in the Word of God of nations guilty of like folly, suffering repeated defeats at the hands of an enemy, or otherwise required to make enormous efforts in self-defence, yet never recognizing the cause of it all, nor going to the heart of the trouble. Well might it be said of the nations of our day: "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers."

Every man is a volume, if you know how to read him.

—CHANNING.

"A CERTAIN LIVELINESS"

THERE is "a certain liveliness" these days in our GOSPEL WITNESS Department. Many new subscriptions are being received; and renewals also are many. But we believe no one can help to increase the circulation of THE GOSPEL WITNESS like those who regularly read it. One of the motor car companies has a slogan, "Ask the man who owns one". We should like to say, "Ask someone who reads it".

There are some people of retiring disposition, who feel that they would like to do something in the service of the Lord, but don't know what. If you could get someone to subscribe for THE GOSPEL WITNESS, so that a gospel message, one or several, will reach him every week for a year, would not that ministry be well worth while?

We ask our readers to speak well of the paper to your Christian friends, to your Pastor. If you get a blessing from its pages, tell someone about it. And when you have done that, send us the names of such persons that you have spoken to, with a letter telling us that you have done so, and we will send to every one whose name you send to us, a sample copy of THE GOSPEL WITNESS, with a letter urging him or her to subscribe.

Perhaps every reader of THE GOSPEL WITNESS could send us five names, or ten, or twenty-five. Use your discretion, and your best judgment, and send us names, and still more names.

THE HIGHEST CALLING

When William Carey's son entered the ministry, the father wrote to a friend: "My son, Felix, has been called to preach the gospel." Years later, when the son accepted an appointment of the Crown to be the British ambassador to the Court of Siam, William Carey, in disappointment and distress, wrote his friend: "Felix has shriveled into an ambassador!" Such is the sentiment of a man who was convinced that the ministry of Jesus Christ is the world's highest calling.

"THE SLOTHFUL MAN ROASTETH NOT THAT WHICH HE TOOK IN HUNTING"

WE are not original in calling attention to the text which we have cited as a caption. Somewhere we read of a quaint preacher of olden time, who preached a sermon from the above text. It was referred to by someone as "quaint" and "unusual". We do not remember all of the sermon, but it was something to this effect:

The industrious hunter will roast what he takes in hunting, and make use of it, and not allow it to spoil. But the slothful man, after having obtained his quarry, is too lazy to make use of it.

Then the preacher made spiritual application of the principle involved. His hearers were exhorted, first of all to "catch your hare"; "be a successful hunter." "Find a good sermon, but having found it, and heard it, do not allow the privilege to pass unimproved." The sermon should be impaled on the spit of memory, then it should be revolved before the fire of meditation; and in due course it should be eaten, assimilated, taken into the system as spiritual food. To all of which we can breathe a fervent "Amen".

But the principle of the text admits of far wider ramifications. For instance, in order to prosper in anything, one must achieve an initial success. A foundation of

real achievement, however insignificant, must be laid. There is no guarantee that a man who has failed in everything, will succeed in anything. If a man cannot so aim his gun as to hit the target at least occasionally, then he had better not go hunting at all.

There are few people, however, who have not some few, though they be minor, successes to their credit. They may waste a lot of powder, and shot, and make a great deal of noise to no purpose. But if they hunt long enough, they usually catch something. Whether it be ploughing, or sowing; or engineering, or what not, even blacking of boots—most people manage to do something fairly well. But too many are content with initial successes. They do not exploit their achievements. Having caught the hare, they do not make a meal of him. Having begun well, they are soon hindered.

We will not weary our readers by suggesting applications of this principle. The world is full of people who do not roast what they take in hunting; who do not make

use of their opportunities; who do not build for the future upon the successes of the present.

This little article is intended only to be suggestive, and it suggests this: that if that which was taken in hunting is not roasted, and made use of, it will most certainly spoil, and putrefy, and will make the enjoyment of life generally impossible.

So we leave the story as something to hang your ideas on. We offer you the "raw material," very raw! See that you roast it.

Let me add another application of the principle here.

First of all subscribe to THE GOSPEL WITNESS. Catch it in hunting. But when you get it, do not be slothful, and leave it unread: read it carefully; study it. By all means put it on the spit of memory, and turn it around before the fires of meditation. And when you have done that, go and tell someone what a good dinner you have had, and invite them to go with you hunting the next time.

FOR TORONTO READERS

**NEXT SUNDAY IN
JARVIS STREET,
DR. SHIELDS WILL PREACH**

11 a.m. and 7 p.m.

SEE ANNOUNCEMENT IN
SATURDAY PAPERS

THE EDITOR'S ANNUAL LETTER

The Editor's Annual Letter to *THE GOSPEL WITNESS* Family was mailed last week. Most of our readers will have received their copy by the time this *Witness* reaches them. This is only a reminder:

*"Tell me the story often
For I forget so soon."*

Special Offer to New Subscribers

This paper is a printed missionary, and carries no advertisements. The regular issues contain 16 pages. The subscription price is \$3.00 for 52 issues. With every new subscription we will give one of the three following books as a premium:

1. **Blakeney's Manual of Romish Controversy, by Dr. R. P. Blakeney, 316 pages.**
2. **Popery in Its Social Aspects, by Dr. R. P. Blakeney, 326 pages.**
3. **The Prodigal and His Brother, or The Adventures of a Modern Young Man, by Dr. T. T. Shields, 132 pages.**
4. **The Priest, The Woman and The Confessional, by Father Chinquy, 144 pages.**

All but "The Prodigal and His Brother" were out of print and unobtainable and were republished by *THE GOSPEL WITNESS*.

You may choose any one of the four as a premium. If you would like any or all of the other books, you may have them at one dollar each.

You may order the paper and one of the books sent you for a month's trial without sending any money. If you are not satisfied return the book or send us \$1.00 and we will charge you nothing for the paper for the month.

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