

# The Gospel Witness and Protestant Advocate

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## The Magnitude and Magnetism of The Cross

**T**HERE are texts of scripture which, like a package of goods from the store, have been wrapped up in a superficial interpretation, and arbitrarily labelled, as though they contained that interpretation, and nothing more. The casual observer assumes that that is what the package contains, and, wanting something else, leaves it on memory's bookshelf, and looks elsewhere. Some of such interpretations are wholly erroneous. Others are merely superficial. The habit of taking a text out of its context is sometimes dangerous, although there are texts which suffer no diminution of value, such as the sixteenth verse of the third chapter of John, by being set in a place apart. But usually it is necessary in a study of scripture carefully to observe all the surroundings of a particular text, and thus to view it in the broad light of its context.

One verse frequently subjected to such treatment is the saying of our Lord "And I, if I be lifted up from the earth, will draw all men unto me". It is, perhaps, almost invariably quoted as an authoritative support for the preaching of Christ and Him crucified. And it is all that. It is blessedly true that when Christ is thus proclaimed He is pleased to show that "the preaching of the cross is both the power of God, and the wisdom of God"; therefore we would have no one desist from citation of this great scripture.

But that is, perhaps, the most superficial of all possible uses of the text. There is a sense, indeed, in which it is not possible for any one of us to lift up Christ. He has already been lifted up on the cross, and lifted up to glory: "Him hath God exalted to be a Prince and a Saviour". We would avoid the pedantry of the purist. Notwithstanding, it would be more accurate for us to speak of recognizing and proclaiming the divine exaltation of the sovereign Saviour, than to speak even of our best, but always pitifully weak, endeavours in the lifting up of Christ.

Every word of God is a diamond of truth. Who of us has not seen it flash with the glory of heaven when illumined by the light of the Holy Spirit? But we may turn another facet, and still another, and yet another to the light, and behold in it beauties of which we had never even dreamed. Such common use of the text as that to which we have alluded, does not show the body of the diamond, nor reveal the depth of the spring of the well. It is well that we project ourselves into the circumstances occasioning this great utterance:

Certain Greeks have come to Philip, saying: "Sir, we would see Jesus." "Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus." But Jesus did not accord those Greeks the private interview they sought. They had, in all probability, had every opportunity to "see" Jesus. He seems to have known that they did not desire to "see" Him for any good purpose, for "he answered them"—perhaps the Greeks were with Philip and Andrew, and heard Him. Certainly "the people" were present. He told them that He knew "the hour was come" for Him to die; but he would not die by the hand of treachery, whether Greek, or Jew. He would not suffer His life to be snuffed out by the assassin. In effect He said: "I am going to die; but now is the judgment of this world, now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This He said, signifying what death he should die"—not that He should die simply, but "what death he should die." There is therefore some special significance in the kind of death He had sovereignly resolved to suffer. It shows that He deliberately chose to die by being "lifted up from the earth".

And the attraction of His death is to consist in His being "lifted up"; for only by being lifted up from the earth would He "draw all men unto Him". It appears therefore that there is some special significance in the death of the cross, and that in that meaning of the death of Christ, His power over men consists. Not the preaching of the cross so much as the fact of the cross is here primarily referred to.

### I.

WHAT THEN IS THE DIVINE PURPOSE IN THE CROSS by means of which Christ was lifted up from the earth?

It may be observed that Jesus evidently knew from the beginning that He was to be lifted up, and deliberately chose the death of the cross. His mother, looking upon Him as a tender Babe in the manger, with eyes of maternal affection, may have regarded the worship of the wise men as prophetic of the welcome this Child of mystery would be accorded by the world; and in her imagination she may have reared again, for His immediate occupancy, the throne of His father David, and have put Israel's broken sceptre on His hand. The many who were hailed by His tender touch, and by His mighty word, may have discerned in Him the power and glory of Elijah, and in their grateful fancy, pictured

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

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His triumphal procession sweeping up the skies past the everlasting doors in heaven's chariots of fire. The hungry multitudes who had eaten of the bread which He had blessed and broken, may have thought they saw in Him a second Joseph, a Provider of bread for the people; hence they would have taken Him by force, and made Him a King. The disciples had listened to His words of wisdom, and had witnessed His words of power; they had been lifted to a better life, and, therefore, trusted that He should deliver Israel, and anticipated the time when the world would accord Him Messiah's crown and kingdom.

But Jesus knew that none of these things could immediately be.

Others would have cast Him over the precipice headlong; and some would have killed Him secretly, like these Greeks. But Jesus knew that neither of these things could be the manner of His exodus, which He should accomplish at Jerusalem. Down through the years He had looked, and had seen at the end of the road "the place called Calvary". As surely as Abraham "saw the place afar off" where he would offer up His only Son, so surely did God the Father "see afar off" the place and manner of the death of Jesus, and led His Son thither; and as certainly as Isaac willingly accompanied his father, Jesus delighted to do His Father's will. At His baptism, and again on this occasion, the Voice from heaven spake in approval of His course. Thus Father, Son, and Holy Ghost, had planned that Calvary was the place, and the cross the means, where and by which Jesus should die. Whatever the reason, not the chief priests, nor Herod, nor Pilate, but the Triune God, had planned the cross: "It pleased the Lord to bruise him; he hath put him to grief".

But why the cross? What was its significance? It is written in the law of the Lord: "If a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury

him—that day; (for he that is hanged is accursed of God)." The Saviour chose the cross because it was written, "He that is hanged is accursed of God." If He had died in some other way, we might have misunderstood the purpose of His death. But on the tree He takes the place of the criminal on whom the curse of the law doth rest, and so Paul says: "Christ hath redeemed us from the curse of the law, being made a curse for us, as it is written, cursed is every one that hangeth on a tree."

That is the meaning of the cross. Mankind was under the curse of the broken law. We are not troubled by curses uttered by human lips. For our part, the Pope and all his cardinals might curse us hourly, and we should not be in the least perturbed. But woe to the man upon whom the curse of God doth rest! The power of blessing and of cursing is in His hand alone; and the curse of His violated law rests upon every son of Adam.

If the story of Eden be only a myth, then the cross is without significance. But Eden with its tragedy is no myth, but a solemn and historic fact. Sin was there, and it is here. We cannot understand how any reasonable man can say that "a precise theory of the origin of the universe, and of man, and of sin, is surely no essential part of the Christian faith". The nature of a disease must be understood in order to effect a treatment. Our "theory" at all events is that from Eden to Calvary the curse rested upon men. And Jesus chose the cross as the instrument of the curse—"being made a curse for us, as it is written, cursed is every one that hangeth on a tree." That is why Jesus deliberately chose to be "lifted up". The cross to Him represented the divine wrath, the outer darkness, the blackness of human despair, the utter hopelessness of the sinner, the unutterable agony of the lost, a place "without the camp", the outside of heaven's gate. It was the place where the wine of the wrath of God was poured out without mixture into the cup of His indignation, and there He would be "lifted up" and there,

"With one tremendous draught of love  
He drank damnation dry."

The lifting up of Christ, therefore, is the balancing of the scales of divine justice. They were held in the same hand that maketh a weight for the winds, and weigheth the waters by measure. He will not count men pure with a wicked balances, and a bag of deceitful weights. Into the one scale He put the weight of the world's sin. Every sin of every life was taken account of, and put into that scale, and in that scale there was weight enough to sink it to the lowest hell.

But into the other He put the perfect obedience of Jesus. His flawless righteousness, His unstained humanity, His bloody sweat, His cruel scourging, His physical agony, and, above all, His soul torture. When in the darkness God turned away from the sins He had taken upon Himself, and in the infinite capacity for suffering His divine nature afforded, He "tasted death for every man". All the inexpressible sorrows of the world were distilled in the cup He drank: all the unutterable torments of the lost were compressed into the burden of grief He bore: and these were put in the scale over against our sin, and the scales were balanced, and the justice and mercy of God were both satisfied; mercy and truth met together; righteousness and peace kissed each other.

Did we say the scales were balanced? They were

more than balanced, for the death of Incarnate Deity could have atoned for the sins of a myriad worlds.

Thus in being lifted up Himself, by Him we were lifted up to glory, and lifted up to God.

## II.

Can we now find in this divine purpose of the cross AN EXPLANATION OF ITS MATCHLESS POWER OVER MEN? "I will draw all men unto me," said Christ. But that was conditioned upon His being "lifted up". It may be said that the cross exercises that power of attraction which is always resident in the truth. We are aware that the truth seems frequently to repel, and many flee from its searching glare; but the truth has an incalculable power of attraction. The truthful physician, who frankly tells his patients the truth, is forsaken by a few; but those who are really ill, flock around him, as one whose word is dependable. The true friend whose faithful wounds smart so keenly, may for a while be shunned, but the time will come when the wounded will yield to love's attraction, and return. The truthful newspaper, or statesman, or preacher—all must tell unpleasant truths, and be cordially disliked; but the public will turn to the house that is built upon the rock when the hail shall sweep away the refuge of lies.

The truth will draw men to itself at last. We cannot hide forever in the darkness. The truth must prevail; hence men must come to the cross. We must turn from the world's flatteries, and see our sin unmasked there, where it appears in all its native ugliness. Jesus said, "When ye have lifted up the Son of man, then shall ye know that I am He". Then they would see the truth, and know as they had not known before. It is as though He had said, "When ye have lifted up the Son of man ye shall see your sin. When I shall yield up the ghost on Golgotha, ye shall see that sin always finishes its work at the place of the skull." The truth about sin must come out, and we must at some time come to the cross to learn it. Men have thought bitter and evil things about God; but the cross shall draw them, and they shall learn that God is love. And there, in the supreme and final court, wisdom is justified of her children. Not man only, but God also, is justified at the cross. We cannot forever evade the truth. The day must break at last, and the shadows flee away.

There is in the cross an attraction which always belongs to that which ministers to human need. The maker of bicycles, and the builder of automobiles, may be displaced by the maker of aeroplanes, and all may have to give way to the maker of rockets, or something else. But a good baker will never want for customers. A boy may lose his cap, and be unable to find his school books. Of many things in the house he may say, "I don't know where it is"; but he will never be able to say that of the pantry. The beast of the forest will be drawn to the antidote for the serpent's sting. The hart will be drawn, for many weary miles, by the music of the water brooks: "The ox knoweth his owner, and the ass his master's crib"; "the stork in the heavens knoweth her appointed time, the swallow, and the crane, and the turtle, the time of their coming"—our own robins never fail to answer to the call of spring; and that law obtains in the spiritual world. Monopolists have little need to advertise. They do not fear the loss of trade. Dealers in coal and in oil are not always careful to be polite. They say, "The people must come to us." But in a very different spirit, and for a very

different purpose, Jesus announces that being lifted up will give Him the monopoly of salvation. Then men must come to Him. Ah, we have foolishly thought we could do without Him. But when the mirage created by human fancies fades away, and leaves us in the desert, where every antidote for sin's poison has proved a failure, when our broken cisterns are found to be empty, we shall have to come to the cross. One may be deluded by a religious philosophy which denies the existence of evil, and says that pain and death are only hallucinations; but when we come face to face with the stern realities of life, and of death, of sin and of judgment, we must come to Christ. One may be attracted by the hope of salvation by character, until he discovers he has no character to save him. Then he must come to the cross. Every sinner who has a day's past, must be drawn to the cross. No other hand can reach backward to blot out the record of our yesterdays.

When Joseph was lifted up to be governor of Egypt, he drew all lands to himself; but they were lands that had wasted the seven plenteous years, and were, therefore, compelled to come to the only one who had made preparation for them. Therefore, while there lives a man who has an hour's sin behind him, and an hour's life before him, the cross cannot lose its power of attraction. Where else can we go to find that which would cleanse the past, and secure the present, and insure the future? Therefore we sing triumphantly:

"Thou dying Lamb, Thy precious blood  
Can never lose its power,  
'Till all the ransomed church of God  
Be saved to sin no more."

But there is more than that. We have said the beast of the forest runs to the antidote when bitten. The panting hart leaps to the water brooks. The migratory birds spread their wings for home. But so do not men come back to God. We stopped in the middle of a verse just now, which we must now complete: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."

There must be something else in the cross, or men will not be drawn to it for healing.

There is the power that is always resident in the divine will. In places where the lifting up of great weights is necessary, the cranes in use no longer lift their loads with great iron fingers; for the lifting device has a huge flat surface, and it is charged by a powerful electric current. It is lowered into a carload of scrap iron, and all the pieces of scrap stick to it as though they were glued. Great pieces of steel, tons in weight, need but be touched by one of those electro magnets to be carried to the place desired. They are swept over the great yards, and pieces of iron and steel, which have been buried out of sight, come out of their graves in response to the magnet's drawing power.

And that is in the cross: "And I, if I be lifted up, will draw all men unto me." The preacher might well despair of accomplishing anything by preaching were it not for this sovereign, irresistible, "I will draw". The cross is the electro magnet, and inherent in it is all the power that is in the will of God. He wills to save, and this is the way He wills:

"He wills that I should holy be  
What can withstand His will?  
The counsels of His grace in me  
He surely will fulfil."

He has always desired to save. His delights have always been with the sons of men. Let us not think of Him as One Who was angry, and now repents of His anger. On the contrary, He exclaims: "I have loved thee with an everlasting love, and therefore with loving-kindness have I drawn thee". He always loved us, and always desired to save.

But His being lifted up removes all hindrances to the fulfilment of His purpose—"If I be lifted up . . . Now" saith He, "I am free to save you. I may be just, and yet the justifier of him that believeth. Now I will claim the reward of My sufferings in behalf of men, and will draw them unto Me. Thus I shall see of the travail of My soul, and shall be satisfied."

He has power to lift the weightiest sinner, power to bring him from afar, to attract the scraps of humanity, and mould them to His will; power to lift men out of the mire of sin, and the deepest grave of iniquity, power to lift us above all temptations, setting us at His own right hand in the heavenly places, and, sustaining us there, until at last He shall present us without fault before the Throne of God.

### MARY Versus JESUS

Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

—Hebrews 2:17-18.

**B**Y seeking to exalt Mary, the mother of Jesus, to a position which she does not hold in the New Testament, the doctors of the Roman Catholic Church contrast her with Christ and oppose her ministry to His. In actual effect, the Roman teaching means Mary is of greater practical importance to the sinner than is Christ. The Divine Son is said to be the King of Justice but Mary is named the Queen of Mercy. As such, say the doctors of the Church of Rome, we may have recourse to her when we dare not go to Christ the King of Justice. It is not sheer blasphemy thus to exalt Mary above Christ, to teach that she can and will save men when Christ does not? Yet such is the statement found in one of the best-known Romanist authorities, already quoted in these pages:

"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."

—*The Glories of Mary*.

### Blasphemous Perversions

Such blasphemous perversions of the plain teaching of the Word of God are only possible when the Bible is relegated to the category of forbidden books or at best allowed the doubtful place of an authority secondary to the traditions of men. The hopeless discord between the text of Scripture that stands at the head of this article and the above quotation from a "saint" of the Roman

Church cannot fail to strike all who read them both. The following quotation from the same author is found in the first section of the first chapter of his book *The Glories of Mary*. We quote it here at length to demonstrate to Protestants the absurdities of the superstitious idolatry of Rome. And note, please, that the edition of Liguori from which we quote was printed and published in United States with the full official approbation of the Roman Hierarchy in the year 1931. The following excerpt contains the thesis of the whole work of this doctor of Rome:

And this is the reason for which the Church requires that we should expressly call her "the Queen of Mercy". The great Chancellor of Paris, John Gerson, in his commentary on the words of David, *These two things have I heard, that power belongeth to God, and mercy to thee, O Lord*, says that the kingdom of God, consisting in justice and mercy, was divided by our Lord: the kingdom of justice he reserved for himself, and that of mercy he yielded to Mary, ordaining at the same time that all mercies that are dispensed to men should pass through the hands of Mary, and be disposed of by her at will. These are Gerson's own words: "The kingdom of God consists in power and mercy; reserving power to himself, he, in some way, yielded the empire of mercy to his Mother." This is confirmed by St. Thomas, in his preface to the Canonical Epistles, saying, "that when the Blessed Virgin conceived the Eternal Word in her womb, and brought him forth, she obtained half the Kingdom of God; so that she is Queen of Mercy, as Jesus Christ is King of Justice.

The Eternal Father made Jesus Christ the King of Justice, and consequently universal Judge of the world; and therefore the royal prophet sings: *Give to the King Thy judgment, O God, and to the King's Son Thy Justice*. Here a learned interpreter takes up the sentence and says: "O Lord, Thou hast given justice to Thy Son, because Thou hast given mercy to the King's Mother." And, on this subject, St. Bonaventure, paraphrasing the words of David, thus interprets them: "Give to the King Thy judgment, O God, and Thy mercy to the Queen his Mother." Ernest, Archbishop of Prague, also remarks, "that the eternal Father gave the office of judge and avenger to the Son, and that of showing mercy and relieving the necessitous to the Mother." This was foretold by the prophet David himself; for he says that God (so to speak) consecrated Mary, Queen of Mercy, anointing her with the oil of gladness: *God hath anointed thee with the oil of gladness* . . .

We apologize for the length of this wearisome quotation, but it is a demonstration of the Roman Catholic method of "proof": the same dogmatic assertion is repeated again and again and again, *ad nauseam*, without a single shred of evidence or reason. Sentimental appeal is here, but reason and Scripture are conspicuous by their absence, except as the latter is perverted, either through wilfulness or ignorance. The verse that is quoted from the Psalms is ruthlessly torn from its context to support the wickedly false theory that Christ the Son has to do with justice only, while Mary has been granted the right to dispense mercy. The rest of the psalm makes clear that mercy as well as justice is a Divine attribute exercised by the King's Son, Christ. We quote from the Seventy-second Psalm the following verses, in the hope that some Roman Catholic reader will be encouraged to read the Bible for himself and see the utter falsity of his church's teaching:

"Give the king thy judgments, O God, and thy righteousness unto the king's son.

"He shall judge thy people with righteousness, and thy poor with judgment.

"The mountains shall bring peace to the people, and the little hills, by righteousness.

"He shall judge the poor of the people, he shall save

the children of the needy, and shall break in pieces the oppressor."

The rest of this glorious hymn of praise goes on to tell how Christ shall "deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy."

But few of the poor misled devotees who read Liguori's book would be able to read the whole psalm for themselves for they do not possess a Bible of their own.

### Mary Put in Christ's Place

The second reference to the psalms in support of the supposed "glories of Mary" is even more twisted, if that were possible. Liguori, the Romanist doctor, speaks of Mary as being "anointed with the oil of gladness." In the inspired Epistle to the Hebrews this verse is applied to Christ:

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Hebrews 1:8-9).

Thus would the doctor honoured by Rome snatch the crown of divinity from the brow of Christ to give it to Mary, running counter to the explicit statement of Scripture and putting Christ to an open shame. Again we say such wicked blasphemy could only make way among a people that are deprived of the Bible and forbidden to search the Scriptures to see whether these things are so. (Acts 17:11).

### The Glories of Christ

How different from the fallacious assumptions of Rome are the gracious words of inspired Scripture! In the Epistle to the Hebrews, Our Lord and Saviour is set forth in all His divine glory: He is the Son of God, the brightness of God's glory and the express image of His person (1:2), the Redeemer and Intercessor who has by himself purged our sins and is now seated at the right hand of the Majesty on high; Christ is the Creator (1:2) the one who has made all things, before whose feet the angelic beings are commanded by God: "And let all the angels of God worship him." (1:6). This is the one of whom the same epistle says that He "was made a little lower than the angels for the suffering of death." (2:9). In His great condescension He Who was above the angels stooped lower than they to be made like unto His brethren in all things, "that he might be a merciful and faithful high priest in things pertaining to God." (2:17). The councils and saints and doctors of the Roman Church seem strangely ignorant of that glorious truth; they overlook that Christ is described in Holy Writ as both "merciful and faithful". Because our Divine Saviour took our nature he can be touched with the feeling of our infirmities (4:15) and therefore such a gracious promise as this is extended to sinners:

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (4:16). Oh that the poor deluded victims of Roman superstition would turn from the vanities of their blind leaders to the pure and unadulterated Word of God to learn the freeness and the fullness of the grace of God in Christ.

### Our Compassionate Saviour

Illustrations of the mercy of Christ are found on every

page of the Gospels. Our Saviour is not the grim, forbidding, severe person as pictured in the Mariology of Rome, nor is Mary there found to be the all-powerful Mediatrix that Liguori and others imagine her to be. She is a poor sinner who calls upon God as her Saviour (Luke 1:46f) a sure indication that Mary did not believe she was immaculate either in her conception or in her life. Men and women who call God their Saviour confess their need of salvation from sin.

We had intended to allude to the instances in the Gospel narrative in which Jesus is said to have been "moved with compassion", or in which the poor, the blind, the deaf and the dumb were brought to Him, or in which He sought out sinners and called them to Himself. But to do so would be almost the same thing as recounting almost all the things which Jesus said and did as they are given us by the inspired Evangelists. We must perforce exhort our readers to turn to the four Gospels for themselves and see how on every page the false conceptions of Rome are refuted and denied. Among the many instances there given of the Saviour's compassion, a few representative ones come to mind. We think, for example, of the beautiful story of Christ and the little children. The disciples rebuked those that had brought the little ones to the Master. How sorry should we be if our access to the Saviour's presence were conditioned upon our approaching Him through such men as those that drove away the mothers and their children. Disciples and saints are harsh in comparison with the tender and compassionate Son of Man. "Suffer little children," said Jesus, "and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14). How this stands in contrast with His treatment of "his mother and brethren" who stood without desiring to speak to Him. The one Who took up the little children in His arms and blessed them, refused to allow His mother and His brethren to interfere with the task in hand. "But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt. 12:47ff). What a poor Mediatrix is found in this woman who could not gain access to her own Son; to whom, on another occasion, he said, "Woman, what have I to do with thee?" (John 4:4). This is how the New Testament depicts Mary. This is far different from the part assigned her in Roman tradition.

When the disciples were at their wit's end and would have dismissed the hungry people without feeding them, Jesus was "moved with compassion toward them, and healed their sick." (Matt. 14:14). What the fearful disciples could not do, the merciful Son of God performed and the multitude "did all eat and were filled." On another similar occasion, it is expressly stated that Jesus had compassion on the hungry people: "Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way." (Matt. 15:32).

### How Christ Hears Prayer

This same tender and compassionate Saviour whom the unspeakably horrible Liguori maligns by denying Him the attribute of mercy is the One Who talked to the Samaritan woman at the well and revealed to her not

only the sin of her evil living but also the grace of His forgiveness. He heard the prayer of the leper who came beseeching him (Mark 1:40) and "moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean." Nor did He spurn the cry of those sightless men who followed Him crying, and saying, "Thou Son of David, have mercy on us." He sought out the poor, needy soul at the Pool of Bethesda and healed him. He raised to life the son of the widow of Nain; He did not disdain the prayer of the distracted father of the demoniac boy. Again and again the Evangelists tell us that "He was moved with compassion". His enemies, the Pharisees, accused Him of eating and drinking with publicans and sinners, and He Himself extended the glorious invitation of the Gospel to the unrighteous: "They that be whole need not a physician, but they that are sick . . . I am not come to call the righteous, but sinners to repentance." (Matt. 9:12-13). Even while He endured the agony of the cross, our Saviour had time to speak a word of sympathy and salvation to the repentant thief: "Today shalt thou be with me in paradise." (Luke 23:43). And even the glory of His resurrection splendour did not hinder Him from dealing in tenderness to forgive the disciple who had denied Him thrice (John 21:15ff).

Such is the Saviour Who invites us to pray in His name: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (John 14:13). It is the name of Christ that is the only "name given under heaven" (Acts 4:12), it is "the glory of the Son" that God the Father desires, and to thrust Mary into the place of Christ by calling her the "co-redemptrix" or any other such blasphemous title, is contrary to the truth of God. Christ never invited sinners to apply to Mary, as does the Roman Church; He did invite them to Himself in these words: "Come unto me all ye that labour and are heavy laden and I will give you rest." (Matt. 11:28-30). Let us listen to the voice of Him Who is the Son of God and the Son of Man rather than to the uncertain voice of human tradition that would set at nought God's Word; let us come to Christ, the One Mediator Who died for sinners, and find in Him that peace and pardon that God in Christ gives to sinners.—W.S.W.

### DR. SHIELDS IN OTTAWA JUNE 19th AND 20th

Dr. Shields will speak in Calvary Baptist Church, (Rev. John Dempster, Pastor), Thursday and Friday evenings, June 19th and 20th, at 8 o'clock. He will be assisted by Rev. H. C. Slade. His subjects will be as follows:

#### THURSDAY, JUNE 19th

SHALL CANADA REMAIN BRITISH OR BECOME A  
ROMAN CATHOLIC-DOMINATED REPUBLIC?

What Relation Has the Marian Congress to the  
Separatist Movement?

#### FRIDAY, JUNE 20th

PROTESTANT RESPONSIBILITY FOR THE PRESERVATION  
OF CONFEDERATED UNITY

**READ THE GOSPEL WITNESS**

### FLYING THE PAPAL FLAG

WE publish below an editorial from the *Edmonton Bulletin* of June 4th. It speaks for itself. The Editor says, quote: "The most charitable interpretation of this breach of courtesy is that somebody forgot the usage which governs the flying of flags."

That indeed is a very charitable construction to put upon this incident. It is so charitable that it is impossible for us to accept it for the reason that the Roman Catholic Church does not make such mistakes as that. The Papacy insists always upon its pound of flesh plus whatever else it can steal. Yes, this is Canada, and unless great care is exercised we shall some day see the papal flag flying from the mast-head of the Parliament Buildings and elsewhere in Canada. The white and yellow standard of the Pope flying in the breeze above the Red Ensign over a church in Edmonton is very much more than a straw which shows how the wind blows.

### THIS IS CANADA

A large part of Edmonton was wondering yesterday by what curious interpretation of international courtesy the papal flag was permitted to fly above the Red Ensign on the Ukrainian Uniat Church on 97th street.

In a widely-recognized treatise on international flag conventions, by E. H. Baxter, the following paragraph appears:

"Two national flags should never be hoisted on the same staff . . . Where two or more national flags are to be hoisted, they should be of the same size and should be hoisted on staffs of equal height. It is a serious insult to any country to hoist its flag underneath that of any other country."

It is the custom, so traditional as to be almost a part of our common law, that the standard of a foreign state, when flown in British territory, except above embassies, legations and accredited consulates, should be displayed alongside a British flag of equal size.

That is why Edmonton people were offended and astounded at the flagrant disregard of this custom in the case of the Ukrainian Uniat Church.

For the white and yellow standard of the Pope is just as much a national flag as the hammer and sickle of the Soviets, for instance. It represents the Vatican territory, a sovereign and independent state with all the machinery of self-government.

The most charitable interpretation of this breach of courtesy is that somebody forgot the usage which governs the flying of flags.

But it is not enough to let it go at that.

After all, this is Canada. We may not as yet have decided upon a permanent design for a flag of our own. But so long as the Red Ensign occupies that official status, if only temporarily, no other national standard should be flown above it.

### SHAKESPEARE VERSUS THE BIBLE

While speaking of the power of God's word one night in Hyde Park, I heard a man interrupt, crying out: "There are plenty of other books just as good!"

"Well," was my reply, "tell us one!"

"Shakespeare!" he returned.

"Now, I happen to know," said I, "many men who were won to Christ from drunkenness, gambling, vice, or ungodliness by just one verse out of the Bible. Can you tell me of one man rescued from the curse of drink through reading a sentence of Shakespeare, or even the whole book?"

"No, sir," he answered, more civilly. —*High School Christian.*

# The Jarvis Street Pulpit

## "Who Is a Pardoning God Like Thee, Or Who Has Grace So Rich and Free?"

A Sermon by Rev. John Wilmot

Minister of Highgate Road Baptist Church, London, England

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 1st, 1947

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

"He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

"Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.—Micah VII. 18, 19, 20.

**P**ROMINENT Bible names almost invariably bear a divine signification. Micah means "Who is like Jehovah?", and his prophecy appropriately concludes with this challenging admiration of the Lord Whose "word came unto him". But in effect the signification of Micah's name gives character to his prophecy from the beginning, where in the first, and indeed, in the following chapters, the stern and solemn language of indictment would seem to ask, Who is like Jehovah in the judgment which he executeth? But "mercy rejoiceth against judgment" and that is the grand celebration of our text. Who, then, can be compared unto the Lord in both judgment and mercy, but especially in mercy?

It is a wholesome principle, and it is one to which I habitually resort, in the study of the scripture to approach it with the enquiry, Of whom or of what writeth the prophet thus? There are texts, of course—the Bible in miniature, Mr. Moody is said to have called them, which seem complete in themselves—for the examination and application of which it may not be necessary to consult their context; but it must always be a desirable and profitable method to notice who originally are concerned in any message, who are the subjects of address. This prophecy concerns Samaria and Jerusalem, Israel and Judah, the ten tribes of the northern kingdom called Samaria and the two tribes of Judah called Jerusalem, whose apostasy following in imitation the one of the other, occasioned the drastic announcement of divine judgment described by Micah (I. 5-6). Nevertheless, the text at the end proclaims forgiving mercy to "the remnant of His heritage", and Jacob is that remnant (V. 7-8). "Jacob is the lot of His inheritance" (Deut. XXXII. 9). There may be differences of judgment amongst us as to the intention and implementation of the promise, but it is clear that through the gospel, the fulness of the gospel which our text comprehends, applied by the effectual grace of the Holy Spirit, "ungodliness shall be turned away from Jacob", and "Israel shall be saved in the Lord with an everlasting salvation".

But there is a wider objective. — We know from the apostle that "whatsoever things were written aforetime by the prophets were written for our learning" (Rom. XV. 4) and Israel's experience of judgment and mercy was typically designed and is "written for our admonition" (1 Cor. X. 11). We notice, therefore, that the message of Micah was to be given universal proclamation, to

receive universal audience: "Hear, all ye people," is his opening charge, "hearken O earth, and all that therein is" (I. 2); hearken to the word of the Lord, for Who is like Him, a God Who must punish sin and yet so mercifully pardons! "This gospel must be preached for a witness among all nations" said the Lord Jesus. "Heaven with the echo shall resound and all the earth shall hear". It is the background which makes this description of our merciful God stand out in grand relief. The wealth of divine pardon is proclaimed against the perversity of human nature in its crime and shame. "Amazing grace" it is indeed when I realize that it "saved a wretch like me", or, as John Newton summed up his own experience of it, "Determined to save He watched o'er my path when, Satan's blind slave, I sported with death".

Will you mark the prevailing evil conditions and ask whether their parallel is not plainly observable in Christendom today? The verses immediately introducing the text will suffice for a summary of this. The ethical standards of divine law were ignored or reduced, if not abolished, and there was no conscience of religious, civil or domestic righteousness. "The good man is perished out of the earth and there is none upright among men. That they may do evil with both hands earnestly, the prince (or ruler) asketh, and the judge asketh for a reward (or bribe); and the great man he uttereth his mischievous desire; so they wrap it up. The best of them is a briar, the most upright is sharper than a thornhedge. Trust ye not in a friend, put not confidence in a guide . . . for a man's enemies are the men of his own house" — words applied by the Lord Jesus to His own and future generations. Violence, bribery, deceit (VII. 2-6), an anticipation, surely, of the perilous times of which the apostle forewarned the church in 2 Timothy III. 2-6, and in both instances the general corruption in morals is traced to a religious cause, namely, idolatry, apostasy, the maintaining a form of godliness while denying the power thereof. It is the substitution of pagan theories for divine truth, in Israel the statutes and counsels of Omri and Ahab (VI. 16), and in Christendom the turning away their ears from the truth unto fables, the denying of the faith, by yielding to the oppositions of science falsely so-called. These evils are apparent in the once-favoured land of England whence I come, and doubtless on this continent as well.

When the evil is felt men seek to contrive or prescribe

a remedy. But can they? Micah the prophet could not. "Woe is me" was his sigh, and he must wait and pray and confess the sin and bear the indignation of the Lord until a pardoning God should be pleased to judge and plead and hear and save. (VII. 7-8). But have we not to preach and to utter our protests amidst the abounding evils? Yes, the prophet did so; hence his incisive sermon in these seven chapters, preserved for our exposition and application, to admonish us and to encourage. This indeed is the appointed means to the determined end, the course the prophet was directed to take leading him at last to celebrate delivering mercy. The various successive attempts of late in England and over here at campaigning evangelism, sometimes with a mutual interchange of teams, for the remedying of the situation, from which, though invited to participate, some of us feel on principle we must keep apart though misunderstood; these schemes of men, born of the flesh, leave the problem untouched. Such a situation calls for the intervention of the Sovereign God. "Not by might nor by power (an army or organization) but by My Spirit, saith the Lord of hosts". That is the word for today. "It is time for Thee, Lord, to work, for they have made void Thy law" (Ps. CXIX. 126). For Micah had noted that the Lord, in His displeasure and with a view to the purposed deliverance, would hide Himself till the hopelessness of the situation should be realized; thus he said, "I will bear the indignation of the Lord until . . ." The divine interposition is delayed until men recognize their own impotence, till they acknowledge their sin and transgression and iniquity which the prophet charged upon them. In this way of discipline, I suggest, we shall be given intelligently and with spiritual emotion to appreciate the divine compassion which pardons and passes by, subdues and even buries our sins, and prompts the exclamation, "Who is a God like unto Thee?"

## I.

Ponder, then, this *Challenging Admiration of the Divine Excellence*. Micah is not alone in acclaiming the matchless glories of Jehovah. His is the concluding repetition of a whole succession in the Old Testament from Moses onward. And Isaiah in the majestic chapter read as our lesson elaborates these incomparable attributes. Here are a few selections:

"Who is like unto Thee O Lord among the gods, who is like unto Thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. XV. 11). "There is none holy as the Lord, for there is none beside Thee; neither is there any rock like our God" (1 Sam. II. 2). "O Lord, there is none like unto Thee, neither is there any god beside Thee, according to all that we have heard with our ears" (1 Chron. XVII. 2). "Thy righteousness, O God, is very high, Who has done great things. Who is like unto Thee?" (Ps. LXXI. 19). "Among the gods there is none like unto Thee, Lord, neither are there any works like unto Thy works" (Ps. LXXXVI. 8). "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord?" etc. "To whom, then, will ye liken God, or what likeness will ye compare unto Him?" (Isa. XL. 12-18).

Here are named some of the inimitable attributes of the living God, His majesty, wisdom, power, righteousness, holiness, omniscience. How infinite is He! And witness is borne to His wondrous works, and the im-

measurable distance between Jehovah and all other presumed deities, a gulf, indeed, as between heaven and hell. But there are further considerations: "Who in heaven can be compared unto the Lord, who among the sons of the mighty can be compared unto the Lord?" (Ps. LXXXIX. 6). Not alone on earth, but even in heaven His dwellingplace, among the sons of light, there is none like Him. Yea, the heaven of heavens cannot contain Him, though heaven is His throne. But again, "Who is like unto the Lord that dwelleth on high, Who humbleth Himself to behold the things that are done in heaven and in the earth". (Ps. CXIII. 5). So infinite is He, so high and lifted up, that to take account of things in heaven itself, as well as in this world of sin, He must condescend, must stoop, must *humble* Himself. And taking such account of a ruined world, so did He humble Himself as that the particular manifestation of the divine excellence which Micah here proclaims and which the gospel displays, is *pardoning mercy*; in the providing and bestowing of which, it must be understood, all other attributes of our incomparable Lord and Saviour — those named in the scriptures quoted above and all the rest — have been and are found in exercise and exhibition. It is thus that Paul, counting all things but loss for the excellency, the saving excellency, of the knowledge of Christ Jesus his Lord, wrote of Him, "Who, being in the form of God thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He *humbled* Himself and became obedient unto death, even the death of the cross". (Phil. II. 6-8). These were the successive steps He took in His Self-humbling, He Who was God manifest in the flesh, and the servant of Jehovah, and thus He "emptied Himself" fulfilling the prophet's word that "He poured out His soul unto death". (Isa. LIII.). So graciously and condescendingly did He undertake substitutionally to effect the full pardon of all our sins; Himself the sin offering that we might become the righteousness of God in Him. "He saw, and O, amazing love, He ran to our relief".

## II.

If you would appreciate the Preciousness of Pardon consider the *Exceeding Sinfulness of Sin*. Of His Own volition the Son of God gave His life a ransom; He was crucified "according to the determinate counsel and foreknowledge of God" for "it pleased the Lord to bruise Him"; and He was "taken by wicked hands and crucified and slain". But that which necessitated the great sacrifice if forgiveness should be provided was human sin.

"Twas you, my sins, my cruel sins,  
His chief tormentors were;  
Each of my crimes became a nail,  
And unbelief the spear.

Three terms are named in the next to comprehend all manner of evil, terms which David used in his thirty-second Psalm when, from a sense of deep gratitude to God, he described the blessedness of the man completely forgiven, and which Paul cited in evidence of the non-imputation of guilt and the justification of the sinner by faith in the blood of Jesus. Every aspect of evil exposed and laid to the charge of the sinful nation by Micah in this prophecy, and indeed evil in every known form, may be filed under these three words which head the lists, namely, sin, transgression and iniquity. The extent and enormity of human depravity are, therefore, stated in terms which are total; the state of sin is totalitarian, and



there can be no change of government until Christ Jesus be confessed as sovereign Lord. Consider these terms, for however much we would excuse ourselves or escape them, they hold a natural relation to everyone of us.

*Sin* is the commonest and most frequently employed in the Bible, by the preacher and the believing confessor. It means to miss the mark. Some of you were in the war. You learned to use the rifle. You practised before the target. Perhaps, eventually, you hit the bull's eye, but how many times did you miss the mark? Your aim went wide. Sin then is just that. We are below standard. "God made man upright but he sought out many inventions". We have come short of the glory of God. The extent of our deficiency need not concern us. To argue that some may be better than others does not acquit any of sin. The Bible recognizes that some among men, but not before God, are righteous and some good (Rom. V), and our Lord Himself said to one who enquired of Him, "But one thing thou lackest". We would not dare speak thus of ourselves. Sin finds us in default and blameworthiness therefore attaches to us. The creature was made in the likeness and image of God. Perfection is the standard, and we have fallen. Sin, strictly speaking, is omission.

There is also *Transgression*. That is revolt or rebellion against authority, against the declared will of God as given in His law. This sin is the transgression of the law or lawlessness. It means to break bounds, to step across a forbidden boundary, to be found trespassing. You who were in the war, I wonder if ever you were penalized for being "out of bounds". I engaged in some gospel work among the soldiers. The Sergeant-Major directed me to the Guard Room where, he said, some transgressors would be found. He was a Christian man, and he remarked, "You keep up your end and I'll keep up mine." His duty was to administer military law; the men had been found out of bounds. "The way—the forbidden way—of transgressors is hard". The ministry of law and of grace are complementary. Transgression is sin in its commission.

Thirdly there is *Iniquity*, which is named twice. This is perverseness, to be crooked. How crooked was Jacob! But we are all Jacobs. There is an evil bent and bias in our very nature. We are slaves to our innate, inherent evil proclivities. "To whom ye yield yourselves servants to obey, his servants ye are", and "ye were the servants of sin". "Out of the heart proceed", said our Lord Who knew what was in man, the whole progeny of evils. It is impossible to bring a clean thing out of the unclean.

Iniquity is the root within; and transgression and sin are the fruit. God has said, "Thou shalt" and we are found in default; He has said, "Thou shalt not" and we are found in revolt. You may be acquainted with the Church of England service. There is much in the Anglican Service and the Book of Common Prayer, the old evangelical order I mean—not the revision of the moderns or the ritual of the Anglo-papists—which presents to the conscience the solemn truth of Holy Scripture. The General Confession is an example. "We have left undone those things which we ought to have done"—that is sin; "we have done those things which we ought not to have done"—that is transgression; "and there is no health in us"—that betokens iniquity. It is because our very nature is corrupted that in thought and word and deed, that is, in practice, we are found sinners. "That which I do", said Paul, "I would not; and what I would not, that I do. O wretched man that I am, who shall deliver me?" One alone is the Deliverer. The Son of God Who humbled

Himself unto the death of the cross, of Him it is written that "He died for our sins"; "He was wounded for our transgressions"; "He was bruised for our iniquities". Who is a God like unto *Him* that pardoneth?"

### III.

If we would know the depths from which we are delivered we must further consider the *Exceeding Riches of His Grace*: a fulness resides in the language employed which should attract our meditation and our worship. While we muse the fire will burn.

This exceeds the greatest exhibition of mercy history has known. The divine measure of comparison in the promise of redemption is the deliverance from Egypt. "According to the days of thy coming out of the land of Egypt will I show unto him (more) marvellous things" (VII. 15). The scripture presents that typical redemption by sacrificial blood and saving power as the most significant display of mercy save one, namely, the reality, the redemption that is in Christ Jesus. "The law was given by Moses but grace and truth"—that is, the substance and reality which are of grace in contrast with the shadows and types prefigured in the law—"came by Jesus Christ" (John I. 17). This is that which God ever had in view and had promised, saying, "I will do better for you than at your beginnings" (Ezek. XXXVI. 11); the better things and better promises through the better sacrifice of the new covenant, which the epistle to the Hebrews was designed to expound. In terms of similar construction to our text Moses at the first sang of the mighty deliverance: "Who is like unto Thee O Lord . . . doing wonders?" (Ex. XV. 11), which Micah finally celebrates in this spiritual and eternal salvation.

It is expressed in terms of the *Divine Attitude* and corresponding action which follows. "He will turn again": so did He of old when Moses, having fled from Egypt to Midian, having defended one of his nation against the enemy, received commission from Jehovah to return and deliver them. "I have surely seen the affliction of My people and am come down to deliver them". Thus did God turn to them in mercy. But He would turn *again*. During the long night of their apostasy He had hidden His face from them. "He cannot look upon sin and is of purer eyes than to behold iniquity". But God is converted; He has turned. He sent His Son Who came down from heaven and in all their affliction He was afflicted. Thus the light of His countenance has been lifted upon us, even the "light of the glory of God in the face of Jesus Christ". And "He will have compassion". Not the heartless pity which looks and turns away as did the priest and Levite from the poor wretch who fell among thieves going down from Jerusalem to Jericho. A preacher friend of mine told of a prosperous member of the London Stock Exchange, years ago, who became overwhelmed in financial misfortune. He found himself so reduced that in disguise he took his stand on London Bridge selling pies to the crowds going and coming to and from the rail terminus. His identity was discovered one day by a former fellow-member of the Exchange, who with many words of pity commiserated and sympathized with him in his extreme ill-fortune. The pie-seller listened silently for awhile and then impatiently and abruptly retorted, "Buy a pie!" The lesson is obvious. It is said of Jesus that He was *moved* with compassion. Compassion moved Him, like the good Samaritan, to our side. He came to minister and give His life a ransom, and He takes us into His care, He meets the total cost, and He will come again to receive us unto

Himself. Oh, do we really *survey* the wondrous cross?  
We cannot hurry over that.

"In His spotless soul's distress  
I behold my wretchedness;  
O how vile my lost estate,  
Since my ransom was so great."

So we find that *God is exercised in acts of Mercy*. "He pardoneth". That is to lift the burden up and off and remove it, as when in the type, the priest in Israel confessed over the head of the scapegoat on the day of atonement all the sins of the congregation which thus were in figure transferred and carried away into no man's land. The second goat was sacrificed; Human forgiveness often means the remission of the penalty as well as of the sinner, but this is never the case with the scripture doctrine of pardon. Forgiveness is the fruit of full satisfaction having been atoningly accomplished. There were "caused to meet" upon Him the iniquity of us all, and thus the gospel announces a pardon received through faith, as John Bunyan visualized it, the burden rolling from off the pilgrim's back down a steep place into the sepulchre never to have a resurrection.

"He passeth by transgression". The emancipation of Israel from Egypt required that the blood of the slain lamb be sprinkled above and beside the doors of their houses to which the assurance was given, "When the Lord seeth the blood He will pass over the door and will not suffer the destroyer to come in unto your houses to smite you". (Ex. XII. 23). The word, *passover*, means to pause, as when Elijah said to the people at Carmel, "How long halt ye?" The Lord, then, would personally pause over the blood-marked houses to protect the occupants, and the death angel, the executor of divine judgment, would pass by, and the firstborn would be spared because the Lamb had been substitutionally slain. He would not smite the sinner for whom the lamb was smitten. And as "even Christ our passover Lamb hath been sacrificed for us", our transgressions shall not be visited upon us, we shall be spared for His sake. This further elaborates the pardon.

"He will subdue our iniquities". They had obtained the lordship, the masterhood over us, for "to whom ye yield yourselves servants to obey his servants ye are" and we had yielded ourselves as servants of sin unto death. But as Pharaoh the tyrant and his taskmasters were subdued and their captives liberated, so are they rescued from the devil who were taken captive by him at his will being sold under sin. Iniquities are subdued; "Sin shall not have dominion over you". He breaks the power of cancelled sin—cancelled on the cross—He sets the prisoner free. Do we enjoy our freedom? Many years ago when engaged in visiting houses in a village, with tracts and invitations to some gospel meetings, a large dog sprang towards me. He was chained, and kept his distance, or I did mine, as he leapt and barked. Upon leaving the door and walking backwards I noticed the dog had withdrawn the staple from the post to which his chain was fixed, and he was free. But he did not know it. The weight of the heavy chain perhaps had deceived him. How thankful was I that that dog was ignorant of his liberty! But it is to be questioned whether some who profess to be Christians appreciate and enjoy their freedom. Our iniquities are subdued which beforetime subdued us. Let us "stand fast in the liberty wherewith Christ has made us free".

"He will cast all their sins into the depths of the sea". Israel passed over the sea dryshod, "which the Egyptians

assaying to do were drowned". Water when used in its volume in the symbolical intention of scripture signifies judgment. The deluge is an illustration, so is the Red Sea event. "They were all baptized unto Moses in the cloud and in the sea". (1 Cor. X. 2). Baptism is a like figure with Noah's ark of the salvation which is in Christ Jesus (1 Pet. III. 20-21). The waves and the billows of divine wrath passed over the Lord Jesus and He was submerged beneath them. "He sank beneath sin's heavy load". He emerged, having put them away by the sacrifice of Himself, and ours is the privilege and the testimony, not only in word but in symbolic act, that we are identified with Him in the likeness of His death and resurrection. And we arise to walk "in newness of life". Or it may be that the sense of the meaning of this word which enthused Billy Bray is not without justification. Bray was a Methodist ranter and in those days belief of the gospel found expression in many a Hallelujah. When visiting a clergyman friend who was engaged, Billy was given a book of geography while he waited. It was thought that nothing would be discovered in geography to evoke a joyful noise unto the Lord. But presently a loud hallelujah resounded. When asked for an explanation it was found the book had stated that the sea in places was five miles deep. Hence the shout of jubilation for Bray had remembered that the scripture promised "thou wilt cast all their sins into the depths of the sea", and at that depth could they have a resurrection?

Like the completeness of the description of our sin, is not this also the completeness of mercy, a totalitarian deliverance from depravity. There is a greater bondage than that of Egypt, of sin and transgression and iniquity. There is a greater tyrant than Pharaoh, Satan whose captives we were. There is a greater redemption than at the Passover, the redemption through Christ's blood even the forgiveness of sins. There is a greater deliverance than that effected at the Red Sea, our translation out of the authority of darkness into the kingdom of God's dear Son.

#### IV.

Mark the *Explanation of This Forgiving Grace*. Sin and transgression are accounted for as the offspring of a heart of iniquity. To what is to be ascribed this fulness and freeness of divine mercy and grace?

God is disposed to forgive because *His Mercy is spontaneous*. "He delighteth in mercy", therefore is His righteous anger not retained for ever. He does not even forgive *because* sinners repent or believe or confess; these are the appointed means through which mercy reaches them. We do not force God's hand as the pagan prophets appeared to think Baal must be compelled by their frenzied appeals, or as pagan Rome deceives her dupes as though God required the intercessions of the Virgin and the saints, and masses and penance and an endless routine of dead works, to compel His clemency. And even we Protestants must remember that salvation is all of grace, that the meritorious cause of every blessing is in Christ and required human exercises are but the instrumental means. God is pleased to save those who believe. It is His pleasure to save sinners. He finds delight in the saving undertaking, even as of His Son He said, "This is My beloved Son in Whom is all My delight" and in Whose hand the pleasure of the Lord shall prosper.

God is so disposed to act because *His Word is Faithful*. He will "perform the truth to Jacob and the mercy to Abraham". The terms are rightly related although in our human judgment we might think they are wrongly

placed. Who, for example, needed mercy more than Jacob, and to whom should truth be performed if not to Abraham the father of the faithful? Yet it is truth to Jacob and mercy to Abraham. The reason would seem to be that since salvation cannot be of necessity, God made promise to Abraham in mercy and grace, and having thus pledged His gracious word to Abraham and his seed, what was communicated to Abraham in mercy became truth to Jacob. And we all are companions with Jacob; "the word of truth" is "the gospel of our salvation". And "if ye be Christ's, then are ye Abraham's seed and heirs according to promise". His mercy is sovereign and free. He delighteth in it. His truth is sure and faithful, He hath sworn from the days of old.

In wonder lost, with trembling joy,  
We take the pardon of our God;  
Pardon for sins of deepest dye,  
A pardon sealed with Jesus' blood.  
Who is a pardoning God like Thee?  
Or Who has grace so rich and free?

## Among Ourselves

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

By W. Gordon Brown, Dean

Rev. R. D. Guthrie held a good week of evangelistic services in Calvary Baptist Church, Lanark, Ont., Rev. K. M. Cutler pastor.

Rev. James Green reports several baptisms in Jamaica.

Mr. R. H. Thomas began his work in Rockwood, Ont., on Sunday, May 25th, assisting the Rev. Thos. Guthrie, of York Road Baptist Church, Guelph, who held evangelistic meetings there. Mr. Thomas plans to stay for the summer.

Mrs. Doris Woodley is assisting Pastor W. N. Charlton in the work of Mt. Pleasant Road Baptist Church, Toronto, for the month of June.

Miss Audrey Sewell writes of *La Bonne Nouvelle* book store, where she is assisting Rev. Henri Lanctin, in Moncton, N.B., that she is agreeably surprised at what a large stock the store carries. The current issue of the little magazine of Mr. Lanctin's work shows pictures of our students who are working with him this summer in French-Canadian evangelization in the Maritimes.

Mr. David J. Nichols has sent us a fine donation of books for our Library, for which we are very grateful. He has already sent other donations. We certainly welcome these additions to the Library which we are very anxious to build up in a larger way.

Since the close of School, one man has been constantly employed in cleaning the Seminary inside and out, and it already looks much better for his work.

Mr. C. F. Robinson has the summer pastorate of Hopeville Independent Church near Dundalk, Ont.

Professor Fleischer is arranging more class preaching time for his groups in Homiletics. We think this is a real advance in the course. All these details will appear in the new *Prospectus* to be issued at once.

Mr. Fred Vaughan reports a good beginning in his work at Maple Hill Baptist Church. He thinks his situation is very happy. He will carry on during the summer also at Providence Church.

We hear from Rev. E. V. Apps, Vernon, B.C., that Rev. George R. Dawe has become Principal of the Regular Baptist Bible School in British Columbia. We wish him every success in this great work.

Rev. G. M. Reeve began his pastorate at Queensville Baptist Church, in addition to his charges at Maple Hill and Mount Albert, on Sunday, June 1st. Mr. Norris Cain preached at Mount Albert that evening. Last Sunday was the anniversary at Mount Albert and the special speaker was Rev. A. C. Whitcombe, B.A., of Toronto Baptist Seminary and Shenstone Memorial Baptist Church, Brantford. He was a great favourite with the Mount Albert people. Mr. D. Reiner enjoyed the day, supplying for Mr. Whitcombe at Brantford.

We acknowledge with gratitude the gift of a chesterfield set for the Men's Common Room from Mr. and Mrs. W. Shepherd, of Forward Baptist Church, Toronto. We are needing several such sets, also library tables, lamps, rugs, etc.

To Mr. and Mrs. Irvin Reitan the gift of a daughter, Elizabeth Ann, on June 6th.

Congratulations to Rev. W. R. Slade who graduated at Toronto University from the honour course in Hebrew and Ancient History on June 6th.

Mrs. B. Jeffery, the wife of our beloved chaplain, who looks after the Practical Work of Seminary students, welcomed her mother who flew over from Ireland last week.

Students who need tracts for free distribution may have them by applying to Rev. Bernard Jeffery.

Rev. R. E. J. Brackstone writes from Timmins to say: "Mr. Geoffrey Adams has been well received here. The Lord has already sealed his ministry by a response to his message the first Sunday he preached: a young man came forward to profess faith."

## NEWS OF UNION CHURCHES

### Mortgage Burning At Stouffville

Sunday, June 1, was a special day for the Baptists of Stouffville where Rev. D. Macgregor is pastor. In spite of heavy rain, the services were well attended. Rev. C. S. McGrath of Kapuskasing spoke in the morning. Mr. McGrath is one of the much-loved pastors of this church, preceding Mr. Macgregor. During the evening service the mortgage was burned and Rev. W. W. Fleischer addressed the meeting. Mr. Fleischer spent many years as a pastor of this church and still holds a warm place in the hearts of these people.

A few weeks prior to this event, Rev. F. J. Holliday conducted a week of meetings when there were professions of faith, and times of spiritual refreshing. Early in May a young man and his wife were baptized, and a girl professed faith in Christ.

### Drummondville, Quebec

MR. BERT OATLEY-WILLIS, *student missionary*

This city of 24,000 is in the heart of Quebec with less than 1,000 English-speaking. Here we found a small group of earnest Christians ready to co-operate with us in the establishing of a gospel ministry. After much difficulty a place to conduct the Sunday services was obtained, and Brother Oatley-Willis reported 20 in attendance on May 25. We had 12 present at our first Sunday evening gathering in one of the homes.

It is too early to report much on this point, but we have made a start and the prospects look bright with plenty of hard work and a fair measure of problems. Just now we are badly in need of a portable organ.

### Lachute Baptist Church

The Pastor, Rev. W. H. Britton, reports that in their Saturday night rallies, some eight young people have made profession of faith in Christ. In a French village, some distance from Lachute, a Sunday School has been opened for the English-speaking children, with encouraging results.

—M.R.H.

# Bible School Lesson Outline

Vol. 11 Second Quarter Lesson 25 June 22, 1947

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

## GLAD TIDINGS TO THE WORLD

Lesson Text: Mark 16:14-20.

Golden Text: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." —1 Cor. 15:3, 4.

Supplementary Reading: Matt. 28:16-20; Lk. 24:36-53; John 20:19-25; 1 Cor. 15:3-7; Acts 1:3-12.

### INTRODUCTION

These closing days of our Lord's personal ministry are of the utmost importance, for during this brief period the disciples were being prepared to commence their task of proclaiming to the world the joyful tidings of salvation through a crucified, risen and exalted Saviour.

The Great Commission, given to the disciples ere our Lord ascended into heaven, contains the marching orders of the Church, and the text of that commission states the missionary purpose which should have a part in the thought and activity of every Christian. Make this lesson one of information and inspiration to scholars, to the intent that the Lord may lay His hand upon all those who are His, that each may realize his duty to the lost.

#### I. The Revelation: verse 14.

The essential qualification of an apostle was that he should be a witness of the resurrection of Christ (Acts 1:21, 22). Therefore, the Lord showed Himself alive by many infallible proofs, appearing to His disciples on a number of occasions, in order that they might be thoroughly convinced that the same Christ Who had lived with them, taught them, and died for them, had indeed risen from the dead. Without the resurrection of Christ the message of redemption would have been incomplete (Rom. 4:23-25; 1 Cor. 15:1-4, 12-19).

Again, Christianity is not a creed, but a life. Those who would effectively proclaim it must be those who have a personal passion, not for truth in the abstract, but for Truth Incarnate (John 14:6). The Lord never sends His messengers forth into the world without first giving them a transforming vision of Himself (Exod. 3:1-10; 33:12-23; Isa. 6:1-10). When the heart is aglow with love for Christ, the lips will speak for Him without restraint (Jer. 20:9; Acts 4:20; 2 Cor. 4:13; 1 John 1:1, 3).

Unbelief is still the chief sin of God's servants (Matt. 13:58; 17:19-21; Mk. 6:5, 6), the sin which paralyzes their efforts and interrupts the current of Divine power which should flow from God to the world through them (John 16:7-11; Acts 1:8). It is only when we have clear communication with the Lord that we can do exploits for Him (Mk. 5:36; 10:27).

Unbelief is not a matter of the intellect, but of the heart and will. The disciples were not dull of understanding, but hard and stubborn of heart when they refused to believe the witness of those who said that Christ was alive (Lk. 24:25).

#### II. The Commission: verses 15-18.

The obligations of the Church toward the lost world were strongly and clearly set forth by the Saviour in His parting instructions to the disciples and to those who should believe on Him through their word. They were to go to the uttermost parts of the earth, to every nation and to every creature, commencing with their own local community in Jerusalem. They were commissioned to herald the Gospel of salvation through Christ; they were to give personal testimony to all concerning the Christ Who had died and risen again (Lk. 24:48; Acts 2:32-36; 3:14, 15; 5:29-32); they were to teach repentance and remission of sins in His name (Lk. 24:47); they were to make disciples of all nations (Matt. 28:19), to baptize and teach them the commands which had been given to themselves.

How could such a vast program be carried out? Who is sufficient for these things? We dare not go forth in our own strength. Although Christ Himself would not be with them in the flesh, in the person of the Holy Spirit He would abide with them forever, even unto the end of the

age (Matt. 28:20; John 14:16-18). All the resources of heaven would be at their disposal, and they were to tarry at Jerusalem until endued with power from on high (Lk. 24:49).

Spiritual success is guaranteed to those who obey God. As the disciples preached the Gospel, men would believe, be baptized in token of their faith, and be saved (Acts 2:38; 18:8). In the Apostolic era the believers who received the word immediately confessed their faith before the world in baptism (Acts 8:35-38; 9:17, 18; 16:30-33), so that in this promise of the Lord the two things are mentioned together—the inward acceptance of Christ as Saviour and the outward manifestation of it (Rom. 10:9, 10). But believing on Christ in the heart is the essential requirement of salvation, as it is stated clearly that it is those who believe not in Christ that shall be condemned (John 3:18, 36; Acts 2:38; 16:30; 1 Pet. 3:21).

#### III. The Ascension: verses 19, 20.

Inasmuch as the believers were to be energized by the Holy Spirit, Who came among them in power after Christ had ascended into heaven, they would be able to perform exploits (John 14:12; Acts 4:33). Some of the gifts of the Holy Spirit seem to have been designed to give miraculous testimony to the truth of the Gospel in the early Apostolic days, but they were apparently withdrawn later, when the testimony was established (Compare 1 Cor. 12:28-30 with Eph. 4:7-11).

The ascension of Christ into heaven showed that His work on earth had been completed (John 16:16-28; Acts 1:9; Eph. 1:19-23; 4:10; 1 Tim. 3:16; Heb. 1:3). The climax of His resurrection came when He was received up into heaven (Acts 2:32, 33; 5:30, 31).

The early disciples obeyed the Lord's commands, and they went everywhere, preaching the word. In answer to their faithful, obedient, willing labours He honoured their faith and blessed the word abundantly. So must we be ever busy spreading the message of salvation to the needy souls who are perishing, without God and without hope in the world. He will supply the power and the grace to obey His command.

### DAILY BIBLE READINGS

June 16—The need of the heathen ..... Psa. 115  
 June 17—Burden for the lost ..... Rom. 9:1-18  
 June 18—Message for the lost ..... Rom. 10  
 June 19—The power to witness ..... 2 Cor. 4  
 June 20—The message of reconciliation ..... 2 Cor. 5  
 June 21—Signs following ..... Acts 19:11-20  
 June 22—The ascension of Christ ..... Acts 1

### SUGGESTED HYMNS

Far, far away. Tell the whole wide world. We've a story to tell. Far and near the fields are teeming. Tell it out among the nations. From Greenland's icy mountains. On the mountain top appearing.

### "THE WAGES OF SIN IS DEATH"

**F**OLLOWING is a press dispatch. The Anton Pavelic mentioned is the arch-criminal who effected the assassination at Marseilles of King Alexander of Yugoslavia, and M. Louis Barthou, French Foreign Minister, a year or so before World War II, and thus paved the way for the war. He was a puppet of the Vatican, and after Germany overran Yugoslavia, became the Premier, and collaborator with Archbishop Stepinac, the traitor. He is probably hiding in some Roman Catholic institution to escape the stroke of justice which has fallen upon his fellow-traitors.

### Croatian Quislings Sentenced to Death

Belgrade, June 7—(AP)—The supreme court of Croatia this morning sentenced to death Slavko Kvaternik and nearly the whole cabinet of the former quisling Croatian government, after an 11-day war crimes trial.

All the defendants were sentenced to be shot except Hitler's envoy, Siegfried Kasche, who was sentenced to be hanged.

As underlings of refugee Anton Pavelic and his Fascist Ustachi regime, the defendants all admitted they had collaborated with Germany and Italy in an attempt to set up a so-called independent state of Croatia.

## 2 VOLUMES OF AUTHORITATIVE INFORMATION

(642 pages) of the Doctrines and Practices of the Roman Catholic Church from Official Documents—  
Canon Law, Papal Encyclicals, Decrees of Councils, Teachings of Cardinals, Bishops, and "Saints".

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#### "MANUAL OF ROMISH CONTROVERSY"

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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,

**"Popery 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 Protestants 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

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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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TRANSUBSTANTIATION.

"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 sacarium. 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 abluition thrown into the sacarium. 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 sacarium: but if on the corporal only, or on the priest's vestments, it ought to be washed out in like manner, and the abluition thrown into the sacarium: 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 sacarium. But if the species do not appear, let the vomit be burned, and the ashes cast into the sacarium.

"16. Defects also may occur in the ministrations 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. Sagrista*; 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 *Sagrista*, who eats the two hosts. He then takes the cruets, and pours from them some wine and water into the cup held by the *Sagrista*, who drinks from it. This ceremony is called the *proba*."—*Dublin, Roman Catholic Calendar*, p. 146.

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.

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 impor-

tant 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 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

### 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.

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.

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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.

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