

The Gospel Witness and Protestant Advocate

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The Jarvis Street Pulpit

Why the Ottawa Marian Congress?

What Deep-Laid Scheme Is It Designed to Further? An Unreserved Exposure of the Paganism of Mariolatry

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday evening, May 25th, 1947

(Stenographically Reported)

"And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?"

"Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

"If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

"This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:7-12.

THIS text would be a legitimate foundation for any address on the exclusive Saviourhood of the Lord Jesus Christ; and it is of that I now speak.

One wearies, as a preacher of the gospel, of attempting to justify his ways to men. We followed this evening the reading, by Mr. Wilmot, of the first chapter of Jeremiah. What a strange and unattractive commission was that which was given the prophet, who is so often regarded as a prophet of tears. He was forewarned that the people would not welcome his message; and he was admonished not to be afraid of their faces. What a significant word! I wonder, Brother Wilmot, whether you have ever had anyone in your congregation at any time who tried to upset you by their face—I have! They frowned, and almost made faces at me. But a preacher has to learn not to be afraid of men's faces, nor yet of their fists. There is a similar passage in Ezekiel's prophecy when he was not promised any degree of success. He was charged to deliver to the people the word of the Lord, whether they would hear, or whether they would forbear. I suppose these two prophets received but little commendation from men. They had to be willing to sacrifice whatever reputation they may have had, to the cause of truth and righteousness.

The same was true of the apostolic preachers, including Peter, who said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Saul, who had been a persecutor, and who knew, from experience, something of the persecuting power of the enemy, declared "With me it is a very small thing that I should be judged of you, or of man's judgment (or of man's day)"—as though he would say, "I don't care what you think of me, whether you like it or dislike it. Judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the secret counsels of the hearts." There will be a time, as the Lord promised Ezekiel, when people shall know that "there has been a prophet among them."

I have had, as a preacher, some amusing experiences. I said to someone the other day: "It is no sacrifice for me to refrain from going to the movies, and other places of entertainment. I see fun enough, and amusement enough in the realm of religion." I so often see the devil over-reach himself, notwithstanding his wisdom; and indeed, sometimes while we are belaboured, and cursed on every hand, we get an undesigned compliment.

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and

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I shall pass on to you what I was telling Brother Wilmot a day or so ago. Several men were talking together, and as is not unusual, some of them were very sharply denouncing the Pastor of Jarvis Street, and his teaching on eschatological matters; and especially because he did not believe in a pre-tribulation rapture, they opined he did not believe anything. They were having a merry time tearing things to pieces. At last one turned to another and said, "Now look here, after all you have said, What if you should be wrong? What if you were to hear the shout of the archangel, and the trump of God, what would you do?" He smiled, and said, "Frankly, if I could manage it, I would hang on to T. T.'s coat tails". Which, of course, would do him no good. But after all, and it is for this I have told this story, sometimes even in the minds of our severest critics there is a lingering doubt as to their own correctness, and perhaps a shrewd suspicion that we may be right.

A Popular Preference for the Material and Temporal

I have found much comfort in the sixth chapter of John in this Roman controversy. You will remember how popular our Lord was at one period, so much so that the multitudes jostled each other in their endeavour to take Him by force, and make Him a King. But He discerned the motive behind it all, and said, "Ye seek me, not because ye saw the miracles—you have no spiritual discernment; no eyes for the things of God: ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled"—a religion that substitutes the material for the physical, which forgets eternity, and concentrates upon time, a religion that speaks of here and now, and altogether forgets the teaching of the Saviour: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, whether neither moth nor rust doth corrupt, and where thieves do not break through nor steal," will always be popular with the many. The emphasis on the temporal is generally popular. When Jesus saw that, He said, "Labour not for the meat which

perisheth, but for that meat which endureth unto everlasting life". Then He spoke of the manna which their fathers did eat, but were dead, and went on to say, "I am the bread of life"; "I am the Bread which came down from heaven"; "Except a man eat the flesh of the Son of man, and drink his blood, ye have no life in you"; "the words that I speak unto you, they are spirit, and they are life". They shook their heads, and said, "This is an hard saying; who can hear it?" And the multitude melted away, and His great congregation became a group of just a dozen. He said to them, "Why don't you go too? Follow the crowd. Will ye also go away?" And this same Peter said, "Lord, to whom shall we go? Thou hast the words of eternal life". They only remained with Him who wanted the words of eternal life.

So the preacher must face these considerations if he would be faithful to his Lord. There are those who speak of this age as of an apostate age. They speak of it with an emphasis which utterly disregards the history of the church of Christ. It is an apostate age. But there is a greater apostasy than that which perhaps has characterized particularly, part of the nineteenth century, and still more conspicuously the twentieth century so far as we have gone, an apostasy we denominate Modernism. The great apostasy began in the fourth century. Modernism is but one of its offspring, for the Babylon of that great falling away is "THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH". We are still dealing with that apostate movement; and in our day we see the children gathering under the mother's wing, and so-called Protestant churches, and Protestant ministers proposing fellowship and union with the church of the Antichrist. With all that we have no fellowship whatever.

Peter, Allegedly, the First Pope

My text leads me to a word spoken by the Apostle Peter. I would not attach any special authority to words spoken by Peter above that spoken by any other of the inspired men of the Scriptures. Notwithstanding, these are the words of the one who is alleged to have been the first pope. But this first pope was woefully ignorant—he must have been—of many things; or sadly misinformed, or ill informed, when he explained the miracle of the healing, and doubtless the spiritual salvation also, of the lame man at the gate of the temple called Beautiful. He said it had all been accomplished by the crucified and risen Christ: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Not a word about the Virgin Mary! Not a word about the intercession of innumerable saints! Peter had never heard about these inventions: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

I.

Here, then, is THE EXCLUSIVENESS OF THE SAVIOURHOOD OF JESUS CHRIST CLEARLY SET FORTH. Peter, and those who were with him, *disclaimed all credit for the miracle*. He said, "You make a mistake by supposing that we, by our own power or holiness, have brought this to pass. Not like the modern Roman ecclesiastics, not like the successors of Peter who take all the credit and glory to

themselves, Peter disclaimed all credit. He directed their attention exclusively to Jesus Christ.

I would not speak as I do this evening for any other purpose than once again to emphasize what is known to the great majority here, that the only salvation possible to any of us is the salvation which comes to us through the Person of the crucified and risen Redeemer.

It means *there was no substitute for the Saviourhood of Christ*. No one could become a saviour instead of Christ. The adequacy of His salvation is surely here clearly enunciated. Why not? What would you have in exchange for the sun, or even for the stars? Whom would you put in the place of Jesus Christ? Can you think of any? Oh, I know that Fosdick, and men of his ilk, would class our glorious Lord with other teachers and reformers, who are mere men, but not so would we. We insist that He stands apart, and that there is no salvation possible in any other, but in Jesus Christ alone.

It means there can be *no supplement to the sacrifice of the Lord Jesus*. What will you add to the sacrifice of Christ? How can you, by any means whatsoever, enhance the value of the precious blood that flowed from the heart of Incarnate Deity, and which I have so frequently reminded you was really the wealth of the universe in solution? If your sins and mine are not atoned for by the blood of the Son of God, it were vain for us to invoke additional help from Mary, or the saints, or the church: vain for us to put our trust in works of righteousness which we could do: much less in the so-called "sacrifice of the Mass".

If I invited someone to be my guest at dinner, and when the dinner was over and the waiter should render me the bill, what if I should turn to my guest and say, "Now you will pay a portion of this, will you not? You might pay ten per cent": What would my guests think of me?

I remember a very humiliating experience of years ago. I was in an American city, and I preached in a large church. I was not rich, but I had sufficient money to meet my needs. I quite proudly invited someone to go with me, and have a meal after the service. I could not take him to any mean sort of restaurant. I was his host, so I took him to the best place I knew. It was a very warm evening in the summer time, in Chicago—it can be hot in Chicago! It was before air-conditioning was general, but this was an air-cooled dining room in one of the finest hotels. I ordered the meal, and we enjoyed it. Presently the waiter brought the bill. I put my hand in my pocket, only to find that I had forgotten, when I changed my clothes, to bring my pocketbook. I had not even a penny in my pocket, not even for a tip. When I had searched all my pockets, I said to my friend, "Have you any money?" He laughed and said, "Yes, I think I have." And so my guest paid the bill. You may be sure when I got home I hastened to my room, got out my pocketbook, and I did not sleep until I had reimbursed him to the last cent, even to the tips.

There are many people who seem to imagine that the Lord of glory may invite us to a banquet, where His banner over us is love, then confess that He has left His purse at Home, and He cannot pay for the meal, and so we have to help Him out! The very idea is worse than sacrilegious, it is blasphemy for anyone to suppose he can add anything to Heaven's Exchequer. Your money is no good in Heaven's bank. Human currency of any kind, meritorious as it may be with mortals, has absolutely no value in heaven; therefore there is "no salvation

in any other". You cannot add to the merit of the cross by penance, by masses, or by prayers to anyone at all:

"None but Jesus
Can do helpless sinners good."

But, my dear friends, will you remember that *the Saviourhood of the Lord Jesus involves something more than His cross and passion?* It includes His incarnation, and His vicarious life. Do not forget He had to live a vicarious life before He could die a vicarious death. He "was made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Before He could impute a legal righteousness to us, He had, vicariously, to work out that righteousness for us; so He fulfilled the law, and succeeded at every point where we had failed: He died vicariously, died instead of us, and rose from the dead vicariously in our behalf, the firstfruits of them that sleep; and He ascended into heaven, and there He exercises a vicarious intercession. Do not forget that. He has entered into heaven itself "to appear in the presence of God for us"; therefore "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." He is our Advocate on high, as the Holy Spirit is His Advocate here. And there He intercedes in our behalf.

Prayer Should be in Christ's Name Alone

I repeat, as you cannot add to the value of the sacrifice of the Lord Jesus, so *it is impossible for anyone to increase the efficacy of His intercession*. If God does not hear the prayer of His Son in my behalf, He will never hear it if that prayer were, or could be, supplemented by the prayer of the virgin Mary, and all the so-called saints of Rome. It is a negation of the Gospel, a denial of everything in the Bible, to say we need the supplication of Mary. "If ye shall ask anything in my name I will do it." Do not add another name. Cheques on the bank of Heaven are signed—if I may dare to say so—in the blood of Jesus Christ, and they do not need to be countersigned by any pope, or priest, or anyone else. Therefore every prayer must be in His name alone.

Catholicity of This Exclusiveness

But I would remind you of *the catholicity of this exclusiveness*. Catholic means universal. The Roman Church calls itself "The Roman Catholic Church" which is a contradiction in terms. If it is catholic, universal, it cannot be Roman. What did Peter say? Peter believed in the Holy Catholic Church, which means in the universal church, of which Jesus Christ is the Head. And he said: "Neither is there salvation in any other: for there is none other name under heaven given among men, where-by we must be saved." That is pretty broad, is it not? Is anything omitted, any continent or island—"there is none other name under heaven". I believe in the Holy Catholic Church in that sense, the Church universal, the Church of the Lord Jesus Christ, Who is, Himself, its only Head.

II.

So then, just a word or two about THE UNSCRIPTURALNESS OF THE WORSHIP OF MARY. I need but remind you of it. When Jesus was but twelve years of age, Joseph and Mary lost Him for three days, and they sought Him sorrowing, and found Him in the temple among the doctors, asking them questions. When His mother, after the flesh, mildly rebuked Him, or at least informed Him that she and Joseph had been seeking Him sorrowing, He asked "How is it that ye sought me? Wist ye not that I must be about my Father's business?" At twelve years

of age He did not ask Mary's permission to tarry three days in Jerusalem. He did not concern Himself as to her whereabouts. The paramount business of His life occupied Him—He was about His Father's business, and He needed no one to help Him. He was well able to finish the work which the Father had given Him to do.

Mary At Cana

Then when He began His public ministry, the first miracle that He wrought was in Cana of Galilee, when He turned the water-into wine. I looked into the Roman Catholic encyclopaedia, this afternoon, to see what they had to say about that. They said the Lord Jesus performed His first miracle at the earnest request of the virgin Mary! I do not know where they got that, but they did not get it in the Bible. She learned that they had no wine, and, womanlike, she whispered it in the ear of her Son: "They have no wine". What did He say? Did He say, "Thank you for the information." No; He knew all about that. He turned to her, not unkindly, but as though the Spirit by divine prescience anticipated at every point the departure from the truth which would characterize an apostate church, He said, "What have I to do with thee? Mine hour is not yet come. Do not presume to give Me direction." Then she said to those about her, "Whatsoever He saith, do it. I don't know what He is going to say, but I know well enough that that will be the right thing to do." But He did not do it because Mary requested it.

"Who Is My Mother?"

On another occasion when there was a great multitude of people, they came to him and said, "Behold thy mother, and thy brethren stand without desiring to speak with thee." What was His answer? He said, "Who is my mother? and who are my brethren? Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." He refused to recognize any obligation on the ground of his relation to Mary after the flesh. He respected her, revered her as a mother, but never received direction from her. Nor is there one word in the entire Bible that by any reasonable interpretation can be made to appear that Mary was ever exalted, either by Jesus, or by the Apostles, or by the Apostolic Church above other godly women. The whole thing is unscriptural.

An Epitomized Roman Catholic Encyclopaedia

I have a book here. I have used it as a desk book for years, although I have other books I could show you. This is a condensed, epitomized, encyclopaedia of information respecting the Roman Catholic church. The book is entitled: "A Manual of Romish Controversy, being A Complete Refutation of the Creed of Pope Pius IV, by The Rev. R. P. Blakeney, D.D., LL.D., Rector and Rural Dean of Bridlington and Canon of York." He was a noted Anglican scholar, who was a very keen, and able, controversialist. There are two books by the same author. The other is: "Popery in Its Social Aspect."

In all our Protestant League meetings, from its inception, I think, we have scarcely had an Executive meeting when we have not raised the question, "How shall we give our Protestant people information? How shall we instruct ministers, and let them know what Roman Catholicism really is? Many seem not to know." I cannot conceive of a man who is a Christian, and who knows that salvation is in the name of Jesus only, I cannot conceive of such a man, be he preacher, or layman, ever for himself, or advocating for others, fellowship with such un-

fruitful works of darkness as characterize the Roman Catholic church. When I read of men, bishops, and others, like last year's Moderator of the United Church, advocating cooperation with Rome, I say, "There are two alternatives: either that man does not know what Roman Catholicism is, or he does not know what the Gospel is. Either he does not know what it is to be a faithful Roman Catholic, or he does not know what it is to be a Christian". I affirm, without fear of successful contradiction, that anyone sincerely reading God's Word, and understanding such great Scriptures as we had expounded to us this morning by Mr. Wilmot, I say I cannot conceive of anyone's knowing, and believing, that, who does not at the same time recognize that the Roman Catholic church is of the devil, and was conceived in hell. Strong language you say! I would use stronger if I could.

Dr. Blakeney's book was out of print. It could not be bought here, nor in England. So I obtained permission from the Hope Trust of Edinburgh, to republish it in Canada. The first volume is off the press. The other is in the bindery, and will be available in a week or ten days. I said this morning if I were a rich man I would give these books away by the million. But I am not. And so to publish this book we have had to ask the cooperation of those who want it. It sold in England for about one dollar and fifty cents. We have reproduced it, and are able to sell it for one dollar, just to cover the cost of publication.

I can read only a few words. These are from official Roman Catholic documents, the decrees of the Councils, the encyclicals of the popes, the writings of the fathers, thoroughly documented, and well indexed, so that you have here an answer to almost any question that anyone can ask you about Rome. You could go into it more extensively in some other work, but you can find here an answer to anything you want to know. When I was a small boy we had a book at home that we used to consult. It was entitled, "Enquire Within Upon Everything". If I wanted a question answered, and my father and mother were too busy to give me time for my questions, I always resorted to "Enquire Within".

Now, in respect to the Romish controversy, that is what these books are: "Enquire Within Upon Everything"—the seven sacraments, the priesthood, the decrees of the councils, the church's authorization of persecution, the canonization of saints, the sayings of such unmitigated vile scoundrels as "St." Liguori—they are here. And you can carry this book in your pocket. If anyone challenges you, you may just say, "Come here, and I will answer you out of your own mouth. I will tell you what your pope said, and what your council said. We shall have an authoritative answer; and you can tell them, "It is not Dr. Shields speaking, but the 'boss' of the infallible, church."

The Glories of Mary

Here is a quotation from *The Devotions of the Sacred Heart*, a standard work among Romanists:

"The Church, assisted and instructed by the Holy Spirit, gives to Mary titles which resemble those given to her Divine Son. Jesus is our King; *Mary is our Queen*. Jesus is our advocate and mediator; *Mary is also our advocate and mediatrix*. Jesus is our hope, our refuge, our consolation; *we say the same of Mary*. Jesus is the way, which leads to heaven; *Mary is the gate of heaven.*"

"Jesus is our guide and our light in the way of life;

Mary is the star which guides and conducts us to the harbour of salvation. Jesus is the author of grace; Mary is the mother of grace. In a word, Mary participates by grace in all the titles which Jesus enjoys by nature.'

"But what is still more decisive, the Church unites Jesus and Mary in the honours which she renders them in their solemnities. So soon as there is introduced a feast, a ceremony, a practice of devotion to procure the glory of Jesus, so soon is there something of the like established in honour of Mary; and the Church which celebrates, by particular feasts, the mysteries of the Son, from His incarnation to His ascension, solemnizes, in like manner, the mysteries of the Mother, from her conception to her assumption into heaven.' Thus we find, that festivals similar to those which are appointed in honour of Christ, belong to the Virgin. This work says, that Pius VII. granted a number of indulgences to the members of the sodality or society of the Sacred Heart, which is, therefore, based on the full sanction of the Church."—P. 43, Dub., 1840.

Here is another quotation cited by Blakeney from *The Glories of Mary*, by Liguori:

"Of how many souls would not heaven be deprived, but for Mary's intercession? 'I make lights in heaven which shall never be extinguished.' These eternal lights are the servants of Mary. 'All who trust in Mary,' says St. Bonaventure, 'will see heaven's gates open to receive them after death.' *Qui speraverit in illa porta coeli reserabiter ei.* St. Ephrem calls devotion to Mary, 'The key of paradise.' Let us beg of her to unlock to us the gate of this celestial abode, since she has the key — what do I say? she is, herself, the gate of heaven, since the Church styles her, *Janua Coeli.* This holy Church also styles Mary 'The Star of the sea'; for, as mariners are conducted in their course by the light of the stars, so Christians, by looking on Mary, are guided to the port of eternal salvation.

"St. Peter Damian, for the same reason, calls her 'Ladder to heaven'; for as God descended from heaven by her, so man, by her means, deserves to ascend from earth to heaven. 'You have been filled with graces, Queen of the universe,' says St. Athanasius, 'that you might become the way of our salvation, and the road by which we ascend to our celestial country.' St. Bernard calls Mary a 'Vehicle to heaven'; and another saint says, 'Hail, noble Chariot, by which your servants are conducted to the end of their course.' 'Happy are they who know you, O Mother of God,' says St. Bonaventure, 'for to know you, is the way to eternal life, and to celebrate your praises, is the high road to heaven.'

"We read in the *Chronicles of St. Francis*, that Brother Leo once saw in a vision, two ladders, one red, at the summit of which was Jesus Christ; and the other white, at the top of which presided His blessed Mother. He observed, that many who endeavoured to ascend the first ladder, after mounting a few steps, fell down; and on trying again, were equally unsuccessful, so that they never attained the summit; but a voice having told them to make trial of the white ladder, they soon gained the top, the blessed Virgin having held forth her hands to help them." P. 176, *Glories of Mary.* Dub. 1841.

I quote another from a *Psalter of the Virgin*, by Saint Bonaventure, published in Rome with the *imprimatur* of the Papal authorities:

PSALM I.

"Blessed is the man that loveth thy name, Virgin Mary: thy grace shall strengthen his heart.

"As a fertile spot moistened by the water streams: thou shalt plant in him the fruit of righteousness.

"Blessed art thou among women: for the believing disposition of thy sacred heart.

"For in the beauty of thy person thou surpasses all women: thou excellest Angels and Archangels in the advancement of holiness.

"Thy mercy and grace are everywhere told forth: and God hath blessed the operations of thy hands. Glory &c."

Repeatedly in this Psalter you will find the name of Mary substituted for the name of Deity. Mary is thus worshipped instead of God.

The Immaculate Conception

Consider the doctrine of the *Immaculate Conception*, that Mary was conceived without sin. That does not mean the immaculate conception of Jesus but of Mary. It pushes sinlessness back another generation, and insists that Mary was conceived without sin. Here are the words of the Pope announcing, and defining the doctrine of the *Immaculate Conception* which, while generally believed, was not defined and promulgated as a dogma of the church until 1854. Pope Pius IX had this to say:

"Wherefore, after we had unceasingly, in humility and fasting, offered our own prayers and the public prayers of the Church to God the Father through His Son, that He would deign to direct and conform our mind by the power of the Holy Ghost, and having implored the aid of the entire heavenly host, and invoked the Paraclete with sighs, and He thus inspiring to the honour of the holy and undivided Trinity, to the glory and ornament of the Virgin mother of God, to the exaltation of the Catholic faith and the increase of the Catholic religion, by the authority of Jesus Christ our Lord, of the blessed Apostles Peter and Paul, We declare, pronounce, and define, that the doctrine which holds that the blessed Virgin Mary, at the first instance of her conception, by a singular privilege and grace of the omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the faithful. Wherefore, if any shall dare — which God avert — to think otherwise than as it has been defined by us, they should know and understand that they are condemned by their own judgment, that they have suffered shipwreck of the faith, and have revolted from the unity of the Church; and besides, by their own act, they subject themselves to the penalties justly established if what they think they should dare to signify by word, writing, or any outward means."—Excerpted from *The Tablet* of 27th January, 1855.

That is part of the papal Bull proclaiming the dogma of *The Immaculate Conception* of the Virgin Mary, for which there is not one word of scriptural authority.

The Assumption of Mary

Let us look at the doctrine of the assumption of Mary. That means that when Mary died, her body did not see corruption, but was "assumed" into heaven. Cardinal McGuigan in Rome, at the time of his investiture, was reported to have expressed the hope that the Pope now "reigning" would see fit to define as a doctrine of the church, the long-believed doctrine of the assumption into heaven of the body of the Virgin Mary; that her body, not seeing corruption, but like the body of Jesus Christ, was assumed into heaven.

Here is a quotation from *The Breviary*:

"Not only is the assumption of her body into heaven made to parallel our Lord's ascension, but that body

itself is stated, like our Lord's, to have been miraculously preserved from corruption. On the fourth day of the week after the assumption (for a whole week is devoted to the honour of that event), a lesson is read, in which it is declared, that 'at the time of her glorious falling asleep' (her death), 'all the Apostles who were employed in their holy mission through the whole earth, for the salvation of mankind, were in a moment carried aloft through the air, and brought together to Jerusalem:—while they were there, they saw a vision of angels, and heard the hymns of hosts of heaven, and so with *Divine glory she delivered her soul into the hands of God*. But her body was taken amidst the songs of angels and of the Apostles, and deposited in a coffin at Gethsemane, in which place the melody of angels continued for three days. At the end of those days, the Apostles opened the tomb, to enable Thomas, who alone had hitherto been absent, to fulfil a wish which he felt to *adore that body which had borne the Lord*. On opening it, the body was nowhere to be found, but only the grave-clothes in which it had been wrapped; and from them issued an ineffable odour, pervading the atmosphere around. So wonderful and mysterious an event astonished the Apostles, who could draw from it but one conclusion, that it had pleased the Word of God, that her immaculate body (by which he was incarnate) should be preserved from corruption, and should be at once translated to heaven, without waiting for the general resurrection of all flesh.'

"In the service of the next day is the following lesson:—'But who is sufficient to conceive, how glorious on this day was the progress of the *Queen of the World!*—with what transport of devout affection the whole multitude of the heavenly hosts went forth to meet her!—with what hymns she was conducted to the throne of glory!—with how placid, how serene an aspect!—with what Divine embraces she was received by her Son, and *exalted above every creature!*—with that honour which became the worth of so great a Mother, and that glory which befitted so great a Son."

An Ingenious Parallel Contrived

Observe how ingeniously these fable-mongers, contrived the absence of Thomas to parallel his absence when Jesus appeared to His assembled disciples, and the opening of Mary's coffin for Thomas' especial benefit, even as our Lord showed Himself to Thomas "after eight days." Notice, too, the alleged miraculous transportation of the apostles being "in a moment carried aloft through the air, and brought together at Jerusalem."

How many of you have read the New Testament through? (Many hands were raised). Well, did you ever read a word of that? No!—But Cardinal McGuigan, whose present residence is just up Sherbourne Street, on Earl Street, I really supposed to be a man of intelligence, believes all that nonsense, and expressed the hope that the present Pope would define that as a dogma of the Church, so that all the "faithful" must believe it, or incur the penalty of excommunication.

III.

WHY THIS MARIAN CONGRESS? It is a *great advertising scheme*, for one thing. The Roman Catholic Church is the greatest advertising body in the world. Advertising agencies might well sit at the feet of the priests and the bishops to learn.

What have they attained by this that I have called "pagan circus"? At Ottawa they have obtained millions of dollars worth of propaganda, in all parts of Canada, of the United States, and of the world over, for nothing. Can you do that? If there is a merchant here this evening, or a manufacturer, who could learn that trick he could become a millionaire in a month or so.

What does it accomplish? *It advertises the present status of the Roman Catholic church in Canada.* There

is nothing more effective with the unthinking masses than to see a big thing like that. They say, "Let us get in on this thing." That is Rome's boast: "We are the biggest thing on earth". So they are, and the Pope is the biggest thing on earth, and he is—the biggest liar, and, without apology, the greatest blasphemer in the world to-day, as I shall show you in a moment or two. More than that, he is at least one of the greatest criminals living in the world to-day. He ought to have been hanged in Nuremburg with all the rest of the war criminals, with all the bloody deeds which have resulted from his inspiration. Thus with a show of strength they propose to break down the opposition of unthinking people. People will say, "What is the use?"

Now if you can make a thing big enough you will get almost everyone to believe in it. We are in the minority who still believe the Bible.

A million feet of lumber! You have read of that—and tons of nails—to build a great open-air theatre for this circus performance, and seats are sold mostly for a good figure. In a half page advertisement they set out all the particulars, the special features of this circus. Ringling Brothers will have to revise their advertising slogan of "The Biggest Show On Earth." Vachon and McGuigan have surpassed them. Tickets are on sale, I think, here, there and everywhere. And then it says, "No refund of the cost of ticket will be made if this feature should have to be cancelled by inclement weather!" Or in words to that effect, they sell their tickets in advance, and they will have the money, whether they put on the "show" or not.

I have had letters from Quebec and elsewhere, suggesting that I should exhort people who know how to pray, all over this continent, to engage earnestly in prayer to God that He would send rain. I think that would be legitimate.

This Congress reveals *the utter lawlessness and callous selfishness of the Church* which hypocritically talks so much about "Charity". While veterans who fought in defense of Canada's liberty sit on the curb, or in a tent or trailer, with their families, this colossal social parasite, the enemy of all righteousness, and of all human liberties, and while paying neither income nor property taxes, demands exemption from all military duty, and, like the beggar at the Temple Gate, demands alms of governments and peoples, manages to obtain priority in securing materials for their show, and to exert such pressure upon municipal councils, and governments, and officials, and Protestant ministers and churches as to persuade or compel them to do its will.

I said, "Amen!" to-night to Mr. Wilmot's prayer. I love Roman Catholics, and because I love them I hate this show, and all the deception involved in the Roman Catholic system with the same intensity that I hate the devil himself.

Why is Archbishop Vachon doing this? I wonder? There is only one Canadian cardinal. I have an idea, and I am saying this now, so that it will go into the record, and you will see whether or not it comes to pass. Someone has to qualify as the successor of the late Cardinal Villeneuve. Who shall it be? Do not suppose that the Roman Catholic prelates are desperately in love with each other. They are the most jealous lot in the world. Someone has to be specially zealous; just as Archbishop Vachon is now. He is the engineer of this Marian Congress, and unless I am mistaken he is going to be the next cardinal. You will see whether or not I am right. If he is not it will not be his fault.

"Di Loreto"

Here is the story of a house now in Italy in which Joseph and Mary lived, where Mary was born, where she still lived when the archangel Gabriel informed her that she was to become the mother of our Lord. That house was then in Palestine, and it was built of stone, but it was transported by angels through the air from Palestine. It was let down—I don't know whether the angels got tired or not, and had to rest—but it was brought down to earth, and there it stayed for a little while. Then it was lifted up, and carried a little further, and by three separate migrations, at last this actual holy house, in which Mary was born, and where she heard the annunciation of the angel, that house is now in Italy—a sacred shrine, a shrine visited by the faithful, approved by the church, and said to be true.

From the Catholic Encyclopaedia

Here is Volume Thirteen of the Catholic Encyclopaedia. If I were to say this you would not believe it, but here it is with the imprimatur of the church, approved as an authoritative word, on questions of Roman Catholicism—

Santa Casa di Loreto.—Since the fifteenth century, and possibly even earlier, the "Holy House" of Loreto has been numbered among the most famous shrines of Italy. Loreto is a small town a few miles south of Ancona and near the sea. Its most conspicuous building is the basilica. This dome-crowned edifice, which with its various annexes took more than a century to build and adorn under the direction of many famous artists, serves merely as the setting of a tiny cottage standing within the basilica itself. Though the rough walls of the little building have been raised in height and are cased externally in richly sculptured marble, the interior measures only thirty-one feet by thirteen. An altar stands at one end beneath a statue, blackened with age, of the Virgin Mother and her Divine Infant. As the inscription, *Hic Verbum caro factum est*, reminds us, this building is honoured by Christians as the veritable cottage at Nazareth in which the Holy Family lived, and the Word became incarnate. Another inscription of the sixteenth century which decorates the eastern façade of the basilica sets forth at greater length the tradition which makes this shrine so famous. "Christian pilgrim," it says, "you have before your eyes the Holy House of Loreto, venerable throughout the world on account of the Divine mysteries accomplished in it and the glorious miracles herein wrought. It is here that most holy Mary, Mother of God, was born; here that she was saluted by the Angel, here that the eternal Word of God was made Flesh. Angels conveyed this House from Palestine to the town Tersato in Illyria in the year of salvation 1291 in the pontificate of Nicholas IV. Three years later, in the beginning of the pontificate of Boniface VIII, it was carried again by the ministry of angels and placed in a wood near this hill, in the vicinity of Recanati, in the March of Ancona; where having changed its station thrice in the course of a year, at length, by the will of God, it took up its permanent position on this spot three hundred years ago (now, of course, more than 600). Ever since that time, both the extraordinary nature of the event having called forth the admiring wonder of the neighboring people and the fame of the miracles wrought in this sanctuary having spread far and wide, this Holy House, whose walls do not rest on any foundation and yet remain solid and uninjured after so many centuries, has been held in reverence by

all nations." That the traditions thus boldly proclaimed to the world have been fully sanctioned by the Holy See cannot for a moment remain in doubt. More than forty-seven popes have in various ways rendered honour to the shrine, and an immense number of Bulls and Briefs proclaim without qualification the identity of the Santa Casa di Loreto with the Holy House of Nazareth. As lately as 1894 Leo XIII, in a Brief conceding various spiritual favours for the sixth centenary of the translation of the Santa Casa to Loreto, summed up its history in these words: "The happy House of Nazareth is justly regarded and honoured as one of the most sacred monuments of the Christian Faith: and this is made clear by the many diplomas and acts, gifts and privileges accorded by our predecessors. No sooner was it, as the annals of the Church bear witness, miraculously translated to Italy and exposed to the veneration of the faithful on the hills of Loreto than it drew to itself the fervent devotion and pious aspiration of all, and as the ages rolled on, it maintained this devotion ever ardent." If, then, we would sum up the arguments which sustain the popular belief in this miraculous transference of the Holy House from Palestine to Italy by the hands of angels, we may enumerate the following points: (1) The reiterated approval of the tradition by many different popes from Julius II in 1511 down to the present day. This approval was emphasized liturgically by an insertion in the Roman Martyrologium in 1669 and the concession of a proper Office and Mass in 1699, and it has been ratified by the deep veneration paid to the shrine by such holy men as St. Charles Borromeo, St. Francis de Sales, St. Ignatius Loyola, St. Alphonsus Liguori, and many other servants of God. (2) Loreto has been for centuries the scene of numerous miraculous cures. Even the sceptical Montaigne in 1582 professed himself a believer in the reality of these (Waters, "Journal of Montaigne's Travels", II, 197-207). (3) The stone of which the original walls of the Santa Casa are built and the mortar used in their construction are not such as are known in the neighborhood of Loreto. But both stone and mortar are, it is alleged, chemically identical with the materials most commonly found in Nazareth. (4) The Santa Casa does not rest and has never rested upon foundations sunk into the earth where it now stands. The point was formally investigated in 1751 under Benedict XIV. What was then found is therefore fully in accord with the tradition of a building transferred bodily from some more primitive site.—*Vol. XIII., page 454.*

Let me remind you that Archbishop Vachon said in an apostolic letter that he was thrilled when he celebrated mass in the very house in which Mary was born, and the archangel Gabriel made the annunciation to her of her coming Son. And Archbishop Vachon has been a professor, and has several degrees in science to his name. Can superstition go further than that?

IV.

TO WHAT IS IT LEADING? Just this:

Last week Mr. T. L. Church, several times Mayor of Toronto, now Member of Parliament, tried to get a hearing for an exposition of what he conceived to be the importance of Empire Day. The Roman Catholic Speaker in the Chair, did his best to silence him, but Mr. Church managed, between interruptions, to say something at least of what he wanted to say, namely that the British Empire was being given away piece by piece. India

promised to be cut off. We were to surrender Palestine. We had already surrendered Southern Ireland, and I suppose Singapore, Hong Kong, and our interests in Shanghai, will also go.

Canada Next?

Now comes Canada. What about Canada? There is a movement to separate this country from the Empire, no doubt about it. And that movement is rapidly accelerating. I wish I could wake up people to the perils of the hour. An effort is being made to split up the Empire, and in that effort Canada is to be a very influential factor.

Where Lies Responsibility?

What is responsible for that? "Well, the totalitarianism of Labour in England" you will say. I have no doubt that is a factor. There are some men who cannot see beyond the limits of their own shores, who cannot see that England was made great by the outlying portions of the Empire, and if they are cut off, Britain will cease to be a great power. She has ever been a bulwark of human freedom. There would have been no United States if it had not been for Britain. You say, "But they broke away in order to be free." No; they did not. Among the most eloquent advocates of the revolution in America were Burke and Chatham, and other political leaders in Britain, who said in the Commons and in the House of Lords that they would have been ashamed of their fellow Britons if they had submitted to the tyranny which a German king at that time proposed to impose upon them. Democracy was young, and while Washington and others fought for it on this side of the sea, Burke, and Chatham, and others fought for it, and them, in the British Houses of Parliament. Chatham, Pitt the elder, father of the William Pitt who was Prime Minister at twenty-one, during the Napoleonic wars, Lord Chatham rose from what the doctor feared was to be his deathbed, and made his way to the House of Lords, and in the House told them that he would gladly lay down his life, but that he must plead the cause of the principle of the American revolution, that he must take the side of righteousness against unrighteousness, even though it might be advocated in his own country.

Britain was the mother of American freedom, something that Americans don't know, but ought to learn, if they would read history. And she is the mother of Parliaments, and has been the mother of all free nations the world around. If Britain goes down, and the Empire is dissolved, it will be a dark day for this old world.

Who won the last war? God be praised for the millions of Americans, for their valiant fighting, for all the splendid work they did, and for the millions of Americans at home who furnished the supplies, and for a man like Roosevelt, who conceived the Lend-Lease principle, for the sailors of the United States, and the airmen. We cannot praise them too highly. But will you remember this: in nineteen hundred and forty, when Winston Churchill became Prime Minister, the Chairman of the Foreign Relations Committee of the United States said it was folly to send further arms to Britain, because Britain would be down and done for before they could reach her. But Britain stood alone against the world's tyrannies, and if she had not, Hitler would have overrun Europe. He would have had all the resources of Europe at his command. He would have captured the British Navy, captured everything, and the United States would have been isolated from the Old World, and would have had to be consumers of their own goods. The standard

of living would have dropped to zero. Now that the battle is won, both in England, and elsewhere, the man who was God's man, who stood in the breach alone against the world, and won the world's freedom, is almost forgotten.

The Anti-Russia Propaganda,

So in Canada, what have we to-day? Everybody in this country, in the United States, and Canada, like a pack of wolves in full cry after Russia. Mr. Wilmot told me he engaged a man in conversation at lunch yesterday. At last the conversation turned on this particular individual. This gentleman said, "Dr. Shields is a Red." I hate Communism. I am an individualist. I hate collectivism of any kind, Communism, or Fascism, or Nazi-ism, or—greatly daring, I dare to say it—Trades Unionism, when it arrogates to itself the prerogatives of government, and constitutes within itself a state within a state, defying all law. Someone has to arise and deal with that tyranny one of these days, and put these things in their proper place.

Who is responsible for this hue and cry after Russia? Russia needs watching. Let us exercise every care. But I submit there is no self-respecting nation on earth, subjected to the treatment which has been meted out by the press of this country, and the press of the United States, by the radio, by every means of publicity,—there is no self-respecting nation on earth that could be subjected to that treatment without feeling some resentment. And if you want to provoke war, we are going the right way about it.

I am not pleading for Russia. Let us watch her, but in the name of all that is reasonable, do not challenge her to fight. Surely we have had enough of war!

Who is responsible? I will tell you. The Papacy! Yugoslavia, Poland, Bavaria, Belgium, France, Italy, Spain, Portugal — in all these countries what has the Papacy suffered? A fearful reduction in her income, so much so that she depends now for eighty percent of her total income on this Continent. She gets only twenty percent from Europe. Europe is bankrupt. Her only hope is to provoke war, and to set Russia, and Great Britain, and the United States at one another's throats. The Papacy is the most divisive, devilish influence at work in the world to-day. And our papers are furthering it.

Russia will modify her course. The French Revolution soon lost its virulence, and became in later years an agency of freedom. So will Russia if left alone. She will come to her senses. Beside, Stalin will not live for ever, and in all probability when he dies, it will be the end of it. But the Pope or his successors will live.

Senator Bouchard spoke in Galt on Friday. Senator Bouchard is a French-Canadian, and a Roman Catholic, and he boasts that he is still a Roman Catholic, and regularly attends mass. He is not anti-Catholic, but he is anti-clerical.

Here is the press report of the speech:

Senator Bouchard Charges Canadian Unity in Danger

GALT, May 23 (Special).—Addressing the local Kiwanis Club this afternoon, Senator T. D. Bouchard of St. Hyacinthe, Que., made a spirited defense of Canadian unity and the Canadian democratic tradition, and charged that it was in great danger by the policy being fomented by a strong separatist movement in his native province.

The speaker, emphasizing the need of men of goodwill in every province wielding a salutary influence to offset the agitation of political and religious extrem-

ists, told of the havoc which was being done by separatists whose design was the secession of Quebec and the promotion of all that was anti-British.

"Their design," he said, "can lead only to a rupture of Confederation, or to Civil War." He described the isolationist group as a bunch of "narrow-minded and hypocritical separationists," who were constant in their whinings against English-speaking Canadians and were missing no chance to promote discord and national disunity.

In conclusion he said: "It is my right and duty to denounce from the housetops these people, whose narrow-minded policy can only be a source of sorrow to my fellow-citizens in Quebec and endanger the progress of Canada as a whole."

Yet this minority compelled Quebec and Ottawa to dismiss Bouchard for his Senate speech.

There are forces at work seeking to destroy Confederation. And when that comes, we shall have the ascendancy of Roman Catholicism, and they will legislate for their own purposes. Then we shall have the alternatives of submission or civil war. If I should be alive at that time, I will shoulder a musket, and enter the war. Remember, not I, but Senator Bouchard said, "Their design can lead only to a rupture of Confederation, or to Civil War."

Only One Thing To Do

Now there is only one thing to do, and that is to give information. That is why I quoted from these books to-night, so that you may have them, and you can answer any question you are asked, and you may meet Cardinal McGuigan, himself, and shut him up in two minutes.

Should there be any here trusting in images, the intercession of Mary, or the intercession of saints, or in any thing, remember the Scripture: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." We may all be saved only through trusting in Him.

THE WEAKNESS OF THE CHURCH OF ROME

The propaganda department of the Church of Rome rarely leaves off beating the drum long enough to inform its people of the real weakness of its cause. Sometimes, however, it becomes necessary for the priests to face the fact that the Roman Church has no real hold on great masses of those that are nominally counted as its adherents. For instance, a French Jesuit wrote an article entitled "The Apostasy of Modern Days" in which he has the following account to give of the state of the Roman Catholic Church in France, a land that is often referred to as the "Eldest Daughter of the Church":

The proofs of the "apostasies of the French masses" are increasingly numerous: several recent books give facts and figures. It is unnecessary to reproduce them. We need only to look around us; that is enough.

Attendance at the offices of the church is on the increase in a few parishes which are generally to be found among those recently established; in a small number attendance is being maintained, such as it is; but there is a decrease in the immense majority of parishes.

The apostasy in the poorer classes is such that in our urban centres, there is not one adult workman in a thousand who regularly attends mass and does his Easter duties.

The apostasy of the countryside is already complete in many regions: for example the parish of la Creuse has not had a first communion since 1900. In other regions, the dechristianization of the countryside is rapidly taking place. In some dioceses, it is making the progress of an avalanche.

To offset this decline in the Roman Church's influence, the author notes that it is increasing in South America. Priests from that land, however, do not tell the same story, witness the statement by a Brazilian priest in a Montreal Roman paper as quoted in these pages recently. (G.W., May 15, p. 11) Perhaps the most significant thing about the article is that it was republished in a Canadian Jesuit publication. The Hierarchy in this Dominion are more keenly aware than Protestants that their control of the masses is more apparent than real, and that the time may not be far off when French-Canadians will desert the Church of Rome as Frenchmen in France have already done. What are Protestants doing to give them the truth of the Gospel?

—W.S.W.

"THE VIRGIN" IN A CRATE

An Ottawa subscriber writes to us as follows:

I passed the Exhibition Grounds again last Monday and saw "Mary" in her crate waiting to be "exalted." She certainly looks very gaudy in her blue and white painted dress and her gold crown, but perhaps distance will add enchantment. Numbers of people think the great quantity of lumber would make a very spectacular fire, and of course I agree. Notwithstanding all denials, much of the wood cannot possibly be used again. Everyone to whom I have spoken agrees that it is an awful waste and yet no one does anything about it.

"Our Lady, Smiling and Smart"

When we read the inflated press agent reports of the grandiose preparations being made for the Marian congress in Ottawa, our mind goes back to the descriptive lines penned by Robert Browning concerning similar processions that had become familiar to him through long residence in Italy:

Noon strikes—here sweeps the procession! our lady borne smiling and smart

With a pink gauze gown all spangles, and seven swords stuck in her heart!

Bang-whang-whang goes the drum, *tootle-te-tootle* the fife

No keeping one's haunches still: it's the greatest pleasure in life.

Browning's descriptive words well portray the attractiveness, to a certain type of mind, of the gaudy display of cheap finery and showmanship. Such infantine mumery appears very wonderful, indeed it is "the greatest pleasure in life" for the petty-minded person who speaks these lines in the poem "Up at a Villa—Down in the City," a man whose horizons in life are narrowly limited and whose ideal of existence is to listen to the gossip of the town-square, and to enjoy the various spectacles it offers such as the Punch and Judy show, or the exploits of the travelling doctor who "gives pills, lets blood, draws teeth." Browning was a shrewd observer of human nature and he has aptly set forth in this delightful little poem the attractiveness of Romanism to a certain type of mind. We may be sure that there are many such persons in Ottawa who will find the Marian Congress the "greatest pleasure in life." For such persons the Good News of spiritual fellowship with God in Christ, is a strange language which they cannot begin to comprehend. And yet we are convinced that there are many other Roman Catholics whom the outward show and pagan display of "our lady borne smiling and smart," is disgusting, not only on its own account but also because it fails to satisfy their inward longing for the vital reality which they feel God has for them. Oh, that they would find it in Christ, the One Mediator, and forsake all other supposed intercessors interposed by men's traditions.

—W.S.W.

KEEPING THE POPE'S WAR RECORD STRAIGHT

The Gospel Advocate, Nashville, Tennessee.

NOW that the war is over, Pope Pius (?) XII is having a difficult time trying to convince the victorious nations that he was really neutral while they were fighting for their existence. The pope finds himself embarrassed on two different scores: First, he really did align himself and the Catholic Church with Mussolini and Hitler. They "let him down." He would now like to ingratiate himself into the good graces of the allies. Second, his selection and blessing of the losers in the war have imposed a very heavy strain on his "infallibility." Why did not his infallibility enable him to pick the winners in the recent war? He finds himself in a difficult plight. Instead of admitting, like an honest man, that he was mistaken in his attempt to pick the winners, he is now denying that he ever supported the Axis. An article in *The Scottish Rite News Bulletin* of August 5 sets forth clearly his actions before and during the war. His conduct during this war period ill becomes one who claims to be the successor of Peter, the vicar of Christ, the head of the church, and, *ex cathedra*, infallible. The article follows:

In these moments in which Pope Pius XII is dealing with convincing the peoples of the world that the Vatican maintained a strict neutrality during the war, and that it never collaborated with the Nazi fascists, and in this manner gain the favour of the victorious democracies, it is well to record the following things:

1. Pope Pius XI signed a concordat with Mussolini, and in restitution of some millions of lira and supreme sovereignty of the Popular Italian Party, and he gave incalculable help for tyrannizing over the people of Italy. Pius XI said that "Mussolini was as one sent by Providence." When Mussolini attacked the defenseless Ethiopia, the pope blessed the tanks and battalions that marched to assassinate the Ethiopians.

2. The Catholic Church in Spain conspired, intrigued, and rebelled against the democratic government of Spain, and destroyed it with the help of Hitler and Mussolini. Pius XI and Pius XII have blessed Franco and his fascist assassins.

3. Cardinal Pacelli, now Pius XII, negotiated the concordat with Hitler giving to the super-gangster the moral and material aid necessary for governing Germany and the prestige for obtaining recognition from abroad. Pius XI abolished the Central German Party (Catholic) because this was opposed to Hitler, and he bestowed honours on Franz von Papen, judged now as a criminal of war, with the Order of Pius, for his participation in these negotiations of the concordat.

4. Cardinal Michael Faulhaber gave essential financial help to Adolfo Muller, the printer of the Hitlerian periodical, *Volkischer Beobachter*, when said periodical would have disappeared without his help. A little later after signing the concordat, Cardinal Bertram, of Berlin, wrote to Hitler the following: "The Episcopate of all the dioceses in Germany . . . are glad to express so promptly as it is possible . . . the sincere disposition to cooperate . . . with the new government that has been proclaimed to the end of promoting Christian education, making war against the atheism and the immorality, fortifying the spirit of sacrifice for the common good, and protecting the rights of the church." Cardinal Conrad Groeber ordered his priests to make salute of Hitler in the schools.

Cardinal Initzer, of Austria, saluted the entrance of the Nazi hordes by ringing the church bells and with a proclamation asking people to cooperate with the Nazis, signed "Heil Hitler."

In a pastoral letter dated in Fulda on August 30, 1936, the Catholic hierarchy of Germany declared its loyalty and help to the Fuehrer, and asked the people of Germany to help loyally Hitler in his fight against "the forces of Bolshevism." Specifically, that signified the intervention of Hitler in Spain against the Republican Government.

In 1939 the hierarchy appealed another time to the Catholics with these words: "In this hour decisive we exhort you, our Catholic soldiers, to comply with your duty of obedience to the Fuehrer and to be disposed to sacrifice your individual integrity." As soon as Hitler ascended to be Chancellor in 1933, the persecution of the Jews and liberals began with extreme cruelty and extended until the end of the war. The conquered people were also deported, persecuted, and assassinated. Neither the German bishops nor the Vatican lifted a voice in protest against this inhumanity. Solely with the termination of the war was it that the pope pronounced against the "Imperialism and the deportation *en masse*." A strange pity is in truth the pity of the pope!

5. The Vatican entered into a concordat with the Japanese Government after the United States had been treacherously attacked and placed in great danger. In whatever other power this would have been considered as an act of least amity. The Vatican never has made official repudiation or breakage of its diplomatic relations with the criminal Germans and Japanese.

6. When the Nipponese took Manila, the officials marched with the soldiers to the Catholic churches, and Cardinal Doherty appealed to the Filipinos to cooperate and shelter them.

7. After the French Republic fell before the Nazi hordes, the *Osservatore Romano* expressed great joy before the apparent mortal collapse of the republic and gave plenty of help to Marshal Pétain. Emmanuel Cardinal Suhard, Archbishop of Paris, hurled an appeal at the people for collaboration with the puppet of Hitler, Pétain, a good Catholic. The Archbishop of Toulouse made the same. Laval, the archtraitor, was also a good Catholic and a Papal Chamberlain, as was Franz von Papen. Never were they repudiated by the pope.

8. While the pope spoke of democracy and human rights, he sheltered and gave help to the worst enemies of democracy and the human rights, the fascist dictators, such as Salazar, of Portugal; Peron, of Argentina; and Franco, of Spain.

These historical things result in very bad news, very bitter, for many people that, incapable of refuting these things, have made these things disappear with the stroke of the brush as an attack on the Catholic religion. These know very well that this is not the case. To ignore these things will be to underestimate that our enemies, the fascists, are defeated, but not dead. A constant vigilance is the price of liberty!

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MONTREAL OFFICIALLY DEDICATED TO THE VIRGIN

THE following news report of the "triumphal entry" into the metropolis of Canada of a four-foot statue of the Virgin Mary is translated from *Le Devoir*, the leading Catholic Action paper of that city. If the name of the city were changed, this report would read like the kind of degrading superstition that we have always connected with the backward countries of Europe such as Spain or Italy, or with the spiritually darkened lands of Latin America. But this report is of an event that took place in the largest city of Canada only a week ago. Read it and see the depths to which Romanism in Canada has descended:

Mayor Houde Dedicates the City to the Immaculate Heart of the Virgin

"Long live the Queen of Canada! That was the cry that rose from thousands of throats and hearts during the two days of the last week end. . . .

"The ceremony which was to have taken place there (the LaFontaine Park) was transferred to the interior of the Church of the Immaculate Conception. It was there that the Mayor of Montreal, Mr. Camillien Houde, consecrated the metropolis to the Immaculate Heart of Mary. There also, Mgr. Henri Jeannotte, P.D., P.S.S., provincial superior of the Gentlemen of St. Sulpice, welcomed the visitor, 'the first and real sovereign of Ville-Marie.' (Ville-Marie means Marystown, the ecclesiastical name for Montreal.)

"Standing in the choir of the church, Mr. Houde read the following act of consecration:

"Sweet and powerful sovereign, we, as the first magistrate of Montreal, wish you the most cordial welcome in this city which has already received your name, and of which you are the real founder and at the same time the most august patron.

"Make for yourself among us now innumerable knights devoted to the expansion of your reign.

"Thus Montreal will be more and more a city of Mary, eucharistic and missionary.

"Desirous of acquiescing to your requests, O Queen of the Rosary, we consecrate to your Immaculate Heart, in an official way, our city and all its citizens.

"Accept this consecration and present it to the Sacred Heart of your Divine Son in order to obtain for us in return the conversion of great nations, formerly Christian, which are far from You.

"Give us, O Mary, universal peace in justice and charity.

So let it be!"

Montreal is by no means entirely Roman Catholic or French, nevertheless all its citizens have been officially consecrated to the Virgin Mary who is crowned with the title "Queen of Canada." If the devotees of Mary lay claim to that title, they make her an impostor. We know a good many Protestant citizens of Montreal who will strongly resent Mr. Camillien Houde consecrating them and their taxes to the four-foot idol painted in gaudy colours that is being carted about the streets on top of a gilded motor truck. But Mr. Houde is too busy seeking votes to heed the rights or the wishes of thousands of citizens whose interests he is supposed to protect.

—W.S.W.

"ON THE INDEX"

HERE is an interesting story from Rev. T. D. M. Carson in Montreal. We pass it on as an example of the censorship that the Church of Rome would like to exercise everywhere if she could. Mr. Carson writes:

"When I was in the Montreal Public Library recently, I looked to see if Chiniquy's book, *Fifty Years in the Church of Rome*, was there. The librarian told me that I would not be allowed to take it out of the library, as it formed part of a special collection but said that I might read it there. I decided to take a look at it. When she came back, she was holding the book as though it were a hot potato that she would like to drop! She said to me, 'Perhaps you did not know that this book is on the Index. But knowing that, you would perhaps rather not read it.' I replied 'I should very much like to read it.' She then said she did not know whether I was a Protestant or a Roman Catholic. 'A Protestant,' I said, 'but I'd like to read the book.' So she handed it to me, and on the inside front cover there was marked in large letters 'A L'INDEX' (On the Index). As I sat down I could not refrain from saying, 'I like reading books that are on the Index.'

Rome often likes to plead there is need for censoring and restraining the publication and the reading of obscene and blasphemous books, but its real interest in censorship is to have a weapon ready at hand that can be used to crush any voice or any pen that is raised in opposition to the monopoly that she claims and seeks to enforce.

—W.S.W.

FREEDOM—PROTESTANT AND ROMAN CATHOLIC

The Four Freedoms

THESE four things put out by Roosevelt and Churchill during the war are surely right and ought to be the war cry of all nations.

The Vatican in Rome promptly acknowledged allegiance to them. The world was astonished and gratified until a well known Roman Catholic explained in the public press that of course the Roman Church believed in the freedom of religion, but since there could be only one Church and that was the Roman Church, it followed that she was the ONLY one to enjoy this freedom spoken of by these two men. That is all very simple from their standpoint but it is simply outrageous from the standpoint of true religious liberty. The idea of having anybody speak their mind freely without fear of persecution is not in the calendar of the Roman church.

The boast of that church is that she never changes and that is exactly right. She does not change and the decree to burn Protestants is still on her books and only awaits the proper time to enforce it.

Her argument is that since the State has the right to inflict the death penalty on those who violate the laws of the land, the Church which is higher than the State must have the same right when her laws are broken or set at naught. That is beautiful logic, is it not?

History is filled with the most diabolical deeds of this church and she is now awaiting her time to begin it again when she has the political power behind her.

—The Church Militant.

Bible School Lesson Outline

Vol. 11 Second Quarter Lesson 23 June 8, 1947

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

THE CRUCIFIXION OF THE SON OF GOD

Lesson Text: Mark 15:21-39.

Golden Text: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2:8.

Supplementary Reading: Matt. 27:31-56; Lk. 23:26-49; John 19:16-30.

I. The Weary Road: verses 15-23.

Parallel passages: Matt. 27:31-34; Lk. 23:26-33; John 19:16, 17.

It was at Bethlehem that Christ began to bear His cross, the emblem of shame and death, for it was there that He first identified Himself with mortal man and was made in the likeness of sinful flesh (Rom. 8:3; Phil. 2:6, 8; Heb. 2:9-16). There was a definite limit to that journey of condescension; it ended at Calvary. Once our Saviour had partaken of death, the crown of glory became His portion (Lk. 24:26; Rom. 6:10; Phil. 2:9-11; Heb. 1:1-4; 2:7, 8).

For the first part of the journey along the Via Dolorosa, the Way of Sorrows, Christ bore His own cross (John 19:17), one of the cruel customs of that day. Golgotha is the Hebrew name for "the Place of the Skull" which the Romans called "Calvary" (Lk. 23:33).

Christ is sometimes a Divider of men (Matt. 10:34-36). Some of the multitude who thronged about Him had cried "Away with Him! Crucify Him!" But others followed Him in tender love and pity for His sufferings (Lk. 23:27-31).

Our Saviour comforted the faithful women who accompanied Him, but in doing so, addressed to them words of counsel and warning also. They must not weep for Him, but for themselves. It is possible to be so taken up with the physical aspects of the passion of Christ as entirely to miss its spiritual significance. This is especially true at the Lenten season, when multitudes of people pity the sorrow and agony which the Lord endured, yet continue in their sin and unbelief. These women should have wept because of their individual and national sins. There is a godly sorrow which leads to repentance, but the sorrow of the world does not lead to life (2 Cor. 7:10).

II. The Cruel Cross: verses 24-39.

Parallel passages: Matt. 27:35-56; Lk. 23:34-49; John 19:18-30.

Upon the cross they placed the superscription: THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS. The full text of the title may be learned by comparing the records of the four Evangelists, each one of whom gave that part of the title best suited to his purpose, as the Holy Spirit guided him (verse 26; Matt. 27:37; Lk. 23:38; John 19:19).

Three crosses were silhouetted against the Eastern sky, and that of Christ was in the midst. He is ever pre-eminent (Col. 1:18). That cross represents the central fact of all history. It is indeed true that

"All the light of sacred story
Gathers round its head sublime."

The proximity of the other two crosses to the cross of Christ suggests some lessons. Christ died for sin, the repentant thief died to sin, and the unrepentant thief died in sin. One represents salvation revealed, another salvation received, and the third, salvation rejected. "One dying thief was saved that none might despair, but only one, that none might presume."

Many Old Testament prophecies were fulfilled on the day of the crucifixion of Christ. He is the Centre of the prophetic word, while His death and resurrection became the pivotal point in human history. According to the word of God, they parted His garments and gambled for possession of His seamless robe (Psa. 22:18). He refused the potion which

would have dulled His senses to the pain (Psa. 69:21). He was numbered with the transgressors when He was crucified between two thieves (Isa. 53:12).

The chief priests and the scribes with their mocking cry "He saved others; himself he cannot save," spoke more truly than they knew. Herein is the philosophy of the cross. God spared not His only begotten Son, in order that He might spare those who should believe on Him (John 3:16; Rom. 8:32). Christ gave His life a ransom for many (Mk. 10:45; 1 Tim. 2:6; 1 Pet. 2:24), and demonstrated that He was the King of Israel, not by descending from the cross, as His critics demanded, but by remaining there.

The darkness which covered the earth for three hours was symbolic of the powers of evil, the strength of which was displayed at the cross (Lk. 22:53; Eph. 6:12; Col. 1:13). Such darkness was fitting in a time when Christ, upon Whom the sin of the world was laid (Isa. 53:6; John 1:29), died a spiritual death for us. In a manner which mortal mind cannot fathom, He Who was spotless and pure became so identified with sin that He was separated from God Himself (Psa. 22:1; 2 Cor. 5:21). How infinite His love for men!

The last prophecy to be fulfilled on that eventful day concerned the vinegar, which was given to Christ as refreshment in the hour of extreme thirst (Psa. 69:21; John 19:28-30). He had previously refused the adulterated drink, but this was evidently just vinegar. All things were now accomplished.

Christ shouted with a loud voice of triumph, "It is finished" (John 19:30). He had completed the work given Him to do (John 17:4); He had paid the full price of redemption and had borne the weight of the iniquity of the whole world. Still sovereign, He dismissed His spirit (John 10:17, 18; 19:11), which no man could take from Him. Behold your God! Our salvation was purchased with the blood of God (Acts 20:28).

The veil of the temple was the heavy, embroidered curtain which separated the Holy Place from the Holy of Holies (Exod. 26:31-33). The fact that it was rent from top to bottom showed that no human hand had torn it. The Lord Himself had removed the obstacle which had formerly prevented the worshippers from entering the Holy of Holies, and by this act He signified that the way into His own presence had now been opened for believers (Heb. 9:11; 12; 10:19-22).

All who with eyes anointed by the Spirit behold Christ on the cross will say with the centurion, "Truly this was the Son of God." There is life for a look at the Crucified One (John 3:14-16).

The facts, concerning the death of Christ are recorded in the Gospels, while the significance and results of His sacrificial act are expounded in the Epistles. At the cross one may see the revelation of the love of God to men (Rom. 5:6, 8) and the righteousness of God, as manifest in His attitude toward sin (Rom. 1:17, 18). His death satisfied the demands of a just law, so that God might freely justify the one who believes in Jesus (Rom. 3:25, 26). We have been redeemed by His blood from the curse of the law, and from the penalty of sin (Rom. 3:20-24; Gal. 3:13; Col. 2:14). On the basis of the righteousness which Christ wrought for us we have been given standing before God, and day by day we are given power to live in accordance with His will (Rom. 5:1, 2; 6:11; 8:1-4; Gal. 5:24).

Christ died as a Victor, not as a Victim. On the cross He triumphed, not only over the law and sin, but also over death (2 Tim. 1:10; Rev. 1:18), and over the forces of Satan (Col. 2:15; Heb. 2:14; Rev. 5:5, 6). The Old Latin version of Psalm 96:10 reads: "Say among the nations that the Lord reigneth from the tree."

DAILY BIBLE READINGS

June 2	The suffering Saviour	Isa. 53.
June 3	The prophecy of His shame for us	Psa. 69.
June 4	The prophecy of His crucifixion	Psa. 22.
June 5	Christ born to die	Heb. 2.
June 6	Christ bearing our sins	1 Pet. 2.
June 7	Glorying in the cross	Gal. 6.
June 8	Triumph over death	1 Cor. 15:1-26.

What Thousands of Canadians Want Now Available

WE have received hundreds of letters from all parts of Canada, asking questions on various aspects of Roman Catholicism. Many have enquired what books they should buy, by which to inform themselves. Our shelves are well supplied with authoritative works on the question of Romanism. But to answer some questions authoritatively in the words of the Roman Church itself, might require hours of research in historical works and encyclopaedias. Few people have time for such investigations, and not a very large number, perhaps, would know how to go about it.

We have, for years, used two books which are practically always on the Editor's desk. One is entitled:

"A Manual of Romish Controversy"

by Rev. R. P. Blakeney, D.D., LL.D., Rector and Rural Dean of Bridlington, and Canon of York. The other, by the same author, is entitled,

"Poperly in Its Social Aspect; Being a Complete Exposure of the Immorality and Intolerance of Romanism"

We have long desired to be able to put these two books in the hands of Protestant ministers, and, indeed, of Protes-

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tants generally, and, were it possible, into the hands of Roman Catholics as well. Were we rich, we would publish them in such numbers as would enable us to give them away by the millions. Lacking such resources, we could only obtain them at the lowest possible price. But, alas, during the war they were completely out of print, nor could they be republished in England for want of paper. We, therefore, obtained special permission from The Hope Trust, Edinburgh, to republish these books in Canada. This we have done. They are well bound in cloth boards, the volumes being different in colour so as to be easily distinguishable on the bookshelf.

We have quoted at some length from one of these volumes in the sermon appearing in this issue.

Almost every important question relating to the doctrines and practices of the Roman Catholic Church may be answered from one of these books. They are well indexed, and thoroughly documented. There is nothing like letting

the Roman Catholic Church speak for itself.

These books would be invaluable as a Bibliography, the seeing authorities cited would afford some guidance in the purchase of some books, that is, of course, if the books quoted could be obtained. But for the busy man, the pastor, or teacher, or other earnest Protestant, faced with an important question relating to any one of the seven sacraments, the decisions of the Councils, notably the Council of Trent, the writings of the Fathers, and the encyclicals of the Popes, it is of great advantage to have a condensed encyclopaedia on one's desk, books, by the way, which are small enough to be conveniently dropped in one's bag when going away from home.

We are anxious to see these books circulated by the tens of thousands. We have had plates made, and our first edition of each volume is somewhat limited. We hope to be obliged to publish many editions. We suggest these two volumes should be in every Protestant home, in the desk of

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TRANSUBSTANTIATION.

therefore entire Christ, are truly, really, and substantially contained in the sacrament of the most holy Eucharist; and shall say that He is only in it as in a sign, or in a figure, or virtually,—let him be accursed."

Thus the Church of Rome curses the man who denies that the body and blood, together with the soul and divinity of Christ, are truly, really, and substantially contained in the sacrament of the Eucharist. But she goes even further. The same Council teaches,—

"Canon 2.—If any one shall say that the substance of the bread and wine remains in the sacrament of the most holy Eucharist, together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, the outward forms of the bread and wine still remaining, which conversion the Catholic Church most aptly calls transubstantiation,—let him be accursed."

Lest it might be held that the elements of bread and wine remain in their natural substances with the body and blood of Christ, she hurls a curse at him who denies the wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood! But she goes even still further. The same Council says,—

"Canon 3.—If any one shall deny, that in the venerated sacrament of the Eucharist, entire Christ is contained in each kind, and in each several particle of either kind when separated,—let him be accursed."

Thus, if the consecrated bread be severed into a thousand parts, or into a million crumbs, each part or crumb is entire Christ! If the wine be divided into numberless drops, each drop is entire Christ—body, soul, and divinity! The Church of Rome goes further still. The Council of Trent says,—

"Canon 4.—If any one shall say that, after consecration, the body and blood of our Lord Jesus Christ is only in the wonderful sacrament of the Eucharist in use whilst it is taken, and not either before or after, and that the true body of the Lord does not remain in the hosts or particles which have been consecrated, and which are reserved, or remain after the communion,—let him be accursed."

This is explicit enough. The body and blood of our Lord is not only in the "wonderful sacrament" when taken, but the true body of our Lord remains in the

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"12. If through negligence any of the blood of Christ have fallen on the ground, or on the boards, let it be licked up with the tongue, and let the spot be sufficiently scraped, and the scrapings burned, and the ashes laid up in the sacrarium. But if it have fallen on the altar-stone, let the priest suck up the drop; and let the place be well washed, and the ablution thrown into the sacrarium. If on the altar-cloth, and the drop has penetrated to the second, and also to the third cloth, let the cloths in the places where the drop has fallen, be washed over the chalice, and the suds thrown into the sacrarium: but if on the corporal only, or on the priest's vestments, it ought to be washed out in like manner, and the ablution thrown into the sacrarium: so also if on the foot-cloth, or on the carpet.

"14. If the priest vomit the Eucharist, if the species appear entire, let them be reverently swallowed, unless sickness arise: for then—let the consecrated species be cautiously separated and laid up in some sacred place, till they are corrupted; and afterwards let them be cast into the sacrarium. But if the species do not appear, let the vomit be burned, and the ashes cast into the sacrarium.

"16. Defects also may occur in the ministration itself, if the priest is ignorant of the rites and ceremonies that are to be observed therein; all which (rites and ceremonies) are copiously laid down in the preceding Rubrics."—*Rom. Missal*. Mech.

Thus, there are many defects which may occur to invalidate the consecrating act. If consecration do not take place, the people fall down and worship what, according to their own Church, is mere flour and water.

The Proba or Poisoned Host.

So great is the uncertainty which exists in the Church of Rome as to the valid consecration of the Host, that the Pope himself does not venture to receive the wafer until it has been first tasted by an officer appointed for the purpose.

When his Holiness is a communicant, the following ceremonies, as described by the *Roman Catholic Calendar*, are used:—

"The cardinal deacon then places three hosts upon the paten, and the pyx near the chalice. He takes one of the three hosts, touches with it the other two, and gives it to M. *Sagrists*; he then takes another of the hosts, and touches it with the paten, and the chalice inside and outside, and gives it also to the *Sagrists*, who eats the two hosts. He then takes the cruet, and pours from them some wine and water into the cup held by the *Sagrists*, who drinks from it. This ceremony is called the *proba*."—*Dublin, Roman Catholic Calendar*, p. 146.

every Protestant teacher, and in the desk of every Protestant of every sort, who has an office. This Editor has two libraries, one in his office, and one in his home. They are not duplicates of each other, and it happens, not infrequently, when we want a certain book at home, we learn that it is on a shelf in the office; and when one is wanted in the office, it is often on the shelf at home. For that reason we have obtained duplicates wherever we can. For instance, we have two sets of the Catholic Encyclopaedia of sixteen large volumes, one set in the office, and one set at home.

We suggest that parents should present their children each with these two books, that they may be informed as to what Roman Catholicism is. We suggest that, where possible, the head of a family should buy one for his home, and another for his office, or the teacher, one for his home, and one for his school-desk, so as to have it always available whenever any question is asked. To be able to turn

in a moment to an authoritative Roman Catholic pronouncement on these various subjects is of great advantage to anyone.

Only One Dollar Each Volume

Now as to the cost: it is difficult to obtain material in these days. But we believe the Lord made it providentially possible, so that we were able to bind these books in good cloth boards so that they will last, and to offer them at the small price of \$1.00 per volume. If we were in the book business, to make money, we should charge at least \$2.00 each; but we would far rather sell two books to two people for \$2.00, than one book to one person for \$2.00.

We invite all our readers to help us circulate this book by buying a copy. All the labour, in its reproduction, outside of the printing, is the Editor's contribution to the cause of Protestant education. We suggest that ministers hav-

FACSIMILES OF PAGES FROM "POPERY IN ITS SOCIAL ASPECT"

126 CURSE FROM THE ARCHIVES OF ROCHESTER.

him perish in the day of judgment; and let everlasting fire devour him with the devil and his angels; unless he make restitution, and come to amendment. So be it! So be it!"—1st part, *Roman Pontifical*.

What a terrible imprecation! It is scarcely conceivable how a Church, calling itself Christian, or Christ-like, could employ such a form of denunciation. We have reason to thank the Lord that he has, in his word, repudiated such a system as utterly antichristian, and given such marks of the apostacy, that we can at once recognise in Rome the very Babylon foretold.

FORM OF CURSE USED IN ENGLAND IN THE 13TH CENTURY.

The records of the diocese of Rochester contain the following curse, used in England in the 13th century, which is somewhat similar to that now given in the *Pontifical*. The curse has been verified in the archives of that diocese, by my reverend and valued brother in the ministry, Dr Cumming:—

"By the authority of God Almighty, the Father, Son, and Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Saviour, and of all celestial virtues, angels, archangels, thrones, dominions, powers, cherubims, and seraphims, and of all the holy patriarchs, prophets, and of all the apostles and evangelists, of the holy innocents, who, in the sight of the Holy Lamb, are found worthy to sing the new song of the holy martyrs, and holy confessors, and of all the holy virgins, and of all saints, together with the holy elect of God, may — be damned.

"We excommunicate and anathematize him; and from the threshold of the Holy Church of God Almighty we sequester him, that he may be tormented, disposed, and be delivered over with Dathan and Abiram, and with those who say unto the Lord, 'Depart from us, for we desire none of thy ways.' As a fire is quenched with water, so let the light of him be put out for evermore, unless it shall repent him, and make satisfaction. Amen.

"May the Father, who created man, curse him! May the Son, who suffered for us, curse him! May the Holy Ghost, who suffered for us in baptism, curse him! May the Holy Cross, which Christ, for our salvation, triumphing over his enemies, ascended, curse him!

"May the holy and eternal Virgin Mary, mother of God, curse him! May St Michael, the advocate of the Holy Souls, curse him! May all the angels, principalities, and powers, and all heavenly armies, curse him.

MODERN ALTAR DENUNCIATION.

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"May the praiseworthy multitude of patriarchs and prophets, curse him!

"May St John the Precursor, and St John the Baptist, and St Peter, and St Paul, and St Andrew, and all other of Christ's Apostles together, curse him! and may the rest of our disciples, and evangelists, who, by their preaching, converted the universe, and the holy and wonderful company of martyrs and confessors, who, by their holy works, are found pleasing to God Almighty. May the holy choir of the holy virgins, who, for the honour of Christ, have despised the things of this world, damn him! May all the saints, from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him!

"May he be damned wherever he be, whether in the house or in the stable, the garden or the field, or the highways, or in the woods, or in the waters, or in the church. May he be cursed in living and in dying!

"May he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting, in sleeping, in slumbering, and in sitting, in living, in working, in resting, in blood-letting!

"May he be cursed in all the faculties of his body!

"May he be cursed inwardly and outwardly! May he be cursed in his brains, and in his vertex, in his temples, in his eye-brows, in his cheeks, in his jaw-bones, in his nostrils, in his teeth and grinders, in his lips, in his throat, in his shoulders, in his arms, in his fingers!

"May he be damned in his mouth, in his breasts, in his heart and purtenance, down to the very stomach! May he be cursed in his reins, and in his groins, in his thighs, in his genitals and in his hips, and his knees, his legs and feet, and toe-nails! May he be cursed in all his joints, and articulation of the members! From the crown of his head to the sole of his feet may there be no soundness! May the Son of the living God, with all the glory of his Majesty, curse him! And may heaven, with all the powers that move therein, rise up against him, and curse and damn him, unless he repent and make satisfaction. Amen. So be it. Be it so Amen."*

Truly the language of the apostle is applicable to Rome, "Whose mouth is full of cursing and bitterness." "Their feet are swift to shed blood." "Destruction and misery are in their ways, and the way of peace have they not known." "There is no fear of God before their eyes." (Romans iii. 14-18.)

MODERN ALTAR DENUNCIATION.

There have been many instances in which the priests of

* There is evidence for believing that a Romish priest, named Hoggan, was denounced from the altar, a few years ago, in the United States, according to the form of this curse.

ing procured a copy for themselves, should urge their people to buy copies.

In the course of a week or ten days we propose to send an announcement of this book to all the members of THE PROTESTANT LEAGUE in Canada, but in the meantime we ask such readers of THE GOSPEL WITNESS as may also belong to the PROTESTANT LEAGUE, to order immediately. We suggest that every Branch of THE CANADIAN PROTESTANT LEAGUE also should endeavour to get these two books into the hands of every member of the LEAGUE. If this is done, there will be no excuse for any LEAGUE Member, who is able to speak at all, refusing to prepare addresses on the Romish question. These books might be made text-books for classes under the supervision of PROTESTANT LEAGUE Branches.

Some of our readers may be able to think of other means whereby this book can be circulated. We solicit the co-operation of everyone in this great enterprise.

If, as we confidently expect, this venture should prove a complete success, so as to enable us to pay for the cost of reproducing the book, we shall endeavour to do the same with other books of importance.

On this page of THE GOSPEL WITNESS there will be found, in addition to THE GOSPEL WITNESS subscription form, an order form for these two books. You may order one or both. We should like you to order both, and we will send either, or both, postpaid for \$1.00 each. Let us hear from you immediately.

In order that you may not feel that you are being asked to buy the proverbial "Pig in a poke", something you have not seen, we are publishing in this issue facsimiles of three pages from each of these books—one page of the index, to give an idea of how completely it is indexed, and two pages of the subject matter of each book. We confidently expect that the present edition will be exhausted in a

few weeks. If it is, we shall publish another; but if you delay, you might have to wait until a second edition comes off the press. Therefore we advise that you order at once.

"CHRIST FOR OTTAWA"

Drummondville, Que.

Dear Dr. Shields:

Apropos of the "Great Pagan Circus at Ottawa" to be held in June and referred to in your issue of May 8th, may I remind your readers of the power of prayer in opposing this imposture. It is written in Isaiah 59:1, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" and again in Second Corinthians 10:4, 5, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

In connection with this, I would like to point out that evangelical churches in Ottawa are cooperating in a "Christ for Ottawa" campaign to be held for two weeks June 1-15th. This, it seems to me, is most opportune, for the gospel standard will be raised by the Spirit of God just before the advent of the much advertised Marian Congress. May I therefore urge every born-again Christian to plead constantly at the Throne of Grace for a mighty manifestation of the power of God through the Gospel in Ottawa during the "Christ for Ottawa" campaign. So will the false be exposed by the revelation of the true and the Name of the Lord Jesus Christ be greatly glorified.

Yours sincerely,
(Signed) LESLIE JAMES O'DOWD.

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2. Also, one copy of "Popery in Its Social Aspect; Being a Complete Exposure of the Immorality and Intolerance of Romanism" in similar binding for one dollar, which find enclosed.

(If you want only one of the above, cross out the one not wanted, and enclose \$1.00; if you want both, let both stand, and enclose \$2.00.)

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