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THE CHIEF MISCHIEF-MAKER OF THE WORLD

An Address by Dr. T. T. Shields

Delivered at the Pan American Evangelical Conference, Sunday Afternoon, July 22nd, 1951, in Theatro
Sao Paulo, Sao Paulo, Brazil

THE Bible is the word of "the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep". But it is also written of Him: "The Lord is a man of war: the Lord is his name". Again, it is written "He is the King of Glory; the Lord, mighty in battle". The fact is, the Bible is "the book of the wars of the Lord". From the time

"Of Man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe",

God has been at war with all evil. He has, in fact, declared war against all error, and against all the powers of darkness.

The Bible is much more than a signpost, pointing the way to Heaven: it is a standard of conduct, a measure of character, an infallible directive, and the supreme Authority in all the affairs of life. As believers, we are under obligation to do, in all things, as the Bible, by precept and principle, teaches us. Unless we do, our profession of belief in the authority of scripture is vain: "Why call ye me Lord, Lord, and do not the things which I say?"

The Lord Is a Man of War

From Genesis to Revelation the Bible is a record of God's controversy with sinful men. It is written, "The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." The patriarchs, prophets and apostles, were all the mouth-pieces of God in His great controversy with sin, and with sinners.

God never compromises with evil, nor with error. He will by no means acquit the wicked. In respect to the war between good and evil, between truth and error, righteousness and unrighteousness, light and darkness, God and the Devil, the Bible provides no neutral zone where pacifists, and cowards, and compromisers, may

enjoy immunity from war. There is no discharge in that war.

The Folly of Pacifism

There are people who profess to be averse to controversy, who are ever seeking positions of neutrality between moral opposites. Such compromisers, though they may not recognize it, are really the most deadly enemies of the truth. I remind all such of the divine dictum, by the mouth of Jeremiah: "Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them."

Jeremiah also declared, "I am pained at my very heart; my head maketh a noise in me: I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war". To the people who wanted to make terms with the King of Babylon, he said, "If ye say, We will not dwell in this land, neither obey the voice of the Lord your God, saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet nor have hunger of bread; and there will we dwell: and now therefore hear the word of the Lord, ye remnant of Judah; Thus saith the Lord of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go

to sojourn there; then it shall come to pass, that the sword, which ye feared, shall overtake you in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die. So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them. For thus saith the Lord of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more."

Thus they were told that in seeking exemption from war, they would only invite it. We cannot avoid controversy. We cannot escape spiritual warfare, for "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places".

The Bible, the New Testament, as well as the Old, abounds with martial figures. We are to "fight the good fight of faith". We are to "endure hardness as good soldiers of Jesus Christ". We are to "put on the whole armour of God". We are earnestly to "contend for the faith which was once for all delivered unto the saints".

The Christian Life a Perpetual Warfare

I have spoken thus to remind you that the life of the Christian is one of perpetual warfare. It is not possible so to subdue, to quell, to destroy, any kind of evil that it will not rise again. It seems to be a providential necessity that just as Isaac dug again the wells that his father had digged, and called them after the same name, because the Philistines had stopped them, and filled them with earth; so each succeeding generation must contend against the same evils, against which preceding generations contended; as it is written: "These are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath. And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses."

Let us now inquire AGAINST WHAT ENEMIES OF THE FAITH MUST BELIEVERS IN THIS DAY AND GENERATION CONTEND.

ONE GREAT ENEMY AGAINST WHICH WE MUST CONTEND IS RELIGIOUS MODERNISM

In what I say this afternoon it must be understood that I am speaking, not against persons, but against principles. That, I believe, is the significance of the scripture to which I have already referred: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places". That, I understand, does not mean that we shall never have to do battle against the incarnations of evil principles. It is, in fact, difficult to fight unincarnate prin-

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ciples. Usually not until an evil principle lends incarnation in a human personality, does its real character appear; or, at least, not until then is the quality of its turpitude recognized. We must wrestle against flesh and blood, but only as flesh and blood becomes the instrument of the rulers of this world's darkness, who are at war with God.

We must, of course, fight against *all evils, which manifest themselves in addiction to appetite*, and in various sensual, vulgar, vicious, fleshly lusts, which war against the soul. But I would, this afternoon, identify the more deadly enemies of the soul, which masquerade in intellectual garments, in mental attitudes, and in a slavish following of any form of unbelief, which may, at the moment, be in vogue. A pseudo-intellectualism has all but elbowed God out of the thought of men to-day. He is dismissed as an obsolete Ideal, or at best as an archaic Name, or an unidentifiable Force, belonging to an immeasurably remote age. And without even a fraction of factual evidence, whether they call it by the name, or not, men have adopted a philosophy of Evolution, which would reduce the universe to a mere self-operating machine. This, in Science, falsely so-called, in History, in all intellectual pursuits, has given rise to an anti-supernatural Modernism, for that is what Modernism is, a philosophy of naturalism, a modern Sadduceism.

Degrees of Modernism

There are degrees of Modernism, of course. Not all Modernists deny supernaturalism *in toto*: they begin by questioning the accuracy of the record of the miracles, of the virgin birth of Christ, and then of His Deity; and to hold such views they must deny the divine inspiration, and authority, of Holy Scripture. And when, in colleges, and churches, and denominations, they have

promulgated such errors, and such unbelief, as to cause God to "go far from (His) sanctuary" they endeavour, by the mobilization of an army, called a World Council, to effect, by ecclesiastical prestige, and influence, that which is the exclusive prerogative of the Spirit of God. Hence it becomes necessary, alluding again to Isaac, that Evangelicals should dig again the wells that their fathers had digged, and call them by the same names, by which their fathers had called them—the expiatory atonement, the new birth, justification by faith, the doctrine of eternal life, of personal human responsibility, that is of the soul's answerability to God, and a coming judgment, which no one may escape! for all these wells of salvation the Modernist Philistines have stopped and filled with earth.

The Passion for Bigness

But this passion for bigness, for such magnitude of numbers and of wealth, and such official authority, as will impress the unthinking masses of mankind, this craze for ecumenicity, would sweep into the orbit of this newly-formed World Organization every kind of unbelief, and perversion of the gospel to which the Christian name may be attached; with the result that we are asked to become an element in a synthesis of Evangelicalism, and Unitarianism, and Humanism, and Greek Orthodoxy, and Roman Catholicism, and, blasphemously, to assume that this would be an answer to the prayer of the great Head of the Church, that "they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us".

With the open Bible before us, with an experience of the reality of Christ our Saviour in our hearts, and with the consequent certainty that

"None but Jesus
Can do helpless sinners good",

we are bound to declare war against every form of religious Modernism, and against its latest fruitage, an attempt to gather together all the religious incompatibles into an organization to be known as The World Church.

WE MUST FIGHT COMMUNISM

One enemy against which believers and the Church generally in our day must wage war is Communism. Communism is much more than an economic system, and much more than a political system of government. It is a philosophy of Collectivism as opposed to the Christian principle of Individualism. The Word of God everywhere magnifies the individual. It clearly teaches that every man is personally responsible to God: "So then every one of us must give account of himself to God." The principle of individual responsibility would be utterly unjust if it did not carry with it the principle of individual liberty, involving freedom of conscience. A man cannot, justly, be held accountable for an act performed while subject to compulsion. To be personally responsible everyone must be personally free.

Of course, such freedom has its limitations. My freedom ends when it trespasses upon the freedom of another. But as a member of organized society, I must be free to exercise my soul before God; free to do the will of God as I see it; free in every respect in consonance with the freedom of others.

Collectivism Is Anti-Christian

The principle of Collectivism, wherever you find it, is a denial of individual freedom and responsibility.

Communism as it appears in Russia, and in China, is an ugly thing; because it claims the right to impose the collective will by force. But in fighting Communism we must not forget its satellites, and fellow-travellers.

We live in a day when the principle of individual responsibility needs special emphasis. There are many kinds of Socialism — combines of Labour, as well as combines of Capital. Politicians are always afraid of organized Collectivism; and they are disposed to sacrifice anything to its favour, rather than to challenge and fight it. Hence Trades-Unionism in its extreme form is a form of sedition and insurrection. It is a government within a government. What is called the "check-off" and the principle of a "bargaining agency" are both utterly immoral, and ought not to be tolerated. Workers have a perfect right to set a value upon their labour, and to refuse to sell it at a lower price than that of their own appraisal. But they have no right so to unite as to compel all others to do their will, or to insist that a group of officials shall become the mouthpiece for the many. The fact is, a Christian, born again, and endeavouring to walk before God, and recognizing his personal responsibility to God, has no moral right to surrender his freedom of will to any group or organization, which may compel him to do their will, and refuse to allow him an opportunity to sell his labour on his own terms. If every Christian man would recognize his primary moral responsibility to God, and, in consequence thereof, would refuse to be enslaved by so-called Unions, it would deliver society from the tyranny of Labourism, and set a multitude of workers free.

Applies to All Collectivist Organizations

The same principle, of course, applies to all kinds of secular organizations, whether they be secret fraternal societies, or service clubs, or what not. The man who surrenders his personal freedom may on occasion be compelled to do something which he knows to be contrary to the will of God.

The same principle also applies to religious organizations. That is why this International Council of Christian Churches has declared war against The World Council. The principle at issue is really soul-liberty, and personal responsibility. We refuse to be religiously regimented, and compelled to submit to things of which our conscience does not approve.

Especially Against the World Council of Churches

It is not surprising that the leaders of The World Council of Churches, having abandoned the principle of soul-liberty, and organized itself so as to be able to compel obedience to its will, should be so sympathetic toward the philosophy of Communism. Not is it surprising that Communistic minds should find themselves comfortably at home in the World Council fellowship.

I would not suggest the slightest diminution of our opposition toward Red Communism. But I do insist that consistency requires that we should be equally outspoken, and vehement against every veri-coloured "pink" variety. And if we would return to the principle of justification by faith, which involves the personal liberty, and responsibility, of every individual, we must set our faces like a flint against every form of Collectivism that would infringe upon the liberty of the individual.

ANOTHER GREAT FOE IS ROMAN CATHOLICISM
I am specially charged to deal with one element in

this proposed combination of theological and ecclesiastical incongruities, namely, the Roman Catholic Church.

Because Modernism has so perverted the gospel of Christ, vast numbers of people, who are members of non-Romanist churches, leaders of many of the great nominally Protestant Denominations, have ceased to be prophets of the Lord, and have become merely ecclesiastical officials. The Church was designed to be, if I may so say, the instrument of theology, the propagator of the Christian gospel. Now we behold the phenomena of great denominational organizations who have no gospel to preach.

As long as I can remember I have been fond of machinery. I have always liked to see wheels going around. When I was a small boy, I used to make my way into my mother's sewing room, and commandeer all the empty cotton or thread spools that I could find. Then I took a piece of board, and put on bearings of some kind, screw eyes, or some such thing. Then I put something through the spools for an axle so that they could go around. Sometimes I managed to have a dozen or more, and I put them all on little axles on my board. Then I would select one spool, and put a handle on it, perhaps a pin, or a small nail, then put belts of string from one spool to another. Some of the strings I would cross so that, as the belt went round, it would make the spool go in the opposite direction.

When I had my board of spools set up, and all the belts in place, I would take hold of the handle of the one driving spool, and turn it, and have a merry time seeing all the spools going around, some in one direction, and some in another. I really did not know it, but actually I was a denomination Secretary!

That is what a lot of these ecclesiastical officials do. They turn the handle, and make the spools go around. But no matter how many hours I operated my machine, it never went anywhere, and it never did anything. All I did was to turn the wheels around.

That is not a misrepresentation of the Executives of some of the big Denominations. They are very busy keeping things going. But because they don't believe the Bible, nor accept it as an Authority; and call in question most of the verities of the Christian faith, they accomplish nothing at all beyond making the wheels spin.

Religious Vacuity

When ecclesiastical officials, by the inroads of Modernism, are reduced to such a vacuous state, they will welcome anything that will enlarge their operations. Hence, they tell us we must accept the Roman Catholic Church as a branch of the Christian Church. Therefore any World Church should include the Roman Catholic Church in it. We could have told them before they began their flirtation with Rome, that the terms of union with Rome are absolute surrender. In that, Rome is logical. Claiming to be the one and only Christian Church, she cannot, logically, consent to the claim of equality put forth by churches which, in her view, are heretical and schismatic.

Must Know What Romanism Really Is

To do battle with Rome, we must know what the Roman Catholic Church really is. No one at all familiar with the history of the Roman Catholic Church can regard it as a merely human institution. No one, who knows the record of the Roman Catholic Church can possibly regard it as other than an institution supernatural in its origin and maintenance. When Father Chiniquy,

alarmed by the immoralities of the Roman Church, as he observed them complained to his Bishop about it, the Bishop declared that it was only a proof of the Church's divine origin, for if the Church were merely human, such wickedness would have destroyed it! A strange argument for a Bishop! And yet there is much truth in it. We believe that the Roman Church's record of immorality, of rapine, of murder, were sufficient to annihilate any organization. And if it be admitted that it is superhuman in its origin and continuance, we are forced to ask the question whether it is from above or from below. If it is from above, if the stupendous claims it makes for itself as the one and only Church, established by the Head of the Church to the exclusion of all others, be valid, it follows inevitably that every one of us ought to belong to it.

The Bloody History of the Papacy

But who that reads the history of Roman Catholicism, of the bloody deeds of the so-called "Holy Office", or Inquisition, of its innumerable intrigues, and plots against practically every legitimate Government upon earth; who that knows anything of the story of its murders, the millions of lives it has destroyed, its multitude of martyrs—who that observes its current operations in countries in which it has the ascendancy, its neglect of education, its suppression of all liberties, freedom of speech, freedom of assembly, freedom of the press, freedom of worship—who, I say, who observes the economic deterioration and ultimate ruin that comes to every country where Rome is allowed to become ascendent—who that observes these things, can believe that this monstrous institution has the approval of a Holy God? It is unthinkable that the Roman Catholic Church comes from above.

What is the alternative? It must come from below; and that being so, as is attested by its horrible record of the past, its present machinations in all the countries of the world, it is surely distinguished as having originated in the Pit, and as being indeed a child of hell.

The Roman Catholic Church Not a Christian Institution.

If, therefore, the Roman Catholic Church is not a Christian institution, but is the creature, the instrument and weapon of the adversary of our souls, it follows as an inevitable corollary that it becomes the duty of every Christian to fight against it with all his might.

The Roman Catholic Church has a dual character. It calls itself the only Christian Church, but it also claims supremacy in the sphere of government. Therefore, it must be regarded as a religio-political organization.

Rome's Claim to Religious Supremacy

To understand the Roman Catholic Church it is necessary, first of all, to examine its claim to religious supremacy. We are all familiar with its proud boast that Peter was supreme among the apostles, and on the occasion of Peter's great confession respecting the eternal Sonship and sovereign Lordship of Jesus Christ, when our Lord said, "Upon this rock I will build my church" He designated Peter as the "Rock", and as the first of the popes; and the papacy became the foundation of the Christian Church.

To avoid misunderstanding I need only allude to the Evangelical position, that we recognize Peter's confession the result of a divine revelation, and a summary

of all truth, as being the "Rock" upon which the Christian Church is built: "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone". Hence, we are forced to reject, and repudiate, the assumption of papal supremacy with all its implications.

What Are the Implications?

What are its implications? It involves the substitution of papal authority for the authority of Holy Scripture. It gives precedence to tradition, and to Canon Law over the word of God, denying to all others both the right and the ability to interpret and understand the scriptures. It demands the subjection of heart and intellect to a human authority resident in the Papacy.

A Complete Inversion of the Gospel

Its whole sacramentarian system is a perversion of the gospel. It substitutes baptism, so-called, even infant baptism for faith, as the prime condition of salvation. It substitutes penance for penitence. Penance is something a man does himself, in obedience to the prescription of a priest; whereas penitence, or repentance, is a spiritual quality of the soul, which can be wrought only by the ministry of the Holy Spirit. It substitutes the "unbloody sacrifice" of the mass for the full expiatory efficacy of the blood of Christ. It limits the value of Christ's atoning death to original sin; and makes the removal of sins committed after baptism a matter of individual effort, effected by works of righteousness, which one must do for himself. It substitutes a monotonously weary observance of the mass for faith in the one and only sacrifice of the cross.

Its sacramentarianism substitutes works for grace, and thus inverts the entire Christian revelation. It substitutes the authoritative ministry of a human priest in the word of alleged "absolution," for the authoritative promise of eternal life given by the one and only "High Priest and apostle of our profession". It substitutes the mediation of a human priest for the ministry of the one and only "Mediator between God and men, the man Christ Jesus". It denies to every man the privilege of direct access to God; and puts a priest between the sinner and the Saviour.

Purgatory or Paradise?

As the corollary of its system of works, it substitutes Purgatory for Paradise, and teaches that the disembodied spirit must endure, for an interminable period, the fires of Purgatory for the purchase and assured peace of Paradise, guaranteed to all who fall asleep in Christ. It claims that "the treasury of the Church" is the depository of the merits of Jesus Christ, and insists that such merits may be mediated to the sinner, only by the Church through its sacramentarian system, and at its own price.

Purgatory a Gold Mine to the Church

Its fictitious Purgatory becomes as one of its priests declared, "The priest's Klondyke", a gold mine, by means of which the Church can wring from all its votaries and victims their last penny, in order to mitigate the pains of a Purgatory that has no existence.

A Multitude of Mediators

Its substitution of the human, supremely authoritative priesthood, for the exclusive mediatorship of Jesus Christ puts such authority in the hands of a priest, over those

who are subject to him, as will make the pains of Purgatory or Hell the penalty for disobedience. But in the higher spiritual realm it neutralises the mediatorship of our Lord Jesus by exalting Mary to virtual equality with Him; and notwithstanding its attempt to deny it, it actually makes a goddess of Mary, and commands her worship from all the "faithful".

Time would fail me to name the innumerable fabrications and the labyrinthine indispensables of Roman Catholicism. The fictions of the immaculate conception, and papal infallibility, and the assumption of Mary, naming them in the chronological order of their declaration and "definition", are absolutely devoid of scriptural warrant; and are the fictitious inventions of a religious depravity and perersion which knows no parallel.

This system, like that of Communism, of course nullifies the principle of individual liberty, and responsibility, and substitutes religious compulsion for scriptural voluntariness. This "refuge of lies" for such the Papacy is, must pervert the intellect, subvert the affections; and reduces to a mere automaton a poor religious puppet subject to priestly manipulation; whoever is credulous enough to be ensnared by its fallacies.

A System of Dense Darkness

Because of that, it is the policy of the Roman Catholic Church throughout the world to control education, to segregate its children, to deny them light and liberty; and, as the supreme agency of the "rulers of the darkness of this world", to shutter the minds of men against all possible exposure to the light of the glorious gospel of Christ, Who is the Image of God.

And this incomparable system of darkness, claims the right to impose itself upon the human intellect to the extent of its complete stultification on pain of death and eternal damnation.

Let the crimson river, fed from the hearts of its myriad martyrs, suffice to describe, and define, the horrible turpitude of this supreme agency of Hell itself.

I cannot do better than quote, at this point, the words of the great Dr. H. Grattan Guinness on "The Crimes of the Papacy." He says:

"As some Emperors of Rome exhausted the art of pleasure, so have Romish persecutors exhausted all the art of pain, so that it will now be difficult to discover or invent a new kind of it, which they have not already practised upon heretics.

They have been shot, hanged, drawn, quartered, impaled, burnt or buried alive, roasted on spits, baked in ovens, thrown into furnaces, tumbled over precipices, cast from the tops of towers, sunk in mire and pits, starved with hunger and cold, hung on tenter hooks, suspended by the hair of the head, by the hands or feet, stuffed and blown up by gunpowder, ripped with swords and sickles, tied to the tails of horses, dragged over streets and sharp flints, broken on the wheel, beaten on anvils with hammers, blown with bellows, bored with hot irons, torn piecemeal by red-hot pincers, slashed with knives, hacked with axes, hewed with chisels, pricked with forks, stuck from head to foot with pins; choked with water, lime, rags, urine, excrements, or mangled pieces of their own bodies, crammed down their throats, shut up in caves and dungeons, tied to stakes, nailed to trees, tormented with lighted matches, scalding oil, burning pitch, melted lead, etc.

They have been flayed alive, had their flesh scalped

and torn from their bones; they have been trampled and danced upon till their bowels have been forced out; their entrails have been tied to trees and pulled forth by degrees; their heads twisted with cords till the blood or even their eyes started out; strings have been drawn through their noses, and they have been led about like swine and butchered sheep.

To dig out eyes, tear off nails, cut off ears, lips, tongues, arms, breasts, etc., has been but ordinary sport with Rome's converters and holy butchers. Persons have been compelled to lay violent hands on their dearest friends, to kill or to cast into fire their parents, husbands, wives, children, etc., or to look on while they have been most cruelly and shamefully abused. Women and young maids have also suffered such barbarities, accompanied with all imaginable indignities, insults, shame and pungent pangs to which their sex could expose them. Tender babes have been whipped, starved, drowned, stabbed and burnt to death, dashed against trees and stones, torn limb from limb, carried about on the points of spikes and spears and thrown to the dogs and swine."

This is not in any respect an exaggerated, but eminently just, indictment of the chiefest of all criminals, whose criminality is not modified by age, nor mitigated by circumstances; but who continues to this day to be the supreme liar, and robber, and murderer, of all times.

Rome Is Basically a Political Governmental System

While the Roman Catholic Church makes a specialty of its Christian profession, its religious garb is really only a disguise, a robe to deceive the unwary; for it is basically an authoritarian governmental system, which uses its preposterous religious claim to authority over the souls of men in this life and the next, to enforce its decrees, and compel obedience to its exacting requirements.

It is well known that the Pope claims supremacy over all emperors, kings, presidents, governors and governments of every sort. The notorious doctrine of the two swords insists that the State has one reason for existence, and that is to use its sword for the protection of the Church, and the propagation of its faith. The Church calls itself "a perfect society" in where there are but two classes, the rulers and the ruled; and it is beyond the competence of those who are ruled to pass judgment upon their rulers. On the contrary it is their bounden duty, uncomplainingly, to do as they are told.

The Author of Innumerable Wars

The Roman Catholic Church is a dictatorship that suffers no competition with its authority. The pages of history are red with the evidences of this contention. I am inclined to think it would not be an exaggeration to say that there has not been a single war in Europe in the last thousand years that was not directly, or indirectly instigated, fomented, furthered, and, in many ways, supported and even financed by the Papacy.

In England, from the days of King John, the Papacy has ever been a thorn in the flesh to buffet free peoples. The Thirty Years' War from the early part of the seventeenth century in Europe, was of papal inspiration. Prior to that, after the reign of Bloody Queen Mary, when Elizabeth succeeded, the Pope, through Philip of Spain, endeavoured to bring Britain into subjection to the Pope. The almost miraculous destruction of the Spanish Armada was God's answer to that attempt. The

Oath of Succession, excluding Romanists from the throne of England, was a measure of self-defence that Britain might be spared a repetition of the epidemic of martyrdom from which she had formerly suffered.

The instigation and support of the Spanish Civil War in our own time; the Pope's approval of the rape of Ethiopia, and the contributory part which the present Pope played in bringing the infamous Hitler to power, and loosing upon the world a deluge of destruction, from which it will not wholly recover in the lifetime of anyone now living—all these are proofs of the Vatican's use of political power to further its allegedly religious ends, but really to establish itself as the supreme government of the world—are proofs of the political character of the Roman Catholic Church.

The Fathers of the Reformation

The Fathers of the Reformation without an exception identified and proclaimed the Papacy to be the Antichrist of scripture. It is a cancerous octopus, the tentacles of which are in all strata of society, and in all nations of the world. There is scarcely a city newspaper of any size anywhere that has not a Roman Catholic as a member of its editorial staff. It very largely controls the press of the day. When it can, it uses the public press, by photographs and letter press, to advertise itself, and propagate its faith, and when it is unable to do this, it invariably exercises such pressure as to prevent any note of protest against its aggressions issuing from the columns of the daily press.

It makes use of all organizations for its evil purposes. In Australia and New Zealand it has employed the Labour Party. In Canada it holds the balance of political power in the Federal Government. In Ireland it has been a cancerous growth that has brought endless pain and trouble to Ireland itself, and to Great Britain as a whole.

In all countries where it gains the upper hand, in Italy, in parts of Switzerland, in Spain, Portugal, France, and in all the Republics of South America, the Roman Catholic Church has proved, and still is proving, itself to be an unmitigated scourge, a blight upon the land and the people, and a paralysing influence in its political and economic life.

If the Papacy were stripped of its religious disguise, and shown to be what it really is, a political power, seeking world dominion; if it were recognized as a Fifth Column, alien to the principles of Democracy, and the avowed enemy of all free peoples, and a menace to the untrammelled operation of all democratic systems, it would not be tolerated for a month in any country of the world.

We shall make no inroads whatever upon Roman Catholicism until we recognize its utterly anti-Christian character, and become aware of its political machinations, and treat it as it ought to be treated, as the enemy of all freedoms, to which our Evangelical principles commit us.

I have been speaking of three Divisions in the Devil's army. There are many others, of course, among pagan religions, and especially Mohammedanism. But the three of which I have spoken are: Religious Modernism, Communism in all its aspects, and Roman Catholicism, or Vaticanism. All these armies of the prince of darkness are arrayed against Christ and His gospel.

We need never expect to see any real division between

these forces, for Satan is never divided against himself. Modernism has already proved one of the greatest allies of Communism; and Catholicism is the Ishmaelitic son of the bondwoman, the Hagar upon whose forehead a name is written: "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS and ABOMINATIONS OF THE EARTH". Both are dictatorial, authoritarian, totalitarian systems, and it is true of each that it "genereth to bondage".

It will not be surprising to see Communism and Romanism ultimately in cooperation. Pilate and Herod always become friends where God's truth is at issue. The Pope calls himself the "Vicar of Christ". I am sure that he is the very opposite. Satan learned the necessity of unity of command long before the Allies learned it in the first Great War; and however many divisions of whatever race or colour may respond to Satan's call to arms, over the whole army Satan will retain his command as generalissimo, and until he is destroyed by the conquering Christ, the Pope will remain his chief of staff.

Roman Catholicism can never win against a true Protestantism. If Protestants will return to the Bible, preach once again the doctrine of the cleansing blood, and of justification by faith; and if, while doing so it will expose and identify the "perpetual person" of the Papacy as the Antichrist of all the ages, which may ultimately find flower and fruit in some unusual personality, who shall be sitting upon the seven hills, when the white horse and his Rider come down the skies, then will he be consumed with the breath of His mouth, and destroyed with the brightness of His coming.

In the meantime, between moral opposites, between light and darkness, between good and evil, between righteousness and unrighteousness, between truth and untruth, between God and the Devil, there can be no neutral ground: we must take sides with the Holy Scriptures, with Jesus Christ as the Lord of life, and with the Holy Ghost as the Energy by which the war is to be waged. And so, unceasingly must we continue the struggle until we are able at last to say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

(These lines are as pertinent to-day as when first written, and apply to all countries).

TO ENGLAND

By William Cowper

Hast thou admitted, with a blind fond trust,
The lie that burned our fathers' bones to dust;
That first adjudged them heretics, that sent
Their souls to heaven, and cursed them as they went?

The lie that Scripture strips of its disguise,
And execrates above all other lies;
The lie that claps a lock on mercy's plan,
And gives the key to yon infirm old man,

Who, once ensconced on apostolic chair
Is deified, and sits omniscient there;
The lie that knows no kindred, owns no friend
But him that makes its progress his chief end;

That having spilt much blood makes that a boast,
And canonizes him that shed the most?
Away with charity that soothes a lie,
And thrusts the truth with scorn and anger by!

Shame on the candor, and the gracious smile
Bestowed on them that light the martyr's pile!
While insolent disdain in frowns expressed,
Attends the tenets that endured the test.

Grant them the rights of men; and while they cease.
To vex the peace of others, grant them peace;
By trusting bigots whose false zeal has made
Treachery their duty, thou art self-betrayed.

PERON "STEALS" LA PRENSA

From *The Toronto Star*

COMMENT OF "THE GOSPEL WITNESS": The dictatorship of Peron and his anti-liberal policies, and his determination to suppress freedom of speech are merely the political counterparts of the Roman Catholic doctrine of papal absolutism. Peron has the support of the priests and the blessing of the pope and is simply putting into practice the principles which lie at the root of the Romanist philosophy. The daily press in free lands has performed a good work in protesting vigorously and persistently against the high-handed act of Dictator Peron; it has been unfortunate that they have been unwilling to lay the finger of blame on the root where it rightly belongs, namely on the Roman Catholic Church and its agents.

Confiscation of the newspaper *La Prensa* by President Juan D. Peron's Argentine government is now complete. The government-bossed federal court has "valued" the newspaper at \$1,366,915 and directed the state to pay this amount to the owners. But at the same time the government assessed *La Prensa* \$2,306,764 in retroactive import duties which it claims is due on newsprint imported into Argentina since 1939. The net result is that the owners will get nothing. In fact, they now owe the state a sizeable sum.

What a revealing commentary this is on Argentine justice. For it shows *La Prensa* was not expropriated; it was virtually stolen by Peron. The fine Spanish-language publication had one of the most modern newspaper plants in the world and unquestionably its real value is many times the figure set by the court. In fact, new printing presses, still unpacked, cost *La Prensa* more than \$1,000,000. These presses were imported from the United States a year ago but never installed because of government interference.

The imposition of retroactive customs duties is equally foul. Argentina for many years exempted newsprint from import duties and still does in the case of newspapers which support Peron. Because *La Prensa* refused to bow to the government, and insisted upon following an independent course, an attempt was made in 1946 to collect import duties on the newsprint it imported. Despite the fact that the national treasury's attorney ruled at that time that the suit was without foundation, the case has now been revived by Peron and *La Prensa* was given only three days to pay the \$2,306,764.

A smaller assessment has been levied against *La Nacion*, the last independent newspaper of any size in Argentina. If the government insists upon payment, owners of *La Nacion* say they will be forced to suspend publication. Peron will then have accomplished his aim of ridding the country of a free press.

It is still not clear what Peron intends to do with *La Prensa*, although he announced on May 1 that it would be handed over to "the workers in the form they indicate" after expropriation is complete. The labour movement in Argentina, of course, is controlled by the government.

This final chapter in the seizure of *La Prensa* clearly illustrates the dictatorial character of the Peron government. For in silencing *La Prensa* because it dared to criticize his policies, Peron is following the example of Hitler, Stalin, Mussolini and the world's other dictators.

But *La Prensa* will not soon be forgotten by freedom-loving people the world over. Nor should it be. For it is a warning that without freedom of the press to defend liberty and justice there can be no real justice and freedom.

The Jarvis Street Pulpit

Climbing Up Some Other Way

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

Preached in Jarvis Street Baptist Church Toronto, Sunday Evening, August 12th, 1951
(Stenographically Reported)

"Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—John 10:1.

I SUPPOSE there are few chapters in the New Testament with which we all are more familiar than this tenth chapter of the gospel of John, the parable of the shepherd and the sheep. And yet I think it is probable that most people pass over the first verse of the chapter without giving it very much attention. I want you to look, therefore, at this comparatively unused passage this evening.

The verse I have read to you speaks of a certain exclusive "door" into the sheepfold, and of the "sheepfold" itself, and of the severe restrictions, which exclude all from the sheepfold who enter not by the one and only door.

I.

We need not speculate as to the significance of the door into the sheepfold, for our Lord Himself has explained it: "I am the door" of the sheep. But at the same time He said, "He that entereth in by the door is the shepherd of the sheep". He described Himself as the good Shepherd Who layeth down His life for the sheep. It is not really a mixture of metaphor here, but a duality in the figures employed. OUR LORD DESCRIBES HIMSELF AS BEING BOTH THE DOOR AND THE SHEPHERD. It requires many figures adequately to portray the ineffable glory of our Lord Jesus Christ. We often sing it:

"Join all the glorious names
Of wisdom, love, and power,
That mortals ever knew,
That angels ever bore:
All are too mean to speak His worth,
Too mean to set my Saviour forth."

It requires more than one figure properly to portray the glorious character, and multiform ministry of the Lord Jesus Christ. He is both the Shepherd and the Door.

He is the Shepherd of the sheep. The Bible does not highly compliment human nature: rather it describes us just as we are. I suppose we should, none of us, feel very much complimented by being likened to sheep, especially those of us who imagine that we have a fairly good instrument above our shoulders, and an intelligence that is capable of doing great things. That is true on the natural plane; but spiritually we have very little intelligence. We are likened to *the most stupid of all animals; and our Lord is the Shepherd of a lot of very stupid sheep.*

How difficult it is to persuade men of their spiritual incompetence, of their utter inability, of themselves, to understand the things of the spiritual world! We are, indeed, a very foolish race, a lot of very stupid sheep, who would be entirely lost were it not for the wisdom and grace of the great Shepherd.

How stupid men are in respect to matters of religion! Barnum once said that the public liked to be humbugged; and I venture to believe there is no sphere of life in which men and women are more readily humbugged than in the realm of religion. We hear, indeed, a great deal of racketeering, of people who cunningly exploit credulous and simple souls to their own advantage, and to the loss of their victims. But upon no plane is that principle of racketeering more generally, and widely, and extravagantly practised than on the plane of religion—all because men of themselves, in respect to spiritual matters are utterly dense.

A man insures his car against possible damage to himself, or to anyone who may be in collision with his vehicle. He wants to protect himself against damages which the Court may assess against him. But he never thinks of insuring himself in respect to spiritual matters, against the spiritual damage he may suffer, or may inflict upon others. He takes no care for that sphere of danger in which he must move, and for his deeds therein, must some day give an account before a Judge Who will make no mistakes. Against that men are foolish enough to accept the risk, without attempting any insurance.

The man puts much of the fruit of his labour into a dwelling-house, wherein he may live and find shelter and comfort for himself and for his family. Then, in case disaster should overtake him, he insures his house against fire, and other kinds of damage. But in respect to a shelter for his soul, he is utterly careless, makes no provision, seeks no insurance whatever against damage that may be eternal in its consequences.

Nowadays people insure their bodies against sickness, and societies and companies are multiplied, into which men put a modicum of their earnings, and secure for themselves, in the event of their being overtaken by illness, proper hospitalization and medical care. But though the soul may be afflicted with a deadly disease that must have a fatal issue, the man is careless of the requirements of his soul, and makes no provision whatever against danger, and, indeed, against certain damage and destruction.

I could multiply illustrations of that principle, of how careful, and prudent, and provident, people are in respect to the evanescent things of earth, mere temporalities, while they are utterly negligent, completely careless, in respect to the long results of the soul's living on this planet.

I heard of a man who became a minister, of some sort. Ere long he grew weary of his task, for, he said, "People care nothing for their souls." So he abandoned the min-

istry, and prepared himself for the practice of medicine. He was graduated in due course, and began his practice. When met by a friend, who inquired, "How are you getting along?" he said, "Oh, much better than as a clergyman. I have discovered that people care a great deal more for their bodies than they do for their souls."

After a while he grew weary of the practice of medicine, and studied law. He was called to the bar and became a practicing barrister. After some time the same friend met him, and said, "I hear you have changed your profession again, and have become a lawyer?" He said, "Your report is quite correct." "And how are you faring now?" "Oh, still better, for I have learned that men care very much more for getting the better of each other, than they do for either their bodies or their souls." How true that is, and how utterly stupid we are!

Perhaps you have heard the somewhat hackneyed story of a king who, of old time, had a jester to keep him in good humour. It was the duty of the jester, when he saw the clouds gathering on his master's brow, to bring him some humorous story to chase away the gloom. They were accustomed to call the jester, "Fool," without an article, either definite or indefinite.

One day the king said to him, "Fool, I have just learned that ere long I must start on a long journey." The jester expressed the hope that it would be pleasant and prosperous, and that in due course he would return happy and well. "But," said the king, "I don't expect to return. This will be the longest journey I have ever taken, and I have no expectation of ever returning."

Once in the days of his health and strength, when the king had been especially amused, he handed the jester a staff, a walking stick, or something of that sort, and said, "Here, Fool, is a present from your master. You may keep it until you find someone who is a greater fool than yourself; and when you do, you may give him the staff."

When on this occasion the king told the jester of his prospective journey, which was to be so long, the jester said, "I hope your Majesty has made adequate preparation for the journey, and that you are perfectly ready." "No," said the king, "I have made no preparation whatever; I am entirely unready for the leap in the dark that I must take." "And you have known this for some time?" "Yes, for a long time." "And you have made no preparation?" "Absolutely none." "Then," said the fool, "My Master, I return the staff to you, which you gave me with instructions to give it to the first man I met who was a greater fool than I. I, too, must take the same journey, but I know where I am going, and what my destination is; and full preparation is made so that I may start any moment."

True, we are a foolish lot. Sheep are! That is why they need a shepherd. That is why you and I need Somebody to take care of us; and why we ought to be profoundly interested in the story of the good shepherd who giveth his life for his stupid sheep.

You say, "I am not stupid. I have been to college and to university. I have my degree, and I have learned much wisdom from my teachers. I am not easily deceived." The pity is, my dear friends, that some who thus boast of their wisdom, are among those who are least prepared for the journey they must take. There is only One Who maketh wise unto salvation; and unless you have some acquaintance with that good Shepherd,

and have cultivated His fellowship, and sought His help, you are very foolish indeed.

Sheep are *as helpless as they are foolish*, and that is another reason why they need a Shepherd to take care of them. Most animals have some means of self-defence. Try it on your cat, or your dog, and you will find out. But a sheep is an easy prey to devouring wolves, or to any of its very many natural foes, and it has no means of defending itself against them. That is why it needs a shepherd always on guard to see the wolf coming, and to guard the sheep against its ravages.

You remember the story of David, and of how he presented his credentials to Saul, when he said, "Thy servant kept his father's sheep." They were entrusted to his care, and he kept them; notwithstanding when both a lion and a bear sought to devour his helpless charges he went after them, and slew them and delivered the lamb out of their mouths, and thus securely "kept" his father's sheep. So, my dear friends, the Lord Jesus keeps us. Thus did He pray to His Father, "While I was with them in the world, I kept them in Thy name; those that Thou gavest me I have kept, and none of them is lost."

While abroad a year or so ago one Sunday afternoon we motored from Athens to Corinth, and we met several companies of shepherders. Shepherds led the way with their flocks, and then a little behind them a convoy of ox carts came, with women and children. The shepherds were leading the sheep to a place of pasturage, and a place to stay, where they might set up their tents, and find rest for the night. Sheep don't know how to find a place of rest, but the shepherd does; and He is "the shepherd of the sheep" because He knows that this world is full of weary labourers, tired pilgrims, who know not where to find rest for their troubled spirits. But *He, Himself, is ready to lead them into rest*, and find them shelter for the night.

Why did our Lord say, "I am the door" of the sheep, as well as the "Shepherd of the sheep"? In what sense are we, His sheep, to enter in, by the door, into the sheepfold? How does the Shepherd become the Door?

There is, of course, the weight and wealth of the teaching of the Word of God behind this metaphor, and we have to remember that the foes which we have reason so greatly to fear, are not foes clothed with flesh and blood. We are admonished not to fear those who have power to kill the body only, but to fear him who has power to cast soul and body into hell.

We are growing accustomed now to figures to which earlier generations were entire strangers. We read, not of millions, but of billions, and of hundreds of billions to be spent—what for? For defence! To defend ourselves against those who have power to kill the body. I grant you that is a serious matter, and we need to be able to defend ourselves, and those we love, against physical injury and destruction. But no machine guns, or atom bombs, or hydrogen bombs, or any kind of physical defence, can protect us against those "principalities" and "powers" and "rulers of the darkness of this world, against spiritual wickedness in high places" who are possessed of such dreadful power that they have power even to destroy the soul.

How shall we defend ourselves in that higher spiritual realm? How, indeed, shall we get into it so that the door may admit us, not merely to a physical refuge, but into some kind of refuge against which "principalities"

and "powers" have no might? How shall we understand that realm of the unseen? What do we know about "principalities" and "powers" and "the rulers of the darkness of this world"? Nothing at all. We have never seen them, but He Who is One with the Father and the Holy Ghost, is a Spirit. "No man hath seen God at any time", and as we have not seen these spiritual forces which are mobilized for our destruction, so are we equally incapable of visualizing those spiritual warriors, who come to us. We must have a Shepherd Who is physical as well as spiritual, and Who is mighty in both realms, and so, though "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him." And He came so that we might see Him, and be able to construe God in terms of His physical disclosure in the Person of His Son, for said He, "He that hath seen me hath seen the Father." So He became Man that He might live our life for us, made under the law that He might work out, in our behalf, as our Substitute, a vicarious righteousness. And then in due course He laid down His life that, by a life of infinite value, our sins might be expiated, and that there might be forgiveness with Him, that we might be forgiven, and He might be feared.

So you see, He becomes a Door, which we can see, which we can understand because He has come to us in terms of His human nature, and we are admonished to "let this mind be in (us) which was also in Christ Jesus."

But joined with that human nature is that divine Personality, Who is the Head of all principalities and powers; and thus it is written, "Ye are complete in him, which is the head of all principality and power." And He is the Door which admits the whole man, spirit, soul, and body, into a new life, by virtue of His life in our behalf, His death in our stead, His resurrection, and His ascension to the Father's right hand, and His intercession there—He is the Door of the sheep, The most expensive Door ever used. I saw, when one of the big banks here was in process of construction, an illustration in the paper of the main vault door of that bank, I forgot how many tons it weighed. It was secured by a most intricate combination lock, so that it could not be broken, even by dynamite, so that people might be able to put their earthly treasures behind that vault door, and lock it up and say, "Now it is safe".

But what door will shut us in from that great burglar, the Devil, who is our adversary? What combination can be invented by the skill of man, which his satanic wisdom cannot discover? There is no refuge there. Hence we need Him Who is the Door of the sheepfold, through Whom we may enter in, and, in a sense, be saved. Both the Door and the Shepherd is He.

II.

And He is the Door INTO THE SHEEPFOLD. Can anyone tell us what the sheepfold represents? Our Roman Catholic friends would tell us it represents the Church, and that the Roman Catholic Church is the only really divinely designed sheepfold. But I am sure that many have gone from the Roman Catholic Church to perdition. They did not find salvation in the Church; nor are they better off who trust to any non-Romanist institution, whether it be Anglican, or Presbyterian, or United Church, or Baptist. From all these fellowships people

who have deceived themselves, perhaps, and some who have deceived others have departed to that place "where their worm dieth not, and the fire is not quenched".

No; you do not enter the sheepfold by attending or joining the Church. No church can protect you; no church can save you; no ordinances, no ceremony, no priests, no ministers, no officials of any sort can stand between the soul, and the perils which surround it. There must be a better sheepfold than that. What can we gather from this text? "By me if any man enter in, he shall be saved". So that *the sheepfold is a state of salvation of some sort, a place where grace reigns through righteousness unto eternal life.*

That is the sheepfold in which we are interested; and it is into that we enter through Jesus Christ, and pass from death unto life, from darkness into light, from poverty to wealth, from loneliness to the society of angels, from the power of darkness into the kingdom of God's dear Son. That is the sheepfold, the state of salvation made possible to every one of us by the abounding grace of God to us in Christ Jesus.

Well, then, I might say of this sheepfold here at last *we find security*; here we may find salvation; for in this same chapter the good Shepherd says of His sheep, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand". We are safe in Christ.

You remember the story of Gethsemane, and of how they came with lanterns, and with staves, to take Him. And the good Shepherd, knowing those devouring wolves, stepped before His disciples, and said, "Whom seek ye? They answered him, Jesus of Nazareth." And He said, "I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way". He faced the wolves of the pit alone. He went to the place of danger and of destruction alone. The good Shepherd, in order that the sheep might be safe, laid down His life. So between us and all danger now stands the risen Saviour, as Aaron stood between the dead and the living, and the plague was stayed. Entering in through Christ, we have eternal security, and we are saved for ever.

That being so *the soul at last finds rest.* What restless souls we are, troubled on every side, full of fear of danger. Was ever the world more fearful than it is to-day? I read last week of a company of men gathering in Ottawa, composed of several doctors, and morticians, who were considering plans for mass burial, because, in the event of war, one bomb might destroy as many as ten thousand lives at once, and they were considering the possibilities of identification, and they reached the conclusion that they might have to be ready to bury the dead without identifying them. Included among the physicians was the man who had had experience seeking to identify the dead of the Steamer Noronic, which was burned some time ago at the wharf here. What a gruesome study that was, was it not? Why were they so engaged, if it were not the world is so full of fear that people everywhere feel that anything may occur at any time.

Where shall we find security from eternal destruction? My dear friends, only in the Lord Jesus Christ. We have it here in one of the old hymn books—I wish we had it in ours:

"Whence, then, these fears and unbelief,
Since God the Father put to grief
His spotless Son for me?
Can He, the Righteous Judge of men,
Condemn me for that load of sin
Which, Lord, was laid on Thee?"

"Since Thou hast my discharge procured,
And freely in my place endured
The whole of wrath divine,
Payment God will not twice demand,
First from my bleeding surety's hand,
And then again at mine".

"There is therefore now no condemnation" having entered through the Door of the sheepfold, we find eternal security in Christ, and eternal rest.

The sheep did nothing. Speaking of the fold, the good Shepherd spoke about "other sheep I have, which are not of this fold: them also *I must bring.*" It is all of grace. We have done nothing but consent to being brought, by the everlasting arms, within the circle of the safety of the divine sheepfold: "He that is entered into his rest, he also hath ceased from his own works, as God did from his."

We heard Friday night of the critical illness of Brother Josephus Baker, who was for many years usher here. He has ushered many of you to your seats. Mr. Slade and I went to Guelph to see him yesterday. He was very ill; but he was still able to talk, and we talked with him of the things of God; and he was firm in his conviction that all was well. Now he is at rest, yes, and he has unbroken peace. One could well say, seeing him yesterday, "Let me die the death of the righteous, and let my last end be like his". It is a great thing to be safely folded by the divine Shepherd, to be in the sheepfold into which no wolves may enter, there to find security and rest, and everlasting peace.

III.

I cannot close without reminding you THAT THERE ARE THOSE WHO DESPISE THE DOOR, AND YET HAVE SOME RESPECT FOR THE SHEEPFOLD. There are those who would fain possess themselves of eternal salvation, but they would find it in some other way than in the way divinely appointed through Christ. So they try to climb up into the sheepfold some other way. And our Lord here designates them, as "thieves and robbers."

Would you like to be called a "thief" or a "robber"? But if you hope for salvation in any other way than through Christ, that is exactly what you are. If you seek salvation in any other way than through Christ, that is exactly what you are. God has made all things for Himself: "The heavens declare the glory of God; and the firmament sheweth his handywork." This whole created order reflects the glory of its divine Creator. He has devised a plan of salvation which will secure His glory, and there is no other way.

Now there is nothing that glorifies the Lord Jesus Christ like the salvation of souls. I was almost coming to you with another text this evening: "He shall glorify me". That is the exclusive prerogative of the Holy Ghost. No one else can glorify Jesus Christ; and if He is glorified through you, then He must be glorified by the ministry of the divine Spirit. He who forces his way into the kingdom of God, who even contemplates the possibility, is, in his heart, a thief and a robber. He would take to himself the glory which belongs to Jesus only, and he would steal for himself such security as can

be given to him only by the wounded Hands of the Lord Jesus.

How full the world is of thieves and robbers, people who exploit religion, and who offer salvation at a price! And the greatest thief and robber of all, I think is the Roman Catholic Church—not a way of salvation, though some Roman Catholics may be saved; but the institution itself is a den of thieves and robbers who would sell, at a price, that which God would make His own sovereign gift,—the salvation of the soul:

A leading business man of this city said to me some years ago, that during the last war he attended a luncheon at which plans were discussed for the launching of one of the drives for some charitable purpose. Seated at the table beside him was Cardinal McGuigan. He said, "I knew we had not much in common, but for want of something better to say, I turned to him and said, 'The Balkans must be giving the Pope a great deal of anxiety just now'." He said, "The Cardinal smiled, and replied, 'Not at all. He is not worried about the Balkans'. 'Why not?' 'Oh, there is no wool on those sheep'."

In a sentence the Cardinal defined the philosophy of the whole Roman Catholic Church. That is the psychology of purgatory, the saying of masses, the doing of penances, the pay—pay—pay, all the time for that which they have no authority to sell, and cannot sell, but which is God's free gift.

But others than Romanists who would essay the task of saving their souls by human effort, and ignoring and neglecting, and, indeed, repudiating the one and only Door, through which entrance may legitimately be obtained, are described as thieves, and robbers. Let us not try it. Let us be content to come to Him Who is the "Door", the "Door" which divides between light and darkness, between righteousness and unrighteousness, between life and death. We can find access to the divine presence, and eternal security, and everlasting felicity, in that city of which our friend, Brother Marsden sang this evening, only as we come, like little children, in simple faith to the Lord Jesus Christ, ceasing from our own works, and putting our whole trust in Him, Who is the Shepherd and the Door of the sheep.

Let us pray:

We thank Thee, O Lord, that we have not to save ourselves. We thank Thee that grace has relieved us of even essaying this impossible task, and that Thou hast come to us with Thy free gift.

Grant that this evening if there be anyone who has not received this gift, that he or she may come to-night as a poor sinner, and nothing at all, that Jesus Christ may be their All in All.

For Thy name's sake, we ask it, Amen.

LIGHT IN DARKNESS

It is a lonely and chilling experience to sit in the darkness. And the gloom and the cold are all the more intense when there is death in the house. In such conditions we are in need of light and fire.

•Where can we get this living light except in the Lord Jesus Christ? Everything else is candlelight! It fails us in the midnight. It flickers amid conflicting currents. It goes out in the rough blast. The light of art and of literature fails me when I need them most. When I sit in the darkness, with death in the house, these kindly ministers have no effective beams. I turn to my Maker, and He shines upon me, and it is daybreak in the soul!

—J. H. JOWETT

AN OPPORTUNITY FOR A GOOD INVESTMENT

THE GOSPEL WITNESS does not advertise, for the reason that we should most likely be held accountable for the quality of the goods advertised. But THE GOSPEL WITNESS has great pleasure, always, in commending to God's people objects in which the money with which God has entrusted them may be wisely and securely invested.

In a long experience in the ministry we have never met anyone quite like John R. Boyd. He went to Sudbury years ago, without the backing of any Board, and with only ten dollars in his pocket. He began with nothing—but the promises of God. How many preaching stations he now has we are not quite sure. A number of churches have been formed from his ministry. The influence of his radio ministry cannot be estimated. He endeavours to follow up those who communicate with him, and in doing so motors about twenty thousand miles a year. He allows nothing to interfere with his church's contribution to the work of missions; and has waited for years to provide his flock with a suitable building. Now the building is in process of erection, and will be completed by September.

When Jarvis Street Church was burned, we had a difference of at least \$100,000.00 between insurance received and the cost of reconstruction. As the building was nearing completion, and we cast about to obtain this large amount of money, we found it impossible to borrow one dollar. That was in the Summer of 1939. The war was in prospect, and we suppose all financial houses had been warned to conserve their resources.

At last we issued a mortgage bond. It was issued as other bonds for commercial and municipal institutions are issued. The whole matter was put into the hands of a Trust Company, and the whole transaction was carried out according to law.

Then we went to work to sell our bonds. The bonds were held in trust by the Trust Company, and when they received the money for a bond of \$100. or \$500. or \$1,000. they issued a bond against it. We are happy to say that our own mortgage fund provided far more money for the redemption of the bonds as they matured, than the contract required. We were able, not only to redeem all the bonds as they matured, but redeem something like \$20,000. of bonds far in advance of their maturity. People were glad to subscribe for these bonds, and get five percent, rather than for Government and Municipal bonds, for which they received only three percent. The only complaints we had were that we had not more bonds to sell.

Now the Sudbury Baptist Church is doing the same thing to provide money for their building. We most heartily, and without any reserve, recommend the bonds of the Sudbury Baptist Church as a reliable investment, upon which investors will receive five percent. The bonds will be handled by a Trust Company, just as were the Jarvis Street bonds. Our own success in the matter leads us to recommend the bonds of Sudbury Baptist Church.

We publish below a letter from Mr. Boyd, which we received last June. At that time there were difficulties in the way of pleading the cause of Sudbury in THE GOSPEL WITNESS, as we had promised. Now and here-with we redeem our promise.

Mr. Boyd's letter follows:

Box 232,
Sudbury, Ontario,
June 5, 1951.

Dr. T. T. Shields,
130 Gerrard Street East,
Toronto, Ontario.

Dear Dr. Shields:

With great joy and gratitude I received your letter last week and thankfully observed both your favourable reply to our enquiry and your very gracious offer to promote the distribution of our Church bonds.

I was glad indeed to be able to announce to our people at Prayer Meeting last Tuesday night that you were planning to be with us for the very special occasion of the opening of our new building, September 2-4. No further plans have been made about the programme for that occasion, but when there is something more definite I shall gladly communicate with you.

Regarding the bonds, the Church has granted a first mortgage of \$40,000 on its property to Guaranty Trust Company of Canada which they in turn hold as trustees for the bond purchasers. The bonds themselves are all 5% bonds, but are three different maturities and will be repaid according to two different schedules. We issued \$25,000 worth of 20-year bonds in denominations of \$100 and \$500. These are repayable in equal annual payments of principal and interest over the 20-year period from now until November 1, 1970. We have also a small number of bonds maturing in 1955 and 1960. These 5 and 10-year bonds earn interest of 5% but only the interest will be paid until the bonds mature at which time the principal will all be paid in one payment.

We are very glad that a goodly number of our own people and the friends whom the Lord has given us in other places have taken advantage of this opportunity to invest their money in this way and thus to make it meet this urgent need in the Lord's work; and at the same time to earn them interest much greater than they could get through the banks or Government bonds.

Competent assessors have estimated the value of the property, and it is safe to say that the mortgage is protected by property worth at least twice as much as the total amount of the loan. The Church has been careful not to commit itself to payments which are likely to become too difficult, but we have raised during the past few years for the Building Fund purposes through regular giving far in excess of what it will require to meet our commitments for the repayment of these bonds. Therefore, we have no hesitation in recommending to the Lord's people that what money they have available for investment can safely be put to this cause with the assurance that it will serve a most useful purpose now and bring to the investors returns well worthwhile.

I am enclosing a copy of a sample bond that you may see it for yourself, and I am sure that you will find that all the arrangements we have made for the protection of helpful friends are in order.

I regret that it is necessary to engage your time in this effort after you have already done so much; but I am anxious to get the rest of the money which we require as soon as possible that I may be relieved from this task in order more fully to apply myself to the other urgent needs of our wide field of service during the fast fleeting days of the summer.

If it would in any way assist your generous act for me to pay a visit to Jarvis Street and present the work personally, I should be happy to do so at any time that you would care to suggest. I am perfectly sure that the scope of the fields which we serve, and the value of the service rendered will convince anyone who is interested in a New Testament programme that this building will serve a useful purpose when it is established as the centre from which the Word goes forth with greater freedom to the many places and phases of the Lord's work to which we minister.

I rejoice greatly in your gracious assistance of Mr. Samuel Dempster. When we learned of his plans for the summer some time ago, our Church agreed to make a monthly contribution toward him in his need and this will be coming from time to time until he is restored.

We are endeavouring to maintain our regular missionary givings in spite of our heavy building burden and are very happy also because through the co-operation of our two Churches at Minnow Lake and Lavigne, we are able to undertake complete support of the Seminary students who are labouring with us for the summer months. More and more we thank God for these and for the effectiveness with which they are reaching out to needy souls whom we could not reach without them.

Once again sincerely thanking you for blessings received through your help and for benefits yet anticipated, I am,
Yours in Him,

J. R. BOYD.

JRB:DO

Encl.

P.S.—In dealing with the bond matter in THE GOSPEL WITNESS, would you please remember the suggestion of the gentleman in Halifax regarding small interest-

free loans. Perhaps it is not advisable to deal with these both at once, but I mention this lest it should have slipped your mind.—J. R. B.

The postscript refers to a very kind suggestion made by a Halifax friend. He suggested that there might be a good number of the Lord's people who would like to make small loans of \$100. or so, for a given period, without interest, as an investment in missions. We are sure Sudbury Baptist Church would be very glad if any of our friends felt like doing so.

This appeal is not for a contribution for anything, but simply an announcement of a secure and profitable investment.

If you are interested please write Rev. John R. Boyd, Box 232, Sudbury, Ontario, at your earliest convenience.

Any letters received in our office in response to this appeal, will immediately be forwarded to Mr. Boyd.

T. T. SHIELDS.

WILL THIS ROMAN CATHOLIC PRIEST BE PUNISHED?

AN extraordinary case has come to light at Ste. Germaine Boule, in Northern Quebec. Pastor Leslie G. Barnhart complained to the Post Office that he was not getting his mail. The Postmaster's daughter, and the Postmaster himself confessed that, by orders of the priest, they had sent it on to the priest, and the priest had burned it.

We are told the Postmaster has been dismissed. But what will be done to the priest?

Three men in Toronto Post Office at different times were convicted of tampering with GOSPEL WITNESS mail, taking money from letters addressed to THE GOSPEL WITNESS. We understood at the time that the law in this matter was mandatory; and the Magistrate had no option but to send each of them to Kingston Penitentiary for three years. This was done.

What is to be done to a priest who has deliberately used the authority of his office, (because people believe he has authority to send their souls to perdition,) to compel one of His Majesty's servants, in the person of a Postmaster, to deliver up mail, for the transmission of which postage has been paid, to a Roman Catholic priest, who had no right to it? The priest burned the mail, and confesses that he has practiced that for the past three or four years. Will he be punished? Both the Postmaster General, and the Canadian Prime Minister are Roman Catholics.

The mail contained mimeographed sermons, by Mr. Barnhart, and was sent from LaSarre; and the priest burned them because "they would give people wrong ideas"!

But we will let the public press report this matter. This is from the Rouyn-Noranda Press, August 9th,

Next Move Is Up To Ottawa

Investigation by the Post Office Department into complaints by Baptist Pastor Leslie G. Barnhart that mail intended for Baptist followers had been intercepted and burned in Ste. Germaine Boule, 43 road miles northwest of Rouyn, has been completed, The Press has learned.

Postal inspector W. L. Gagne, of North Bay, yesterday told Mr. Barnhart that both the postmaster of Ste. Germaine, Wilfred Begin, and the local priest, Rev. J. Alfred Roy, had admitted their part in the case. Both had told The Press last week that the charges, contained in a letter from Mr. Barnhart to the Postmaster General in Ottawa, had been true.

Begin told inspector Gagne that he had instructions from Father Roy to take all Baptist mail to the priest, and the latter said that he had burned it. Father Roy told The Press last week he had been doing this for the past three or four years because the letters, containing mimeographed sermons by Mr. Barnhart and sent from LaSarre, "would give people wrong ideas."

Not Concerned With Priest

The inspector said that Begin had been replaced as postmaster. He said the department was not concerned with the part played by the priest, but he said Father Roy "had no business touching the mail." The incident, he said, had put the department in "a bad fix."

The inspector also said that there was no doubt but that a law had been broken. He declared he would make a full report to the head office in Ottawa, and that further action would have to come from there. "They'll have to take action of some kind," he said.

Canon Alphonse Lafreniere, chancellor of the Amos Diocese, spoke to The Press last night in the absence of the bishop, Msgr. J. A. Desmarais, who was out of town. He said that he had no previous knowledge of the incident.

No Support from Church

"However," Canon Lafreniere said, "from what you tell me of it, I would say the church does not support Father Roy's actions. The church does not teach disobedience to just laws."

He added that he could not say whether the church would do anything about it. "I will study the incident," he declared, "talk to Father Roy, and then see whether anything should be done on our part."

Meanwhile, Mr. Barnhart disclosed the contents of a second letter to the Postmaster General, expressing concern over a release from Ottawa to the effect that Begin had been dismissed, but for reasons which had nothing to do with his complaint. He said further that he had been informed that inspector Gagne had told townspeople of Ste. Germaine not to talk about the case.

Suspicious Aroused

"Public suspicions are being aroused," he wrote, "that Mr. Begin is not going to be prosecuted . . . it would be better if you could give me some statement assuring that full justice will be done so that suspicions will not grow unduly or be noised abroad against your department."

Mr. Barnhart said he was satisfied with the turn of events. He said he knew a year ago that the post office at Ste. Germaine was holding back mail meant for local Baptist followers, because it was the only town from which there was no return-mail. He said he did not know what to do because it was against Baptist policy to hire lawyers or press court cases.

"So we decided to pray," he said. "We decided to ask

the Lord about it, because it was the Lord's work we were doing."

'Incredible' Event

He said the inspector had told him it was unusual in such cases to be able to get proof. "It was almost incredible," said Mr. Barnhart, "that the postmaster's daughter should have come out so openly and tell us that they had orders from the priest to withhold our mail.

"It shows that the Lord honours His servants."

Howard Kellick, another Baptist missionary, told The Press this week that a watch was being kept on mail going to another community about 13 miles from Ste. Germaine. He said that two New Testaments had been sent to a man in that community on different occasions, and that neither had been delivered.

Hon. G. Edouard Rinfret, C.P.M.P.,
Postmaster General of Canada,
Dominion Parliament Buildings,

Ottawa.

Dear Sir,—

This letter is to report to you a case of interference with His Majesty's mail, on the part of a certain postmaster, Mr. Wilfred Begin, of Ste. Germaine, Boule, Abitibi County, Que.

Over a period of time I have been sending regularly to about a dozen persons there, mail which they have complained of not receiving. I am a Baptist pastor, and missionary of Noranda Baptist Church, and the letters concerned are mimeographed sermons which I send once a month to persons requesting them, in envelopes as third class mail.

On Thursday, July 19, I visited a number of these people who declared they had not received any for many months. So I went to the Post Office, and as Mr. Begin was away from home, I spoke with Miss Begin who was in charge. The conversation which follows can be verified by two witnesses who accompanied me, Mr. Howard Killick, student summer missionary worker, Box 6, Duparquet, Que., and Miss Eileen Veals, deaconess of Noranda Baptist Church, 200 First Ave., Noranda, Que.

I told Miss Begin that I had been sending mail which had not been delivered, and she said, "Oh that is perhaps some mail from Sudbury, I think". I said, "Yes, from Sudbury (Another Baptist monthly paper is sent to them by a minister in Sudbury), but I send some from La Sarre". She said, "Oh yes. Well we had some special orders about that mail." She was asked who gave the orders, and after hesitating a moment replied, "Well, frankly, M. le Cure".

I told her the postmaster has not the right to take any orders from the priest, but that he is a public servant, and responsible to the Dominion to deliver all mail. She replied that the priest had some special ruling from the Government.

Then I asked what had been done with the mail, whether they had burned or kept it, and she said the letters had all been given into the hands of the priest who had taken them away.

This almost incredible admission was made innocently by the girl because she evidently believed the priest had authority from the Government, which, of course, is impossible. I am sure that the mails in Canada are not only free, but are also, to the best of your knowledge, safe. So I beg you take action in this case; and take the liberty of suggesting something else also.

I have fairly well-founded suspicions of the same sort of thing in at least one other Post-Office in this district, where persons claim not to be receiving mail. If in some way you could make an example of this case, or if some kind of warning could be issued to all the postmasters, it might save having to bring accusations against others for the same offense.

Trusting you will take the necessary action in this case, and thanking you for your attention.

Sincerely yours,

L. G. Barnhart
Box 22,
La Sarre

Postmaster Resigns After Mail Complaint

By Al Braun

Following a charge by Baptist Pastor Leslie B. Barnhart, of Noranda, that he had been interfering with Baptist mail

at the instigation of the local priest, Wilfred Begin, postmaster of Ste. Germaine Boule, 28 miles north of here, told The Press last night that he had resigned.

The priest, Rev. Alfred Roy, mentioned in the complaint written to the Postmaster General by Mr. Barnhart and reproduced on page 10 of this issue of The Press, last night admitted his part in the case.

He said he had asked Postmaster Begin to intercept letters coming from the Baptist address in La Sarre, and that he, personally, had burned them. He said he had been doing it for three or four years.

LaSarre Had Hoses

"In LaSarre," Father said, "they had firemen and hoses to fight them. Here we haven't, so we use the weapons we can."

The reason he did it, he said, was because the letters, which contained mimeographed sermons by Mr. Barnhart sent once a month to persons requesting them, "would give people wrong ideas."

Mr. Begin said he resigned voluntarily, "I did not know anything about the stoppage of mail," he told The Press. "My daughter has been taking care of the post office, and I have not gone into it for a long time.

He said he had been replaced by Pierre Martel, owner of the Ste. Germaine general store.

The Burning Of Mail

Editor, Citizen: I listened with alarm to the announcement on the radio where a postmaster at Ste. Germaine Boule, Que., on the instructions of a priest, allegedly withheld certain letters which were subsequently burned by the priest. The postmaster is reported to have been dismissed, and rightly too, but what of the priest?

I was always given to understand that the instigator of an action was as much, or even more to blame than the one who actually performed the deed, and that the parents are often to blame for the actions of their children. Why then should a priest, who is supposedly the father of his flock, get away with an action so flagrantly against the laws of the country? Are the authorities afraid to do anything; are the people going to let this sort of thing go on, or are they just going to sit back and do nothing?

If the government cannot or will not do anything in a case like this, what about the Church itself? Do they leave this man in charge of his flock, if so, what are the people themselves going to think if his action is overlooked? Naturally if someone they look up to can get away with such practices, then obviously they will try to do the same and so on until the state becomes so corrupt that something drastic would be necessary to rid us of this scourge.

Please do not think from this letter that I am against the authority of the Church. On the contrary, I have always been brought up to respect it, but such authority should be confined to things that concern the soul and not be allowed to get out of hand.

Are the people so credulous that they obey the Church blindly whether it is right or wrong? Look what happened in Germany; Hitler was looked upon as a superior being and he led his country to disaster.

(Miss) F. BRANSBY-ZACHARY

Ottawa.

—Ottawa Evening Citizen, Aug. 11/51.
Letters to the Editor.

God can use every one of us. One of the greatest mistakes we make is, when men are converted we get them into the church, but we don't teach them the luxury of working. Teach them how to work; that will take them out of the world quicker than anything else. We won't then have to be lecturing the church about this thing and that. The Lord will give them something better.

—D. L. MOODY

Bible School Lesson Outline

Vol. 16 Third Quarter Lesson 8 August 19, 1951

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

COMMISSIONING THE TWELVE

Lesson Text: Matthew 10:16-38.

Golden Text: "He that taketh not his cross, and followeth after me, is not worthy of me."—Matthew 10:38.

I. Fear Not Man: verses 16-23. Read also Mk. 6:6-13; Lk. 9:1-6.

The circumstances which led to the commissioning of the Twelve suggest the pattern for all true Christian service. The disciples had first one by one received the call to salvation (John 1:35-51), and had been Divinely chosen to serve Him (Matt. 4:18-22; Mk. 1:16-20; 3:13-19; Lk. 5:1-11; 6:12-16). Our Saviour caused them to understand the deep need of the multitudes, and with that burden upon their hearts to pray to the Lord of the harvest to thrust forth labourers (Matt. 9:35-38). The logical result of such fervent prayer is the desire and willingness to do all in one's power to bring succour to those for whose relief intercession has been made. These prepared messengers were commissioned by the Lord Himself to go forth two by two in His name (Isa. 6:8-12; Matt. 10:1; Lk. 10:1-24; Rom. 10:14, 15).

The special mission of the Twelve at this time was limited in scope, and the details of the instructions given do not necessarily apply to all Christian service. On this occasion they were sent to Jews only, to prepare them for the personal ministry of Christ by announcing that the Messiah for Whom they had been waiting was already in their midst and that His Kingdom was at hand (v. 7; Matt. 3:2). They were to travel light, as we say, that the tour might be completed as expeditiously as possible (vv. 9, 10).

Those who go forth at the Saviour's command are clothed with His own authority and power (Matt. 10:18; 28:18-20; Mk. 6:7; Lk. 9:1; 2 Cor. 5:18-20). Woe unto those careless hearers who will not accept the official message from the King of kings as delivered by His ambassadors (vv. 14, 40; Lk. 8:18; John 13:20)!

The disciples were armed with words of warning and comfort from their gracious Master. They were sent into a world that was hostile, cunning and cruel. Therefore they must be wise and watchful as the serpent, single-hearted and free from personal malice as is the dove. For Christ's sake they would be persecuted by the civil authorities (Mk. 13:9, 11-13; Lk. 21:12-17), and in the courts they would be required to give a testimony which would in the end condemn their accusers.

Persecution by the outside world is easier to bear than persecution at the hands of one's own loved ones, who, usually unwittingly, side in with the enemies of the cause of the Lord (vv. 34-37; Mic. 7:6). The disciples were warned that this sorrow would be their portion (Acts 14:22). Indeed, they would be hated by all men (Matt. 24:9; John 15:19). Verse 22 does not imply that salvation is obtained by our own good works, for this interpretation would contradict the plain teaching of Scripture (Rom. 11:5, 6; Eph. 2:4-10; Lit. 3:5). It suggests, rather, that those who patiently endure to the end such sorrows and evils, will in God's own time be delivered from them (Matt. 24:22). There is perhaps the further thought that those who are called upon to endure such trials to the end of their lives, and only Christians would be thus persecuted for Christ's sake, will receive eternal life and everlasting joy, which will compensate for all the sufferings of this mortal life (Rom. 8:18; 2 Cor. 4:17, 18).

The Lord Himself must give wisdom to His servants as to how long they are to continue to minister in a place where their message is not welcomed (Matt. 7:6; 12:14, 15; Acts 8:1). Unexpected victory may be given when the worker thinks that the cause is hopeless (Ezek. 37:1-10). At other times sufficient testimony has been given, and the hearers who continue to reject the witness may have no further opportunity. The Lord's patience is great, but men dare not presume, lest His wrath be visited upon them.

On this occasion the disciples were not to spend too long

a time in one place, attempting to overcome stubborn opposition, for there were more cities in the land than they could visit before the Son of man Himself should join them. Our Lord's words (v. 23) probably also have a wider application, suggesting the principle that the disciples and their followers in every age would be unable to complete all that might be done for the Lord before the close of each particular era.

II. Look unto God: verses 24-33. Read also Lk. 12:2-9.

The treatment accorded to His representatives would be similar to that meted out to the Master Himself (John 15:20, 21). Those who are identified with the Lord in service will surely be identified with Him in suffering, but, thanks be to God! in glory also (Rom. 8:17; 1 Pet. 4:12-14).

The message which the disciples were to convey, being the authoritative word of God, would be fulfilled in such a way that even the persecutors and detractors would be forced to acknowledge that it was the truth. Therefore, let the disciples proclaim the word openly and boldly, even the teachings which had been given to them in private.

In a word, the disciples were not to fear men, but to fear God alone. He is able to bring to destruction the soul and body of those who refuse to accept His offers of mercy, but He desires that men turn from their wickedness and live (Ezek. 33:11; 2 Pet. 3:9). To fear God is to respect, adore, worship, love, trust and obey Him. When we fear Him, we have nothing else to fear (1 Pet. 5:7). He is all-powerful, all-wise, and yet, all-loving. He who regards the fall of the tiny sparrow, will not overlook one of His own servants.

Since the Lord's protecting care is the portion of all His faithful servants, let them not refrain from confessing Him in word and deed before men. Those who thus acknowledge Him will one day be acknowledged before the Father's throne. By such gracious words of warning and comfort the Master encouraged the Twelve and all their successors to be true to their Divine commission.

DAILY BIBLE READINGS

Aug. 13—The Power for Witnessing Acts 1:6-11.
 Aug. 14—His Presence in Witnessing Matt. 28:11-20.
 Aug. 15—The Point of Witnessing Lk. 24:36-48.
 Aug. 16—The Precept for Witnessing Acts 5:12-20.
 Aug. 17—The Praxis of Witnessing 2 Tim. 4:1-8.
 Aug. 18—The Pleasure in Witnessing Psa. 126
 Aug. 19—The Person for Witnessing Isa. 6:1-8.

SUGGESTED HYMNS

"There's a call comes ringing. Hark! 'tis the Shepherd's voice. Tell the whole wide world of Jesus. Lord, speak to me. Far, far away. Far and near the fields are teeming.

Vol. 16 Third Quarter Lesson 9 August 26, 1951

CHRIST'S TESTIMONY TO JOHN

Lesson Text: Matthew 11:1-19.

Golden Text: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."—Matt. 11:28.

I. John is Perplexed: verses 1-6. Read also Lk. 7:18-23.

John the Baptist had been languishing in prison for about a year. While in prison he heard tidings of the rejoicing of the people, who glorified God because of the miracles of Christ, and who declared that a Great Prophet had risen up (John 6:14), and that God had indeed visited His people (Lk. 1:67, 78; 7:16).

In his isolation, weariness and inactivity the prophet John had evidently become altogether depressed and discouraged (1 Kings 19:4). He found difficulty in understanding the import and implications of his own testimony, in view of the circumstances (Matt. 3:1-17; Mk. 1:1-8; Lk. 3:1-18; John 1:15-34; 1 Pet. 1:10-12). If Christ were indeed the Messiah, destined to liberate the captives (Isa. 61:1), why should His prophet be confined to prison for this long time? If Christ were the great Judge Who should purge the land from sin and put away unrighteousness (Matt. 3:12), why did iniquity still abound? If He were the mighty Deliverer of His people, why were the Jews still in bondage to the tyrants of Rome? Some such questions as these harassed the mind of John.

John the Baptist showed wisdom in applying directly to

Christ for the solution of his difficulties (v. 28; Jas. 1:5). All doubts will disappear in the light of the Lord (Psa. 36:9). Our Lord dealt patiently and kindly with His weary, but faithful servant. He did not censure or scold him, but sent a message which should silence for ever his doubts concerning the identity of Christ as the Messiah (John 20:26-29). The Saviour offered John the witness of His own wonderful works (John 6:36; 10:38; 14:11). Healing was being granted to the blind, the lame, the lepers and the deaf, while the dead had been brought back to life. Christ was thus fulfilling the words of the Old Testament Prophets concerning the characteristics of the ministry of Messiah as Healer (Isa. 35:5, 6) and as Teacher, for the Coming One would preach good tidings to the meek, those who were patient under oppression (Isa. 61:1).

John the Baptist had stumbled (Isa. 8:14, 15; Matt. 13:57; 26:31; 1 Pet. 2:8), partly through his failure to believe all that the prophets had written. They had spoken, not merely of the glory of the Messiah, his power, majesty and might, but also of His humiliation, sorrow, meekness and death (Lk. 24:25). The word of the Lord will keep men from stumbling (Psa. 119:11, 165; Jude 24). The believer should keep his eyes upon the Lord, rather than upon his circumstances (Matt. 14:30; Heb. 12:2).

II. John Is Praised: verses 7-19. Read also Lk. 7:24-35.

Even as the messengers were leaving to return to John the Baptist, our Saviour paid a glowing tribute to him (Matt. 21:32; John 5:35). This was the Master's answer to those who had witnessed this incident and might be inclined to condemn the perplexed servant. John was no weakling. His present obscurity did not imply that this man who had preached so strongly and positively in the wilderness was a fickle, unstable teacher, carried about by contrary winds (Eph. 4:14). Neither did his former popularity prove that he had curried the favour of men for his own pride and advantage. He was not merely a great prophet, but was one of whom the great prophets had written. He was the announced forerunner of the Messiah (Isa. 40:3, 4; Mal. 3:1; Matt. 3:3; Mk. 1:2, 3; Lk. 1:76; John 1:23). He was the last and the greatest of the prophets who foretold the coming of the Messiah.

Notwithstanding the greatness of John the Baptist, he merely announced and ushered in the Kingdom, so that the subjects of the Kingdom are greater than he in regard to their position and privileges (Matt. 13:16; Lk. 10:23, 24).

Entrance into the Kingdom is granted to those who valiantly strive and press into it, who put forth effort to overcome all obstacles in their way, as men do who capture a city (Lk. 13:24; 16:16). It costs no effort to be lost; one need only drift (Heb. 2:1-3).

Christ exhorted the people to hear and receive the witness and message of John, who had come in the spirit and power of Elijah (Mal. 4:5; Matt. 17:10-13; Lk. 1:17; John 1:21). The people of that day had been looking for Elijah to rise from the dead and to come in person to herald the advent of the Messiah. Many of these had failed to pay serious attention to the announcement of John that the Messiah was already in their midst.

The people of that generation were characterized by our Lord as fickle, unreasonable and childish. They were rejecting the Lord Jesus, as they had rejected John. They did not know what they wanted, and were displeased and dissatisfied with the methods of both. They found fault with Christ because He ate with publicans and sinners; they criticized John because did not. Time would prove the justice of the Divine cause.

DAILY BIBLE READINGS

Aug. 20—God's Testimony to Job	Job 1:1-8.
Aug. 21—God's Testimony to Abram	Rom. 4:16-25.
Aug. 22—God's Testimony to Moses	Numb. 12:1-8.
Aug. 23—God's Testimony to Daniel	Dan. 9:17-23.
Aug. 24—God's Testimony to David	Acts 13:16-22.
Aug. 25—God's Testimony to Mary	Lk. 1:26-38.
Aug. 26—God's Testimony to Christ	Lk. 9:28-35.

SUGGESTED HYMNS

All my doubts I give to Jesus. I'm not ashamed to own my Lord. Ashamed of Jesus. When peace like a river. Do you fear the foe will in the conflict win? More love to Thee, O Christ!

MR. WINSTON CHURCHILL ON THE HUMAN AUTHORSHIP OF THE OLD TESTAMENT

WITH his usual penetration, in his book *Thoughts and Adventures*, 1932, Mr. Churchill, discussing the authorship of the Old Testament, more particularly of the Pentateuch, writes as follows:

"We reject . . . with scorn all those learned and laboured myths that Moses was but a legendary figure upon whom the priesthood and the people hung their essential social, moral and religious ordinances. We believe that the most scientific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible story literally; and in identifying one of the greatest human beings with the most decisive leap forward ever discernible in the human story. We remain unmoved by the tomes of Professor Gradgrind and Dr. Dryasdust. We may be sure that all these things happened just as they were set out according to Holy Writ. We may believe that they happened to people not so very different from ourselves and that the impressions those people received were faithfully recorded and have been transmitted across the centuries with far more accuracy than many of the telegraphed accounts we read of the goings-on of today. In the words of a forgotten work of Mr. Gladstone, 'we rest with assurance upon the impregnable Rock of Holy Scripture.' Let the men of science and of learning expand their knowledge and prove with their researches every detail of the records which have been preserved to us from these dim ages. All they will do is to fortify the grand simplicity and essential accuracy of the recorded truths which have lighted so far the Pilgrimage of Man."

HOW TO UNDERSTAND THE BIBLE

We ought not to criticize, explain, or judge the Scriptures by our mere reason, but diligently, with prayer, meditate thereon, and seek their meaning. The devil and temptations also afford us occasion to learn and understand the Scriptures, by experience and practice. Without these we should never understand them, however diligently we read and listened to them. The Holy Ghost must here be our only master and tutor; and let youth have no shame to learn of that preceptor. When I find myself assailed by temptation, I forthwith lay hold of some text of the Bible, which Jesus extends to me; as this: that he died for me, whence I derive infinite comfort.

—LUTHER'S TABLE TALK

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