

he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

He prayed that they might know "the exceeding greatness" of that power revealed in the resurrection and ascension, and enthronement of Jesus Christ, as the Head over all things to the church, "the fulness of him that filleth all in all".

To the Philippians Paul said: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Then he speaks of the resurrection of the body: "If by any means I might attain unto the resurrection of the dead." But he desired first of all to know, in a spiritual sense, in his own experience, the power released by the resurrection of Jesus Christ.

It was seen at Pentecost, when Peter said, "Having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

This twentieth chapter of Revelation, it seems to me, describes a heavenly scene, where the souls who have left the "earthly house of this tabernacle", those who were beheaded for the testimony of Jesus, are with Christ, and they live and reign with Him a thousand years. "If we suffer (with Him) we shall also reign with him."

At a later time when I have given you a rest from these eschatological studies, I shall ask you to come with me again that we may give more particular attention to this subject of the millennium.

### Forms of Millennialism

Most of you know it; but let me for the few, once more differentiate between certain terms. The premillennarian position assumes that Christ will come personally before the millennium. Post-millennialists believe that by the power of the gospel, not by Evolution, but by the power of the gospel, multitudes may yet be saved, and a great revival may sweep over the earth, and that the principles of the Christian religion may obtain in the lives of the nations. There was a time when that seemed more probable than to-day. It does not seem as though that were coming to pass in these days. Whether in those days, when the gospel did prevail, and multitudes were saved, as for example from the time of the Reformation forward, whether that was a time when Satan was limited in his power, and the gospel prevailed, and this is a time when he is loosed and abroad again, I do not know. One thing I do know: he is abroad again, or if he is not, whatever spirit is abroad is, as they say across the line, "a mighty good" imitation of the devil himself. Something is stirring up this old world.

Then there is a third school, who are called amillennialists, non-millennialists, who believe that this chapter has to do with things in the heavens, and they do not believe in the Futuristic interpretation of the book of Revelation. I do not. Part of it is future. The Futuristic idea is that from the fourth chapter forward it is all unfulfilled prophecy. But amillennialists do not believe in a millennium in the sense of an earthly reign limited to a thousand years.

### Find the Millennium in the New Testament

Many of you know your New Testament, and as I mention it, you can take a bird's eye view, as we used to say, of the book. You cannot find anywhere in the gospels, in our Lord's teaching, the remotest suggestion that he contemplated any such thing as a limited reign of a thousand years on this earth. If I had all the Bible scholars of the world here this evening, I would challenge them to name one single passage to that effect. I know he spoke of the "regeneration" but that is another thing than the millennium. You cannot find the millennium in the Acts of the Apostles. The apostles said nothing about it at any time. Luke says nothing about it in his record of the apostolic era. In the epistle to the Romans there are those great chapters, nine to eleven, where Paul, by inspiration, speaks of the future of the Jews; but there is not a word in that passage that could fairly be construed as promising a millennial reign on this earth for a thousand years. Go to First Corinthians, chapter fifteen, that great eschatological chapter, the resurrection chapter, and I defy you to find any reference to the millennium. Nor can you find it in Second Corinthians, nor Galatians, nor Ephesians, nor Philippians, nor Colossians. Look through Thessalonians, I. and II., the great Second Coming epistles, and there is not a suggestion anywhere of a millennium. In Timothy, where Paul gave Timothy explicit directions as to how he was to behave in the house of God, and how to preach, there is not a word to say that he was to preach that Christ is coming, to set up His kingdom on earth, and reign a thousand years. You cannot find it in Hebrews, nor in James, nor in one of the three epistles of John, nor in either of the epistles of Peter. You cannot find it anywhere in the entire Bible, except in the twentieth chapter of the book of Revelation, and that is rather obscure, as I have said, and requires a great deal of consideration. But certainly it does not promise an earthly reign from a throne in Jerusalem. It is simply not there.

"And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven and devoured them."

Premillennialism asks us to believe that when Christ has reigned in visible presence over the earth for a thousand years, and when at the end of that period "Satan shall be loosed out of his prison" he will be able to gather the nations from the four corners of the earth together for war "the number of whom is as the sand of the sea"; and that this innumerable host of wicked men will go up over the breadth of the whole earth, and compass the camp of the saints about, and the beloved city; and so the Conqueror of death and hell, the triumphant Christ, to Whom God has given a name that is above every name, and Who has been exalted to the right hand of God "far above all principality, and power and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all"—that this Almighty Saviour will be beleaguered in a material city, and will be delivered only when fire comes down out of

heaven to devour him.

Surely, surely, my brethren, this is an impossible interpretation! And are we not on safe grounds when we say that no interpretation which detracts from the honour and glory of Jesus Christ can possibly be correct!

### Romans Eighth Chapter

Now having said that, I turn to a passage — I shall use the Revised Version, which makes it a little clearer, perhaps — Romans, chapter eight, verses eighteen to twenty-four:

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but we ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves waiting for our adoption, to wit, the redemption of our body. For by hope were we saved."

What are we all waiting for? What does that Scripture say? We are "waiting for our adoption, to wit, the redemption of the body." First of all, look at what it says: "The whole creation groaneth and travaileth in pain together until now." Is not that true? Even the animal world suffers. I heard a devout Christian man say once — and he was a very sincere man, and I believe what he said was true. He said, "When I was converted, when for the first time for months I went home sober, and in my right mind, even my cat knew something had happened to me." The righteous man is merciful to his beast. How the animal creation suffered because of the curse which our sin brought upon this world! The human element in that creation is no exception. If you doubt it, look abroad. Read the story of Palestine, of Europe, of Japan, everywhere — can you not hear the groaning and travailling in pain together until now? Are not the statesmen of the world puzzling themselves to know how to bring out of this chaotic condition of the whole world, some semblance of order, and of sanity? Groaning and travailling in pain until now! Yes, and we ourselves, even Christians!

I have heard it asked sometimes, Is Divine Healing in the Atonement? I have heard some say, "No". My answer would be, "Yes; I believe that every blessing we ever receive is in the atonement." Whether God heals miraculously, as He does sometimes; or gradually, by the use of means of healing — it is all from Him, for He is the Lord our Healer. I believe it is by virtue of the merit of our Lord Jesus Christ for "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." I do not believe we should have had one of those gifts, if Jesus had not died. The promise of His coming in Eden averted the judgment which otherwise would have fallen upon this world.

The resurrection of the body is in the atonement, but it is not yet ours, nor may we immediately claim it; nor may we always demand that we may be healed. We may ask for it, and subject to His will, say, "Not my will, O Lord, but Thine be done." And when it comes, it is from Him, whether by the hand of a physician, or directly, without any intermediary. But whatever comes to

us let us remember that the value of the blood that was shed upon Calvary, which, as I have often said to you, was the wealth of the whole world in solution, had a value that was equivalent to the lives of a myriad worlds like this. It could have atoned for them all, and every blessing that ever comes to us comes, I verily believe, because Jesus died. But we must wait: "Waiting for our adoption, to wit, the redemption of our body". Meanwhile to us is given "an earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." We have to wait for some of it, though the blessing we now receive comes from that Source.

### The Whole Creation Shares the Curse

Well now, "the whole creation", that means not merely the animate creation, but the inanimate world — all is subject to vanity. All shared in the curse.

I have often said to you that I am an amateur gardener. I do not know much about it. The more I try the less I accomplish. I have tried to produce a lawn. I called in an expert to apply his weed-killer, so that I should have a lawn. He applied it, and it killed the weeds — and everything else; and though the grass did not come up, the weeds came back: "cursed is the ground for thy sake". And it is cursed. Thorns and briars come forth. There is not a man who has the least bit of garden and who tries to keep it, who is not worried by these things. There they are in the lawns, everywhere. You must be stupid to the last degree if you cannot see that the whole creation is subject to vanity. Ask the farmer, the gardener, ask anyone, and they will tell you there is something there that ought not to be there. I have just about reached the conclusion that in this world, even in my garden, wheat and tares, in principle, have to grow together until the harvest. Do what I will, I cannot keep out the tares. There they are. The whole creation is subject to vanity. What does it mean? Vanity, inutility, emptiness: "All is vanity and vexation of spirit."

I have been here nearly thirty-eight years, and I am often called to the cemetery, and if the weather is favourable, when the funeral is over, I drive through the winding roads. I drive slowly, and sometimes I stop my car to read the inscriptions on the monuments. I see them there by the hundreds, men who but a little while ago were men of prominence in business, or in the professional world, or in finance. And oh, how obsequious some men were to them! They would almost crawl before them. Many of them were members of this church. But they are gone, and now they are not even the landlords — as it will be with all of us if the Lord should tarry — but each is only the tenant of a six-foot grave. The earth is subject to vanity. "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth for ever:) that he should still live for ever, and not see corruption. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless, man being in honour abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings."

So they pass on, subject to vanity. But "we are saved by hope."

### We Are Saved by Hope

I heard the late Dr. A. T. Pierson preach on one occasion only. I was preaching in New York a good many years ago, and went to hear him one Sunday afternoon in the Fifth Avenue Presbyterian Church. He preached on this text: "For we are saved by hope". It was not a sermon on the Second Coming of Christ, specifically: but as I recall, in general terms, on the inspiration of hope. He told this story:

He said, "I knew a Scottish family years ago, to whom I became greatly attached. The father and mother had scarcely reached middle life. They had a family of lovely children. God had given them prosperity. They were people of substance. They lived in a magnificent home, surrounded not only with every comfort, but with every luxury. It was really like a bit of heaven to visit them. They were devoted to each other, and to their family, and, best of all, to the Lord.

"One day in London I received a telegram saying that the wife and mother had suddenly been called away to be with the Lord, and asking me to go and conduct the funeral service. I hastened to Scotland, and arrived on a cloudy and dark day. A heavy Scotch mist, almost like rain, was falling. Verdure everywhere was bowed down with the weight of the moisture. As we drove through the cemetery gates, the overhanging trees brushed the carriages as we passed, and seemed to shed tears in sympathy with us.

"We came at last to the open grave; and there it was the same. There was not a blade of the long grass that seemed not to be bowed with sorrow. The husband, and the motherless children stood about the grave, and the casket was lowered until it touched the bottom.

"All day long there had not been a break in the clouds; not a ray of sunshine to lighten the scene of sorrow, and of tears. But just as the casket reached the bottom of the grave there was a rift in the clouds. The sun shone through, and a ray of light fell through all the gloom right into the grave itself, upon the flowers that were laid upon the casket. Just then from out of the grief-laden grasses about us a lark seemed to leap into the sunbeam, and, flying up the path of light, it went singing on its way toward heaven.

"That," said Dr. Pierson, "is hope."

One of my erstwhile friends sent me a magazine. He had been reading apparently what I had said, and the last paragraph of his criticism was, "Dr. Shields has but one step further to go from denying the Second Coming of Christ, to a complete denial of His First Coming!"

Did you ever hear me deny the Second, or the First Coming of our Lord? But if you do not pronounce their particular shibboleth, you do not believe in the coming of Christ at all. I do. I believe in it profoundly, and it is because I do believe in it that I do not want that precious truth to be discredited by being associated with so many imaginative vagaries that cannot possibly be supported by the teaching of the word of God.

We are looking for "the blessed hope". What are we waiting for? Listen, "The whole creation" — not Palestine only. I called your attention on Thursday night to the Scripture which says that Abraham was made — the heir of Palestine? No; he was made "the heir of the world" — not of Palestine, but of the whole world, as we saw Thursday evening "all things are yours, whether Paul, or Apollos, or Cephas, or the world"; everything in it is ours. We became heir of the world, not through the law, but "through the righteousness which is of

faith". That is how it was promised, and that is how it became ours.

And so the whole creation "shall be delivered from the bondage of corruption into the liberty of the glory of the children of God". Another passage says, "From whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."

### The Resurrection Synchronous With Christ's Coming

No one will dispute, I think, that the resurrection of the dead is synchronous with the coming of Christ: "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

There is no difference of opinion about that, that the resurrection of the just — whatever may be said about the resurrection of the unjust; we leave that for the time being — the redemption of our bodies, is to take place when Jesus comes the second time. You believe that? (A great chorus of "Yes!")

### What Else Is To Take Place?

Very well, then, what else is to take place when Jesus comes the second time? The whole creation is to be delivered "from the bondage of corruption into the liberty of the glory of the children of God." That is "the regeneration", when the whole earth will share in the regeneration which is ours, and it will become, as we shall see in a moment, a new creation. But keep that in mind, that the resurrection of the body is synchronous with the coming of Christ. It takes place at the same time, and the deliverance of the whole world, the whole created order into the glorious liberty of the children of God synchronizes with the resurrection of our bodies — all take place at the same time.

### II. Peter, Third Chapter

Let me turn to another passage, the one which Mr. Slade read to-night. Read this chapter carefully and note that Peter says "the longsuffering of our Lord is salvation."

Why does the Lord delay His coming? What does the Scripture say? He is "longsuffering to us-ward, not willing that any should perish, but that all should come

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to repentance". Why does He delay His coming? To give a larger opportunity to everyone to be saved. Our pretribulation rapturists tell us that after Jesus has come and the Church has been raptured, there is going to be such a revival as the world has never seen, and millions are to be saved. Somehow that escaped Peter. He does not appear to have heard anything about it, for he says that we are "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." How suggestive that is of the awful disclosure of atomic energy. "The elements shall melt with fervent heat."

I read that the poorest tramp in New York City, who is no good for anything while on his feet, has in that poor body of his atoms enough, that if they were appropriated, split, and utilized, there would be enough heat and energy in that one body to light the city of New York with its six millions of people, and drive all its wheels of industry for a whole year. Such a man would be more useful dead than alive — perhaps most of us would. Do not complain of being tired, and say, "I cannot do this." We may need to be put into a machine, to get the atoms out of us, then we may be good for something!

The word of God says that the elements are packed with fire, and God can release them without any big machine. But in the meantime Peter says:

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you."

#### "The Day of Salvation" Ends With Christ's Coming

Why does He wait? Frankly, I believe that the teaching of the word of God is that not one single soul will have a chance to be saved after Jesus comes. I believe that the theory that millions are to be saved in the great tribulation, is not only contrary to the whole teaching of Scripture, but that it is a dangerous doctrine. I can find no warrant for it in the Bible, there is not a word anywhere. It is purely a figment of the imagination. No, my dear friends, Looking for these things "be diligent that ye may be found of him in peace, without spot, and blameless, and account that the longsuffering of our Lord is salvation". Blessed be His name, He waits to be gracious.

If when Peter had written that chapter, you could have interrogated him, asking, "Are you a premillennarian?" I think he would have said, "I beg your pardon. What are you talking about?" Are you a post-millennarian? Are you an amillennarian?" Peter does not say a word about the millennium. It is not there. He says, rather that when the day of God comes, not that there will be a millennium, but that "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up". The coming of the Lord will usher in an eternal state — not a millennium.

#### Peter and Paul Agree

Someone says, "But that is only Peter". Well, what if he were the only one, do you not believe in the equal inspiration of all parts of the Bible, and if Peter were the only one, we should have to listen to him. But listen further:

"Account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things."

Peter says, "Paul is of the same mind as I, for the same reason that Paul wrote as he was inspired by the Holy Ghost as I do, and Paul said in all his epistles the very same things that I say." Paul and Peter were one: "In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction".

I should not like to say my premillennial friends are either ignorant, or unstedfast. But I believe they wrest the Scriptures, as do others. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the fall from your own steadfastness." Be specially careful to know what the Scriptures teach. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen."

#### What Does Dr. Scofield Say?

I have just one more word to say: Do you agree that these two passages in Romans and Peter are most important eschatological passages? Are they not pregnant with important truth? The resurrection, the deliverance of the whole creation, the passing away of the earth and the heavens, and the new earth and the new heavens wherein dwelleth righteousness!

Someone will say, "Why don't you tell us what Dr. Scofield has to say about that?" I spoke in this vein in Philadelphia a few days ago, and I said to a group of preachers there, "When you find a difficult text, after your own investigations are completed, have you turned to see what some great scholar had to say about it, and have you found that he found it as difficult as you did and he had nothing to say about it?"

Dr. Scofield has pages and pages to say about some things. I have a Scofield Bible here, and I should like you to see it. Here is Romans, chapter eight. About the Scripture which I have quoted to you, and tried to expound, Dr. Scofield has not a word to say! He passes it by. I do not wonder.

Then let us turn to the second of Peter, chapter three. There it is, can you see it? There is a little word about Balaam which has nothing to do with that chapter. There is a note on the last verse telling us what grace means, which is very good. But about the new heavens, and the new earth, the day of the Lord, and the longsuffering of Christ, not one solitary word. Why? *Because these two passages are as effective as any atomic bomb, and absolutely annihilate the Scofieldian system of eschatology. Nothing is left.*

My dear friends, the Lord is coming. Last week I told you about the "gap" theory, nearly two thousand years introduced between the sixty-ninth and the seventieth week of Daniel. And yet the Scripture says, "Seventy weeks are determined" — three hundred and forty-eight weeks, not seventy, and the gap is four times as big as the whole seventy. I travel a bit, and sometimes when I have packed my bag, I find I have left something out. It may be only a little thing, and so I open my bag, and stuff it in. But if some day when I have my bag all packed, and everything "determined", I should discover that I have something outside of my bag that is four times as big as everything I have in

my bag, I could not stuff it in. I should have to get four other bags to accommodate it.

I do not know of anything more absurd. But let us not make our differences on this point a test of fellowship. I give the hand of fellowship to all my premillennial friends. I am not going to quarrel with them. If they love my Lord Jesus in sincerity and in truth, I say we are one. I said that to Dr. Pettingill when he wrote to me that he did not know what I believed on this matter. When I wrote to him, I said, "I knew what you believed all the time, and I was not disturbed. I knew you loved the Lord Jesus, and you loved the gospel, and

you loved the souls of men. You are welcome to my pulpit at any time." I am not going to make these things a test of Christian fellowship. But I ask them not to make them a test of fellowship with me. Of course if they insist upon my going without their camp, then out of the camp I shall go, but I shall stand upon what is written, not until the heavens fall, but until the elements shall melt with fervent heat.

Let us pray:

O Lord, these are great matters we have been discussing. They have far-reaching effects. We pray Thee to help us to understand them, and give us of Thy Holy Spirit that we may do so, for Thy name's sake, Amen.

## Separation of Church and State

An Address Delivered by Rev. W. S. Whitcombe, M.A., in London, Ontario  
At a Meeting of THE CANADIAN PROTESTANT LEAGUE

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—Galatians 5:1.

THE principle of the separation of church and state is vitally connected with liberty, both civil and religious, yet little is said about it in pulpit or press, on the presumption I suppose, that it is a universally recognized principle, on this continent at least, and therefore requires no further defense. Notwithstanding the fact that separation of church and state is written into the Constitution of the United States of America and that it is generally established in practice throughout the Dominion of Canada, with the exception of the Province of Quebec, there is no bulwark of democracy that has been and is being attacked with greater determination or by more powerful foes. For more than a thousand years Europe suffered under the heavy hand of a tyranny that was the hideous offspring of the unholy union of church and state. In our own days we have suffered from the same attempt to weld religion and politics together in order to regiment and direct every phase of society into some preconceived pattern of national aggrandizement; in Italy it is called Fascism; in Germany, Nazism; in Spain, Falangism; in Russia, Communism; but everywhere the nature of these beasts is essentially the same and death and destruction follow in the train of the totalitarian monsters, wherever their native habitat may be, or whatever be the colour of the shirt they wear, red, black or green. It is vain for us to hope that this continent alone, of all the world, should be exempt from these perverted and deceitful doctrines that have troubled the rest of mankind for so long. Do I need to warn you that the germs of the plague are already present in this Canada of ours? Of that I propose to lay before you to-night some concrete evidence.

### Some Illustrations from History

But first let me give some historical illustrations of the evils arising from the union of church and state. Though at first sight it might seem a praiseworthy ideal to join together the forces of religion and the civil power for the establishment of the Kingdom of God on earth, yet the pages of history bear manifold witness to the futility of achieving such an end by such a means. Men and women have never been dragooned into a state of grace. Let us take our first illustration from English history of less than three hundred years ago, not a long period in the life of nations. Everyone knows that *Pil-*

*grim's Progress*, one of the great classics of English literature, was penned in jail by a Puritan pastor. It is sometimes supposed to be a child's book, but those who have read it know that it is one of the greatest theological works ever written in English. Why was the godly John Bunyan cast into Bedford Jail for twelve long years, and after a few years' freedom again committed for a second imprisonment of shorter duration? What was his crime? Let the bill of indictment that was preferred against him before the justices at Bedford quarter-sessions give the answer:

That John Bunyan, of the town of Bedford, labourer, being a person of such and such conditions, he hath, since such a time, devilishly and perniciously abstained from coming to church to hear Divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the King, etc.

What ponderous legal phrases these are with which to accuse one of the greatest and saintliest of Englishmen for the supposed "crime" of having opened the Bible to speak and pray with a group of simple country folk in an isolated farmhouse some twelve miles distant from the town of Bedford. Bunyan tells us in *Grace Abounding* that he had been asked by some friends at Samsell, by Harlington, in Bedfordshire, to go and teach them. An officious justice of the peace in the neighbourhood heard of it and issued a warrant for his arrest, setting a strong guard about the house. "As if," says Bunyan, "we that were to meet together in that place did intend to do some fearful business, to the destruction of the country; when, alas, the constable, when he came in, found us only with our Bibles in our hands, ready to speak and hear the Word of God; for we were just about to begin our exercise."

### The Pilgrim Fathers

I recall that shameful episode in English history to remind you that we "that speak the tongue that Shakespeare spake," have not always been free, and that liberty is not an inherent and necessary attribute of our race and language. It was towards the same time that the obstinate determination of an English king to enforce the doctrine of the union of church and state drove the Pilgrim Fathers from the shores of their native land to

seek on the rocky coasts of New England a refuge where they would be free to worship God as they saw fit without constraint to conform to a national church. The infamous *Conventicle Act* of Charles II made it a crime for five or more persons "to be present at any assembly, conventicle, or meeting, under colour or pretence of any exercise of religion, in other manner than according to the liturgy and practice of the Church of England, in any place within the kingdom of England . . ." Does that law read like British liberty? Reflect as you think of it, that the chains and shackles with which tyrants loaded our forefathers are not so far distant from us in the halls of time.

An earlier contemporary of Bunyan, the great Puritan poet, John Milton, felt the heavy hand of an English censorship and was constrained to pen *Areopagitica*, that classical appeal "For the Liberty of Unlicensed Printing". As long as the tongue that Milton spoke is the possession of free men, his trumpetlike words will ring down through the ages both a "testimony and a trophy" to his country's liberty, as he prophesied:

For this is not the liberty which wee can hope, that no grievance ever should arise in the Commonwealth, that let no man in this World expect; but when complaints are freely heard, deeply consider'd, and speedily reform'd, then is the utmost bound of civill liberty attain'd, that wise men looke for.

The best harmony in church or in state, he warned his contemporaries is "not the forc'd and outward union of cold and neutrall and inwardly divided minds."

#### Religious Liberty in America . . .

Even in the New World whither the Pilgrim Fathers had dared to come in search of soul liberty, the quest was not tranquil or easy. Too many of those who had fled from the tyranny and persecution of Europe carried in their own minds the bitter root from which the ancient oppression had sprung. On this new continent they attempted to erect established churches, and they too resorted to the ancient arguments of ecclesiastical tyrants: the whip, imprisonment and banishment. In Massachusetts, Roger Williams, a godly minister of the church in Salem was brought before the court and condemned to expulsion from the commonwealth for "new and dangerous opinions against the authority of magistrates." The accusation was that he had taught "That the magistrate ought not to punish the breach of the first table . . ." That is to say, Roger Williams was charged with teaching the doctrine of religious liberty, that the civil magistrate ought to have no right to punish those who did not conform to a certain church or hold certain theological tenets. Those who followed him into exile made a solemn compact among themselves at Providence, Rhode Island, to give their obedience to duly appointed authorities of the state but "only in civil things".

The spirit of that compact was finally incorporated in the charter given to the colony in 1663 by Charles II:

Our royal will and pleasure is, that no person within the said colony, at any time hereafter, shall be in any wise molested, punished, disquieted, or called in question, for any differences of opinion in matter of religion, and do not actually disturb the civil peace of the said colony.

This was something new in the world. Here for the first time was established a government that did not merely tolerate the religions of the minority, but actually put them on the same footing as all other churches; no religion received any mark of favour from the civil gov-

ernment and none suffered any handicap. This pure and noble ideal of religious liberty that was first realized in Rhode Island finally became the model for the Constitution of the United States of America and has exercised an enormous influence throughout the world.

#### Madison's "Memorial and Remonstrance"

Edmund Burke said in his impassioned plea in the English House of Commons for Conciliation with the Colonies: "The mode of inquisition and dragooning is going out of fashion in the Old World; and I should not confide much to their efficacy in the New." Yet the old mode died slowly both in Europe and in America, and even after the American Revolution there were determined efforts in the newly constituted republic to grant preferred treatment to established churches. In Virginia it was proposed to levy a tax for the support of a state church, and two great American statesmen, Thomas Jefferson and James Madison, led the fight against the project. In his great Memorial and Remonstrance against the bill, Madison eloquently argued that a true religion did not need the support of law; that no person, either believer or non-believer, should be taxed to support a religious institution of any kind; that the best interest of a society required that the minds of men always be wholly free; and that cruel persecutions were the inevitable result of government-established religions. I wish we had time to read the whole of that great document in the history of religious liberty, but here are some of the reasons that Madison urged against the doctrine of the union of church and state:

We remonstrate against the said Bill . . .

Because we hold it for a fundamental and undeniable truth, "that Religion or the duty which we owe to our Creator and the Manner of discharging it, can be directed only by reason and conviction, not by force or violence." The Religion then of every man must be left to the conviction and conscience of every man: and it is the right of every man to exercise it as these may dictate . . . Whilst we assert for ourselves a freedom to embrace, to profess and to observe the Religion which we believe to be of divine origin, we cannot deny an equal freedom to those whose minds have not yet yielded to the evidence which has convinced us. If this freedom be abused, it is an offence against God, not against man . . .

Because the bill implies either that the Civil Magistrate is a competent Judge of Religious truth; or that he may employ Religion as an engine of Civil policy. The first is an arrogant pretension falsified by the contradictory opinions of Rulers in all ages, and throughout the world: The second an unhallowed perversion of the means of salvation. . . .

Because experience witnesseth that ecclesiastical establishments, instead of maintaining the purity and efficacy of Religion, have had a contrary operation. During almost fifteen centuries, has the legal establishment of Christianity been on trial. What have been its fruits? More or less in all places, pride and indolence in the Clergy; ignorance and servility in the laity; in both, superstition, bigotry and persecution. Enquire of the Teachers of Christianity for the ages in which it appeared in its greatest lustre; those of every sect, point to the ages prior to its incorporation with Civil policy . . .

Because the proposed establishment is a departure from that generous policy, which, offering an asylum to the persecuted and oppressed of every Nation and Religion, promised a lustre to our country and an accession to the number of its citizens. What a melancholy mark is the Bill of sudden degeneracy? Instead of holding forth an asylum to the persecuted, it is itself a signal of persecution. It degrades from the equal rank of citizens all those whose opinions in Religion do not bend to those of the Legislative authority. Distant as it may be, in its present form, from the Inquisi-

tion it differs from it only in degree. The one is the first step, the other the last in the career of intolerance . . . .

### The First Amendment to the American Constitution

Under such hammer blows as that, it was little wonder that the bill died a sudden death and that the Assembly enacted "A Bill for Establishing Religious Freedom". In that bill we read the following declarations:

That to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical . . . .

*We, the General Assembly, do enact, That no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief. . . .*

The same leaders were responsible for securing the First Amendment to the Constitution that provides that:

**Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.**

I am not a citizen of the United States but I have a great admiration for their history and institutions, and for none more than for the First Amendment that explicitly guarantees religious liberty to all. I wish we had something like that in Canadian law. I know that our British precedents amount to the same thing, but they are sometimes more difficult to prove, especially in Quebec. Last fall a young pastor in Quebec was arrested for preaching on the street, and Dr. Shields and I went to Montreal to engage a lawyer to defend him. One legal expert whom we consulted remarked to us that it was easy to talk of freedom of speech in general terms, but when a judge asked counsel to cite a text of law in support of his argument it was a different matter.

And yet even the wall of separation erected by First Amendment to the American Constitution can be breached as is shown in the recent decision of the Supreme Court of the United States in the New Jersey School Bus case. In giving their dissenting opinion in this case, several of the justices warned that, "Neither so high nor so impregnable to-day as yesterday is the wall raised between church and state by Virginia's great statute of religious freedom and the First Amendment. . . . New Jersey's statute sustained is the first, if indeed it is not the second breach to be made by this Court's action. That a third, and a fourth, and still others will be attempted, we may be sure . . ." They also added these significant words that are quite as applicable to Canada as they are to the United States: "Two great drives are constantly in motion to abridge, in the name of education, the complete division of religion and civil authority which our forefathers made. One is to introduce religious education and observances into the public schools. The other, to obtain public funds for the aid and support of various private religious schools. . . ."

Both in Canada and in the United States, we must remember that eternal vigilance is the price of liberty. No text of law, be it ever so carefully framed, can protect a people who have grown careless and indifferent to their heritage from the designs of the scheming and insidious foes of liberty. In the words of Tennyson:

Slowly comes a hungry people, as a lion creeping higher,  
Glares at one that nods and winks behind a slowly-dying  
fire.

### The Origin of the Doctrine

But what of the origin of the doctrine of the union of church and state? It was that organization known

as the Roman Catholic Church which first contrived the union of the Roman state and the Christian Church, or rather it is that politico-religious body that resulted from the union of church and state. In New Testament days, the Apostles and their followers were a despised and persecuted band: "For as concerning this sect, we know that everywhere it is spoken against." (Acts 28:22). But in spite of the fire and slaughter, the message of the Gospel won its way by its own inherent truth, energized by the power of the Holy Spirit. In the face of official hostility, first of the Jews and then of the Roman Empire, the Good News of salvation in Christ spread abroad throughout the world, not by force of arms but by the power of its truth and grace.

By the end of the third century Christianity was an influence to be reckoned with throughout the Empire and the shrewd-minded Constantine moved to make terms with it, seeing where his political advantage lay. You know the story: the church of the persecuted became the church of the persecutors; as the Imperial State Church it inherited the prestige, and much of the organization of the former Roman state religion. Worldliness and compromise had already eaten into the heart of Christianity, and it found it easy to undergo a form of marriage with the world and the flesh. Some of the earliest acts of the new state religion are significant. In 316 the Emperor was appealed to in the Donatist controversy. When the Schismatics refused to yield to the imperial mandate, he proceeded to close their churches and banish their bishops, and "The unenviable spectacle of the persecution of Christians by Christians was exhibited." Three years later, another significant mark of imperial favour was accorded the clergy, one that sounds remarkably familiar in these days of income tax returns: "By a law of 319 the clergy were exempted from the public obligations that weighed so heavily on the well-to-do portion of the population."<sup>1</sup> Roman clergy to-day in Canada do not pay income tax. Ministers of Protestant denominations do.

The full fruit of this union of church and state did not all appear at once, but as time went on it bore its dreadful harvest of wars and bloodshed, of intrigue and persecution and corruption of all kinds. Nearly a thousand years after Constantine had commenced the work of uniting church and state, thinking that by so doing he would exploit Christianity for his own political ends, the logical outcome of his work was fully evident. I shall let Lord Bryce, the famous historian, tell the story as he sums it up in his famous book, *The Holy Roman Empire*. Speaking of the relation of the papal and imperial powers which had prevailed up to that time, he says<sup>2</sup>:

"But by a law to which it would be hard to find exceptions, in proportion as the State became more Christian, the Church, who to work out her purposes had assumed worldly forms, became by the contact worldier, meaner, spiritually weaker . . ."

"It was reserved for Boniface VIII, whose extravagant pretensions betrayed the decay that was already at work within, to show himself to the crowding pilgrims at the jubilee of A.D. 1300, seated on the throne of Constantine, arrayed, with sword and crown, and scepter, shouting aloud, 'I am Caesar — I am Emperor.'"

### The Doctrine of the Two Swords

It was this same Pope Boniface VIII who in 1302 issued the famous, or infamous Bull *Unam Sanctam*, in which he stated with all the dogmatic authority of his office, an authority that Roman Catholics since 1870 are required to recognize as infallible, that the temporal

power, that is as we should say the civil government, derives its authority from the source of all power on earth, that is from the Pope; or as Bryce puts it, the temporal power, according to Boniface, is to be the slave of the spiritual.

These are the words of the papal document which is still recognized as an integral part of Roman Catholic dogma in our day:

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

Both are in the power of the Church, the spiritual sword and the material. But the latter is to be used for the Church, the former by her; the former by the priest, the latter by kings and captains but at the will and by the permission of the priest. The one sword, then, should be under the other, and temporal authority subject to spiritual. . . .

### Roman Church Denies Freedom

Will someone be so foolish as to suggest that all this is ancient history and that it has long since been discarded by the Roman Church? Those who do so merely display their own ignorance of history and of the present principles and polity of the Roman Church. Is there freedom in "Catholic Spain"? Yes, for Roman Catholics; the priests and their projects are liberally endowed with public money, but a small handful of evangelicals are harried and hunted like so many wild beasts. More consideration is shown for the dumb beasts in the bullring than for these helpless and innocent people whose only crime is to read the Bible and pray to God through Christ. Yet they are regarded as enemies of the state because they cannot conscientiously embrace all that Franco's Church teaches. Is there freedom in Roman Catholic Italy? Not under Mussolini, for he signed the infamous Lateran pacts with the papacy, recognizing the Roman Church as the state religion and granting some millions of *lire* to *il papa*, the pope. And now that "The Jackal" has gone to his own place, the pope very calmly has the Constituent Assembly embody that very pact into the Constitution of the new Italian Republic, and once again Italian Protestants find themselves at best a "tolerated religion", and at worst, treated as they have been treated for centuries in the land of the popes. But upon the Roman Church is lavished the wealth and prestige of the Italian government. Little wonder that in Italy the Communists can muster a greater following than in any other country outside of Russia. Romish corruption always produces in the body politic an anti-toxin that works against the poison, though the whole state is often wrecked in the ensuing struggle.

Do I need to refer to what is happening in Quebec? Hapless and misguided people who dare to call themselves "Jehovah's Witnesses" are being jailed and fined in wholesale lots. Only recently a young Baptist pastor and several of his associates in Northwestern Quebec were arrested, searched, fingerprinted and cast into jail for the great "crime" of having dared to preach the Gospel on the street corner. After long consideration the judge sentenced them to one month in jail or a fine of \$25 and costs. And another similar charge against them is still pending. They have also been warned that they are liable to very severe penalties if they persist in giving out the Gospel of John to those who request it. Note, carefully, please, they have been threatened by both priests and policeman with imprisonment if they persist in giving out the Word of God—not *Quebec's Burning Hate*, nor even that informative periodical printed in

Toronto under the name of THE GOSPEL WITNESS AND PROTESTANT ADVOCATE. Think of it: Threatened with jail for daring to give out the Word of God in Canada! And the mayor still denies them the required permission!

### The Rights of the Individual

Confronted with such powers of darkness as these, there comes a time when a man or a woman whose heart is burdened with the message of the Gospel which has brought salvation to him or to her, must say in the words of the Apostle, "We must obey God rather than men". Luther dared to put God and His Word before Church and Tradition, and in spite of the odds that were against him at the Diet of Worms, he expressed by his acts the famous words that are attributed to him: "Here stand I, I can do no other, God help me." Bunyan could easily have obtained instant release from jail at any time during his imprisonment if he would but give the word that he would not preach. Even so great a historian as Froude seems to have some doubt as to the wisdom of Bunyan's unwavering determination. "The authorities," he remarks in his book on the author of *Pilgrim's Progress*, "as far as can be inferred from their actions, tried from the first to deal as gently with him as he would allow them to do." Bunyan's judges and other court officials pled with him to give up public preaching, but he replied, "If I were out of prison to-day, I would preach the Gospel again to-morrow." And so they led him away to that den where he laid him down to sleep and to dream his immortal dreams that have inspired and edified not only Englishmen but men of almost all races and climates. But the poor justices who tried the English tinker had never dreamed such dreams as he had dreamed, nor seen the visions that he had seen, and therefore they doubtless thought "that some phrensy distemper had got into his head."

Has an individual soul the right to exercise his own private judgment or must he blindly submit with implicit faith to the dogmas and dictates of some ecclesiastical body that lays claim to a special and particular access to a knowledge of the divine will? Was Bunyan right in opposing the authority of the Word of God to the authority of the Church of Charles II? Let history answer. Was Luther right in taking his stand on the Bible and hurling defiance at the august personages solemnly assembled at the Diet of Worms? Do we need to ask if the Apostles Peter and John were right when they refused to be intimidated by those proud priests who straitly threatened them and forbade them to speak or to preach in the name of Jesus? And what shall we say of that most famous of all trials, when there was arraigned before political and religious authorities One Who, though his judges knew it not, wore the crown of Deity? Are the priests always right? The voice of history answers a mighty "No!" But Rome says that when the Church has spoken the cause is finished; nothing is left but for the individual to submit, and what is more, the Roman Church claims the right to enforce its ecclesiastical judgments by physical constraint. The temporal authority, it would tell us, is subject to the spiritual; the material sword is to be used for the church by kings and captains, but at the will and by the permission of the priest. Just at this point is the real menace of Roman Catholicism. Other religions contain error; other religions may threaten their devotees with spiritual sanctions here and eternal punishments in the life to come; but Rome, like Islam, goes a step farther: it demands that the secular arm, the state, i.e., the police



constable, the soldier, the legislator and the taxing authority should come to its aid and compel everyone to bow the knee to its authority. This is the principle of the iniquitous Inquisition, which Rome has never abjured and which she stands ready to use again at any opportune time.

### What Shall We Do?

How may we be delivered from this threat? Historically those courageous souls who challenged and broke the power of Rome were men and women who found in Jesus Christ the only Mediator between God and man, the only High Priest Who had offered one sacrifice for sins for ever, and hence they dismissed those priests that offer oftentimes the same sacrifices that can never take away sins. Political deliverance from the incubus of priestly tyranny comes through spiritual freedom where-with Christ makes us free. The Christianity of the New Testament is an individual matter between the soul and its Saviour; into that realm no constable can intrude, into that realm it is nothing short of blasphemy for any priest to attempt to thrust himself. When the individual is delivered from the fear of death and brought into a personal relationship with God in Christ, he is taught by the Spirit which is given unto him to say "Abba, Father". Such a man will not grovel in humble submission before earthly priests. He is Christ's free man. It was in this way that English freedom arose. Macaulay rightly remarks in his essay on Milton that "The Puritans espoused the cause of civil liberty mainly because it was the cause of religion." Those who know English history will not think that religious liberty is merely a corollary of free speech and liberty of the press; the latter sprang from the former. It was men who were willing to suffer imprisonment and even death for the truth and for their right to proclaim it, that won our British liberties. They suffered and bled and died because they believed it was the truth of God and they were not afraid of those who could harm the body but had no power over the soul, seeing that they had committed themselves to God who judgeth righteously. Let us therefore jealously guard our religious liberty and resist to the utmost any encroachment upon this foundation principle of our democratic way of life. In the words of Madison's *Memorial and Remonstrance*, to which I have already referred, let us remember:

"It is proper to take alarm at the first experiment on our liberties. We hold this prudent jealousy to be the first duty of citizens. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much, soon to forget it . . . That same authority which can force a citizen to contribute three pence only of his property for the support of any one establishment may force him to conform to any other establishment in all cases whatsoever."

### What Shall We Say to the Priests?

What shall we say to the priests and prelates of Rome when they demand special considerations and special exemptions? What shall we say when they require us to pay the salaries of their monks and nuns to teach the future citizens of our land in Roman Catholic schools, out of Roman Catholic textbooks, with a view to making them obedient to the foreign head of the Roman Catholic Church? What shall we say when they sedulously refuse to pay income tax, while all the rest of us bear our own part and are saddled with theirs too? What shall we

say when they claim as their right the special privilege of sending an Ambassador to the Vatican, an act which would give their particular sect a distinction and a prestige which no other religious body in the land enjoys? What shall we say when their Cardinals and prelates are tendered official receptions by leading politicians at Ottawa, at Queen's Park and in Toronto City Hall? Protestants ought to recognize that in doing all this Roman Catholics are merely following the genius of their religion. But we must, for our own self-protection and to spare our pocket books, if not on the higher grounds of justice and liberty, to protest with the utmost vehemence the action of servile politicians who, for the sake of votes, weakly yield to the importunity of Romish priests. Let us remember that the Church of Rome proclaims that she has the sole right to regulate and control education, while the people pay the expenses. She did so in the Dark Ages; she still does in the Province of Quebec, where illiteracy abounds. Let us remember too that some of the most bitter quarrels of the pre-reformation era in Europe had to do with the matter of taxation: popes anathematized and interdicted kings and countries that refused to pay tribute to Rome or that demanded Rome's priests should pay taxes into the public treasury. In those days church dignitaries were not answerable to any civil court; the theory of civil government was that all authority stemmed from the pope in his capacity as God's viceroy on earth; the pope made and unmade kings, they were crowned by him, or in case of disobedience he laid his curse upon them. When men and women are trained in such traditions as these and impregnated with the philosophy of the papal supremacy, is it any wonder that they should expect us to grant them privileges that no other religion asks or receives? We may expect Romanists to be loyal to their own principles, evil as we consider those principles to be. But we must maintain a vigilant watch over venal politicians in federal, provincial and civic spheres who are only too ready to do the priests' bidding in return for their political support.

When Cardinal McGuigan returned from Rome, he was given a civic reception by an "Orange" Mayor of Toronto on the steps of our City Hall; then he proceeded to Queen's Park and occupied a seat on the government benches of Premier Drew and his fellow ministers. I am told that devout Roman Catholics stooped down and kissed the place on the carpet where the Cardinal's foot had trodden! Shall we pass a law forbidding the citizenry of this free land from thus doing servile obeisance to a foreign prelate? Not a bit of it—though for hygienic reasons I think we ought to warn them of the danger of contracting some disease such as trench mouth! If people are foolish enough to do that, let them do it; that is a private matter and has no public implications. But we ought to deal with the politicians who brought the Cardinal there at our expense and honoured him in our name. Let us see to it that these politicians are made aware of the Protestant conscience in this land. If they will not heed the voice of reason, justice, and liberty, let us see to it that they hear the voice of a thoroughly aroused public opinion that is determined that special privileges shall be swept into the dust bin.

As for our Roman Catholic friends, and I call them that quite sincerely for we have no animus against them as individuals, there are two things that we ought to do: First, let us plead with them in the name of the justice and liberty which we extend to them; not to encroach on our liberty or to pervert justice for sectarian ends. I

am convinced that whatever may be true of the priests and hierarchs of Rome, the common people are amenable to reason if we could get their ear. Secondly, we must do what the great Reformers did—and they were all former Roman Catholics—we must preach the Gospel of Christ to Roman Catholics, for when Christ makes them free from the sway of human priests they will prove to be as strongly devoted to liberty in all its many facets, as we are.

<sup>1</sup>Walker, W.: *A History of the Christian Church*, p. 113.  
<sup>2</sup>Bryce, James, *The Holy Roman Empire*, Chapter VII.

## PROTESTANT LEAGUE MEETING IN JARVIS STREET

THE GROUND floor was filled in every part for the League Meeting, Tuesday, January 27th. A large number of Executive members occupied the platform. Dr. Shields presided. The invocation was offered by Rev. E. J. Taylor. The Scripture was read and prayer offered by Rev. John Dempster of Ottawa. An able address on "Protestants Beware of Samson's Fate", was delivered by Prof. A. C. Whitcombe which was enthusiastically received. Rev. D. C. McLelland, the able and popular Secretary of the League, gave a fine account of the League's activities and proposed the following resolution which had already been passed at a great meeting in Brantford:

### RESOLUTION

"Hon. Paul Martin, Federal Minister of Health and Welfare, was initiated as a Fourth Degree Knights of Columbus at Windsor, Ont., on Sunday, November 23, 1947. At that time he intimated in an address that Fourth Degree Knights of Columbus should strive to make "the laws by which men are governed be in accordance with the laws of God".

Furthermore, *L'Action Catholique*, official Roman Catholic paper in Quebec Province, has stated, in effect, that when a Roman Catholic has to choose between loyalty to the country he serves and loyalty to the Pope, he is in all conscience bound to choose the latter.

This means, in the case of Mr. Martin, that the "laws of God", as he sees them, will be in reality whatever his church decrees those laws shall be. Yet, in the past, the Roman Catholic Church as an institution, has been opposed to all progress in science, including even the science of medicine. It is recorded history that in 1885 the Roman Catholic Church opposed the inoculation of Roman Catholics in Montreal during an epidemic of small-pox.

Roman Catholic teaching also opposes pre-marital physical examination to prevent socially diseased persons from marrying.

Many other illustrations could be cited, but this will be sufficient to explain why a man whose first loyalty must be to a church which opposes the advance of medical science should not be retained as Canada's Minister of Health and Welfare.

Therefore, we Protestant citizens of Toronto, assembled in public meeting, express our objection to the continuance of the Hon. Paul Martin in any Cabinet position since we cannot consent to the laws of the country being framed by Fourth Degree Knights of Columbus."

The resolution carried unanimously by a standing vote, and with tremendous applause.

A brief but thrilling address was given by Rev. J. Smith, a French-Canadian and former R.C. priest, and a

full-fledged monk, for seven years, who is now pastor of a French-Presbyterian church in Montreal. His account of the triumph of the gospel among Roman Catholics was, as we have said, really thrilling. Mr. Smith is a new member of the Executive Committee of THE PROTESTANT LEAGUE.

Mr. C. M. Cotton, K.C., the League's counsel in the Rouyn case, gave a fine speech in which he expounded the present legal status of the case in Rouyn. Mr. Cotton, at our request, has promised to send us such a summary for next week's WITNESS.

The meeting was a most enthusiastic one, and was a striking demonstration of the vitality and vigour of THE CANADIAN PROTESTANT LEAGUE. The benediction was pronounced by Rev. W. S. Whitcombe.

## THREE MEETINGS OF THE CANADIAN PROTESTANT LEAGUE

THREE meetings of local branches of *The Canadian Protestant League* have been held during the month of January. At Brantford, Rev. D. C. McLelland, M.A., Secretary of the League, gave a fine address. On the basis of the information which he laid before them, the local branch passed a resolution which was sent on to the Toronto meeting, which also endorsed it. The resolution will be found in this issue of THE GOSPEL WITNESS.

Under the auspices of the London, Ontario, Branch of the League, Rev. W. S. Whitcombe gave the address printed in this issue. The president of the London Branch, Rev. S. Kerr, was the able chairman.

A report of the fine meeting in Jarvis Street Church will be found elsewhere in this issue.

## A VICTORY FOR THE CANADIAN PROTESTANT LEAGUE

In the course of his address Mr. Cotton informed the meeting that he had just learned that the Town Council of Rouyn had amended the by-law which forbade the distribution of Bibles. It will be recalled that Miss Veals had already been taken in charge by a policeman for distributing the Gospel of John in French. Had our workers in Rouyn meekly submitted to this iniquitous infringement on religious liberty, the by-law would have remained on the town books as a continuing threat to anyone who wished to give out the Bible in that town. The action of the town council in amending this by-law shows that even Quebec politicians are amenable to the voice of public opinion when it is thoroughly aroused. We heartily congratulate the town councillors of Rouyn, and hope they will give proof of sincere repentance and not merely of political expediency by further amending their equally unjust and illiberal by-law that forbids the holding of street meetings in their municipality.

—W.S.W.

## "WHY"

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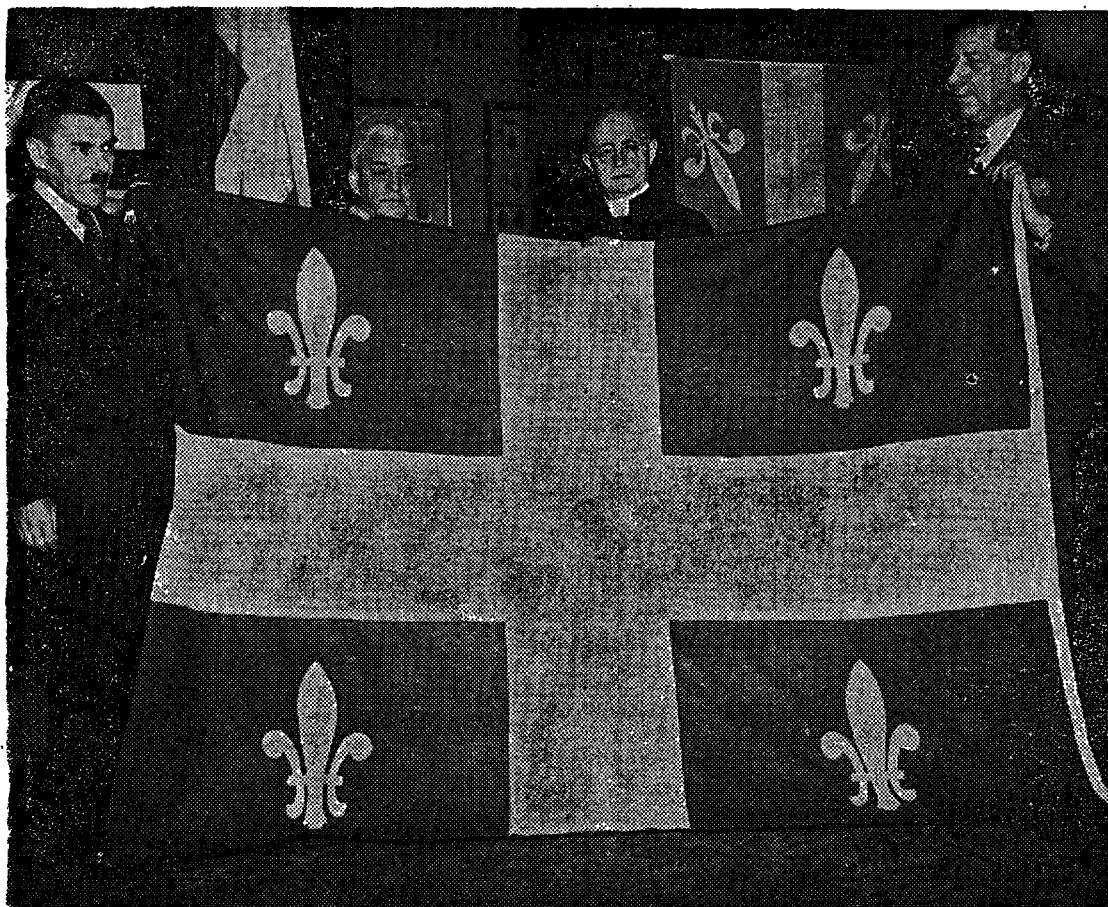
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## QUEBEC'S "NATIONAL" FLAG

**Q**UEBEC has a new official flag. Prime Minister Maurice Duplessis, who was the author of the infamous "Padlock Lock" of a few years ago, made the announcement concerning the new flag in the Legislative Assembly on January 21. The new flag is really a very old one, for its basic design formed the banner of the ancient kings of France when they were styled "Their Most Catholic Majesties". Quebec's flag indicates, ac-

the whole of Canada, unless this Dominion should become wholly French-Canadian or wholly dominated by the French-Canadian Hierarchy. No doubt that is just the goal that the priests have set before themselves, and they regard this bit of bunting as a symbol of their future conquests in Quebec and throughout the rest of this great Dominion that stretches from sea to sea.

Our illustration of Quebec's new flag shows it being



Quebec's fleur-de-lis flag is displayed by four officers of the Société St. Jean Baptiste, which has taken a leading part in the propaganda for the new flag. The priest shown above is Canon Lionel Groulx, ardent Nationalistic orator.

According to Jesuit Priest Archambault, French-Canadian origins, French-Canadian fatherland, and French-Canadian faith! Not much room there allowed for the half million Quebec citizens of non-French extraction. In 1546, Pope Paul III established an Order of the Lily which had this fleur-de-lis as its emblem. The members were sworn to defend the patrimony of St. Peter against all enemies of the Roman Church. Perhaps that is the real reason why the symbol has been chosen for Quebec! This emblem has already long been recognized as the flag of *La Société St. Jean Baptiste*, a rabidly nationalistic organization which has persistently carried on a propaganda for this "national" flag.

It will be difficult for Canadians in the other eight provinces to understand why such a narrowly sectarian and racial symbol should be misnamed a "national" symbol. It can never represent the aspirations and aims of

held by leading officials of the *Société St. Jean Baptiste*, the organization which is credited with a large part of the glory, or the shame, for its adoption by government order-in-council. The priest in the photograph is Abbé Lionel Groulx, a professor in *l'Université de Montréal*, who is reputed to have been one of the leading spirits in the notorious Order of Jacques Cartier. It was this society to which Senator Bouchard referred in his speech that cost him the chairmanship of the Quebec Hydro. It will be recalled that the senator named this order as fostering national disunity. It is bent on destroying the last vestige of our connection with the British Commonwealth. Fanatical Romanists such as this fondly entertain the pipe-dream of a French and Roman Catholic republic on the banks of the St. Lawrence. The adoption of a flag that properly belongs to a defunct European state that was known as the "Eldest daughter of the

Church", seems to such dreamers to be a step toward their ultimate goal.

One of the most significant things about the adoption of the *fleur-de-lis* is that there was not one voice raised against it. We cannot believe that even in the Quebec House the sentiment was unanimous, but no one dared oppose the project. On the principle that silence lends consent, all the political parties in the province are responsible for the new flag. When it comes to a pinch, the "Liberals" of Quebec are quite as nationalistic as the most rabid supporters of the "Union Nationale" or the "Bloc Populaire".

Nevertheless, we are constrained to admit that by and large, Mr. Duplessis' choice was a fitting one. Quebec has already demonstrated its distinctive and special inter-



Quebec's new flag flies from the tower of Quebec's Legislative Buildings, replacing the Union Jack, which is "fini" according to French-Canadian Roman Catholic Nationalists. The *fleur-de-lis* was the emblem of the "Catholic Majesties" of old France.

pretation of liberty in the Murray Heron case in Rouyn and in scores of arrests of misguided persons who call themselves "Jehovah's Witnesses". It is well, we think, that the Union Jack should be totally dissociated from acts of tyranny such as these, and no more fitting symbol could be found for them than the flag of the "Catholic Majesties" who drove hundreds of thousands of hapless French Huguenots from their homes for no other crime than reading the word of God and praying according to the dictates of their own consciences. And then too, history has shown how the *ancien régime* in France came to its unhappy and bloody end through its own political corruption and moral pollution. Ought we to think that the true symbolism of Quebec's new-old flag is indicative of its cherished connection with the now defunct France of pre-revolution days, or ought we to see in it a prophecy that the history of the French Revolution is about to repeat itself in our neighbouring "Catholic Province"?—W.S.W.

## SHOULD CHRISTIANS SUBMIT TO ANY AND EVERY LAW?

### Reflections on the Rouyn Case

REV. MURRAY HERON, Miss Eileen Veals, and Miss Alice Moore, were found guilty of having violated a by-law by preaching on the street in Rouyn, Quebec. It had been understood that judgment was not to be given until some time in February. Mr. C. M. Cotton, K.C., of Montréal, had received the promise of the Magistrate that in the event of his finding them guilty, he would delay sentence for a short time, to provide time for the taking of further action.

On Monday, January 19th, Mr. Heron telephoned the Rouyn lawyer, Mr. Garmaise, and he was informed that the Magistrate was in town, and that he had better come down to the Court House. Neither Mr. Heron, Miss Veals, nor Miss Moore had been officially informed that judgment was to be given. Mr. Heron went to the Court House, and the Magistrate said he would give judgment in the morning, as there were one or two paragraphs of his judgment he had to revise. Neither Miss Veals nor Miss Moore were informed of this action. Miss Moore was over sixty miles away. Miss Veals was out visiting, and could not be found. When judgment was given, Mr. Heron was immediately taken into custody. He explained what engagements he had, and asked for a couple of hours to make arrangements. This was positively refused. The utmost concession he could obtain from the Police, or the Magistrate, was to be allowed, under custody, to go to the lawyer's office to telephone. This he did, telephoning Mr. Cotton in Montreal, and the Editor of this paper in Toronto; and we both advised the payment of the fines.

Mr. Heron was sentenced to a \$25.00 fine, or one month in jail, and each of the ladies to a \$5.00 fine, or fifteen days in jail. If the fines had not been paid we suppose they would have sent someone to arrest these two young ladies.

Now what is this by-law? Here are its exact terms:

"It is forbidden to hold any meeting or gathering in the streets or the public parks of the Town or in the buildings belonging to the Town without the written permission of the Mayor and the Chief of Police."

By this it will be observed that the by-law makes Rouyn a miniature Police State, where no meeting can be held in any public building, or on the streets, without the consent of the Police. The Council Chamber in which the Town Council meets, we presume, is a public building; and obedience to this utterly ridiculous by-law would require the Town Council to obtain permission from the Police to hold a meeting. Even under this by-law, certain permissions were given to the Salvation Army which were denied to Mr. Heron. No one can have any doubt whatever that the by-law was framed with the design of suppressing all Protestant testimony in the town, so far as it was possible.

That the by-law in precisely the same terms as allegedly written on the books of other municipalities in Quebec, proves nothing but the general tendency of things in Quebec, to identify the Church with the State, and to use the powers of the State to further the interests of the Church. The recent judgment against a Jehovah's Witness in a Montreal Court is a further illustration of this principle. Whatever may be said of the Judge's conduct of the case, to find anyone guilty of sedition for having circulated the pamphlet entitled "Quebec's Burning Hate", is utterly absurd, except on

the assumption that the Church and the State are identical, and that the Hierarchy is sacrosanct.

THE GOSPEL WITNESS published the full text of the pamphlet, "Quebec's Burning Hate", but we are not guilty of sedition. We have no agreement whatever with the religious views of Jehovah's Witnesses. We regard it as a definitely anti-Christian cult, denying the very foundation principles of Biblical Christianity. But we believe in religious freedom, not only for ourselves, but for everyone else. Wrong as any man may be, he should never be penalized for his religious opinions; nor even for his religious action, unless such action involves an infringement upon other people's liberties.

We seriously question whether the Magistrate in the Rouyn case troubled himself to read the important brief submitted by Mr. Cotton. He probably delayed judgment in order to give the impression of having to give the matter consideration; and was almost certainly instructed what verdict to render by the Roman Catholic Hierarchy in Quebec. We doubt not that the same was true in the case of Jehovah's Witnesses.

### In Such a Situation What Is a Christian's Duty?

A Christian should be a law-abiding citizen of the State to which he belongs. We are admonished,

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

But here it is assumed that rulers are not a terror to good works, but to the evil. Our Lord, when asked whether it was lawful to pay tribute to Caesar, asked to be showed a penny, and enquired, "Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

There is a realm into which Caesar has no right to intrude, "So then every one of us must give account of himself to God". The obligation of personal responsibility to God carries with it the inherent right of soul liberty, or liberty of conscience. Coercion in religious matters is always wrong, and can never be other than wrong. We must insist on freedom of conscience, full liberty, to serve God as we understand His word to direct.

### Have We Any Scriptural Examples of This Principle?

We have many. In the crucifixion of Christ, an apostate religious system invoked the sword of the State to silence the testimony of One Whose word exposed their apostasy. Indeed the conduct of the Sanhedrin, the Jewish religious Council, was exactly similar to that of the Roman Catholic Church. When Pilate said, "Take ye him, and judge him according to your law, the Jews therefore said unto him, It is not lawful for us to put any man to death"; hence

they demanded that the authority of the State be exercised to do what it was not lawful for them to do. This is, in principle, the Roman Catholic doctrine of the two swords—that the temporal sword is to be wielded by the State; but always and only in the interests and defence of the Church.

### How Did the Apostolic Church Construe Their Duty in Respect to These Principles?

In the fourth chapter of Acts we read:

And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

And because the apostles, Peter and John, had done that which was contrary to the laws of the Sanhedrin, "many of them which heard the word believed, and the number of the men was about five thousand."

Now let us read the sequel:

And it came to pass on the morrow, that their rulers, and elders, and scribes, And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

The Council were evidently amazed at the boldness of Peter and John, and "took knowledge of them, that they had been with Jesus", and then, briefly, they reserved judgment.

Here is the story:

But when they had commanded them to go aside out of the council, they conferred among themselves, Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

Here, indeed, was a by-law commanding them not to speak at all, nor teach in the name of Jesus. In view of this, what followed:

But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

In the first place Peter and John informed the Court that they had no intention of obeying its commandment; notwithstanding, we are told "when they had further threatened them they let them go, finding nothing how they might punish them, BECAUSE OF THE PEOPLE".

Here is the solution of our problem. Even this ecclesiastical Court was afraid of "the people", and the appeal of these preachers was to the people who needed the gospel,

and to whom they were determined at all costs to preach it. That must be our appeal. We must carry the message of the Rouyn case throughout the length and breadth of the Dominion of Canada to the people. We must show "the people" what this modern Sanhedrin designs to do, if it is allowed.

### The Modern Attitude

Our difficulty to-day is that all non-Romanists are called Protestants. Many of them are not Protestants at all. There are many ministers and people who regard the Bible as a pair of rubbers to be worn on wet days. They do not believe it; it has no authority in their lives; they are devoid of religious convictions, and yet they live in the enjoyment of liberties which were purchased by the blood of those who preferred death to disloyalty to Christ. The blood of millions of martyrs had never been shed, had they been characterized by the pusillanimity so prevalent to-day.

The consciences of men must be free, and no State in the world has the moral right to bind them. Hence the necessity of the absolute separation of Church and State everywhere. We believe it was the duty of Mr. Heron and his associates to resist such an outrageous law, as the by-law in question. We believe it is equally the duty of THE CANADIAN PROTESTANT LEAGUE to carry its protest from Court to Court, if necessary, in order to demonstrate whether or not the time has come when the higher Canadian Courts, like the Police Court of Rouyn, are wholly dominated by the Church of Rome.

## Bible School Lesson Outline

Vol. 12 First Quarter Lesson 6 February 8, 1948

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

### AHAB'S COVETOUSNESS

Lesson Text: 1 Kings 21:1-16.

Golden Text: "And he (Jesus) said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."—Luke 12:15.

Supplementary Reading: Exod. 20:17; Psa. 10:3; Prov. 28:16; Jer. 6:13; Ezek. 33:31; Mic. 2:2; Hab. 2:9; Eph. 5:3; Col. 3:5; 1 Tim. 3:3; Heb. 13:5.

#### I. The Design: vv. 1-10.

King Ahab continued to live a life of wickedness, notwithstanding the warnings and revelations of God's will given to him through the prophet Elijah and others (1 Kings 17:1; 18:17-20, 40; 20:13, 14). When rebuked for his disobedience, instead of repenting and turning to the Lord for forgiveness, he departed to his house "heavy and displeased" (1 Kings 20:42, 43). He showed just such a stubborn and petulant spirit when confronted with the goodness of Naboth (1 Kings 21:4).

An act of violence is usually the culmination of a long process of evil thinking. In most cases it can be traced to a temptation in the realm of the flesh. Ahab saw his neighbour's vineyard and greatly desired it, thus yielding to the lust of the eye, the lust of the flesh and the pride of life (Gen. 3:6; 1 John 2:16). He determined to secure that land by fair means or foul. Covetousness is the envious desire for that which belongs to another (Exod. 20:17; Rom. 13:9); it is the overpowering longing for that which is unlawful (Ezek. 33:31; Mk. 7:21, 22; Lk. 12:15). In Scripture it is described as idolatry, for it implies that something which is forbidden holds the place of mastery (Isa. 5:8; Eph. 5:3, 5; Col. 3:5; Jas. 4:5). We are commanded to be content with such things as we have (Phil. 4:11, 12; 1 Tim. 6:8-10; Heb. 13:5).

Ahab asked outright for Naboth's vineyard (1 Sam. 8:14), giving plausible reasons for his demand. The vineyard would be converted into a garden of herbs and serve a useful purpose; it was near the king's house, and hence logically his by reason of its location. Ahab endeavoured to detract Naboth's interest

and attention from the vineyard by offering him another vineyard or compensation.

But Naboth feared the Lord. It was his custom to determine his line of conduct by judging its relation to the Lord's will (Col. 3:17; Jas. 4:15). He was not guided by selfish aims when he refused to part with the property which was his family inheritance; he followed the commandment of the Lord (Lev. 25:23; Numb. 36:7, 8; Ezek. 46:18).

The pampered, spoiled, self-centred monarch sulked when he could not have his own way. He gave himself up to self-pity. The disciplined one whose aim is to do the will of the Lord will be quietly resigned when his own plans are frustrated (Job 1:21; Matt. 26:39).

Had Jezebel been a worthy help-met, she would have shamed the king out of his childish stubbornness. But she stirred him up, kindling into a flame the evil desires of his heart (verse 25).

Jezebel's notion that since Ahab was a king nothing should be denied him represents a false view of authority which is altogether too prevalent in these days. There are many in high places who use their power for the sake of their own advancement, rather than as a means of serving others (Matt. 20:25-28; John 13:13-15). Being a ruler in Israel, Ahab should have shown an example of self-control and obedience (1 Cor. 9:27; 11:1).

#### II. The Deed: vv. 11-16.

Jezebel's secret design was calculated to accomplish her purpose with safety to herself. Only an exceedingly wicked woman would have contrived such a scheme as she executed. The charge of blasphemy, which was laid against Naboth, was particularly cruel in view of his devotion to the Lord (Matt. 26:59-66; Acts 6:11-14). Jezebel was acquainted with the Jewish law concerning witnesses (Numb. 35:30; Deut. 17:6), and concerning the punishment meted out to blasphemers (Lev. 24:16). The terms "sons of Belial" and "men of Belial" refer simply to wicked men (Deut. 13:13). Covetousness, a sin of thought, led to murder, a sin of deed (Josh. 7:21; Mic. 2:2). How important that we guard our inner life and allow no evil suggestions to find lodgement there (Phil. 4:8)!

Ahab rose up to take possession of the coveted land, but he was not permitted to enjoy the fruits of his wickedness. There is no lasting joy or peace for those who walk in forbidden paths, but only for those who walk in the ways of the Lord's commandments (Psa. 5:11, 12; 32:11). Satan deceives people into thinking that they will find happiness when they ignore restraints and plunge into sin, but the wages of sin is death (Rom. 6:23; 8:6; Jas. 1:14, 15).

Elijah was given a difficult task to perform; he was to charge Ahab with the crimes of theft and murder (vv. 17-19). As priest of his family, Ahab was held responsible for the deed planned by his wife and executed by others (Gen. 3:6; 1 Tim. 2:14). The sentence of death pronounced against him was in accordance with the word of God (Gen. 9:6; Exod. 21:12; Lev. 24:17; Numb. 35:31). Ahab and all the male members of his house would perish (1 Kings 22:37, 38; 2 Kings 9:21-26; 10:8-11), as in the case of Jeroboam (1 Kings 15:29) and Baasha (1 Kings 16:3, 11). Queen Jezebel was doomed to die a horrible death (2 Kings 9:30-37).

It is greatly to the credit of Ahab that he repented when rebuked by the Lord for his sin (vv. 27-29; Jon. 3:3-10), and the Lord heard his cry for mercy (2 Chron. 7:14). The sentence of judgment against his house was stayed for a time, but would be fulfilled in the days of his sons (2 Kings 9:25).

#### DAILY BIBLE READINGS

Feb. 2—Covetousness Condemned ..... Exod. 20:1-17.  
Feb. 3—Covetousness Abhorred ..... Psalm 10.  
Feb. 4—Covetousness Hated ..... Prov. 28:1-16.  
Feb. 5—Covetousness Deadly ..... Josh. 7:1, 10, 11; 18-26.  
Feb. 6—Covetousness Satanic ..... Isa. 14:12-17.  
Feb. 7—Covetousness Ungodly ..... Eph. 5:1-17.  
Feb. 8—Covetousness Pharisaic ..... Luke 12:1-15.

#### SUGGESTED HYMNS

Firmly stand for God. Amazing grace! how sweet the sound!  
Sound the battle-cry. Jesus I am resting, resting. Thou sweet beloved will of God. O Christ, in Thee my soul hath found!

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