

The Gospel Witness and Protestant Advocate

Vol. 24, No. 44

130 Gerrard Street East, TORONTO, FEBRUARY 28, 1946

Whole Number 1241

A PAIR OF SHOES

WE are living in a day when many new gospels are being preached in the name of Christ. There are gospels which promise better wages, better labour conditions, better houses, better schools, better governments. The Christian religion is being interpreted very largely in terms of the material. This gross materialism is, however, usually cleverly disguised. Many preachers are busy in the prosecution of pacifist campaigns, and are serving on committees of anti-war movements; and while, with high sounding phrases, they aim at preventing war between nations, they have no gospel powerful enough to prevent a bad tempered man throwing a rolling-pin at his wife. In the final analysis these modern gospels are to be applied to circumstances and conditions, and to men only in their collective relationships. Meanwhile the individual conscience is left unsmitten, and the individual heart unregenerated.

Does not this new emphasis virtually amount to a misinterpretation of the genius of the gospel of Christ? Is not the gospel primarily a message to the individual, which promises to make him a new creature, and thus to affect his every relationship in life? There is a text in Deuteronomy which, in principle, summarizes the gospel programme in its relation to the Christian's equipment for life: "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."

I.

We are not promised a smooth road, nor an easy passage through life. Iron shoes and daily strength suggest rough roads and steep hills. But nowadays men are everywhere demanding paved roads, and easy and swift methods of transport. There is no promise in the gospel that in this dispensation such provision will be made for the Christian pilgrim.

This applies to the individual believer. We must expect, rough roads to be the rule. Our Lord Himself promised, "In the world ye shall have tribulation." Hence we must not be surprised if we are forced to give a negative answer to the question, "Is this vile world a friend to grace to help us on to God?" Often in the domestic sphere, in one's place of business, in his recreational life, in his chosen sphere of service, the Christian will find rough places for his feet.

The same is true of every Christian church. It is still the church in the wilderness. Millennial condi-

tions have not yet arrived. It must still wrestle against the rulers of the darkness of this world. It must still expect to hear the growling of the wolves, and sometimes to feel their sharp fangs. In apostolic times the preacher dared to preach the gospel, even though his faithfulness thrust him into jail. But nowadays a great body of Christians will appoint a representative to wait on the Government to secure freedom to exercise a gospel ministry. Where this is practicable, there can be no objection to the method, but we must not refuse to travel the road because it is rough.

Let us count it not strange, therefore, if we fall into divers temptations. We must not think we are off the track because we fail to find streets of gold on earth, and in this dispensation. Abraham was admonished to walk before God, and be perfect. Most people nowadays want to be carried, and that in the smoothest possible conveyance. But to the end of time it will remain true that they who will live godly in Christ Jesus must suffer persecution.

II.

It is a far greater miracle when God provides a man with an equipment sufficient to conquer circumstances, than when He removes all difficulties and makes one's circumstances easy. God's invariable promise is, "Thy shoes shall be iron and brass." Not paved roads, but shod feet, is the gospel promise; not the removal of difficulties, but strength to overcome; not a life of tranquillity, but a life of triumph.

What, then, is meant by the figure, "shoes of iron and brass"? Surely it means shoes that will protect the feet on the roughest roads. What can it mean but that God will give grace equal to every emergency? In Joshua's day He wrought a miracle upon the flood, and the children of Israel went over dryshod; but we read of some in David's day, "These are they that went over Jordan in the first month, when it had overflowed all his banks." In the one instance the Lord miraculously made a path through the flood; in the other, He made men mighty by His grace to overcome the flood. And it is better to be made, by divine grace, superior to circumstances, than to have circumstances rendered inferior to us.

The gospel does not promise to keep us out of the lions' den, nor yet to kill the lions: it promises rather

The Gospel Witness

and

Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once for all delivered to the Saints.

\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

Editor

T. T. SHIELDS

Associate Editors

W. S. WHITCOMBE, M.A. (Tor.)

W. GORDON BROWN, M.A. (Tor.)

Contributing Editor

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

S. S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone RAndolph 7415

Registered Cable Address: Jarwitsem, Canada.

to give grace to make us brave to face the lions, while God's angels shut their mouths. It does not promise that Nebuchadnezzar will not light his furnace, nor so deprive him of the fuel necessary to heat it seven times more than it is wont to be heated: rather it wraps God's believing people in asbestos coats, and makes them superior to the flames. Shoes of iron and brass are not bedroom slippers, nor dancing slippers, nor high-heeled footwear. It may be that shoes of iron and brass will not be made after the latest of New York, or London, or Paris fashions. They are not designed for the bedroom, or the drawingroom, or the ballroom; but for the hard, rough, roads.

But shoes of iron and brass are not uncomfortable. Thin-soled shoes may do for soft carpets, but heavy soles are more comfortable for long walks. And it is true that God maintains His people in the midst of many trials in great comfort, so that at last they come to "glory in tribulations also." The shoes of iron and brass are more comfortable than bedroom slippers. Yes; there are compensations to be found in the lions' den, and in the furnace, and in the midst of the battle. There is a joy of achievement and conquest which he who lives a self-indulgent life can never know.

The shoes of iron and brass imply rough roads instead of carpeted floors; but they imply the open spaces also. The scent of the honey-suckle in the hedgerow, the smell of the hay, the hum of the bee, the shade of the majestic forest, the music of God's out-of-doors, and the glorious freedom of those who live beneath the spreading sky, with its brilliant sun or its myriad stars, more than make up for a few rough spots in the road; and the experiences through which the Christian pilgrim passes, and which require shoes of iron and brass, abundantly compensate the believing soul by the multitudinous ministries of grace in the heavenly places in Christ Jesus.

III.

But strength is also promised according to our days. A multitude of days imply a variety of experiences. The roads are not always rough, nor does the pilgrim's path everywhere lie uphill. There are green pastures in which to lie down, and quiet waters beside which one may rest. And strength is given for such days as these, not a surplus, but enough to minister to the quiet and satisfaction of the soul. But there are other days which bring with them heavy burdens. Responsibilities and cares increase as the journey stretches out toward the distant city, but there is always strength enough for the burden. When the child is sick, or another loved one lingers long upon a bed of pain, and by reason of the long-extended agony, the nurse sometimes seems to be in greater danger than the patient, yet strength is given. There are lions and bears in the wilderness to be met by those who are mere shepherds and keep a few sheep; and strength is given for the daily task, to save the lamb from the lion and the bear. It is not until some Goliath hurls his challenge at the people of God that strength for such a conflict as his conquest involves is given; but it is just as easy for God to fell Goliath as to kill a bear. Because it is by divine strength our victories are won, it is nothing with God to save by many or by few. He can always give strength according to our day.

What more can anyone want than this? Be the burdens never so heavy, the foes never so fierce, the day and the road never so long, the super-abounding grace of our God is equal always to every demand.

IV.

And both these figures imply a grace that is inexhaustible. Iron and brass will not wear out, and the strength of the Almighty will never fail: "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

NAMES AND EXTRA COPIES

Send us the names of Protestants who would be interested in receiving sample copies of *The Gospel Witness*. Also send for extra copies of this issue — 5c per copy. Less in quantities.

THE COLLEGE OF CARDINALS AND ROMISH ECCLESIASTICAL LAW

The Elevation of Archbishop McGuigan to the Cardinalate a Fresh Threat to Protestant Security in Canada

By J. B. Rowell, President, Victoria Branch of the Canadian Protestant League

CANADA, as well as America, stands well in the foreground of Vatican interests, and many are the indications that the Roman Church is making strenuous efforts for the entire conquest of Canada, in order to subject all that is Canadian to the sway of the Papacy. Not least among the significant moves of the Vatican is the elevation to the cardinalate of Archbishop McGuigan of Toronto. This means that Canada will have two Cardinals. Hence, there is every reason for the enquiry as to the purposes of the Papacy involved in the presence of the two Cardinals in Canada.

In this enquiry, I do not propose quoting from Protestant writers, but will confine myself to Romish Ecclesiastical Law and writers of unquestioned authority. Then it will be known that the information given is not drawn from sources biased by Protestant sentiment.

I shall refer mostly to *Elements of Ecclesiastical Law*, by Rev. S. B. Smith, D.D., formerly Professor of Canon Law, etc., published by Benziger Brothers with many *Imprimatur*s; e.g. *Imprimatur, Gulielmus Henricus, Archiepiscopus Cincinnatersis; Imprimatur, Joannes Card. McCloskey, et. al.*

Cardinals "The Hinges" Upon Which The Government of the Church Turns

In this authoritative source of Romish information, we read: "Cardinals are the immediate counsellors or advisers of the Pope, and form, so to speak, the senate of the Roman church." They are the "Assistants of the Sovereign Pontiff." (Vol. 1, p. 263). Thus we see how closely bound to the Sovereign Pontiff the Canadian Cardinals will be in all the inner workings of Vatican policies, and plottings. This is emphasized where we read, "Cardinals are so called from the word *cardo*, a hinge; for . . . the cardinals are, so to say, the hinges upon which the government of the entire Church turns." (p. 263-4). By this terminology we see we have two Romish ecclesiastical dictators in Canada whose prime object will be to canvas every public interest for the advancement of the papal programme.

Marshalling of Romish Forces

There is a powerful administrative committee under the directorship of the Hierarchy of the United States, in which the members of the Canadian Hierarchy undoubtedly have a part. This administrative body of active workers is known as "The National Catholic Welfare Council," and in the introduction to their own report, it is stated:

"The National Catholic Welfare Council, headed by the Archbishops and Bishops of the United States, covers in a national way all the fields of Catholic activity. Its aim is to direct our strength in unity; to make plainer our national responsibilities and our opportunities as a united body of Catholics, clerical and lay." It further speaks of "the exceptional opportunity which has been opened up to us by the leadership of the Hierarchy—an opportunity which every Catholic will recognize and act upon."

Thus it is evident that the great objective of the Cardinals will be to marshal the members of the Roman

Church into one army for the purposes of carrying out orders emanating from the Vatican; and this will ever and always be to the detriment of the Protestant position.

The People Have No Say

The reins of government are tightly held by the Hierarchy—The Pope appoints the Cardinals—the Cardinals appoint the Pope. This is made clear in *Romish Ecclesiastical Law*, where we are informed, "The Sovereign Pontiff has the sole and free power of appointment to the cardinalate;" (Sect. 498, p. 264). "The cardinalate is, after the Papal, the highest dignity in the Church. Being the electors of the sovereign pontiff *sede vacante*, and his counsellors *sede plena*, the cardinals take precedence of even patriarchs, metropolitans, and primates." (Sect. 493, p. 266). Thus, *sede plena*, that is, The See being occupied, or during the lifetime of the Pope, the Cardinals are elevated by the Pope; but, *sede vacante* (The See being vacant), and after the funeral of a deceased pope, the Cardinals enter into secret conclave, after hearing the Mass of the Holy Ghost, and do not come forth until they have elected a successor to the Popedom.

The Mode of Appointment

"If the newly appointed cardinal is in Rome," says Romish Ecclesiastical Law, "he proceeds to the Apostolic Palace, where one of the old cardinals presents him to the Holy Father, who then gives him the red cap (*birretum rubrum*), and, in a subsequent public consistory, also the red hat (*galero rubrum*) . . . To cardinals elect not living in Rome the red cap or biretta only is sent, and they must promise on oath to visit the holy father within a year, so that the other ceremonies of their elevation may take place."

The Pope Closes and Opens the Mouth of the New Cardinal

Strict secrecy is to be maintained, and absolute obedience to the Pope. In the ceremony of elevation to the cardinalate, the new cardinal must submit to the Pope's imposition of silence or speech according to the dictates of papal interests. This is stated in *Elements of Ecclesiastical Law*—"The ceremony of closing and opening the mouth, of giving the ring and assigning the title, takes place in a later consistory." (Vol. 1, sect. 289). A *Catholic Dictionary* informs us:

"The red hat is given in a public consistory followed at a secret consistory by the 'opening of the mouth,' whereby is signified the cardinal's duty of giving counsel, and the 'closing of the mouth,' whereby is signified his duty of keeping counsel." The Jesuit writer, Rev. Joseph E. Keller, President of St. Louis University, says, "The pope closes the mouth of the new cardinal, which ceremony . . . signifies that he is not to speak without permission of what he has heard." (*The Life and Acts of Pope Leo XIII*, p. 303).

Protestant liberty of conscience is unknown in the papal system, but, instead, there prevails this dreadful secrecy and servile obedience to the man-constituted authority represented in the Pope, ever prostituting human credulity to the furtherance of the papal programme designed to bring every human being into abject slavery to priestcraft. In one of the most influential of the periodicals of the Roman Church, *viz. The Catholic World*, the following statement is made

"Each individual must receive his faith and law from the church of which he is a member by baptism, with unquestioning submission and obedience of the intellect and will. . . We have no right to ask reasons of the

church any more than of Almighty God, as a preliminary to our submission. We are to take with unquestionable docility whatever instructions the Church gives us."

Thus the Pope not only closes the mouths of cardinals, which symbolizes the denial of any right of individual expression, but he virtually robs every member of the Roman communion of this freedom.

Blight on Canada, Not Blessing

Archbishop McGuigan, of Toronto, speaking of his elevation to the cardinalate, is reported as saying: "I accept the honor as coming to the Dominion of Canada." How can it be an honor to Canada, or to any country, when we know that the same puerile, but meaningful, subserviency which he renders to the Pope, when the so-called Vicar of Christ actually closes his mouth, will be imposed on every member of the Church of Rome throughout our fair Dominion—as far as lies in his power.

That it is not an honor but a blight to have another Cardinal seeking to enforce Vatican policies in Canada is seen in all the implications of the official statement made to Bishops of his church. Let every Canadian analyse these words and principles:

"You affirm that you are submissive to your sovereign, in order to obey the words of the Apostle Peter, who said, 'Be subject to the prince because he is above all mortals in this world.' But you appear to forget that we, as the Vicar of Christ, have the right to judge all men: thus, before obeying kings, you owe obedience to us, and if we declare a monarch guilty, you should reject him from your commission until we pardon him. We alone have the power to bind and loose, to absolve and to condemn him; and Christians cannot, under penalty of excommunication, execute other judgment than ours, which alone is infallible. People are not the judges of their princes. . . . But if we declare a King heretical and sacrilegious, if we drive him from the Church, clergy and laity, whatever their rank, are freed from their oaths of fidelity, and may revolt against his power."

Cardinals Combine Against "Laws and Decrees" of the State

According to Right Rev. Bernard O'Reilly, D.D., L.D., D.Lit., (Laval), Domestic Prelate to His Holiness Pope Leo XIII., the Sacred College of Cardinals was assembled in secret conclave, following the decease of Pius IX., and prior to the election of Leo XIII.; and that they agreed among themselves that whoever was elected Pope should continue the fight for the temporal sovereignty of the popedom, and that this should be used as a test of loyalty to the church. The published statement of The College of Cardinals should be of vital interest to all Canadians, and also to all Americans. The Rt. Rev. Bernard O'Reilly says: "The first official act of the Sacred College, assembled in conclave on Tuesday, February 19, 1878, was to confirm by their united protest that issued by Pius IX. on January 17. The cardinals in conclave are the depository of the papal sovereignty; the exercise of their right of suffrage in electing the Pope is only the use of that sovereign right. They therefore declared, through the Secretary of State, to all the great powers:

"That they thereby renewed all the protests and reservations made by the deceased Sovereign Pontiff, whether against the occupation of the States of the Church, or against the laws and decrees enacted to the

detriment of the same Church and of the 'Apostolic See'; all unanimously declaring themselves 'determined to follow the course marked out by the deceased Pontiff, whatever trials may happen to befall them through the force of events.' This document was signed by the deans of the three orders in the Sacred College—cardinal-bishops, cardinal-priests, and cardinal-deacons." (*The Life of Pope Leo XIII*, p. 291).

By this authoritative document, we see that Romish Cardinals entered into agreement to withstand civil laws and decrees when considered detrimental to the interests of their church. What may we expect here in Canada?

Christians Awake!

The Roman Church is preparing for the greatest conflict in the history of the Christian Church. She is appointing her cardinals to the strategic centres in the great nations of the world, and we may expect the same cruel intolerance as in the Dark Ages, since Rome's up-to-date Canon Law, which the Canadian Cardinals must endorse, and which they must teach, asserts—"Nevertheless it is a Catholic tenet that the Church may justly inflict on heretics the penalty of death." (See De Luca, S.J., Suarez, et al.) Indeed, we may well look for, in increasing measure, the same bitter opposition to Old England, and the standard of liberty wherever unfurled, as in the days of old.

Most Effective Answer to Spread of Romanism

Not merely by showing the falsity of the Roman system; not only by proving the Roman Church an unscriptural, erroneous and schismatic organization, though this would be easy; but, as Christians, we need to cry unto God that a Holy Spirit awakening be granted His church and people; that there may be poured out upon us the spirit of confession of sin for our guilty lethargy regarding the abominations of the papacy being substituted for the grand and glorious truths of the Gospel of Divine grace, salvation through the precious Blood of Christ, and forgiveness of sins through the One and Only Mediator, Jesus Christ our Lord.

The most effective answer to the insidious intrigues of the Vatican and the spread of Romanism is a revival of vital godliness in the hearts of God's people everywhere.

ABOUT THE EDITOR

The Editor's health continues to improve though his progress is slow. He hopes to be able in the near future to get away from this land of snow to a sunnier and snowless climate. The good wishes and prayers of his many friends and readers will, we are sure, go with him, and we shall all look forward to welcoming him back to his pulpit and desk in the not too distant future.

—W.S.W.

ORIGINAL RESOLUTION SHOULD HAVE BEEN PASSED.

Deplores Vatican Policy

Cardiff, Wales, Jan. 21—The Students' Union of Cardiff University Friday night carried a motion to the effect that "this house deplores the Vatican state policy."

Earlier the students had planned to debate a resolution that "the pope should be tried as a war criminal." The resolution was altered after representations by the secretary to Dr. Michael McGrath, Roman Catholic Archbishop of Cardiff.

THE IDEAL STATE SUBJECT TO ROME?

"All Religions on the Same Footing: A Liberal Error" so says *L'Action Catholique*, Cardinal Villeneuve's Official Paper

COMMENTING on the admission of the Japanese Emperor Hirohito that he is not divine, *L'Action Catholique* of Quebec City, official organ of the Roman Hierarchy of that city, has the following amazing editorial which we translate from its issue of January 5th last:

The Ideal State; Tolerance of the Church

In commenting upon this edict several days ago, we expressed the hope that the Allies would measure up to their task. Already during the last few months, certain attitudes have been taken which are not very promising. MacArthur commenced by placing all religions on the same footing, which is already a liberal error.

The ideal would be that the administrators of Japan should favour by adequate measures the expansion of Catholicism, that is to say of the truth. The state itself should be Catholic. Because of modern tendencies, the Church gives evidence of tolerance. Let it be given the liberty to lavish its doctrines; let legislation be made of such a sort as to facilitate the practice of virtue and to render it more difficult to slide into vice and immorality; this would be a great improvement on conditions in many countries.

—*L'Action Catholique*, January 5, 1946.

We wish that the above editorial pronouncement of Cardinal Villeneuve's daily paper could be brought to the attention of every Canadian citizen for it contains a statement of the Hierarchy's aims not only for Japan but for Canada and for the world: "The state itself should be Catholic." This statement also strikes a blow at the fundamental democratic principle of freedom of worship by declaring with brutal frankness: "MacArthur commenced by placing all religions on the same footing, which is already a liberal error."

When Adolf Hitler candidly told the world his ultimate aims in *Mein Kampf*, the democratic electors of free countries laughed and refused to believe that any responsible leader would ever dream of such absurd, reactionary policies, of such tyrannous schemes as were there coolly proposed with all the *sang froid* of a professional thug. The world has since learned to its cost that Hitler meant what he said. Will Canadians repeat the same fatal error and refuse to believe that the Pope's agent in Canada means what he says when he condemns freedom of worship as an "error", or that he is not serious when he asserts that the "ideal state" should be a "Catholic" state, such, for example, as we now see in Spain, or the Argentine? When will Canadians awake to the reality of the menace that confronts them today? Let us hope that the awakening will not come too late.

Freedom of Worship: A Liberal Error?

It is notorious that freedom of worship and freedom of speech were rigidly suppressed wherever the Japanese war lords led their invading hordes. Our missionaries tell us of the cruel persecutions suffered by missionaries and native Christians alike who would not do obeisance to the Japanese flag, and the image of the Emperor, who was worshipped as a god. But that is now a thing of the past. General MacArthur has ordered that while Shintoism should be accorded the same free-

dom granted to other religions, it should no longer be enforced as the state religion in Japan. The Japanese Emperor has abdicated as a god and confessed that so far from being an infallible deity, he is merely an ordinary man. What the Romanist paper is really suggesting is that Romanism should be accorded the same privileged position that Shintoism and Emperor worship has just vacated in Japan. Instead of the Japanese ex-Pope it proposes the Roman pope, firmly held in power by the might of American guns and the threat of the atomic bomb. This *L'Action Catholique* suggests would be "the ideal state."

The insolence of this crude suggestion surpasses the wildest fancy of decent men and women. They will remember that the Romanist Hierarchy in the United States was isolationist in the extreme until after Pearl Harbour, while in Canada the Roman Church showed itself to be insidiously anti-British and steadfastly opposed to an all-out war effort. Now that the war has been won the same priests insolently demand as their right, the spoils of victory, not in part, but in their entirety. They would ride roughshod over the rights and privileges of all other peoples, systems, and religions.

The Papal Church, they say, is the only true one and therefore no other church or religion has any rights; other religions ought not to be allowed even so much as to exist. And if anyone fancies that the above editorial is the irresponsible utterance of some lesser hack journalist, let such a person consider the following statement from the pen of Cardinal Villeneuve himself:

How can you ask me to recognize for any other Church that I believe to be false, to any other religion than Christianity, to any other moral and social system which is not founded on God, the rights that in my thought flow from God, from Christ, from the Roman Church? And how can I grant these rights to those who have not the titles? How can one put the negative and the positive on the same plane of rights?

And in saying this, the French-language Canadian Cardinal was merely repeating what his Papal master had already set forth in his supposedly infallible Encyclical *Libertas Praestantissimum*:

From what has been said it follows that it is in no way lawful to demand, to defend, or to grant, unconditional freedom of thought, of speech, of writing, or of religion, as if they were so many rights that nature has given to man.

We do not need to remind our readers that this dictatorial tyranny has already been demonstrated to the world in the intellectual and spiritual blackout of the Dark Ages, and is now being practised once again in Franco's Spain. There is need, however, to remember that this is the pattern of slavery that the Vatican proposes at the present time not only for Japan but for Canada and for the whole world, if the occasion is given it.

"The State Itself Should be Catholic"

Long ago the Bull *Unam Sanctam* of Boniface VIII laid it down as a guiding principle that while the Roman Church wielded the spiritual sword the temporal sword in the hands of kings and soldiers should be used only "at the will and by the permission of the priest."

The Bull *Unam Sanctam*

In 1302 Pope Boniface VIII issued his famous document to define the papal claims in the face of the recalcitrant kings of his day and the tide of popular opinion

that was steadily rising in protest against the increasingly exigent demands of the papacy. It is an interesting commentary on the margin of these papal claims to recall that the very pope who issued the arrogant Bull from which the following sentences are taken, was imprisoned by the French king against whom he had chiefly aimed it. Claims of papal supremacy have always called forth strenuous opposition even in lands that are under the sway of the Roman pontiff. Nevertheless, Romanists in our day acknowledge the authenticity of the Bull *Unam Sanctam* and are still required, under pain of eternal damnation, to recognize its authority. It says in part:

We are obliged by the faith to believe and hold—and we do firmly believe and sincerely confess—that there is one Holy Catholic and Apostolic Church, and that outside this Church there is neither salvation nor remission of sins. . . .

And we learn from the words of the Gospel that in this Church and in her power are two swords, the spiritual and the temporal. For when the apostles said, "Behold, here" (that is, in the Church, since it was the apostles who spoke) "are two swords"—the Lord did not reply, "It is too much," but "It is enough." Truly he who denies that the temporal sword is in the power of Peter, misunderstands the words of the Lord, "Put up thy sword into the sheath." Both are in the power of the Church, the spiritual sword and the material. But the latter is to be used for the Church, the former by her; the former by the priest, the latter by kings and captains but at the will and by the permission of the priest. The one sword, then, should be under the other, and temporal authority subject to spiritual. For when the apostle says "there is no power but of God, and the powers that be are ordained of God" they would not be so ordained were not one sword made subject to the other. . . .

Thus concerning the Church and her power, is the prophecy of Jeremiah fulfilled. "See, I have this day set thee over the nations and over the kingdoms," etc. If, therefore, the earthly power err, it shall be judged by the spiritual power; and if a lesser power err, it shall be judged by a greater. But if the supreme power err, it can only be judged by God, not by man; for the testimony of the apostle is "The spiritual man judgeth all things, yet he himself is judged of no man." For this authority, although given to a man and exercised by a man, is not human, but rather divine, given at God's mouth to Peter and established on a rock for him and his successors in Him whom he confessed, the Lord saying to Peter himself, " whatsoever thou shalt bind," etc. Whoever, therefore, resists this power thus ordained of God, resists the ordinance of God. . . . Furthermore we declare, state and define and pronounce that it is altogether necessary to salvation for every human creature to be subject to the Roman pontiff.

The age-long struggle between Church and Empire, between priest and warrior, ever since the rise of the religio-political Roman Hierarchy was an attempt more or less successful in different eras to reduce to practice the ideal set forth in Pope Boniface's Bull. Only little by little has the modern world been able to rid itself of the incubus of a monopolistic religious organization that seeks to control every part and department of life and thought. Totalitarianism dies hard: it was not invented by Hitler and will not perish with his decease. So long as the Roman Catholic Church exists, that prolific mother of tyranny and dictatorship, we shall see a succession of her totalitarian progeny produced to curse mankind. In Canada the Roman Church is steadily worming its way by devious means and various methods

to a complete mastery of the State. It has very largely achieved that end in Quebec, and in all the other provinces and at Ottawa, the Federal Capital, it finds only too many venal politicians who are ready to betray their nation's interests to the priests in return for their support.

—W.S.W.

THE ROMAN SLAVE SYSTEM

From an editorial in *The Western Recorder*, published by the General Association of Baptists in Kentucky.

"No nation can long endure half slave and half free!" Have we in America forgotten those significant words? It seems that most of us have; at least we no longer pay attention to them, for in our nation there is already well planted a great slave system which is rapidly stretching its tentacles about the very heart of our social, business and political life. Sooner or later there will be a showdown between it and the freedom loving peoples of the land.

The Slave System

All robed men and women who pass along streets or roads, ride the trains and buses, or enter a rural area, are voluntary slaves to the greatest political hierarchy on earth today. Hitler never dreamed of exercising such control over the world as the Pope holds over his servants throughout the world. Franco in Spain is a puppet prince when compared to the Pope, or even to a Spanish Cardinal.

The power of a slave system depends upon the right to exercise maximum control over all who are enmeshed in it. Certainly the testimonies of countless converts from Romanism prove beyond cavil just how much power the papal system puts into the hands of the Pope, his tetrarchs (Cardinals) and their understudies, the Archbishops and bishops—even the local priests have a control over people which no Southern slave owner ever held over his Negroes.

The system also gives the minimum of expense in operation of work, hence the maximum number of servants who may be maintained and the maximum sums to be spent for propaganda purposes and in buying up politicians and courts, thereby determining what laws shall be passed and how the courts will interpret laws.

Can Evangelical Christianity survive in a race with Romanism and its well established and integrated slave system? Surely it is time for all Americans to be studying that question. What is taking place?

Very rapidly the Hierarchy is extending its sway throughout the nation. Parochial schools are being opened in communities where there are practically no Romanists. During 1945 prelates succeeded after a half century of effort in breaking the Constitution of Kentucky and getting their long, avid fingers into the pockets of the taxpayers, to secure funds with which to support their schools by offering free rides to children, rides for which evangelicals and non-Christians (the vast majority of the citizenship) pay. During the war their nearly 1,200 chaplains, every one drawing an officer's pay plus allowance, turned into the treasury of the hierarchy millions of dollars. Likewise the nuns who teach public schools in Kentucky and elsewhere, drawing regular teacher's pay, turn it all into the treasury of the Roman hierarchy . . . *more millions annually!*

CORRECTION

In writing last week of the new Revised Standard Version of the New Testament I quoted a scholar with whom I studied as saying that the margin of uncertainty in the text of the original Greek New Testament is not more than sixty pages in six hundred. This, of course, should have read, not more than six pages in a total of six hundred.

—W.G.B.

The Jarvis Street Pulpit

"CLIPPING COUPONS" OR THE TREASURES OF GRACE

An Address by the Pastor, Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, September 25th, 1942

(Stenographically Reported)

"But God, who is rich in mercy, for his great love wherewith he loved us,

"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

"That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Ephesians 2:4-7.

SOME years ago speaking with a friend of a certain person whom he had named to me, I said, "What is his business, his occupation?" This man remarked, "I think it is chiefly clipping coupons." He meant that he was a man of great wealth, who had large investments, and as the interest on his investments became due, he clipped his coupons and deposited the amounts. I suppose if you had a very large bank account, with a large surplus you might find it interesting sometimes to turn the pages of your bank book to note your deposit, and count up your wealth. Of course, if the chief figures were written in red it would not be so interesting.

I believe that Christian people have some such occupation. We ought to be clippers of coupons. We ought more frequently than we do, to try to reckon up our wealth, and meditate upon the riches which are ours in Christ Jesus the Lord. And I thought perhaps it might be interesting and profitable for us this evening to spend a little while thinking of what God has done for us all who are Christians. I am sure you have often planned in your own mind the good you would do if you were in possession of great resources: "If I were only rich," you have said to yourself, "I should like to do this or that!" Well, the Lord is rich. His resources are unlimited; and He is rich in mercy, and in the consciousness of the vastness of that wealth, He planned to do something for us because He loved us. What would you do for those you love, if you had unlimited ability to do just what you would like to do?

These verses tell us that the Lord has such resources, and for the great love wherewith He loved us, He planned to do something for us. And so, just to make it easy for you to think with me, I am going to try to tell you a little of *what grace has already done for us*, and of *the position in which grace has placed us*, and *the design of divine grace for all our future*.

I.

GRACE HAS ALREADY DONE SOMETHING FOR US. We were dead in trespasses and sin; we had no correspondence with God. Have you ever stopped to think what death means? It does not mean a state of non-existence. It means a cessation of correspondences. We live by our correspondence with our environment. The eye sees, the ear hears, the palate tastes, the nostrils smell. Our senses feel. We have a sense of touch, and then our respiratory system holds commerce with vital elements without. We have no life within ourselves. The continuance of life is dependent upon our correspondence with vital sources

without. And so we take into our physical frame the vital elements from the air without, which vitalizes our whole physical nature, enters into the blood, keeps the heart bounding, and the pulse throbbing. These correspondences may sometimes be diminished. One loses, to some extent, the sense of hearing, and by so much he is cut off from the objective world about. If he loses his hearing altogether, sound no longer penetrates his understanding. If he loses his sight, another avenue of correspondence is severed. Disease may assail him, and he may lose the sense of smell. Sometimes you wish you had lost it. But it is possible to lose it entirely. I remember having dinner with a man one day, who ordered steak smothered with onions: It nearly smothered me. But he made this extraordinary statement. He said: "I have no sense of smell. I cannot tell the difference between an onion and a rose." I told him I did not know whether to congratulate him, or to commiserate him. On the one hand I congratulated him, on the other I sympathized with him.

Well, other faculties lose their power to function. The body is subject to paralysis. It cannot feel. There is no sense there at all. But the breast still heaves, and the lungs correspond with the air without. But presently even that ceases, and then the heart ceases. I read what was supposed to be a bit of a joke somewhere, that everyone at last dies of heart failure. Well, to be dead in trespasses and sins, with all correspondence with God severed, means that we do not see, hear, taste, feel, we do not breathe the heavenly atmosphere. The soul is dead, separated from God.

Now that gulf between life and death is very wide, and no human power can span it. Only God can give life. You see how the scriptural description of our natural state *absolutely necessitates salvation by grace*, because the soul being dead in trespasses and sins, cannot save itself. Communion must begin from the other side. From the source and foundation of life there must be a bridge thrown over, hence we are told that grace began by quickening us, by establishing communication between the soul and its Maker, and opening to the soul all the resources of life, so that we might receive it of ourselves, and live again, and ultimately abound in life, and in all the enjoyments of life.

And *that work began with God*. It was not the preacher, nor the Sunday School teacher, nor your father, nor your mother, nor any human friend, nor any kind of ordinance, baptism, or the Lord's Supper, or any kind of religious service that brought life to your dead soul. It

was the touch of the lifegiving Spirit of God, which made you a Christian. God did it!

I like to remind myself, as often as I preach, that I might just as well stay at home, and be silent, say nothing at all, as ever to presume to expect, that anyone could be saved by my preaching. That is an impossibility. God, the Holy Ghost, may be pleased to use the foolishness of preaching as an instrumentality toward that end. But it is the work of the Spirit of God alone that makes us Christians.

Now I know that is a truism, but it is well to keep it ever in mind that, by nature, we were entirely separated from God, without any possibility or hope of remedy apart from God Himself, when the Infinite stooped and touched us into life, and then we were quickened together with Christ. No one was ever saved apart from grace. No one was ever made alive apart from Christ. We are quickened together with Him. Picture the body of our Lord, wrapped in grave clothes, silent within that rocky sepulchre, with no communion without at all—dead physically! And then the angel rolled the stone away. No one was there when that occurred. The Lord would not allow a human hand to assist. The women said, "Who shall roll us away the stone from the door of the sepulchre?" But when they got there, they found it was rolled away already! God had opened the grave. It was God Who quickened that dead body; and He was the representative Man; the first Adam was a living soul. The second Adam was a quickening Spirit, and in the quickening, in the making alive by the Lord Jesus, all believers were potentially quickened in Him. We are not made alive in the church, apart from Christ, by religious sentiment. Our life is dependent absolutely upon union with Jesus Christ. And that is what grace has done for us. We have been quickened together with Christ.

I heard a man over the radio say one Sunday evening when I was too ill to preach, but not too ill to listen to a religious service, that he had received a question: "Do you believe in the eternal security of the believer?" He said, "Well, in this church we never deal with controversial questions." And he set that great question aside as a controversial question! But, my dear friends, that is the whole gospel. Apart from that there is no gospel. We are quickened with Christ, and the kind of life that is given to us is of exactly the same nature as the life that is in Christ Jesus.

Jesus said: "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." And the life He took again was the life He laid down. And that life was one with the nature of God Himself, eternal as God is eternal. We are made partakers of the very life of God in Christ. A "controversial" question! There is no other kind of life that we could have.

The same kind of life that is in my little finger is in my brain. It is all one. The humblest member of the body of Jesus Christ shares the indissoluble life of the Head, and we are one with Him, quickened together with Christ. Christ being raised from the dead, dieth no more. Death has no more dominion over Him, and we being raised from the dead in Him, die no more as to our spirits. And death hath no more dominion over us. If we are in Christ we are as safe to-night as we shall be

through all the unnumbered and innumerable millennia of the future.

"Quickened . . . together with Christ"! I wish we could remember that, and never allow that great truth to be dimmed in our understanding. We are with Him in life, as thank God, we were with Him in death. It was because He bore our sins in His own body on the tree; and we were punished in the person of Christ that now, that debt being paid, we are raised up together with Christ, quickened with Him, sharing His everlasting life. No one but God could do that. That needs no argument, but the mere assertion of the fact. And that is what God has done for us. He made us alive, and raised us up together with Christ.

And do not forget that when Jesus was raised from the dead He came forth into newness of life, with a body that was no longer subject to death. He did not die again. On the contrary He carried that glorified human body with Him into the presence of God.

Russellism says that the body of Jesus never did rise. "It may have been dissolved into gases;" it may have been removed somewhere, and hidden away for re-discovery in the future. But the one thing that is absolutely certain, according to Rutherfordism, is that the body of Jesus Christ did not rise from the dead, which stamps it as being an absolutely anti-Christian cult. The body of Jesus did rise; and I believe that when we are told here that we were raised up together with Christ, we are not to understand only as to the spiritual power which quickened Him, and made Him alive in the presence of God, but that that power, that dynamic of His resurrection, is ours in a spiritual sense. I believe it means that; but it means more; it means that potentially our bodies were raised up together with Christ. It is the old, old story, that the literal resurrection of Jesus Christ is the pledge of our resurrection, and of the ultimate, absolute plan of a full-orbed redemption in Christ. It is all pledged to us in the resurrection of Jesus Christ from the dead.

That is what our baptism means. We were buried with Christ by baptism. Being dead to the law through the body of Christ, having been crucified with Him on the cross, in a figure we are buried with Him by baptism unto death, and like as He was raised up from the dead by the glory of the Father, even so we also "should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." That is the meaning of our profession in yielding obedience to Him in the ordinance of baptism. It is a pledge of the confession of our faith in what grace has done for us, and what it will do for us in the future.

II.

And then this text suggests THE POSITION TO WHICH GRACE HAS ELEVATED US. We rejoice in that grace wherein we stand. We speak of a state of grace. We are no longer under the law, but under grace. We are in a state of grace. What does that mean? Well, dead with Christ, quickened with Christ, raised together with Christ, we are now made to sit together with Him. That is our present place and position, seated together with Christ. You see, *the believer is inseparable from Christ*. He is with Christ everywhere, all the time. He has raised us up together, and made us sit together with Him. We shall depart to be with Him some day, "which

is far better." But even in the present we are with Christ. Where? In Church! I hope so. I said Amen to every phrase in those two prayers which we all followed. That was what we wanted; that is what we expected—the presence of the Lord. Yes; we are with Him in church, and with Him everywhere else.

But it is of the spiritual side that the text speaks. He "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Our spirits are to dwell in the heavens. Do not allow anyone to laugh you out of your holy aspirations, saying, "You don't want to be in heaven before your time, do you?" Certainly we want to be in the heavenly places. And what does that mean? I believe in the passage through the wilderness and into Canaan you have New Testament warrant for believing that that is the life of the believer. Canaan is not a type of heaven. We sing:

"On Jordan's stormy banks I stand,
And cast a wistful eye
To Canaan's fair and happy land,
Where my possessions lie."

But Canaan is not a type of heaven, for after they got to Canaan they had all their fighting to do. I hate fighting. It is a necessity, but I should be glad to be relieved of it. And I live in expectation of a day when we shall have done with our fighting; but it will not be here. Spiritually we have to wrestle all the time. When they got away from the wilderness across the Jordan into the land of promise, the land promised to them for an inheritance, it was said to flow with milk and honey. But you remember how the spies came back with the cluster of grapes from Eschol, which it took two men to carry. It must have been as heavy as a great cluster of bananas—or have you forgotten them! That was a sample of the fruits of the land, and it was said to be a "goodly land". And yet many would not go into it. They said, "The land is all right, but it takes too much fighting. The inhabitants are giants, and their cities are walled up to heaven." And so they went back and circumnavigated the wilderness for forty years, and it was not until that generation had died off that the Lord permitted them to enter the Promised Land. Only two of them, Joshua and Caleb, entered the Promised Land. That is about the proportion of people who continue with Christ right through, and enter into their heavenly inheritance. But it is for us to live a life in the Spirit. I believe it is just the difference between the carnal life in the flesh, and that other life across the Jordan where, having received the Holy Ghost, we live in the Spirit, and pray in the Spirit, and are anointed by the Spirit. We are in the heavens in Christ Jesus. Oh, I know these bodies have to do with the things of time and sense, but we can live above the flesh. There is a life of the Spirit that can be lived in the heavenly places. Again I quote: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

When you get into the heavenly places you begin to fight. You have to fight. The spiritual Canaanites, the Amalakites, the Perizzites, the Hittites, the Hivites, the Jebusites, and all the rest of them, are there to contest your passage. Jericho is straightly shut up, and you get nothing there that you don't fight for. It is given to you in the promise of God, and we may have victory in the heavenlies through the power of the Holy Ghost, thus we are made to sit together in heavenly places in

Christ Jesus. You and I do not belong down in the ditch of worldliness, wallowing in the mire:

"Look how we grovel here below,
Fond of our earthly toys;
Our souls can neither fly nor go,
To reach immortal joys."

It is the will of God, and the purpose of grace that we should live in the heavenly places. Fighting? Yes. The Devil in a thousand shapes may assail us; but thanks be unto God, Who always causes us to triumph in Him. We must fight, but we may be victorious in the heavenlies against spiritual wickedness in the heavenly places. And that is the kind of life we ought to be living.

There is a *divine atmosphere there, different wind currents, a different state of life in the heavenlies*. If you talk to people who are not Christians, about the things of God, you receive the impression that they do not know what you are talking about. To you it is the A-B-C of Christian experience, and yet you felt as though you were talking to them in a foreign language. I have talked to some ministers who were like that. I would not be censorious, but I was certain they knew nothing about the truth of these verses. Have you ever been up in an aeroplane? We used to talk about a "bird's eye view." And that was an amazing thing. We used to try to sketch a thing as a bird would see it, but now we can get an aerial photograph, and if you had a photograph taken of the place in which you live, you would not know it. And so when you get into the heavenlies, everything looks different. You have a new perspective. You see things in relation to each other. That is the distinctive thing about the Bible. It describes things as they appear in the sight of the Lord. And so you must not be surprised if, living up there, there are those who do not understand your speech, nor your point of view. But you share the point of view with the One with Whom you sit. And it is a great thing to learn to see things as God sees them.

Yes; when we get close to Christ, and live in close fellowship with Him, we shall see things as He sees them. Then the things that would bring tears to the eyes, and cause us to weep, will cause Him to weep. And the things that fill His heart with rejoicing will fill us with joy.

While we were out of our church building, after the fire, if I heard it once I must have heard it a hundred times, from all sorts of people: "Pastor, in our new church do not forget we must have cushions." They knew what it was to be without them. I do not believe it is really uncomfortable to sit together with Christ in heavenly places. I believe it is the most comfortable place this side of heaven, after all.

And that is the position to which grace has brought us. We are with Christ in the heavenly places.

And then the first chapter tells us that *in these heavenly places He has blessed us with all spiritual blessings in Christ Jesus*. I live in a very secluded spot. Sometimes I listen at night, and it is just as quiet as if I were in the heart of the country. And yet within five minutes' walk there are stores of every sort. And there are no better shops in the city—every kind of store. We can be quiet as Brother Hammond prayed that we might be. But when we are in the heavenly places, we are within immediate reach of the heavenly stores. We have not to go a long distance to shop. We are already blessed with all spiritual blessings in the heavenly places in Christ Jesus. And when you send in an order to the

store in the heavenly places, you will never find that what you need is out of stock. "All spiritual blessings!" You do not need to go to this heavenly storehouse, and say, "Have you this," or "Have you that." All you need to do is to say, "Please, I want this, or that," and you can be absolutely sure that the Lord has it in stock, and "giveth to all men liberally, and upbraideth not." What we need is provided for us in the heavenly places. Peter says we are given "exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

I was taught when a boy never to remark upon another boy who was shabbily dressed, or whose elbows were outworn. I was told to try to remember it was perhaps the very best that his father and mother could provide for him. He was shabby because he had to be. You and I do not need to be shabby spiritually. We should be apparelled as children of the King. We should wear our beautiful garments. We are admonished to put them on. Do not hide them away; put them on. Wear them. You cannot wear them out, for they will last forever. We can keep company with the angels who are our servants. We ought to wear all the good things our heavenly wardrobe provides, jewels and all. Put on your beautiful garments, and show that you are living in the heavenly places in Christ Jesus.

III.

And that is not all. WHAT WILL GRACE DO FOR US IN THE FUTURE? Well, God had a long thought when He planned our redemption, when He quickened us that He might raise us up and make us to sit together in heavenly places, "that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

I read an article the other day about the English habit of understatement, written by an American, or a Canadian. It said, Over yonder a man may have flown around the world several times, and you ask him if he knows anything about flying. "Oh yes, I have done a little bit of flying." And if you are very intimate with him, he may say, "I should like you to come and see my little place in the country." And when you get out to his "little" place, you find a great mansion in the midst of a great estate of some thousands of acres. I said to myself, "I wonder what it would be like to have such a place." If you came to see me, it would not take me many minutes to show you all I have. You could see everything in a very few minutes. But what the Lord says is, "Now I have so much to show them that they will have to be with Me a long time. They won't be able to see what I have to show them in a little while. And so I will have to give them eternal life to begin with, and then I will have to plan for all the ages to come." Did you ever think of that? Saved forever! Just to save us from hell! No, no! Just to get us inside heaven? No; our gracious God has so much to share with us that He says, "I have planned that you shall live for ever, and that you shall live with Me for ever, so that through all the ages to come I can still be showing you new wonders, new things."

Did you ever go sight-seeing in London or in Paris? I remember spending a day once in the Louvre in Paris. I tried to take in a number of pictures. I sat down before them. And then at last I said, "I will never get through this way. I must take a walking tour through, and just glance at them." And so I walked through those great halls, and I saw what I could. But it was not very much. Before many a picture I should like to have sat down for a week or a month. I should like to have owned it so that I could study it for a long time. But when the day was done I was physically tired, and mentally completely exhausted. I had not the capacity to take in the Louvre in a day, no, nor in a week, nor in a year.

Well, I am going to heaven some time, and I am going to stay there for ever. A woman came to this church, and she said she had got to heaven. Then something happened, and she left us. I wrote her expressing pleasure in her fellowship while she was with us, and reminding her that she said when she got to Jarvis Street she had got to heaven. I said, "When I get to heaven I am determined to stay there." That is what we are here for—to develop a capacity for the enjoyment of the exceeding riches of His grace. I do not know what that means. Neither do you.

And do not forget: "In his kindness toward us through Christ Jesus." That word "kindness" is a lovely word. It is an Anglo-Saxon word. You can feel what it means. It is related to kin, kinship, that which is akin, that which is of the same kind. Two of a kind. That which is suitable, fitting, appropriate; all that we need, just what we would like. I have been to places where some friend has said, "I read something in your sermon. It was only a little pleasantry, but I just noted you liked something, and I have that for dinner." I did not know I was ordering my dinner in my sermon. But, that was real kindness. And when we get to heaven, I say it without irreverence, we shall find through all the ages to come, the supreme Exemplification of what we are accustomed to call the Golden Rule. By that time we shall be one in nature with Christ Himself, and through that which is appropriate to His nature and ours, through His kindness toward us, through Christ Jesus in lifting us up as we sing, "from sinking sands", through His kindness Christ Jesus saved us, and in all the ages to come He will show us the exceeding riches of His grace.

Oh, it means so much more to be a Christian than any of us has ever dreamed. May we ask God to teach us more and more of what it means so that we may be more and more ready. Therefore we had better learn a few things here so that in the ages to come we shall be able to enjoy all the felicities of the salvation which the grace of God has planned for us. May He bless us every one.

ROME AND THE MARRIAGE MARKET

An Examination of the Claims and Practices of the Roman Catholic Church in Respect of Marriage; the "Mixed Marriage" Scandals; Annulments as Equivalent to Divorces, and a Final Summation of the Matter.

Single copy 10c 25 copies \$2.00
100 copies \$7.00

THE CANADIAN PROTESTANT LEAGUE
130 Gerrard Street E., Toronto 2, Canada

ATOMIC BOMBS, SPY PLOTS, AND RUMOURS

On Avoiding the Red Flag Only to Fall Into a Red Hat

FOR the last week or more the papers of this Dominion have been filled with rumours concerning espionage, plots, atomic bombs, and the Russian government. When all the reports are sifted carefully for factual details, little remains and one is forced to ask the question, "Just what is this all about?" The name of Soviet Russia runs through all the buzz of rumours like a persistently recurrent motif. The Russian government has dismissed the charges as of trivial importance, and now it is reported that Canadian authorities also admit that the only information that leaked out was of the sort that in any case would have been disclosed in due course. An undetermined number of civil servants, it is said, are being held *incommunicado* under the close surveillance of the Mounted Police. A Royal Commission has been appointed to review the evidence in the strictest secrecy. Until this body reports, the matter is not only *sub judice*, but the general public, and indeed all save a few of the very highest ranking members of the government, have no means of forming a judgment since the facts of the case have not been divulged.

A Popular Delusion

At such times and circumstances as this, the average man is apt to have recourse to the familiar proverb, "Where there is smoke, there is fire." The old saw may have been true in the physical realm before the invention of chemically produced smoke screens, but modern scientific technique has outmoded it. There may be much smoke in modern chemistry, but no fire, and conversely there may be much fire but no smoke. It must be evident to any thinking man that the same principles hold in the realm of society and politics. Dame Rumour, no matter how vociferous, does not convince wise men. Before pronouncing on the welter of rumours that come out of Ottawa, we should like first to hear the evidence. Apropos of the present situation, we are reminded of the story of the benighted traveller in a wild district, who being overtaken by a violent thunderstorm prayed for a little less noise and a little more light. This is also our petition of the Canadian powers that be.

But while the public is waiting to hear specific charges supported by detailed evidence, Russia is receiving some very, very bad publicity throughout Canada, and probably throughout the entire world. Spy plots linked with Atomic bombs make "hot" news, and the rumours that succeed each other all tend to set Soviet government in a bad light. THE GOSPEL WITNESS holds no brief for Russia, nor for any other country if such there be, that is atheistic, communistic and totalitarian. All these things are abhorrent to us, but common justice requires that on this spy charge we should not condemn her unheard. Russia is our neighbour; only recently she was our ally who did exploits in our common cause; she is also a world power that will inevitably do much to shape the course of the future. In our anxiety to escape the domination of the Red flag, we ought not to be so indiscreet as to fall into a red hat. Totalitarianism is quite as evil a thing under the cloak of religion as it is under the symbol of the hammer and sickle.

It is interesting to compare the "reaction"—the word originally belonged to the realm of chemistry and may therefore not be inappropriate in connection with atomic bombs—of various papers that have come to our notice. The daily press reports that one of Britain's leading weeklies, *The Spectator*, had the following to say:

Suspicious and alarms created by the Canadian Government's revelation of the activities of foreign agents continue to grow and may have serious repercussions.

Their most dangerous feature, of course, is that they are directed against Russia, but fortunately there are indications that no one is going to be spurred into an anti-Russian spy scare. There are, however, powerful forces on both sides of the Atlantic which would like to create one.

The Hierarchy Approves

In Quebec City, the Editor of *L'Action Catholique* quoted with the most emphatic approbation the statement of Prime Minister Duplessis of that Province. This official publication of the Hierarchy said, over the signature of its editor:

Mr. Duplessis . . . declares: "Quebec cannot tolerate and will not tolerate communistic propaganda," affirmed the leader of the government. "We consider communism as a perfidious and declared enemy of our dearest religious traditions, and of our system of social, family, and national life, to which we hold and which we mean to conserve, as well as a sane democracy in which we believe."

The Prime Minister recalls the adoption of the famous padlock law. We fought too hard in favour of this measure and we have too often demanded the rigorous application of it, not to rejoice to-day in Mr. Duplessis' declaration. The best means of being armed against the agents of Bolshevism is to prevent them from working. . . . We hope that the appeal discreetly given to other political groups will be heard. This question must be placed above partisan politics. When the light is turned on the affair, the central government and the provincial powers must take the most energetic means to extirpate from Canadian soil all communistic propaganda."

Cardinal Villeneuve's daily in old-Quebec apparently sees in the spy scare an occasion to suppress communistic propaganda in Canada. It seems to rejoice in the bad name that is being given Russia; indeed it seems to welcome it with just a little bit too much eagerness for one to believe in its complete impartiality in the matter. Ottawa rumours spoke of a spy plot and atomic bombs and other military information. *L'Action Catholique* deals with communistic propaganda. *Le Devoir*, the strongly clerical daily of Montreal, takes the same line of approach in the following comment:

Perhaps the most revealing aspect is that the news of the enquiry on the plot had to be made prematurely because the Soviet and pro-communist fifth column was making alarming progress and was in the act of enveloping civil servants, political groups and a host of societies more or less attached to communistic ideas and sympathetic to the Soviets. This more or less avowed complicity between communism on the one hand and the left wing movements, the supposedly advanced groups and various neutral (i.e. non-Romanist) societies, probably constitutes the principal danger revealed by the plot.

Where Is the Real Menace?

The voice of the Hierarchy speaking through the above French-language organ again agrees that the threat is not a military one, but a political and religious one. It suggests that we in Canada are—or were—on the verge of something approaching a communist revolution, in which “civil servants, political groups and a host of other societies” (non-Romanist of course) were implicated. Did *Le Devoir* have its ecclesiastical tongue in its brazen cheek while it was saying this, or is it simple enough really to believe what it peddles to a gullible public? As we are not father-confessors we do not profess to understand the state of mind that produces this kind of stuff, but it does appeal to us as quite humorous. The Catholic Action press, however, takes it all with solemn seriousness and congratulates itself that in such an hour of impending revolution there were found at the helm of state the Romanist Minister of Justice, Mr. St. Laurent, and the equally servile Prime Minister who is ever ready, whenever the priests whisper, to fall into the posture of that famous canine character listening for his master's voice. We earnestly wish that the members of the Federal Cabinet at Ottawa displayed one tenth part of the zeal in combatting the Roman Catholic menace that they show in tilting with the Red dragon. We should then feel secure in the face of whatever danger threatens this Dominion, whether it comes from Rome or from Moscow.—W.S.W.

WHENCE ALL THAT POMP AND CEREMONY?

By Our Special French-Canadian Correspondent

FOR the enlightenment of the public, it is appropriate to show whence come all the great ceremonial and ornaments used for the investiture of the so-called princes of the Roman Church.

After the generation which had witnessed the apostles' preaching had passed away, the churches were less watchful and began to accept undesirable elements. It was even done before the death of John for in the book of Revelation, Christ addressing the Church of Ephesus warns them thus: “Nevertheless, I have somewhat against thee because thou hast left thy first love.” (Rev. 2:4). To the Church of Pergamos He says: “But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam . . . so hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.” (Rev. 2:14-15). To the Church of Thyatira He says: “Notwithstanding I have a few things against thee because thou sufferest that woman Jezebel which calleth herself a prophetess to teach and seduce my servants to commit fornication and to eat things sacrificed unto idols. I gave her space to repent of her fornication and she repented not.” (Rev. 2:20-21).

Rome a Stumbling Block for the First Christians

Now, if even before the death of the apostles this could be said of the small churches where the temptation to be lax in the purity of their worship would not affect the leaders as much as in imperial Rome, what may we expect of the devious ways taken by the bishops of the imperial city who had set their mind to win even the pagan Emperor himself, surrounded by all the pomp befitting a Roman political and religious leader of the

times. These Christians were no doubt somewhat like the Laodiceans, “neither cold nor hot” and were very much under the spell of the splendour of pagan worship which they no doubt envied as men made of flesh would, and they tried to copy it. The fact is that the church lost its pristine simplicity and tried to cope with paganism in its exterior show. This way they could attract and keep in the ranks those among the pagans who showed any inclination to join the Christian Church, but who would miss pagan frippery. Therefore when confronted as our Lord was, with the temptation of winning the immense pagan kingdoms of the earth by simply bowing they could not resist the offer that our Lord rejected. These lukewarm Christians did cater to the pagan world not only by bowing but also by adopting some of their customs.

The pagans were used to much ritual, incense, and ornaments. The simplicity of the apostolic worship would certainly not impress them unless they were truly converted. Complete and true conversion would be very hard to accomplish in such a lukewarm atmosphere. Therefore the easiest way would be to take their ostentatious trimmings and ceremonial and find a way to adapt it to the Christian worship.

College of Cardinals Sprung Out of Pagan Worship

The Romans' principal object of worship was, it appears, that of Janus, the Babylonian Messiah, the mediator of the pagans. He was believed to have the power of opening the doors of heaven, that is the power of *jus vertendi cardinis*. This cult had its “Pontifex Maximus” who was helped in his function by a College of Cardinals or priests of the hinges” (*cardo*). Cardinal is a term that has never been used in the Scriptures. It seems that the position of Pontifex Maximus was somewhat enviable, and the bishop of Rome had set his eyes and mind upon it. He acquired first the keys of the two temples of Janus and Cybele, supposed to be the mediator's mother. Soon he who was supposed to be the Christian bishop masqueraded under the new name of Pontiff and later on assumed that of Sovereign Pontiff. The chief Priest of these temples who initiated the pagans to their “Mysteries” and therefore who had held the keys, was named Peter, meaning the “interpreter”, and he read his interpretation of the pagan doctrine from a book called *Pet-Roma*, that is the “Book of the Grand Interpreter”.

There was a Peter in Imperial Rome

To be invested with the keys of these two temples gave the bishop a twofold advantage. The pagans would identify the bishop as the successor of their own Peter, holder of the keys and interpreter of the mysteries of religion, while the Christians would think of the Apostle Peter. The myth that Peter had been in Rome started this way, for the Popes had to find some substantiation of their claim to their succession of Apostle Peter. That Peter had ever been in Rome can not be proved by the records of the Apostles, as we know. And the claim of the pope to Peter's keys dates only from the beginning of the fifth century. In fact it is only in the year 431, that he dared claim the possession of the “keys of Peter” publicly. The Emperor of Rome had been also “Pontifex Maximus” of the worship of Janus and Cybele. He had also, as we know, been worshipped as a god-emperor. When he left Rome for the East and made Constantinople his capital, Rome was in danger of suffering an eclipse

of prestige, and its Bishop needed to do something to keep up the importance of his see. The Emperor of Rome had been worshipped as a God, so the pope strove to fill in the vacuum by claiming for himself the title of Vicar of Christ and thus succeeded to our day to keep up the importance of the "eternal city". It is a wonder that he did not also take the title of Emperor for the present Roman church is really the prolongation of the Old Pagan Empire of Rome as well as the modern heir to the Babylonian elaborate religion. And with his recent claims to universality, it makes him really a pretendant to the imperialistic title. Did we not see all the dictators deny emphatically to the nations the real objective of all their efforts? We must not expect the most expert of these would-be-dictators to be less crafty.

Ceremonial of Roman Church Proves Imperialistic Ambition

Having assumed pagan titles, the pope had to adopt pagan ceremonial. Nothing proves more effectively the temporal, imperialistic ambitions of the pope than the pomp of his ceremonial, a compound of customs and uses of the ancient kings, emperors and pagan priesthood of antiquity. The ancient kings and ambassadors had shown adoration to their emperor-god by bowing, and in the oldest kingdoms by kissing his "slipper". So the cardinals and subjects of the pope to-day have to bow and kiss the Pope's slipper, just as royal antiquity had done. "Your Holiness," a title by which he is addressed to-day, was also a word of address used by the pagans of Rome for their pagan Pontiff.

We read in recent newspaper accounts from Vatican City:—"The pope, preceded by 30 attendants, was borne into the hall by eight stalwart, red clad throne bearers." This is also duplicating the royal customs of antiquity when the rulers were borne in state chairs.

The Mitre which popes and bishops wear in place of a crown has also a pagan origin. Among the old pagans, Noah was worshipped as a god with two heads because he had lived in the two worlds before and after the deluge. He came to be worshipped also as a fish-god who had lived through the waters of the deluge. At first he was represented as a fish and a man. The head of the fish formed one of the heads above that of the man-god and the body of the fish covered his back with tail hanging, a garment not unlike the stiff ecclesiastical chasuble of to-day. The fish head became the head ornament of the great mediatorial god of the pagans. It is from this ornament, Hislop affirms, that the papal mitre developed. The same type is also used by the bishops. It is very much unlike that of Aaron which resembles a turban more. The old tradition of the fish hat was found to have existed in Egypt and even in Asiatic pagan countries where the idolatrous cult of Noah had survived under the form of the fish-god.

The Crosier carried by the bishops has also a pagan origin, Hislop assures us. The instrument was used by the Roman augurs and was called *lituus*, a term used even by the Middle Age writers to designate the bishop's crosier. The use of the crosier has its origin in Babylon where Nimrod, the shepherd king, was represented with a crosier. The crosier has been found in use also among the pagan negroes of Africa, who venerated it as one of their *fetiches*. It was also used by the Lamas in China. Even Japanese paganism had its emblematic crosier.

The ermine used to-day, as all know of course, has not its origin in the Scriptures but in the more modern state dress of our own kings. None of the prophets of God including the Son of God Himself have used it to enhance their prestige. In fact Jesus condemned any such custom among the Pharisees.

Ritual and Symbolism Proofs of the Pagan Origin of Roman Church

As none of this costly ritual and symbolism was in use by the apostles, as their records prove, one cannot doubt a moment that as far as the exterior appearance is concerned the Roman Catholic Church is not the successor of the apostolic Church. But it is in direct line to the successor of pagan religions, to the pagan Emperor of Rome and the very modern counterpart of the Babylonian spirit. For the study of the Babylonians' belief shows that it had been founded on one God at the origin but they added by and by to the adoration of the one God, the cults of the patriarchs and heroes represented by the grotesque statues adorned with the concrete signs which pagan imagination found suitable to symbolize characteristics they wanted to keep in mind. For paganism cannot worship in spirit. It must have a concrete object to hold the mind of the unregenerated flesh. Into what abyss of turpitude will not humanity fall when wandering away from the Divine Spirit! As the centuries went by, the worship of the idols replaced completely the worship of the one God.

Similarly, the Roman Catholic Church keeps just enough of the first Christian belief to lay claim to the name Christian and to camouflage its real imperialistic tendencies over the whole world. But it has so distorted the primitive simple forms of worship and added so many cults of saints and so many dogmas to the primitive faith in one and only Redeemer and Mediator, it has added so much tinsel and trimming that it is as far from God as the Babylonians were at the time the Jewish prophets fought it. To-day it corresponds much more to the following description taken from the Revelation of John than to the true Church: "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of the abominations and filthiness of her fornication: And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth." (Rev. 17:4-5).

Secrecy is an Indication of its Undemocratic Nature

To bring out the resemblance may I mention here that one of the newspapers described the pope as moving in a sea of red at this last papal ceremony. Another newspaper reports that one of the ritual ceremonies of the secret Consistory (*note: "secret consistory"*) is that of the opening of the mouths of the newly made cardinals symbolizing their privilege of participating from now on in the *secret* pontifical councils. This is followed by the closing of the mouths to symbolize their obligation of keeping the consistorial secret. Is not that in keeping with the name of the woman whose forehead is marked with the word "Mystery"? And what about the ritual itself? How far this secretive tendency is from the ideals of our democratic world as inspired by the study of the Bible. I have heard them condemn so often the practices of Free-Masonry. Is the principle of secrecy of Free-Masonry more admissible because it is practised by cardinals of the Roman Catholic Church?

It is at that ceremony that they are formally named cardinals and given their skull cap, their red biretta, their ring, etc. Later on, they are given their red hat with the immense tassels. Compare this investiture with that of the Apostles of Christ: "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him, and he ordained twelve, that they should be with him, and that he might send them forth to preach." (Mark 3:13-14). In Matthew 10:9-10 Christ says, "Provide neither gold nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." But the bishops and cardinals are provided with as many headgears as any stylish woman nowadays and enough heavy silk garments to smother their breath. I am sure the Hollywood stars would not buy any more costly hat than the red hat which is the limit of vanity and of pagan symbolism and which as you see could not be of apostolic origin whatever may be its signification. Does the heart and soul which follows the dictates of God in truth and spirit need so many reminders of its duty? For again may I state that each garment and jewel is heavy with symbolism and constitute enough weight to sink the ship into the abyss of hell far from God's sight.

"That great city, which reigneth over the kings of the earth."

Does not the Church of Rome claim that it is above state and kings? Does not that loudly broadcasted claim to universality make the above verse still clearer? They are nearly smothered with their ornamentation and they reach to the ends of the earth in the grasp of their control. There are already 46 nations represented at the Vatican. "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." (Rev. 17:9.) Is not Rome a city of seven hills? What else do we need to be persuaded of the identity of the Babylon of the Revelation with the Church of Rome which has usurped the power of the Empire of Ancient Rome and is trying to carry on its objectives under the cloak of religion, displaying a luxury that even the kings of to-day cannot equal.

To hide its shame, its poverty of spiritual values, its deceit, its abomination, and following in that the practice of the pagan Peter, does it not claim to be the sole interpreter of the Holy Scriptures? Does it not keep this Word of God as far from its followers as possible, taking care to glean from it just enough to give some appearance to its claim as a Christian institution. The spirit of evil trying to delay the kingdom of God has found worthy agents in them. Let the Roman Catholic Church get rid of Protestantism and you will see it drifting as far away from the belief in Christ as the old pagans did from the belief in one God. You will see again the Bible relegated in the dust of their monasteries for another thousand years and the world falling down and down into the slavery and the ruin that apostasy has always brought upon this world.

Our Responsibility

It is now that true Christians have to make their choice. Do we want slavery and destruction? Then let us follow the current of apostasy as set by the Roman Catholic Church. Do we want the four freedoms for which our soldiers have fought and died on the battlefields of Europe? Do we want the govern-

ment of the Prince of Peace? "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgement and with justice and henceforth forever". (Isaiah 10:7). This government is described further in Isaiah 55:1: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the fields shall clasp their hands." (Isaiah 55:12)

The Christians of to-day have a fearful responsibility, for it is on their faith in the one God that the salvation of the human race depends. God has a plan for us. We must follow it or be destroyed. Therefore we must be guided by a living faith in God and must strive for the liberation of the world.

NEWS OF UNION CHURCHES

Beulah Baptist, New Toronto, A Growing Cause

For five and a half years, Beulah Baptist Church has cheerfully shared the ministry of her pastor with her brethren in Long Branch. This, however, has naturally had the effect of curtailing the exploitation of the possibilities of this great manufacturing centre of New Toronto. Despite this fact God has blessed the work and has enabled the presentation of the best report of the church's history. At the annual meeting which was held Wednesday, January 23rd, a spirit of thanksgiving and optimism prevailed. The Clerk showed that several had been added to the church by baptism and others by letter and experience. The treasurer's reports indicated a total income of over \$3,650 which was about \$350 more than the previous best. Missionary interest remains high, \$650 having been devoted to this purpose. The building fund increased by the amount of \$740.

Since the return of Pastor Jeffery to Long Branch from the chaplaincy it has now become possible since the 23rd of December for Pastor Stanley Wellington to devote his full time to the work in Beulah and already this opportunity has paid encouraging dividends. The Bible School changed from afternoon to morning session is having the beneficial effect of bringing most of the scholars in to the morning service and hence relating them more definitely with the church as a whole. As a result of increased visitation work many new faces are being seen in the meetings. A fine spirit of co-operation in prayer and work is bringing blessing indeed. Since the first of the year there have been six professions of faith. Thus we face this year with great hopefulness of the Divine outpouring of power in our midst.

Rev. James Hall Supplying Lachute Pulpit

Although temporarily lacking the leadership of a regular pastor, Lachute Church is enjoying unbroken continuance of all activities, and the work is in a healthful condition. With the exception of a short period of illness (during which our pulpit was ably filled by Rev. T. D. M. Carson and Rev. George B. Hicks) we have been highly favored in having as a regular Sunday supply, Rev. James Hall of Ottawa, whose rich ministry is a blessing to all. Our Bible School is fully staffed and the attendance good. The Children's Happy Hour and Young People's meetings are well attended and ably carried on by our own workers with the valued assistance of Rev. George B. Hicks. We are encouraged by the evidences of His favor, as reflected in the sustained interest of the people in the work, and in the supply of our every financial need.

—S. G.

Bible School Lesson Outline

Vol. 10 First Quarter Lesson 10 March 10, 1946

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

THE TRANSFIGURATION OF CHRIST

Lesson Text: Mark 9:1-29.

Golden Text: "This is my beloved Son: hear him."—Mark 9:7.

I. The Majesty of God in Manifestation: verses 1-13.

Parallel passages: Matt. 17:1-13; Lk. 9:28-36.

On the Mount of Transfiguration, usually identified as Mount Hermon, near Caesarea Philippi, our Lord gave to His chosen disciples a brief and partial revelation of His glory. They were eyewitnesses of His majesty (2 Pet. 1:16). No mortal could behold the essential person of God and live (Deut. 4:12; John 1:18; 5:37; 6:46; 1 Tim. 6:16), but He sometimes allowed men to have a fleeting glimpse of His glory (Exod. 33:18-23; Judg. 6:22, 23). The Lord Jesus Christ was God manifest in the flesh (John 1:14; 1 Tim. 3:16; Col. 1:15-19; 2:9), and while He laid aside the habiliments of Deity when He came to earth for our redemption (Phil. 2:6-8), He never ceased to be God (John 1:1, 2).

The transfiguration of Christ was a revelation, not merely of His person, but also of His purpose. The disciples were informed by the Saviour that the incident was a picture of His coming glorious kingdom (verse 1; Matt. 16:28; Lk. 9:26, 27; 2 Pet. 1:16-18). The Lamb would be all the glory of Immanuel's land, just as He was the central figure on this mountain. His countenance was as the sun in its dazzling brilliance, and His garments were white and glistening (Rev. 1:12-18). This was but a foregleam of the majesty of the Saviour as His redeemed servants would behold Him on His throne (John 17:5; Rev. 22:3, 4).

The disciples were not the only ones to behold the Lord when He was transfigured; Moses and Elijah were present also, in token of the fact that the coming of Christ would consummate the union and communion of saints. Moses and Elijah represented the believers of the Old Testament dispensation, and the disciples the believers of this age, all one in Christ (John 17:21-24). Again, Moses had entered the glory land by way of the grave, and Elijah by way of the skies (Deut. 34:5, 6; 2 Kings 2:11). Both appeared in glory (Lk. 9:31), Moses representing the saints to be resurrected, and Elijah the living saints who would be transformed (John 11:25, 26; 1 Cor. 15:52; 1 Thess. 4:15-17).

The voice of God proclaimed Christ as His well-beloved Son (Matt. 3:17; John 12:28). The Saviour's glorious kingdom is the culmination of the Father's eternal purpose concerning the Son of His love (Eph. 1:9, 10; Heb. 1:8, 13).

The suffering of Christ as the necessary prelude to His future glory was illustrated by the reference to His death in the conversation between Christ, Moses and Elijah (Lk. 24:26; Heb. 2:9, 10; 1 Pet. 1:10, 11). We are told that they spoke of His decease (Greek "exodus") which He should accomplish at Jerusalem (Lk. 9:31). The Son of man must first suffer many things and be set at nought.

The disciples were puzzled, since in this foregleam of coming events no mention had been made of the promised forerunner (Mal. 3:1; 4:5, 6). Our Lord explained that John the Baptist, who had come in the spirit and power of Elijah, fulfilled, or at least foreshadowed, the ultimate fulfilment of that word (Matt. 11:10-14; Lk. 1:17).

II. The Majesty of God in Ministration: verses 14-29.

Parallel passages: Matt. 17:14-21; Lk. 9:37-45.

The pathetic picture which met the eyes of Christ and His three disciples as they went down into the valley was in utter contrast to the scene on the mountain. In place of

heavenly glory there was earthly gloom; in place of tranquillity, turmoil; in place of delight, despair. Yet, the same Christ Who had been the centre of their worship on the mountain, took command, bringing order out of chaos. His presence gives unity to all the diverse experiences of our lives. He would teach us that the inspiration gained on the mountain top with Him is to be spent in ministration among the needy of the valley, and that He may be glorified as we hold communion with Him, and also as we serve Him.

The first effect of the presence of Christ upon the unfortunate demoniac seemed to be to aggravate his wretched condition (Exod. 5:22, 23). In reality his condition was no worse, but the Great Physician had laid His hand upon the cause of all the distress and thus exposed the hideous workings of the unclean spirit, just as a doctor sometimes administers medicine which brings disease to a focus. As teachers and Christian workers, we need not be surprised when those whom we would bring to Christ exhibit more opposition to Him as we teach the truth concerning Him. The word of God seeks out the hidden sin of the heart (Heb. 4:12, 13).

In his distress the father of the demoniac was inclined to question the Saviour's ability to help him. The words, "If thou canst do anything" prefaced his cry for assistance (Mk. 1:40, 41). Our Lord's reply, "If thou canst believe" indicated that the man's own faith was the questionable element. The Lord is always able and willing to bestow blessing, but we are not always prepared to receive it. The father realized his weakness and longed for more faith (Lk. 17:5).

The same Christ Who had exposed the spirit of uncleanness was powerful to cast it out and restore the afflicted one. The word of God brings conviction, and also conversion (John 16:7-13; 2 Tim. 3:15).

The disciples, inasmuch as they had been given authority to cast out evil spirits (Matt. 3:14, 15; 10:1), were puzzled and dismayed because of their failure on this occasion. The secret of their defeat was their lack of prayer (Jas. 4:2), and their lack of faith (Matt. 17:17, 20). These two factors explain why the servants of the Lord are frequently baffled in their attempts to bring about spiritual results.

DAILY BIBLE READINGS

Mar. 4	..... A glimpse of glory	..... Exod. 33.
Mar. 5	..... The future glory	..... 2 Pet. 1.
Mar. 6	..... The Lord of glory	..... Rev. 1.
Mar. 7	..... The saints glorified	..... 1 Thess. 4.
Mar. 8	..... The promised herald	..... Mal. 3.
Mar. 9	..... Faith and healing	..... Matt. 19:18-33.
Mar. 10	..... The ministering Saviour	..... Isa. 42.

SUGGESTED HYMNS

Glorious things of thee are spoken. On Jordan's stormy banks I stand. There's a land that is fairer than day. When all my labours, My Father is rich.

ADDRESSED LOCAL PROTESTANT LEAGUE

The Brantford, Ontario, press reports:

Rev. J. Byers, Hamilton, was the special speaker at a well-attended meeting of the Canadian Protestant League, held in the Y.W.C.A. Mr. Byers' subject was "Rome always the Enemy of the British Empire." The Scripture was read by Rev. H. E. Burnett and a vocal solo was rendered by Mrs. G. Smith. Mr. H. Grieve was chairman.

Have You Replied to the
Editor's Annual Letter to
Subscribers?

BOOKS BY DR. SHIELDS

- No. 1. "Other Little Ships" \$1.00
Beautifully bound in blue cloth with gilt letters. 280 pages.
- No. 2. "The Adventures of a Modern Young Man" \$1.00
Bound in cloth, gilt letters.
- No. 3. "The Plot That Failed" \$1.00
- No. 4. Special Illustrated Number of Sept. 28th - 25c
IDEAL GIFT FOR PASTOR, STUDENT, OR OTHER CHRISTIAN WORKER

OTHER BOOKS AND PAMPHLETS

- No. 5. "The Priest, the Woman, and the Confessional," by Father Chiniquy - 75c
- No. 6. "The Antichrist—His Portrait and History," by Baron Porcelli - 50c
- No. 7. "The Oxford Group Movement Analyzed" - 5c
- No. 8. "Does Killed in Action Mean Gone to Heaven?" - 5c
- No. 9. "The Christian Attitude Toward Amusements" - 5c
- No. 10. "The God of All Comfort" - 5c

THE GOSPEL WITNESS

A VISITOR THAT RINGS YOUR FRIEND'S DOOR BELL 52 TIMES A YEAR

Send "The Gospel Witness" to as many friends as possible for 52 consecutive weeks. Each week it will preach the gospel to the unconverted, edify the saints, and minister comfort to the shut-ins and the bereaved.

- No. 11. "The Gospel Witness" with copy of "The Priest, the Woman, and the Confessional" or "Antichrist" to any address postpaid - \$2.00
- No. 12. "The Gospel Witness" to six separate addresses - \$9.00
- No. 13. "The Gospel Witness" to three separate addresses - \$5.00
- No. 14. "The Gospel Witness" and a copy of "Other Little Ships", "The Plot That Failed" or "The Adventures of a Modern Young Man"—To one or more addresses, postpaid—\$2.50. (Regularly \$2.00 and \$1.00 respectively, or \$3.00)

ORDER FORM

THE GOSPEL WITNESS.

130 Gerrard St. East, Toronto 2, Canada.

Please find enclosed \$_____ for which send No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, as per above advertisement (cross out number or numbers not ordered) to the following address or addresses:

Name

Address

.....

.....

.....

.....

Signature:

Address: