

# The Gospel Witness and Protestant Advocate

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## Kept From "The Strife of Tongues"

**I**N recent years the whole world has become a veritable Babel. Racially, nationally, politically, educationally, economically, and religiously, the whole world is screaming its wares, like men with megaphones calling people to see the abnormalities and monstrosities of Midway shows. The speaking tour of Mr. Henry Wallace, formerly Vice-President of United States, is symptomatic of the weird vagaries that are screamed at us from the house-tops. It has become a matter of urgent quest to find refuge from "the strife of tongues." There is no harmony, no concord, no rhythm, but a ceaseless babel of raucous voices everywhere. One's mental powers are strained, and taxed severely by any effort to discern a clear distinction in the sounds. We hear of Fascism, Nazism, Communism, Trades Unionism, and of other systems, and groups, and organizations, and institutions, of a variety of names, often represented only by the initial letters of their many-worded appellations, and all of them demanding some sort of "security" for themselves, at the expense of others' hazard and impoverishment.

How to bring even a semblance of order out of such a chaotically-opinionated world, is a task which surpasses all individual, and collective, human ingenuity. Is there anywhere to be found a sound-proof shelter, where a troubled mind can find repose? There is a Voice that transcends the intolerable discords of this modern Babylon:

"Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous. Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the Lord: for he hath shewed me his marvellous kindness in a strong city. For I said in my haste, I am cut off from before thine eyes: nevertheless thou hearest the voice of my supplications when I cried unto thee. O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

What, and where, is this "secret pavilion" in which

we may find refuge from "the strife of tongues"? Where shall we find this "strong city" in which we may experience the "marvellous kindness" of the Lord? A very strong radio station will sometimes smother the emissions from stations of less power. The Word of God is the most powerful of all radios. It reaches from Heaven to Earth. It has an inherent power greater than dynamite, far exceeding the utmost atomic potential: "The Lord is in his holy temple: let all the earth keep silence before him."

We are not sure, but we suppose the modern teletype has simplified the reception of telegraphic messages. We remember a few years ago being in a large telegraphic office where there was a huge circular table, perhaps ten or twelve feet in diameter, and at short intervals around the table were telegraphic instruments set about as closely together as the chairs which circled the table. Each chair was occupied by an operator. The office was a bedlam of sounds. To the layman the air was filled with meaningless clickings; and yet each operator was so trained as to be able to listen to his own instrument, and disregard all the others.

Is that a good illustration of what a believer, trained to listen to the Voice Divine, can do? There is a better one: One can sit beside a highly selective radio, and tune out every unwanted voice, and listen with comfort to the message desired. Is not that the privilege of faith? Can it not turn a selective button, until, notwithstanding "the strife of tongues" in the secret of the Divine Presence, one can listen to the only Voice that can speak with ultimate authority on any question: "My sheep hear my voice, and I know them, and they follow me"; "When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

Thus in this Babel of voices we call the world, it is the privilege of the believer to experience the fulfilment of this gracious promise: "Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues."

## The Gospel Witness and Protestant Advocate

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### HOW THE PAPACY MAKES SAINTS

WE once heard a certain Toronto minister say, over the radio, "Say what you will of the Roman Catholic Church, it is a great producer of saints."

We do not agree. Here is a case of a young girl of sixteen years of age, who to retain her virginity sacrificed her life. Something, however, which any moral young woman would do. But her assailant and murderer became a monk instead of being hanged. Forty-five years later when the young girl by papal decree was supposed to be raised to sainthood,—her murderer, now a monk, was advised to absent himself from the ceremony only because his presence "might produce morbid curiosity"!

But that is Romanism as immoral as it is preposterous and pagan.

#### Girl, 12, Ranks as Virgin, Martyr Slayer, Now Monk, Not Present

Rome, April 28—(INS)—A 12-year-old Italian peasant girl who was slain 45 years ago while resisting attack joined the host of elevated Christian martyrs today following impressive beatification ceremonies at St. Peter's in Rome.

The child, Maria Goretti, succumbed to 16 knife wounds while resisting her assailant on the Anzio beach where hundreds of Allied soldiers were to sacrifice their life's blood for freedom more than four decades later.

A solemn ritual at crowded St. Peter's yesterday proclaimed her beatification and accorded her the high celestial rank of "virgin and martyr."

The London Times and Daily Mail said the child's murderer, Alexandro Serenelli, now a Catholic monk, did not attend the beatification ritual. The Times said the repentant monk, now known as Brother Stefano, had been advised not to attend because his presence might provoke morbid curiosity. The Mirror reported that Brother Stefano believed he had received a sign from God instructing him to remain at his monastery.

### CANADA'S PAPAL MINISTER OF FOREIGN AFFAIRS

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

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

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

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

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

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

If a foreign diplomat attacks the Catholic Church as such, we may consider that it is an offense toward Canada because so large a proportion of our population is Catholic. That is what a high official of the Foreign Affairs Department declared this afternoon to a representative of *L'Action Catholique*.

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

The same paper carried another article demanding, in large boldfaced type, that "This Impostor Should Be Driven Out." After the chorus of howls from the official Romanist press had sounded long enough to inform Mr. Louis St. Laurent of the will of his master, the pope, and had prepared the people of Quebec for the measure, the Romanist Minister of Foreign Affairs handed the Yugoslav Minister his diplomatic hat. Instantly the Roman

Catholic press of the country changed its tune to a chorus of praise. And so far as we have been able to read the reports of this episode the Hierarchy's papers are more inclined to take the glory to themselves than to give it to Mr. St. Laurent, the Minister of Foreign Affairs. We take the following report from *The R.C. Canadian Register* published on the front page under a photograph of Mr. St. Laurent:

#### Condemns Attack

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

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

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

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

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

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

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

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

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

Is Mr. St. Laurent ignorant that the Romanist meaning of “traditions of liberty” is exemplified *par excellence* in the Spain of Franco and in the Italy of Mussolini where liberty was denied to all save loyal and devoted Roman Catholics? We can scarcely think that the Cana-

dian Minister of Justice is unaware of this, but his words may serve to soothe and assuage the fears of some uninformed persons. Let those who know that Rome means by liberty—the liberty of the thumbscrew and the rack and of the Inquisition—let us take steps to insure that both Mr. St. Laurent and his archcollaborator, Mr. W. L. Mackenzie King, will both be banished from public life forever.

#### A Roman Prelate Executed

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

—W.S.W.

#### ROME'S HAND IN IMMIGRATION

**W**E read in our papers of the great numbers of British workers who are anxiously awaiting permission to immigrate to Canada. But it would appear that the present government is frittering away this opportunity to secure these people for Canada. But not so when it comes to opening the gates of Canada to Polish soldiers who are almost to the last man Roman Catholic. And now the dispatch printed below informs us that brides for these young men are being brought out from Europe, to be lodged in a monastery in Quebec and to work in a spinning mill at the “prevailing rate of wages”—which, we venture to guess, is the lowest paid in all Canada. *The Toronto Globe and Mail* well refers to the scheme as “indentured labour” and describes it as a retrograde step that takes us back to the evil old days when a man or a woman was regarded as a superior sort of animal to be bartered as a chattel. Our readers will note that the following report states that these young women are all Roman Catholics, that they are all of marriageable age and that they will be lodged in a convent. That is to say they are all potential mothers of Roman Catholic voters and they will be married off either to the Polish immigrants recently allowed to enter Canada or to young French-Canadian farmers to people the countryside of Quebec with Romanist voters who will swing the balance of votes in favour of Quebec and Rome. When will Canada awake?

—W.S.W.

#### Recruit 100 Young Polish Girls To Work in Quebec Industry

Frankfurt, April 21—(BUP)—Official sources indicated today that Canada may be in the process of relaxing immigration restrictions on displaced persons in Germany with the transfer of 100 young Polish women to Canada within the next few weeks.

The experiment is a joint project of the inter-governmental committee for refugees and Ludger Dionne, Canadian M.P. and owner of the Dionne Spinning Mills at St. Georges de Beauce, Quebec.

Faced with a labour shortage, Dionne obtained permission from the Canadian government to come to Germany and recruit an experimental group of 100 young, single women to work in his mills.

The girls, all unmarried and between the ages of 16 and 30, will be of the Catholic faith since St. Georges de Beauce is almost entirely Catholic. Because of the housing shortage, they will be quartered in a Catholic convent near the mills. Dionne said they would be placed under contract to work at least two years, and would be paid current local wages.

### WHERE THE SHOE PINCHES

WE print below an article by a young French-Canadian, ex-service man who is also a Roman Catholic. It was originally written as a contribution in a literary contest at Bishop's College, Lennoxville, Quebec. It is not often that students' essays attain fame and are widely quoted in newspapers, but the French Romanist press has seen fit to reprint this article in a number of papers published in Quebec. *Le Devoir* of Montreal carried a leading editorial on it in which the following comment was made:

A young French-Canadian who is studying at the University of Bishop's College, Mr. Conrad Lafontaine, has recently written in a literary contest a jumbled piece of work which would scarcely have deserved any attention if it had not been given the first prize. It is entitled "French Clergy and Canadian Unity" and as one can judge, a tissue of calumnies attests an astonishing ignorance not only on the part of the student but also on the part of the judges who gave the prize.

Seeing that the French Roman Catholic press attaches such great importance to this article as to have publicized it so widely, we venture to reprint it from *The Mitre*, the students' paper of Bishop's College, in order that our readers may understand where the shoe pinches. The priests of Quebec wish to control and in fact do control almost every aspect of the life of their people, not only religiously but educationally, socially, and politically, but they strongly dislike to have it said that the Province is priest-ridden. In other words they want the game but not the name.

We allow this young French-Canadian student to speak for himself in order that our readers may see whether or not he speaks the truth.—W.S.W.

### FRENCH CLERGY AND CANADIAN UNITY

Conrad Lafontaine

FOR the last fifteen years, some prominent French-Canadians have taken up the fight for Canadian Unity, for better cooperation, and better understanding, between the French and English populations of Canada. These men were brave, courageous to undertake such a task, for many a man before them had tried it, but they fell, one by one, under the disloyal blows of their adversaries.

I have chosen to write about Canadian Unity, because I am somewhat familiar with that subject, being a French-Canadian and a Roman Catholic. I fully understand that I am about to write on a very delicate and complicated matter, because it involves the French Catholic Clergy, but I am of the firm belief that, once a member of any Clergy steps out of his own domain, he can be attacked and criticized.

Since the conquest of Canada by Wolfe in 1759, the French population submitted and were loyal to the British.

This was proved in the American War, the Boer War, the First and Second Great Wars. I have to admit, though, that some people tried and did succeed to a certain extent, causing some friction and ill-feelings between the two main nationalities in Canada. These men could be grouped into three categories, the first being a certain number of politicians, who are looking after their own personal interests, their own prestige, before the interests of the whole of Canada and this to the disadvantage of the Canadian Unity. The second is composed of a few fanatics, who believe that justice is not done to them, that they are being oppressed and persecuted. All this they were taught at school and they never had the opportunity to find out the contrary. The third and most important of the three groups is the French Catholic Clergy. They are the main obstacle to Canadian Unity. I understand very well that this is a very grave and dangerous accusation to make, but the facts are there, and anyone who opens his eyes with the intention of seeing cannot help but realize this.

You probably know that the French people in Quebec are devout Roman Catholics and have faith in their priests. They will believe and do anything the priest says, whether it pertains to religious, political or commercial matters. He is the supreme authority in his village or small town; in an election he will influence the voting; if a business man is not of the same opinion, he will urge the people, by indirect means, not to deal with that particular man; he will discourage the young men from joining the forces; in other words he has complete control over the people. To be able to maintain that control, the people have to be kept as ignorant as possible and the truth has to be hidden from them. Since the education depends upon religious bodies, this control is easily maintained; the minimum is taught, but the teachers will stress anti-British propaganda by falsifying the picture of Canadian history. No stress is laid on the teaching of the English language, so that French youth may not make friends with English companions. Perhaps you will wonder how the truth can be obscured with all the advantages and modern facilities we have today, such as radios, newspapers, magazines and books. The simple word "Ban" looks after that obscurity. Non-Catholic Schools and Universities are strictly out of bounds for Roman Catholics; joining the so-called "Neutral Clubs" such as the Rotary, the Kiwanis, the Free Masons and the Elks is forbidden. Bans are put on newspapers, magazines and books which are considered to be immoral. If a Canadian rises to talk about education and its reform, he is treated as though he were a criminal. Many a Canadian besides Senators Bouchard and David, premier Godbout, and Jean-Charles Harvey of *Le Jour* (to name the more important ones), think that a reformation of the French system of education is urgently needed, but rather than expose themselves to excommunication, they prefer to endure their moral sufferings in silence.

This is briefly the situation as it exists in the province of Quebec. A person living outside this province will find it difficult to accept these facts. It would be hard to imagine that in a civilized province such as Quebec, freedom of speech concerning education is practically non-existent. I can see that the day is not far off when the people will awake, but it will be too late to take action. I hate to think what might happen to the members of the Clergy, when I look at France, Spain, Mexico and a few other Catholic countries, where abuses have led to persecutions and even executions.

I will conclude with the hope that soon the Clergy will realize their mistake, and will put aside their chief aim, that is, the idea of the French Free State, called "Laurentia". My further hope is that the Clergy will not interfere any longer with the Canadian Unity Plan as projected by some Quebec leaders, and also that the Clergy will not oppose the reformation plan as conceived by the Quebec Provincial Liberal Party. In other words the Clergy should only deal with religion and the application of its principles, commerce and politics being excluded from their domain.

(*The Mitre*, Oct., 1946.)

### A LETTER FROM DR. FRANK MORLEY

**W**E publish below a letter from Rev. Frank Morley from *The Toronto Star*, April 29th, because we published *The Star's* report to which the letter refers.

Several Presbyterians expressed their pleasant surprise at the earlier report, as they did not expect such a word from Dr. Morley. Evidently they knew his theological position. We are sorry the first report was inaccurate, as it was more creditable to Dr. Morley as a Christian minister and a Presbyterian than the letter below. However, it only confirms Mr. Rockwood's general thesis. Dr. Morley is evidently an ecclesiastic rather than a prophet.

#### Disagrees With Mr. Rockwood

To the Editor of *The Star*.

Sir: I have been sent a clipping from your paper that would suggest that I was in a substantial agreement and sympathy with Mr. Rockwood. This is not the case. I expressed my sympathy with him because the church is not any too sure of its sense and direction. In the second place the colleges at the time that he went through, most especially Montreal college, were understaffed, the church not having resources for their development. In the third place the ministry is a lonely business and a great many of our ministers have felt the lack of brotherhood and a sense of isolation. I disagreed entirely with him, however, in his statement that "the church is sick unto death." No man has a right to remain in an institution and make such a statement. I disagreed with him in his attitude to the Federal Council of Churches, the Church of Christ in China and the Faculty of Theology at McGill, all of which I have warmly supported. I disagreed with his particular attacks which should have been delivered through the courts of the church, and I disagreed with the whole spirit of his sermons which appeared hard and humourless, built on a spirit of hate for the church. Mr. Rockwood and I are at opposite poles, despite the fact that I do have a considerable sympathy for him, and are as different in the content of our thinking and approach to the problems of life and of the church as two men could be.

(REV.) FRANK MORLEY,

Minister, Grace Presbyterian Church, Calgary.

### ROME'S MASTERPIECES

Victor Hugo, the famous French writer, on the Anti-Liberal Record of Romanism in Italy and Spain

Victor Hugo, the well known French writer, delivered a famous speech in French on "Freedom in Education" (*La Liberté de l'Enseignement*) in the French Legislative Assembly in the year 1850. We wish it were possible to publish a translation of the entire speech, but we venture to give the following excerpts in view of their application to present situation in both Canada and the United States, and indeed wherever the Roman Catholic Church makes its ancient claim to be the supreme master in every school and the final arbiter in every political, moral, and religious matter.

The particular law Victor Hugo was discussing on this occasion was one introduced by the Minister of Public Education who had been appointed through the influence of the French Catholic Party. The law, under a pretext of establishing freedom in education, actually sought to grant a monopoly of the educational system to the clergy.

—W.S.W.

**W**E know the clerical party. It is an old party which has seen much service. It is this party which keeps watch at the door of orthodoxy. It is this party which has found for truth those two marvellous supports of ignorance and error. It is this party which has for-

bidden science and genius to go beyond the missal, and which desires to imprison thought within dogma. Every step which enlightenment has taken in Europe, it has taken in spite of this party. Its history is written in the history of human progress, but it is written in the reverse direction. It has been opposed to everything. This is the party which had Prinelli beaten with rods for saying that the stars would not fall. It put Campanella twenty-seven times to the question for having affirmed that the number of worlds was infinite and having glimpsed the secret of creation. It persecuted Harvey for having proved the circulation of blood. By means of Joshua, it imprisoned Galileo; by means of St. Paul, it imprisoned Christopher Columbus. To discover the laws of the heavens was an impiety; to discover a world was heresy. This was the party which anathematized Pascal in the name of religion, Montaigne in the name of morality, Molière in the name of morality and religion. Oh! yes, indeed, whoever you may be, you who are called the Catholic Party, and who are the clerical party, we know you. For a long time the human conscience has revolted against you and asks you "What do you want of me?" For a long time you have attempted to gag the human mind.

And you wish to be the masters of education! There is not a poet, not a writer, not a philosopher, not a thinker whom you accept! And everything which has been written, discovered, dreamed, reasoned, enlightened, imagined, invented by the geniuses, the treasures of civilization, the age-long heritage of generations, the common patrimony of all thinking minds, all these you reject. If the brain of humanity were there before your eyes, subject to your pleasure, opened like the page of a book, you would strike out parts of it. That is agreed!

And above all, there is a book which from beginning to end appears to be an emanation from above, a book which is for the universe what the Koran is for Mohammedanism, what the Vedas is for India, a book which contains all human wisdom enlightened by all divine wisdom, a book that the veneration of the nations names *The Book, The Bible!* And your censorship has aspired to touch even that. An unheard of thing! Popes have proscribed the Bible! What an astonishment to the minds of wise men; what a frightful thing for the hearts of the simple to see the Index at Rome crushing the Book of God.

And you demand freedom of instruction. One moment, let us be sincere. Let us understand each other on the liberty that you desire: It is the liberty not to teach.

Ah, you wish to be given the nations to instruct. Very well, but let us see your pupils. Let us see your products. What have you done with Italy? What have you made of Spain? For centuries you held them in your hands, subject to your will, in your school, under your rod. These two great nations, illustrious among the most illustrious, what have you done with them?

I will tell you. Thanks to you, Italy, whose name no thinking man can pronounce except with inexpressible filial sorrow, Italy this mother of geniuses and of nations, which has scattered abroad throughout the universe all the dazzling marvels of poetry and the arts, Italy, who taught the humankind to read, Italy today does not know how to read!

Yes, of all the states of Europe, Italy is the one in which there are the greatest number of illiterates.

Spain, magnificently endowed, Spain who received its first civilization from the Romans and its second from

the Arabs, and from Providence, despite you, the world of America, Spain, thanks to your brutalizing yoke, which is a yoke that degrades and belittles, Spain lost the secret of power that it had received from the Romans, that genius for the arts that it had from the Arabs, this world that God gave it; and in exchange for all that you made it lose, it received the Inquisition from you.

The Inquisition that certain men of your party are today attempting to rehabilitate with a chaste timidity for which I give them honour. The Inquisition, which burned at the stake or strangled in their dungeons five million men! Read the pages of history! The Inquisition, which disinterred the dead in order to burn them as heretics, in witness of which I mention Urgel and Arnault, the Count of Forcalquier. The Inquisition, which declared the children of heretics infamous and incapable of any public honours unto the second generation, with the sole exception, and I give you the very terms of the law, of "those who had denounced their father"! The Inquisition, which at the very moment I am speaking still holds in the Vatican Library the manuscripts of Galileo locked and sealed under the seal of the Index! It is true that in order to console Spain for what you have taken from her, as well as for what you have given to her, you have surnamed her Catholic Spain!

But you have drawn from one of its greatest men this agonized cry which is your accusation: "I had rather that Spain should be great than that it should be Catholic!"

Behold your masterpiece! This hearth that was called Italy, you have extinguished. This colossus that was called Spain you have undermined. The one is in cinders, the other is in ruins. Behold what you have done with two great nations. What do you mean to do with France?

### A GREAT FRENCHMAN INDICTS ROME

**T**HE nationalistic priests in French Canada continually warn their people against the dangers of learning English, which, they assure their credulous flocks, is a Protestant language. The French tongue, they fervently exalt as the "guardian of the faith." How it would surprise some of the unsuspecting souls nourished on this nonsense to read a scathing indictment of the Roman Catholic Church written in French by one of the great masters of that beautiful language. As proof that French is not necessarily a "Roman Catholic language," and as a demonstration that its clear, hard logic can be turned against the Roman Church and its black record, the following paragraphs from Victor Hugo's speech on *La Liberté de l'Enseignement* are herewith given in the original French text. The English translation of a more extended extract is given above.

—W.S.W.

#### "La Liberté de l'Enseignement" Par Victor Hugo

Et vous voulez être les maîtres de l'enseignement! Et il n'y a pas un poète, pas un écrivain, pas un philosophe, pas un penseur, que vous acceptiez! Et tout ce qui a été écrit, trouvé, rêvé, déduit, illuminé, imaginé, inventé par les génies, le trésor de la civilisation, l'héritage séculaire des générations, le patrimoine commun des intelligences, vous le rejetez! Si le cerveau de l'humanité était là devant vos yeux, à votre discrétion, ouvert comme

la page d'un livre, vous y feriez des ratures! Convenez-en!

Enfin, il y a un livre, un livre qui semble d'un bout à l'autre une émanation supérieure, un livre qui est pour l'univers ce que le koran est pour l'islamisme, ce que les védas sont pour l'Inde, un livre qui contient toute la sagesse humaine éclairée par toute la sagesse divine, un livre que la vénération des peuples appelle le Livre, la Bible! Eh bien! votre censure a monté jusque-là! Chose inouïe! des papes ont proscrit la Bible! Quel étonnement pour les esprits sages, quelle épouvante pour les coeurs simples, de voir l'index de Rome posé sur le livre de Dieu!

Et vous réclamez la liberté d'enseigner! Tenez, soyons sincères, entendons-nous sur la liberté que vous réclamez; c'est la liberté de ne pas enseigner.

### ROME AND THE BIBLE

**R**OME corrupts, destroys and denies the authority of the Word of God. She does the first by her mutilations of and her additions to the original text. Rome impairs and denies the sole authority of the Scriptures by placing tradition on an equality with them, and by her assumption of the exclusive right to interpret them.

The Council of Trent affirms that "every sort of doctrine which is to be delivered to the faithful is contained in the Word of God, which is divided into Scripture and Tradition." The fourth rule of the Congregation of the Index of Prohibited Books, still in force, says, "Since it is manifest by experience that if the Holy Bible in the vulgar tongue be suffered to be read everywhere without distinction, more evil than good arises. Let the judgment of the bishop or inquisitor be abided by in this respect . . . but whosoever shall presume to read these Bibles, or have them in possession without such faculty, shall not be capable of receiving absolution of their sins, unless they have first given up the Bibles to the Ordinary." Pope Leo XII in an Encyclical to the Latin Bishops in 1924, addresses them thus: "We also, venerable brothers, in conformity with our Apostolic duty, exhort you to turn away your flocks from these poisonous pastures (i.e., vernacular Bibles)".

The practice of Bible burning in the Latin American republics in pursuance of the above injunction is too familiar to need any recital here.

—*The Latin American Evangelist.*

## GRADUATION TORONTO BAPTIST SEMINARY

In Jarvis Street Baptist Church

THURSDAY, MAY 8th AT 8 p.m.

PRESENTATION OF DIPLOMAS

AWARDING OF PRIZES

COMMISSIONING OF SUMMER WORKERS

The President, Dr. T. T. Shields, will preside

Address by REV. JOHN WILMOT  
London, England



# The Jarvis Street Pulpit

## Is This a Day of Demon Possession?

Are some of the inexplicable crimes of to-day committed by demon-possessed persons, such as we read of in the New Testament?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 27th, 1947  
(Stenographically Reported)

"Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."—Rev. 12:12.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

"Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

"Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."—Matt. 12:43-45.

"Then he called his twelve disciples together, and gave them power and authority over all devils."—Luke 9:1.

### Prayer Before the Sermon

We are already in Thy presence, O Lord. This we know on the ground of Thy sure promise. We come to worship Thee, and we pray that Thou wilt make us all appreciative of the privilege of coming where Thou art. We thank Thee that the swords of the Cherubim have been sheathed, and that once again the way is open to the Tree of Life, and that in Him Who is our Saviour we have found life. We who are Thy children rejoice in this great fact this evening. May this experience be shared by all this assembly, who have not as yet come to a knowledge of God through Christ.

Thy word assures us that Thou art Light, and that in Thee there is no darkness at all. We seek this evening the illumination of the Holy Spirit, that our hearts may be enlightened. We remember it is written that in Thy resurrection power Thou didst open the understandings of the disciples, that they might understand the scriptures. May this ministry be exercised in us this evening, that we may understand something of the mysteries of Thy Word.

This is our evening petition. We come to sit at the feet of the Great Teacher. We would leave this place this evening a little wiser in spiritual things than when we entered. We desire further establishment in the truth of God, and a fuller equipment for life, that we may serve our own generation by the will of God.

Vouchsafe to us Thy guidance. This we pray for all other assemblies gathered in Thy name. Wherever the Lord Jesus is preached may the word be with power. We ask it in His name, Amen.

**T**HE subject I have announced for this evening is a very wide one, and indeed a very deep one. I can only hope to challenge your consideration, and perhaps to offer some stimulation for your biblical study of this subject. I know that our Modernist friends, who deny the supernatural, both good and evil, deny the reality of Satan's existence, albeit, by their very denial, they prove it.

### I.

First of all, in general, let me remind you that THE BIBLE FROM GENESIS TO REVELATION IS FULL OF THE

TEACHING THAT THERE IS A MALIGNANT PERSONALITY GENERALLY CALLED SATAN, BUT BEARING MANY OTHER NAMES. He is called the Serpent, the great Red Dragon, the Accuser of the brethren, our Adversary the Devil, Abaddon, and Apollyon, and many other names. But from the opening chapter of human history, to the close of the canon of scripture, there is nothing more explicitly taught than the real existence of this spiritual adversary. I only wish that the doctrine of the existence of Satan were, from observation and experience, a little less credible. It is surely one of the easiest of all biblical doctrines for any man or woman of ordinary discernment to believe.

I shall not labour that point, but content myself with reminding you that this evil personality appears in an incarnation in the garden of Eden. He is very specifically mentioned in the classic story of Job: "There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." There are evidences of his operations through all the historic record of God's people. In the New Testament he is recorded as personally tempting the Lord Jesus. The New Testament, I say, recognizes everywhere the reality of his existence, and this truth is specifically attested by our Lord Himself. He said to Peter: "Get thee behind me, Satan." In another place He said: "I beheld Satan as lightning fall from heaven."

Notwithstanding the denials of Modernism, we in this place accept the divine inspiration and authority of Holy Scripture. We are foolish enough to believe that the Bible is true. And we especially believe it because of the testimony it carries within itself of Him Who was the Truth Incarnate, Who put His imprimatur upon the Old Testament, and specifically predicted the New.

Once again, therefore, I remind you that this is our Court of Appeal; and that we have no argument upon this or upon any other subject with anyone who denies the authority of Scripture, unless and until they come to acknowledge that primary and ultimate authority.

We can only be sorry for those who do not yield to that authority.

But the scripture is equally explicit in its teaching of the existence of other evil spirits. There is, indeed, an evil spiritual hierarchy. "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." As there is a sovereign Lord from Whom all goodness proceedeth, and as there are angels who do His commandments, hearkening unto the voice of His word, so there is one who heads an evil confederacy, called, as I have said, Satan, and by many other names, and subject to him, and under his control, there are other evil intelligences, evil spirits.

#### Recorded in the Old Testament

That is recorded in the Old Testament. There was the black magic, although it was not so called, against which God's people were anciently warned, "The magicians did so with their enchantments." There were manifestations of supernatural power which were not of God, power that was superhuman, beyond the range of human ability, beyond human capability of dealing with it. You will recall that the prophets of Baal were filled by "a lying spirit", for which Ahab had asked. He had resisted the truth. He had elbowed God out of his life, and, asking for a lie, God permitted him to have it. And there went forth "a lying spirit in the mouth of all these . . . prophets". It is said also that a like evil spirit tenanted the soul of the rejected Saul. When the Lord departed from Saul, an evil spirit took up residence within. Belief in the existence of such spirits seems to have been instinctive to pagan peoples. We read in the Old Testament of demon worshippers, people who worshipped, not God, nor gods, but devils—in the plural.

#### Evil Spirits Exorcized by Christ

In the New Testament you will recall that these evil intelligences manifested themselves on many occasions in the presence of the Lord Jesus. When He went into the synagogue at Capernaum there was a man with an unclean spirit. The unclean spirit became vocal, and testified to the Deity of the Lord Jesus, and to His sovereign power, saying: "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time." Jesus commanded the unclean spirit to come out of him, and he came out of him, tearing him in his exit. Throughout the days of His flesh you will find in the record of that period, many instances of demon possession. It is said of Mary Magdalene that out of her the Lord had cast seven devils. When He descended the mount from Tabor, after the transfiguration, there was an anguished father awaiting Him. He had brought his lunatic son to the disciples of Jesus that they might cast out the evil spirit. But they were powerless so to do. And when Jesus came He cast out the spirit, and delivered the boy completely healed to his father.

#### By the Apostles Also

Nor is this teaching confined to the record of our Lord's earthly ministry, for during the apostolic era, the same was true. There were people possessed of evil spirits. Some of them became vocal. Some were challenging to the apostles. Some of them testified that they were servants of the most high God. And in the record

of all these instances, there is nothing to imply that the apostles, our Lord Himself, or the inspired writers of the record, entertained any doubt of the reality of demon possession of the human soul. It is possible, terribly possible, for men to open their hearts to the devil.

#### "Satan Entered Into Judas"

Then there is, as you know, in the New Testament, the supreme example, during our Lord's personal ministry, when Judas Iscariot, having resisted the teachings of Christ, and all His overtures, at last went out, and it is specifically said that "Satan entered into Judas." Again in the record of that terrible judgment which fell upon Ananias and Sapphira, Peter, filled with the Holy Ghost, said: "Why hath Satan filled thine heart to lie to the Holy Ghost." So, then, I venture, strongly, to assert that *the possibility of demon possession is unmistakably taught in the word of God.*

#### II.

I think, moreover, even in our day, and of recent years, THERE HAVE BEEN EVIDENCES IN SOME PARTS OF THE WORLD THAT THIS HUMAN EXPERIENCE IS STILL TERRIBLY PREVALENT. We sometimes speak of the "black magic" exercised in heathen lands. There is no doubt that there is much that is superhuman about the tricks of the sorcerers: theirs is more than a human power. I have talked with missionaries who have stood face to face with stark paganism in Africa, in China, and in India, with people who have never been blessed with gospel light, or gospel influence, over whom no gracious power of restraint has been exercised. More than one such missionary has said to me, "If you had had experience of what we have seen, where human nature is seen in its utterly fallen state, without the ameliorating influences of the gospel, the restraining effects of a civilization that is somewhat salted with gospel grace, you would have no doubt whatever of the reality, even in our day, of demon possession."

Many things defy explanation. Some things are entirely beyond the utmost skill of the psychiatrist to explain,—and utterly defiant of the utmost human power. In some parts of the world, where the gospel light has shone, and where a civilization, while it is not Christian, has yet had some elements of Christian principles wrought into its fabric, you may observe that these evil powers are less rampant, not so conspicuous; and we have gradually come to a day when it is popular to decry and to deny the possibility of demon possession; indeed, I greatly fear that even Evangelicals, those who believe the Bible, do not give sufficient thought to this terribly potent principle.

#### Romanism Proof of the Reality of Satan

*The Roman Catholic system is, itself, a proof of the reality of Satan.* No person of spiritual discernment can possibly study the tenets, the whole philosophy, of Romanism, without being convinced that it is of Satanic origin. Certainly it is not of God. And it appears to me, at least, that no human mind could be capable of the evil fabrication that is known as Roman Catholicism. If you read the history of the Roman Catholic Church—I speak now of its outward manifestation, its activities—equally, I think, you will be convinced that it is of satanic inspiration and control. That the Papacy, I have said to you a hundred times, is the Antichrist, there can be no shadow of a doubt; and that that system



is the supreme agency of the devil on earth, I do not think any reasonable, morally-minded person can question. It is a bit of hell upon earth.

Now wherever that system has held sway, darkness has ensued, and all kinds of evil have become rampant, as in the Dark and Middle ages; and wherever, as I have said, paganism has been without the restraints of the gospel, the same satanic powers have been manifested. That being true, would you not therefore expect that, when the word of God is put on one side, and Christianity is emptied of Christ, pre-Christian conditions would again manifest themselves? The late Dr. Shailer Mathews, Dean of the Divinity School of Chicago University, once, in one of his books, when postulating the possibility of disproving the historic existence of Jesus, assumed that it might some day be established that Jesus of Nazareth never lived. He then asks, What then? if Jesus never lived? And he made the extraordinary statement, the statement of an extreme Modernist—I quote from memory: "It is conceivable that we might still have Christianity without Christ." Could anything be more absurd, or fuller of Satanism than such a remark?

Now I say that if the so-called Christian nations, by this influence of Modernism, and its fundamental postulate, which, in my view, may be the "strong delusion" of which the scripture speaks—I refer to the evolutionary hypothesis, a theory that would elbow God out of the cosmos, and push the Great First Cause back so far that He could not be found—I say, if that should so permeate the churches that are called Christian, that they cease to have any salt,—"If the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men": when the church, by whatever name it is called, loses its distinctiveness, namely the presence and power of the Holy Ghost witnessing to the truth of Christ, when that is lost, there is nothing left but for the church to be cast out. It has ceased to exercise any restraint upon evil human nature.

#### A Day When Satan But Little Restrained

*Is it not so that we live in a day when that has largely become a fact? Oh, we thank God that He always has His witnesses, and there is always "a remnant according to the election of grace"; and I venture to believe there never has been a day when the Lord had truer people upon earth than to-day. They may be in the minority, but I am sure there are Christians of every name who would be willing to-day, should the crisis arise, to seal their testimony to Jesus Christ with their blood, and perhaps more to-day, I do not know, than in any other day. Notwithstanding, the professing church, as such, has very largely become a mere organization: it has ceased to be an organism, instinct with life. It has become instead a wired skeleton in which there is no life. And the devil generally, I think, in our day, laughs at the professing Christian church. A very large part of it, as our young friend, Mr. Rockwood reminded us, and as you have been reminded from this pulpit many times—a very large part of it is seeking closer union and identification with the church of the Antichrist, and the church of the Antichrist is running true to form when she is called "the great whore", the "mother of harlots", the source, the fountain of all spiritual fornications, and departures from the living God.*

#### The Devil Quick to Take Advantage

If that be true, *we might well expect the rulers of this world's darkness, to take full advantage of the disarmament of the so-called army of the Lord.* What have we seen in our day? I do not think the last war, or even the first war can be explained on purely human grounds. I do not think you could explain Mussolini, or Hitler, or Franco, or Salazar, or Tojo, on human grounds. These great movements have been fostered and furthered by superhuman power; and looking at Europe during this last war, and at Europe to-day after the war, it would not be difficult to institute a parallel between the conditions described in my text in Revelation, and the situation as it now obtains: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Certainly he has been active in Europe. If thirty years ago anyone had predicted the concentration camps of the Nazis, or the Fascists, of Germany, or Italy, or elsewhere, we should have said, "It is impossible!"

#### Has Human Nature Improved?

I repeat a story I have told before. Before the first Great War, I was going to Ottawa once, and I fell in with a Member of Parliament, who had at one time been Speaker of the House of Commons. This was before he became a Senator. We got into conversation, and he said to me, "I wonder did you read my speech of a few days ago?" I said, "I saw a notice of your speech, but I must frankly say I did not read it." He reached into his portfolio, and brought out a copy and handed it to me. He said, "I have had many complimentary letters about it." Among those who had written him, he named Mr. Theodore Roosevelt, then living. He apparently had highly praised this man for his argument. I said, "I shall read the speech at the first convenient opportunity. But in the meantime tell me your argument. What is it about?" He said, "My thesis is that war in the present complicated condition of society has become an impossibility." That was in April, 1914. I said, "On what ground?" He said, "For one thing, human nature has changed. Men are not the savages they used to be. We have become civilized. Then our commercial relations with other nations are such that we cannot afford to go to war"—blissfully unconscious that by so saying he was bringing forward an element in human nature of selfishness that disproved his whole theory.

I told him I had been in England the year before, and I said, "I was in the House of Commons, and I heard a number of speakers, among them, Mr. Lloyd George, then Chancellor of the Exchequer. I heard him reply to a speech made by some man on the other side of the House, on the question of disarmament. Mr. Lloyd George complimented the honourable member on his speech. But he said, "I regret to have to say that those who are responsible for maintaining the inviolability of His Majesty's Dominions, can promise no reduction in armaments. On the contrary I greatly fear there will be a very large increase."

I told this man of what I had read in the leading London papers, predicting war. I said, "What is your explanation?" "Oh," he said, "the Armament Trusts". I said, "You mean a man like Mr. Lloyd George, and the Editors of these great dailies, are in the pay of the Armament Trusts?" He said, "Yes." "Well then, sir," I said, "that is the most damning characterization of

human nature I ever heard. And I think you had better get ready for war."

Later, during the war, I was asked by the Union Government to speak for that man in his constituency. We were on the platform together, and I told this story. I said, "The candidate here is no war-monger, for he assured me only two or three years ago that war was an impossibility, but convinced by the logic of events, he has been forced to acknowledge that he was mistaken."

#### Demon-possession the Only Explanation

I say, a few years ago, we could not have been convinced that the atrocities of the recent war would have been possible anywhere—the massacre of people by the millions; the burning of people alive in ovens created for the purpose. I don't think you could explain Hitler, or Goering, or Mussolini, or any of these monsters, apart from the hypothesis of satanic possession—possessed of the devil.

And to-day, the confusion which everywhere obtains, which makes peace impossible in Italy, or France, or Germany, or anywhere at all, the thing that is destroying the world's peace, is the centre of anti-Christian influence and power at Rome. If only Vaticanism could be annihilated, we might have peace on earth, and a gradual increase of goodwill. It is the devil come down, having great wrath, because he knoweth that his time is short, which prevents it.

I have no sympathy with the anti-Russian sentiments which find expression in the press of to-day in Canada, and elsewhere. I abhor Communism, as I do Nazism, or Fascism, or Socialism—or collectivism in any form. Notwithstanding, I look to see Russia become a providential instrument for the ultimate destruction of the Papacy. And if I had my choice between the Pope and Stalin, I would vote for Stalin any time. I would vote for Moscow, rather than Rome; for the reason that that hoary organization bears a distinctively religious character, the character of "the man of sin," "the lawless one" "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

#### What of the Anglo-Saxon World?

What about our own country, and Britain, and the conditions of peace such as now exist—it is not peace: it is merely the absence of war—in Europe. Crime is rampant. Criminality everywhere is on the increase. If we go on we shall have more policemen than we have preachers—and we shall need them.

While all evil is of satanic origin and inspiration, yet *there is a sense in which much of what we see to-day is susceptible of psychological explanation.* You cannot fill the mind with evil thoughts without reaping a harvest of evil actions. Our newspapers are filled with large sections of what they call "Comics"—some of them are harmless, but most of them are vicious in the extreme. They contain suggestions of robbery, of murder, and of every sort of crime, conspiracy, and of violence in the end. Young people need but take these so-called comic strips as a text book, and almost inevitably they will graduate as criminals.

I do not go to the movies. There may be some good, or at least some harmless shows, so far as the particular thing shown on the screen is concerned—apart of course, from its evil associations. But generally speaking there is crime somewhere. Have you noticed the steady deterioration—I am not a pessimist—of our radio pro-

grammes? There are some people who, in the morning, turn on their radio, and they keep the thing screaming all day long. I don't know how they live; but they do. There may be some good music, and some good things, good items of news, and so on but very much of it is from the pit. I do not think anyone can listen to it, particularly young people, without having their minds defiled, and the seeds of a criminal career sown within them. That is true of everything. Magazines, books—many of these contain evil suggestions. I repeat, you cannot fill and flood the mind with that sort of thing, and expect a noble character, as an issue. It is bound ultimately to be the reverse.

So I say, perhaps some of the crimes of today might be traced to these suggestions of violence. All other crimes, bank robberies, and so on, are evil and satanic acts; but there is a motive for it. They want to gain something, to possess what is not theirs. And in a general way all are of satanic inspiration; but it is not of that sort of thing I am speaking particularly.

#### There Are Crimes of Another Character

Have you noticed the character of the crimes reported, for which there seems to be no motive, which promises no reward—little children killing other little children? Young people murdering their parents, men murdering their wives, and wives their husbands? I do not ask you to read the details of these things—personally, I avoid them; but keep this principle in mind, as you turn your paper, and say, "How did that happen? What possessed the man?" I think the devil possessed him. Your alienists, or psychiatrists would say, "He needs to be sent to a mental hospital." Some may say, "He has some glandular trouble, and needs a surgical operation." In some cases they may be right; but I defy you to explain some of the things now too common, apart from the hypothesis that it is still possible for an evil spirit to take possession of a man or woman, and throw him into the fire, or into the water, or do some other utterly crazy thing, leading him on to all kinds of senseless violence.

#### Without Gospel Restraints Increase Inevitable

And so long as the restraints of the gospel continue to diminish, these exhibitions of demonism are likely to increase. I, at least, can find no explanation of much that I read, apart from that. The failure of the pulpit, and of Christian churches in general, to provide the salt that would preserve this world from utter corruption, is largely responsible for present-day social conditions.

Let me remind you that the Bible says, "We know that we are of God," and that "the whole world lieth in the Wicked One." The devil is called "the god of this world," "the prince of the powers of the air," "the spirit that now worketh in the children of disobedience." My dear friends, if we could recognize these solemn truths, it would often make us afraid, almost, to be alive; and certainly afraid to be alone to meet these satanic powers in our own strength.

#### III.

Let me refer you to THE TEXT IN MATTHEW, OF THE UNCLEAN SPIRIT GOING OUT OF THE MAN. It is *the picture of a reformation of some sort.* The house in which the unclean spirit had lived was swept, and garnished: but it was left empty. We have seen that.

#### Prohibition An Empty House

*The Liquor Interests are an "unclean spirit".* I never read their advertisements on those big hoardings, without saying to myself, "What a humbug you are! What a

consummate hypocrite! "Conserve Canada's resources!" Keep your Bonds—Conserve Canada's resources!"—until we make you such a sot that you won't know enough to keep your bonds any longer; then we shall get them!" The most wasteful organization on earth! There was a time when we thought we had conquered it. We had prohibition. I know what they said about it. They said the days of prohibition were days of lawlessness. But they were a veritable Utopia, compared with our day. It was the damnable liquor interests which were responsible for that propaganda here, and in the United States.

We had prohibition. It was a reform. The house was "swept, and garnished"—but it was empty. If prohibitionism had been energized by real Christianity, if Christians and the Christian churches, instead of going to sleep, had said, "Let us put God into this thing," we should have had a clean country by now—but instead we had nothing but an empty house.

### The Devil is Always Looking for an Empty House In Which to Hold a Party

One day I saw two men out here in our driveway. I think they must have been housecleaning in one of the houses on Horticultural Ave. It looked as though no one lived there. When I arrived, these men said, "Can you tell us, is that house empty?" I said, "Why?" They said, "Because we are looking for a house in which to live." The devil is always looking for an empty house, and he does not leave it empty long.

So, the Ontario house being "swept, and garnished", the unclean spirit came back, and brought with him seven other spirits more wicked than himself; and the last state here and in the United States, is far worse than the first.

### God-less Labour Unions Are Empty Houses

We have a Labour Reform Movement, Trades Unionism. Someone says, "Don't you think Labour ought to get together, and protect itself?" "Yes. But there is only one way whereby any man can protect himself, and that is by the principles of righteousness." If the Labour Movement had had God in it, it might have accomplished something. Instead of that, it has become the most conscienceless tyrant on earth. It is utterly destroying the British Empire. (I hope you read Mr. Wilmot's able article in last week's GOSPEL WITNESS.) No God in it! I do not know how a true Christian, who puts Jesus Christ first, can belong to a Union. I would not. If I had to work for ten cents a day I would not surrender my conscience to John L. Lewis, a man who in principle is as bad as Hitler, or Mussolini. This is only a manifestation of collectivism. "But see what it did? It got us better houses!" Yes, the house was "swept, and garnished"—but now what? Seven other spirits, more wicked than the first, have entered in, and taken possession, and instead of increasing the wealth of the individual, and of the nation, everywhere it is destroying it.

### The Same is True of Godless Educational Systems

We believe in *Education*, do we not? We believe in the enlightenment of the masses. We believe every boy and girl ought to have the fullest opportunity to get the most thorough education possible. Yes; but you effect a godless education system—and what then? That is what we have to-day in our universities, in principle. The God they speak of is a mere Abstraction, to Whom

they pay idle compliments for the sake of getting donations. But actually our present-day educational systems, public and separate schools, high schools, and universities, very largely, are godless.

"But are we not improving people?" Yes; the house is being "swept, and garnished." It is not often I agree with the sentiments expressed in the Lower Province; but recently in a debate on the evils of Communism—and evils they are—one speaker said, "The universities are even more dangerous to this country than any Communist organization." Some of them are, because they are instilling into the minds of the youth of this country principles of infidelity. The Christian is in the minority almost everywhere. And, mark you, the unclean spirit will soon find his seven companions, and this godless educationalism will destroy us morally, and will destroy us materially, too.

### What of a Church Without God?

The same is true of *the church*. Put the word of God out of the pulpit, the Spirit of God out of the lives of the people, effect an organization, with all their platitudinarian mouthings—what do they amount to? They sweep and garnish the house; and when someone arises to preach the gospel, someone opposes who is the beginning of the seven evil spirits like this Rev. Frank Lawson, of Halifax. His attitude is akin to the clerical ecclesiasticism of the Roman Catholic Church. And the persecution of our friend, Mr. Rockwood, is Romanism, or as Milton has it: "New Presbyter is but old priest writ large".

A God-less religion, a God-less church, is the most tyrannous and diabolical institution on earth; yet so-called Protestant churches are striving toward closer union with the Antichrist.

### Godlessness in Politics

You may so view A POLITICAL PARTY—a house swept and garnished. How they vaunt their programmes, and all the benevolent things they are going to do, then they leave God out of the whole programme. Now just as sure as any movement, or organization, or institution, or any individual leaves God out, there is an empty house, and the devil will soon take possession, and call in all his friends.

Following the parable of the empty house, swept and garnished, repossessed by eight more wicked spirits, our Lord said, "Even so shall it be also with this wicked generation."

### IV.

IS THERE ANY HOPE FOR US?—ANY HELP? My dear friends, if these evils were all of human origin, and inspiration, and supported only by human energy, then we might pit against their collective might, a similar organization of humans; and, if we could make it big enough, we might then overcome them. But remember the "strong man armed keepeth his palace (and) his goods are in peace". For there is only One Who is stronger than he. You know Who He is? "When a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." Thank God we are in league with One Who is stronger than all the evil confederacies which hell itself can hatch: "Greater is he that is in you than he that is in the world." He sent out his disciples, and gave them power over unclean spirits, to cast them out. When they came back, they said, "Even the devils are subject unto us through thy name."

### Only Divine Power Can Subdue Satan

There is no other way of coping with the devil. When Jesus came down from the mount to the men to whom I referred a few moments ago, he found a father and a lunatic son. The man said: "I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me." And the father passed the disciples, and brought his needy son to Jesus, and he cast out the evil spirit. Afterward His disciples came to him and said, "Why could we not cast him out?" He said, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting."

To have power over the devil, we must have faith, and faithfulness. What is needed are churches that are shut up to God, who depend entirely upon the power of the Holy Ghost. Then we shall be able to cast out devils. Then we shall see victory on every hand: "Thanks be unto God Who giveth us the victory through our Lord Jesus Christ.

Let us pray:

Lord we are helpless in the face of these evil powers. We confess our impotence. We would afresh cast ourselves upon Thee. Be pleased to fill us all with Thy Spirit. Help us to see how dangerous it is to try to maintain an "empty" house. So fill and flood our lives that there shall be no room for evil spirits. Then shall we ride upon our high places. Then shall we have victory over principalities and powers.

Hear us in Jesus' name, Amen.

### THE VATICAN BREEDS ANOTHER MUSSOLINI

**T**HE SATURDAY EVENING POST of March 29 carried an article under the title, "Is Italy Growing Another Mussolini?" in which it discussed the bid for political power in Italy now being made by Giannini, the leader of the new movement known as The Common Man. His political tactics and strategy as described in *The Post* article are all too reminiscent of the methods of Mussolini and Hitler, and Giannini does not deny that many of his party members were formerly Fascists. One of his leading lieutenants is reported to have said that Italy would not be ready for democracy for a hundred years and what it needed in the meantime was a strong government. And the well-known American magazine then goes on to report:

He then developed his ideas of what such a government should do. His ideas fitted surprisingly well into the familiar pattern of Mussolini's republic, which functioned in Northern Italy until the German collapse, and which could best be described as a National Socialist police state.

In view of the Fascist climate which prevails in The Common Man party, the following comment in *The Post* article is all the more significant:

Even the Vatican, whose spiritual power can make or break political parties in Italy, has shown an increasingly friendly disposition toward the Front. Giannini, the son of a free thinker and a Protestant mother, became a Catholic within a week after the elections last June and received four sacraments—baptism, confirmation, communion and the blessing of his marriage—in a single day. Explaining that he had considered this

step a spiritual necessity ever since the death of his son, Giannini indignantly denies that his conversion was a political move. At any rate, it was noted with gratification on Vatican hill, and Pope Pius XII conveyed his blessings and felicitations by special telegram. . . . Giannini has taken advantage of this situation by presenting himself as a champion of the Catholic cause. Recently, when the faithful gathered in front of St. Peter's to demonstrate against the anticlerical attacks of the Roman gutter press, Giannini exhorted his followers to join in the demonstration. Meanwhile, as more members of the Christian Democratic party are taking walks which end in Giannini's camp, the Vatican is beginning to spread the mighty canopy of its spiritual support to include The Common Man.

Again the "pattern" conforms to the figure of the late "sawdust Caesar" Mussolini who strutted and fretted his hour upon the stage under the benevolent eye of the Vatican. The late dictator also was originally a socialist, an anti-clerical and a free thinker but he found it conveniently profitable to make his peace with the Hierarchy. And at last when he was unwanted and unsung, a corpse strung up by his heels by those whom he had hounded and persecuted, the priestly politicians turned to other parties who would do their bidding in return for the support of their religious influence prostituted to base political ends. Of course the Vatican will also by turn praise and rebuke this new creature it has called into being, and when the period of his usefulness is past it will cast him off too to find some other tool that it can buy to work its evil work.—W.S.W.

### A CHRISTIAN BOY ENTERS COLLEGE

(Mr. Alexander Fraser, in editing *The Church Newsletter*, published by the Evangelical Fellowship, Inc., Pittsburgh, Pa., remarked that the following parts of a letter from a boy who entered a great University was "one of the most challenging things we have read in a long time. The parents of this boy recognized what he would be up against in sending him to a university in order to get the particular technical education which would be required for his lifework. Being themselves 'rooted and grounded' in the truth, they saw to it that his preliminary education as well as his home training was all pointed toward preparing him to meet the challenge to his faith which he would encounter in his university life. This letter recounts his first exposure to those influences."

We have long had a conviction that a great Canadian need is that of a definitely Christian College. Truly such a letter as this is another outstanding proof of it.—B.)

DEAR MOTHER AND DAD:

The discussion I organized for the (religious) conference turned out to be a great success. One thing I've found out is that where there's any religion at all, it's either Jewish, Catholic or a hot-bed of Modernism. All the Protestant Churches, every speaker, every religious work official, in fact every godly person that I've met is a Modernist. A couple of the girls that I know, however, are fine in character, go to church, confess that they believe in God and live as good lives as any Christian I know.

We had a Rev. \_\_\_\_\_ for our discussion, and since I was in charge I had to take him to dinner. After the discussion I talked to him and decided to find out just what Modernism is so that I would know if I ever ran across one again. He was a Presbyterian, a young fellow and a chaplain in the war. He appeared to be a true Christian. After the meeting I didn't have to do much to talk to him since he also seemed to want to talk to me. During the discussion he never seemed to get to the

point, so I kept tossing in questions such as to "define the word *religion*" he kept using. Apparently this made him decide to talk to me. From 10:30 to 12:30 he seemed to become convinced that I was crazy for what I believed, and I thought he was crazy in his belief.

The first thing he brought up was what I believed about creation. I said it might not have been seven days, but seven periods of time, and that I believed there was an Adam and Eve. This almost floored him. He said that my opinions didn't agree at all with science, and I said that science didn't agree with me. That went on until he decided I wouldn't get along at all if I interpreted the Bible literally and that we would have to make allowances for certain things science has proved. But since I see nothing that science has *definitely* proved against the Bible and he said that he could explain exactly what he meant (but apparently did not), I kept my views. He classified himself as a Modernist, me as a Fundamentalist and went on.

To him Christ was the essence of God's love shining for us, and although he spoke of Christ as Saviour I never knew exactly from what from the way he talked. All that I could get was that God was love, we should love one another and follow Christ's teaching. From there on he couldn't explain exactly what Christ was, and I can. I chalked one more up against me, as he considered me even more crazy for taking John 3:16 for what it says. He never did answer me straight to the point on this.

I asked him then what was his way to get to heaven, and he said that we will continue improving, but I said we could never be good enough in God's eyes and that if we were not perfect when we entered heaven it would lower God's perfectness to accept us. He believed in Hell more as a state than a place, and that eventually everyone would go to heaven. Again we had no definite basis for arguing since he does not interpret the Bible as we do.

This kept up till he had to catch a train and I was about to fall asleep. I've found that it's not a good idea to argue with a minister, yet it made me feel good to know that with every point he could make, in my own mind I knew he was wrong. I think I will always be able to tell a Modernist now, but even so they represent the only church services or religious organizations that I can get into here. So I guess I'll just have to filter out what I know to be right from now on.

Love, Son.

### THE HEBREW OF IT

*Elementary Hebrew*, by E. Leslie Carlson, A.M., Th.D., Central Seminary Press, Kansas City, Kansas, 1945, 274 pages, including Index. American price \$3.50, in Canada \$4.00 (less 10% discount in the Seminary Book Store to full-time Christian workers).

**L**OVERS of Scotch stories may remember how Ian Maclaren in *Beside the Bonnie Briar Bush* tells of a minister who was prosecuted to be removed from his parish for being drunk, when at the trial the beadle would admit nothing, except "a bit trimmil". The cause? "Well, since ye maun hae it, a' heard that he was a very learned man; and it cam in tae ma mind that the Hebrew, which, a'm telt, is a very contrary langidge, hae gaen doon and settled in his legs."

Students in my classes in the Seminary know that Hebrew is a "contrary langidge" and yet ministers in preaching from the Old Testament often want to know what the Hebrew really says. To their advantage is the

fact that the Authorized Version is exceedingly literal. Still it cannot always show the real colour of Hebrew words. When the great German theologian, Franke, 1663-1727, was told that Hebrew and Greek were "the two eyes of Bible knowledge," he gave himself to study with great ardour, in fact he founded a school in which was the rule that the Hebrew Bible should be read once a year. That is a big order, but still the diligent minister who would preach from the Old Testament as the Word of God, would certainly with a Hebrew spade dig up some rich treasure. You know the old poem, perhaps, called

#### Lazy Chickens

Said the first little chicken  
With a queer little squirm,  
"I wish I could find  
A fat little worm."

Said the next little chicken,  
With an odd little shrug,  
"I wish I could find  
A fat little slug."

Said the third little chicken,  
With a faint little moan,  
"I wish I could find  
A wee gravel stone."

"Now, see here," said the mother,  
From the green garden patch,  
"If you want any breakfast,  
Just come here and scratch."

To help those who would "scratch" for themselves, Professor E. L. Carlson, of Southwestern Baptist Theological Seminary, Texas, brought out through Central Seminary Press, Kansas, a simplified Hebrew Grammar by the direct method. The book covers Genesis 1 to 14 in a series of ninety-six lessons, every third lesson being a review. It begins with Genesis 1:1, and takes the early passages word by word, building up, first the alphabet, and then grammar and vocabulary as the reading proceeds. The work is very thorough and yet is so set out as to be clear, and for those who have any aptitude in languages, really interesting. It would be my judgment that the minister who has had a little Hebrew and forgotten most of it, and even the man who has had some training but no Hebrew, could conquer the elements of Hebrew from this book between now and Christmas, if he would give it an hour a day. And I am sure he would increase his confidence as an interpreter of the Word and add to the interest of his sermons when he learned to get for himself what the worker without Hebrew could hardly get, no matter how hard he "scratched."

We favour the direct method, and have tried it in Greek with success, we believe. We should think this book by the same method in Hebrew would be easier to teach than the old direct method by Harper. It is clearly printed and well bound.—W.G.B.

### \$50,000 GRANTED TO THE UNIVERSITY OF OTTAWA

Quebec, April 16—The Provincial Government which has just given a grant of \$100,000 to the Joliette Seminary on the occasion of the Centenary of that institution now proposes in the Legislature to approve a second grant in favour of another educational institution. This time it has to do with *l'Université d'Ottawa* to which the Province will pay a sum of \$50,000, that is to say, \$25,000 for each of the financial years of 1947-1948 and 1948-1949.

### A CANADIAN REPUBLIC??

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

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

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

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

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

#### "A Vast Educational Campaign"

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

There is another "vast educational" campaign called for by such an audacious statement as the above. And

that is a campaign to warn the Protestants of Canada of the designs that are being made not only on their British connection but on all the liberties, civil and religious, represented by the British flag and all that it stands for.

—W.S.W.

## Among Ourselves

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

By W. Gordon Brown, Dean

On a recent evening the Senior Dorcas Society of Jarvis Street Baptist Church held an interesting social gathering with a large attendance of Jarvis Street people who came in the interests of our Seminary students. It was really a "shower" of goods and money for two of our men who expect this summer to engage in French-Canadian Evangelism. Besides that, two others were given gifts of money collected by the ladies. To them and to all who helped, we say heartily, "Thank you. Your fellowship is deeply appreciated in the Lord."

On Wednesday, April 23rd, the graduation dinner of Toronto Baptist Seminary was held at the Selby Hotel, Sherbourne Street, Toronto, with an attendance of about one hundred and twenty students and guests. Following a fine dinner, the Head Boy for next year, Mr. L. T. Heron, proposed a toast to the graduates, wishing them the joy and strength of the Lord in their work. This was answered by the Head Boy of this year, Mr. T. R. Delaney, who expressed the hope that the present graduating class would be worthy of the Cause to which they are called. An interesting programme completed a happy evening.

Friends of the Seminary are reminded that graduation is scheduled for Thursday, May 8th, in Jarvis Street Baptist Church, at 8 p.m. There will be the awarding of prizes, the giving of diplomas, the commissioning of workers for the summer, music by the School Quartettes, and an address by Rev. John Wilmot, of Highgate Road Baptist Chapel, London, England.

According to *Temple Tidings* of Sarnia, Rev. W. Hal MacBain, Editor, about one hundred people gathered at the All People's Mission recently to welcome Rev. Frank and Mrs. Vaughan. A delightful programme was enjoyed, followed by a cup of tea and cookies served by the ladies of the mission.

According to the same paper, the Building Committee of Temple Baptist Church, Sarnia, have recommended the letting of a contract for their new building at "a target price of \$44,900.00. The work will begin within the next few weeks and we trust will progress steadily until completed. Materials have all been placed on order, and such scarce items as steel and bricks have been promised by July. It will be a great day when the first sod is turned, but even greater when the last nail is driven. Continue to pray that materials will be made available to us and that we may worship in our new church by anniversary."

Our Director of Practical Work, Rev. B. Jeffery, accompanied by our Male Quartette, visited Westboro Baptist Church, Ottawa, the week-end of April 19th and 20th. Pastor H. G. Hindry arranged a youth gathering Saturday evening. At that and at both services on Sunday the church was filled, and a time of blessing was enjoyed.

Our student body elected for next year's Council the following members: Head Boy, Mr. L. T. Heron; Head Girl, Mrs. J. Knight; 3rd Year Girl, Miss F. Hincks; 3rd Year Boy, Mr. Robert Malley; 2nd Year Girl, Miss E. Purdy; 2nd Year Boy, Mr. W. W. Courtney; Secretary, Miss V. Stewart.



## NEWS OF UNION CHURCHES

### Chatham

"The Holy Spirit has been moving in our midst during the last few weeks in salvation and blessing. On Easter Sunday a girl of thirteen was born again, that chiefly through the testimony of girls of her age. When approached, she said, 'The girls have been speaking to me about being saved, and I want to be, but do not know how.' Some six or eight are to follow the Lord in baptism on May 4th.

"When our Union Secretary visited us on April 13th, a special offering was taken for the students' summer fields' fund and we are happy to state that a little over \$100.00 is in to date."—E. C. Woods, pastor.

### Malartic

"You will rejoice to know that a French-Canadian woman in Kirkland Lake professed faith in Christ last Monday upon the occasion of our returning from Timmins. Two weeks ago an English-speaking young woman made a profession of trusting Christ when Mrs. Wellington called on her. We are expecting to baptize a young couple in Val d'Or. These were formerly Salvation Army officers."—W. J. Wellington.

### Whitevale and Green River Churches

"This is the first news bulletin from the Whitevale and Green River Churches since their acceptance into the fellowship of the Union last Fall. Therefore, we extend special greetings and best wishes to all our sister churches in Christ. We have already tasted of the blessings that your fellowship conveys and for this reason desire to tell you something of God's work in our own midst so that perhaps we in turn may be an inspiration and blessing to you.

"The people of First Baptist Church in Whitevale are still worshipping in a rented hall, but God has done exceedingly abundantly above all that we expected and we look forward to being in our new church home later on this summer. The Easter Thank Offering Supper in 1946 was made the springboard for a plunge in faith. The eighteen members together with the adherents accepted the gift of a suitable lot in the village and elected a building committee to arrange plans for the building. With considerable sacrifice they set aside \$803.00 in that first special offering just a year ago.

"Having borrowed a cement block machine the men hauled sand from a friend's pit and started to make the necessary 4,500 blocks last May. As the work progressed we found that God raised up helpers experienced in different lines of work. Materials came to hand in a truly miraculous manner and outside people began to say publicly that God must be helping us. He was, and He was helping us to realize our responsibilities too. At one prayer meeting, when money was badly needed, one lady present suggested that she could give a certain sum and challenged the others to sacrifice similarly. That prayer meeting ended with the amazing total of \$450.00 given and promised. So the work went on!

"This spring the pastor, Rev. A. J. Heal, who also fills the role of building superintendent, asked that an objective of \$1,000.00 be set for the Easter offering and the people started praying. The supper was held on April 8th with about 80 adults and children present. The offering came to \$1,143.00 with an additional gift of \$390.00 from per-

sonal friends of the pastor's, making a grand total of \$1,533.00. With what fervour the congregation sang 'Praise God from Whom All Blessings Flow.' This means that the Church, which a local contractor estimates will be worth over \$20,000, will be ready for the congregation to move into on September 7, and will be free of debt! We further rejoice in the fact that two ladies responded to the invitation of Easter Sunday morning and kneeled at the altar in confession of their faith in the Lord Jesus Christ. Truly God has been good to us, and in illustration of this let us add a comparison.

"Between 1940 and 1944 the Baptist Church in Whitevale, then fellowshiping in another Convention, averaged a total annual turnover of \$731.00 for all purposes. The year just ended has witnessed the remarkable turnover of about \$4,800. This sum includes the amount necessary to build the new church home and to rent a new parsonage after being obliged to leave the old premises. It should be added that this money has been given by people who, for the most part, live in homes which boast no inside conveniences, water pressure, furnaces, etc., and some do not even enjoy the use of electricity.

"We hope that this will be an inspiration to any of you who may be contemplating some new venture in the interests of Christ's work. As He leads on we hope next year to be able to report similar blessings from the Green River Church family who have sacrificed their own interests for the present in view of the greater need in Whitevale. In the meantime perhaps the Editor will find room for a picture of our church when it is completed."—Rev. A. J. Heal, pastor.

## Bible School Lesson Outline

Vol. 11      Second Quarter      Lesson 19      May 11, 1947

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

### THE LORD'S SUPPER

Lesson Text: Mark 14:12-26.

Golden Text: "This is my body which is given to you: this do in remembrance of me."—Luke 22:19.

Supplementary Reading: Matt. 26:17-29; Lk. 22:7-30; John 13:2-38; 1 Cor. 11:23-32.

I. The Last Memorial Lord's Passover: verses 12-21.

Parallel passages: Matt. 26:17-25; Lk. 22:7-16, 21-23; John 13:18-30.

The Passover Meal was followed by the Feast of Unleavened Bread, which lasted for eight days (Exod. 12:14-20; Lev. 23:5-8). The one term included the other, and the whole Festival was described by either title, the Passover or Unleavened Bread (Lk. 22:11; John 18:28). There are those who think that Christ and His disciples partook of the Passover Meal on the day before the appointed day (Lk. 22:15), and that He was crucified on the Passover Day, fulfilling the type in the matter of time, as in other details.

The preparations for the Passover demonstrate our Lord's foreknowledge and His sovereignty. He knew that the man bearing the pitcher of water would meet His disciples, and He asserted His claim to the use of the upper room of His servant (Mk. 11:1-6). The man whose home was placed at the Saviour's disposal may have been John Mark, and the large upper room furnished and prepared" was perhaps the place where Christ appeared to His disciples after the resurrection (John 20:19, 26), and the scene of the coming of the Holy Spirit (Acts 1:12-14; 2:1).

Christ partook of the Passover Feast with His disciples on the last day on which it would have significance, for He would shortly fulfil all its symbolism (Exod. 12). He was Himself the Lamb of God (Exod. 12:3; Isa. 53:7; John 1:29; Rev. 5:6-13), without blemish (Exod. 12:5; Heb. 7:26; 9:14; 1 Pet. 1:19), chosen of God (Exod. 12:3; Acts 2:23; 1 Pet. 2:20; Rev. 13:8), kept and tested (Exod. 12:6; Heb. 4:15),

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and then slain (Exod. 12:5; 1 Cor. 5:7). Those who would find safety through Christ must apply to themselves His shed blood (Exod. 12:7; Eph. 1:7; Heb. 12:24; 1 John 1:7), and then rest in the promise of deliverance (Lev. 17:11; Heb. 9:13-22). When the atoning death of Christ is appropriated by the individual believer, God undertakes to provide safety for him from the wrath and condemnation of sin: "When I see the blood, I will pass over you" (Exod. 12:13; John 5:24; Rom. 5:1).

During the Passover Meal our Lord revealed to His disciples the identity of the betrayer (John 6:64). Judas had been with them at the table, but he was not of them (Psa. 41:9; 1 John 2:19). He had deceived the disciples completely, and not one of them guessed that it was he who would allow himself to be used as Satan's tool for the nefarious deed (Lk. 22:3). The death of Christ would fulfil the prophetic word, but Judas, as a free moral agent, was responsible to God for his actions (Acts 2:23; Rom. 9:19-23). "He went out straightway: and it was night" (John 13:30).

II. The First Memorial Lord's Supper: verses 22-26.

Parallel passages: Matt. 26:26-30; Lk. 22:17-20; 1 Cor. 11:23-26.

It is significant that Christ should have partaken of this last Passover Supper, and afterward should have instituted the Lord's Supper. Between them these two ordinances cover the whole age from the Exodus to the Return of Christ, both being memorials of redemption, portraying the great central fact of the substitutionary death of Christ on the cross. The Passover, as an Old Testament Feast, looked backward to the deliverance from Egypt and forward to Christ's crucifixion, whereas the Lord's Supper, as one of the two Church ordinances, looks backward to Christ's death and forward to His Second Coming. The Lord's Supper typified redemption by blood under the Old Covenant of the Law, and would soon be no longer needed (2 Cor. 3:6; Heb. 8:7), while the Lord's Supper typified redemption by blood under the New Covenant of Grace (John 1:17; Heb. 9:11-15).

The bread represents the body of Christ, given on behalf of men. Bread is sometimes called "the staff of life" as being an almost indispensable food. Christ likened Himself to the manna, saying that He was the Bread sent down from heaven to give life unto the world (John 6:32-35; 45-58). The supernatural life which Christ bestows must be maintained by spiritual food. Let us feed on Him in our hearts, and be thankful.

Wine resembles blood in its redness of colour. The life of the flesh is in the blood (Lev. 17:11), hence the wine of the Lord's Supper reminds us of the life of Christ, which was lived for us, and which was surrendered for us (Rom. 8:32; Gal. 1:4; Heb. 9:26). Since death occurs when a quantity of blood, in which the life principle resides, is lost, blood is the symbol of death (1 John 1:7), and especially of

violent death (Gen. 4:10; Lk. 11:51). We have been redeemed by the precious blood of Christ, the token of His death (Rev. 1:5). In the Old Testament times a covenant was ratified by blood, and the New Covenant between God and Christ, whereby the believing sinner is pardoned and purified, has been made effective by the sacrifice of Christ (Exod. 24:8; Heb. 9:18-22; 13:20; 1 Pet. 1:2).

The grapes were put under pressure and crushed to produce the wine, and for this reason wine, and even the cup containing it, became tokens of suffering (Matt. 20:22, 23; 26:39) and of judgment (Isa. 63:1-3; Rev. 14:10; 16:19), and of wrath (Isa. 51:17). Wine is also the symbol of joy (Psa. 104:15). For the joy that was set before Him our Saviour endured the suffering and shame of the cross, and the wrath of God (Isa. 53:4-10; Heb. 12:2). Christ drank the cup of woe for us, that He might offer to us the cup of blessing (Psa. 23:5; 1 Cor. 10:16).

We cannot understand the full significance of the fact that God the Father gave His only-begotten Son for the sins of the world (John 3:16), that "the Lord hath laid on him the iniquity of us all," and that "it pleased the Lord to bruise him," nor can we understand the wondrous love of the Son when He voluntarily poured out His soul unto death (Isa. 53:6, 10, 12). He took the cup (Matt. 26:27, 39, 42), in token of the fact that of His own free will He offered Himself as our Substitute (Mk. 15:37; John 10:15-18; Heb. 10:5-9).

"This do in remembrance of me." In obedience to the command of our Saviour, let us partake of the bread and wine in remembrance of His love, His life, His suffering and His death, until He come. At that time He will drink with us the wine new, or a new kind of wine, for we shall then enjoy pure and full fellowship with Him (1 Cor. 1:9; 1 John 3:2). By so doing we proclaim our gratitude to Christ, our identification with Him in His death and our trust in His redemptive work (1 Cor. 11:26).

The Lord's Supper concluded with the singing of a psalm, or song of praise and thanksgiving. Let us never cease to give thanks to our Redeemer (Exod. 15:2; Psa. 34:1; Rev. 5:11-13).

DAILY BIBLE READINGS

May 5	.....	The first Passover	.....	Exod. 12:1-28.
May 6	.....	The Lamb of God	.....	John 1:29-37.
May 7	.....	The blood of the Old Covenant	.....	Heb. 9:1-10.
May 8	.....	The blood of the New Covenant	.....	Heb. 9:11-28.
May 9	.....	The bread of life	.....	John 6:48-58.
May 10	.....	The cup of woe	.....	Isa. 53.
May 11	.....	The new song of redemption	.....	Rev. 5.

SUGGESTED HYMNS

Till He come. Alas, and did my Saviour bleed! Sweet the moments. There is a fountain filled with blood. Amidst us our Beloved stands. When I survey the wondrous cross.

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