

# The Gospel Witness and Protestant Advocate

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## "I SHALL COME FORTH AS GOLD"

**T**HIS is not the language of self-confidence, but of child-like faith. "Ye have heard of the patience of Job." We have not only heard, but seen a like patience exemplified by many others.

Recently we have had knowledge of some great sufferers, who seemed to have been chosen in a furnace of affliction. We have, indeed, had opportunity to observe many human tragedies, lives of people who have not even the memory of better days, as had Job, to cheer them. There can be no revision even in our day of the ancient observation of Job: "Man is born unto trouble, as the sparks fly upward." One reads of war-ravaged countries, of other parts of the world where millions are always hungry, and of poverty and pain as the common experience of many whose lives we know. What shall be said of these things?

Some of our "Dispensational" friends talk much of a future "great tribulation". We have heard some of them quote the text: "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ", and to make this comment upon it: "Christ would not appoint His bride to suffer". Of course, the fact is, His bride has always suffered. The afflictions of the righteous have ever presented a problem to thinking people, and must do to the end of time. We do not profess to have found any solution for it. We can find a somewhat mitigating explanation as we shall see in a moment. However, the truth remains that whether the tribulation be great or small, the believer must somehow learn to "glory in tribulation, knowing that tribulation worketh patience; and patience, experience; and experience, hope".

There may be in the future a tribulation which will be more entitled to the designation "great" than any that have preceded it. But in the realm of individual experience there can be no greater tribulation than that which has been; for individuals have suffered such long and intense tribulation that they have at last been destroyed by it. Read the latter part of the eleventh chapter of Hebrews, of the sufferings endured by believing saints, "of whom the world was not worthy". And read, too, *Foxe's Book of Martyrs*.

There is a proverb which says, "Misery loves company". We do not know why that should be so, for it seems to us that the misery of each would but augment the misery of

the other. But so far as we are able to see, there is no other explanation of human suffering, apart from that which the book of Job supplies. Job's three friends, and would-be comforters, propounded a common philosophy, that great suffering is the inevitable consequence of great sin. Job did not deny that he was a sinner; he never claimed perfection for himself; but he did rebel against the assumption that his particular distresses were a divine judgment visited upon him for particular sins.

We may emulate Job's example, and confess that we do not know why these things come upon us. We only know they come. Many a shut-in will read these lines, who has pondered this problem for many a year, without finding any reason for it. There is a law of cause and effect; but physical effects are not always traceable to moral causes, and sometimes we can but borrow Job's saying: "For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came."

The book of Job is a book of long perspective. It may be read in illumination of Paul's great saying: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." There was a time when Job somehow could not get through to God, and bitterly complained, "My stroke is heavier than my groaning". Then he continued, "Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me. Will he plead against me with his great power? No; but he would put strength in me. There the righteous might dispute with him; so should I be delivered for ever from my judge. Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: but he knoweth the way that I take: when he hath tried me, I shall come forth as gold."

This writer has travelled tens of thousands of miles by air, and quite as many by sea, and land; and whatever the mode of travel, the guiding hand was another than

his own. Often one cannot see anything but clouds while in the air, and often nothing but water while at sea; and even on land very often nothing but unfamiliar objects. Yet one travels with complete composure in the confidence that the pilot of the plane, or the captain of the ship, or the engineer of the train, perfectly knows the way that we take.

And so when our journeying through life is rough, or uncomfortable, or even painful, we can only fall back on Job's philosophy: "He knoweth the way that I take". Nor can it be denied that the temptations, and troubles, and trials, and even the sorrows and sufferings of life, are all ingredients of the Lapidary's-stone. We do not know why it is, nor why it must be: we only know that these things are part of the discipline of life, and that they are intended to test and try us. Let us only be sure that the Diamond-Cutter does not waste His skill upon a common stone, nor the Goldsmith heat and watch His fire, if there be nothing in it to purify.

So even if we feel like anything, and everything else, but what we really are, faith will enable us, if we cannot sing it, or say it, to breathe it in a sigh: "When he hath tried me I shall come forth as gold."

### THE PRICE-FIXING DISCUSSION

**A** ROYAL COMMISSION is sitting in Ottawa hearing evidence respecting the practice of manufacturers and wholesale concerns fixing the retail prices at which their products, or the lines they handle, may be sold to the consumer.

Our interest in the discussion was purely academical. We did not know much about it, and felt that it was a matter for the experts to settle. Then we went shopping, or at least we tried to go shopping!

Jarvis Street Church does not specialize on the kitchen. Kitchen occupations are the church's avocation, not its vocation. The kitchen is used daily by the students of Toronto Baptist Seminary. Once a year, a dinner or a meal of some sort, is supplied to each Department of the Sunday School. The Departments are too large to be accommodated together; so each has its entertainment by itself. That makes five or six nights of it altogether. For convenience of visitation, meals are occasionally provided for the teaching-staff of the Sunday School, so that they may come direct from business, have a meal, and then go visiting. In a city of such dimensions as those of Toronto this is almost a necessity.

Now our kitchen needs refurbishing. It needs a very large restaurant stove, or two stoves together, as we now have, measuring about 68 inches in width. So we began to inquire about new stoves. We found that the stoves we needed would cost, flat top, \$380.00, and open top, \$360.00, plus 10 percent sales tax. Two retail firms quoted exactly the same price. The same stoves in stainless steel would cost respectively \$644.44 and \$616.90, a total of \$1,261.34. Two firms gave us a price for the less expensive stoves, of \$1,090.00, \$545.00 each. One firm said it would be impossible to give a greater discount than \$50.00, making \$1,040.00. The other firm said they would make it a straight \$1,000. for the two stoves.

We soon found there was no ceiling to the price of the stoves. There was, however, a minimum, below which no retail concern could quote.

One of the firms consulted allows a discount to its employees of one third. We were glad to learn this, as

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

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it gave us some indication of the "spread". One could be sure the firm did not supply even their employees for less than cost, so that the "spread" to the retailer was at least one third. And so on a bill of \$1,261.00 the retailer would make about \$420.00.

We tried firm after firm with the same result—the prices were fixed, and the firms we consulted were mere agents of the manufacturers, who were allowed 1/3 for selling their goods. One third, of course, means 50 percent on the wholesale price.

This was on gas stoves; but we found the same rule was followed in electrical appliances. As yet we have not acquired a new stove.

We had another example: We went into a men's furnishing store to buy some stiff linen collars. We were told they were 65c each! The salesman said, "Mr. So-and-So does not like to charge the full 80c which is being charged in some stores. So again we concluded 65c was the minimum fixed by the manufacturer. No limit upwards, but a minimum floor of 65c. We remember when such collars cost 20c, then 25c. And for the last we bought, about a month or so ago, we paid 35c each. They are still 35c each in the United States; but 65c in Canada.

Of course the same rule has been followed in the motor industry. We suppose that is the meaning of the sign, "Authorized Agent". That applies to all kinds of commodities.

It is simply a racket in the worst sense of the word. It means the utter destruction of "free enterprise". We cannot see that the fixing of retail prices by manufacturers and wholesalers is in any way to be preferred to the fixing of prices by the Government. As to the ethics of the practice it is just as immoral as the action of the armed thug who robs a bank—who at least incurs some risk! But these price-fixing "business men" make the public stand with their faces to the wall. We must do

as they decree or starve. It is merely a case of "your money or your life".

After meeting with nothing but frustration at every door at which we knocked, we confess to having felt a little bit indignant, and were compelled to acknowledge that the world has not yet been made "safe for Democracy". This is the kind of thing that produces C.C.F.'ism, and Socialism of all grades, and even Communism. And if it continues, the racketeer manufacturers and wholesalers will discover that sitting on the safety valve of a boiler does not insure a permanently comfortable seat.

### The Royal Commission "Fixes" Prices

Having read the article about the price-fixing discussion, we noticed a press despatch. Here it is:

### Toronto Lawyer Gets Daily Fee of \$300 at Price Probe

Ottawa, Nov. 30—(CP)—Two lawyers, hired by parliament's price-fixing committee to examine witnesses, will be paid a total of \$450 a day, plus expenses, for their services, the committee decided today.

Thomas Phelan of Toronto, senior counsel, will receive \$300 a day in fees for each day he attends sessions. His assistant, Guy Favreau of Montreal, will be paid \$150.

In addition, each will receive \$15 a day as an expense allowance while they are in Ottawa on committee business, as well as transportation allowances to and from Ottawa and their places of business.

The Price-Fixing Committee fixed the fees to be paid its lawyers. We do not see why such a Committee needs lawyers. If we were called as a witness we could frankly tell all we know, which would be practically nothing in this case, beyond what we have written above, without the assistance of a legal interrogator, or cross-examiner. If, on the other hand, we were a member of the Commission, we could discover all a witness has to tell, just as readily as could a lawyer. But it seems to us Royal Commissions are usually appointed to give their members special fees.

Then on top of that, one lawyer is paid \$300.00 a day, and expenses. The expense allowance is not, as prices now are, particularly extravagant; but if the Commission should sit for 5 days a week, that would be \$1,500. a week, and at 52 weeks, it would be at the rate of \$78,000. a year. We say *at the rate of \$78,000*. The junior Counsel would receive half of that, or at the rate of \$39,000. a year. The two of them together would receive at the rate of \$117,000. a year—rather a nice bit of price-fixing—that! And that is the cost of lawyers only, to say nothing of what is paid the Commissioners—and all to find out whether it is a good thing to have prices fixed!

When we read this, we were reminded of a story told us by a somewhat eminent Counsel in Montreal. He said that some years ago there were two prominent lawyers in Montreal, one called McMaster, a Scotsman, and the other Goldstein—if we remember the name correctly—a Jew. They were men of about equal professional standing, and both were noted for the high fees they charged.

On one occasion these two men were in opposition on a case before the Courts. In this instance Goldstein was the victor. Among other things, he won his "costs". In due course he called on McMaster, and presented his bill. When McMaster looked it over, he said, "Goldstein, I won't present that bill to my client." To which the other replied, "There is nothing wrong with that bill,

McMaster. It is not excessive at all." To which McMaster answered, "I agree. It is not nearly enough. Take it back and revise it upward, and bring it to me again." Goldstein did so, and submitted the bill the second time. Again McMaster objected that it was not high enough, and he would not present it to his client. A third or fourth time Goldstein returned with his bill in which he had "skyed" his fees. McMaster looked it over at last, and smiled and said, "That is all right, Goldstein. I shall be glad to present it to my client."

Goldstein was just at the door, indeed, according to the story, he had just passed without, when he opened it again, and put his head inside, and said, "McMaster, Almost thou persuadest me to be a Christian."

We have no means of being sure whether or not this story is apocryphal, but we understand the story to be a relation of factual happenings.

And, apropos of all of the above, we think of another story told by Lord Halifax when he was British ambassador to Washington, when he addressed the Law Society of Atlanta, Georgia. It was to this effect:

A man was leisurely sauntering along a road which skirted a cemetery. Between the cemetery and the road there was a wall over which once could easily look. The pedestrian was interested in epitaphs. He paused to read one engraved on a stone not far from the wall. It was to this effect:

"Here lies John So-and-So,  
A lawyer, and an honest man."

The pedestrian thought a moment, then soliloquized, "Rather a strange procedure, to bury two men in the same grave!"

In view of what we have written, while we are all out for Democratic, representative forms of Government, we are bound to admit that certain so-called "Democratic" procedures are not always in harmony with principles of righteousness. It seems when once a Government is elected, it piles on taxes without mercy, and squanders the people's money without conscience.

## CHRISTIAN HOPE TRANSFORMS SORROW

Consecration to God's purposes does not eradicate our deep human love; say rather that it heightens, refines, sanctifies it! Every father is more a father in proportion as he loves and serves the great Father in heaven. We should be on our guard against any system of religion or philosophy that seeks to cool the fervour of natural and lawful love. It may be very majestic not to shed tears; but it is most inhuman, most ungodly. We have heard of Abraham mourning, of David crying bitterly, of the Saviour allowing his feet to be washed with a sinner's tears, and of Jesus Christ weeping; but who ever heard of the devil broken down in pity or mournfulness? Christianity educates our humanity, not deadens it; and when we are in tears it helps us to see through them nearly into heaven.

—JOSEPH PARKER.

## THANK YOU, REGINA

Once again we express our heartiest thanks to our anonymous Regina friend—this time for a gift of Twenty-five dollars for THE GOSPEL WITNESS work.

# The Jarvis Street Pulpit

## Not the Mass But the Cross

The Fourth Sermon in a Series of Seven Sermons on How to Receive Eternal Life

By the Pastor, Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 2nd, 1951  
(Electrically Recorded)

"For by one offering he hath perfected for ever them that are sanctified."  
—Hebrews 10:14.

### Prayer Before the Sermon

Thou hast promised, O Lord, that if we draw nigh to Thee Thou wilt draw nigh to us. We tremble at the thought of coming into Thine immediate presence, nor should we dare to come were it not true that we who sometime were afar off have been made nigh by the blood of Christ. We desire this evening above everything to be where Thou art, to be assured of Thy presence with us. We are so cribbed and cabined and confined by the limitations of this earth-life that we find it difficult to shake ourselves free from this bondage, and really to come into the presence of Thy Holiness. Yet Thou wilt help us if we come; for Thou art ever ready to receive those who approach Thy throne. Look upon us this evening. We all need to be where Thou art. We do not know each other's experience, much less do we know what is in each other's heart. We only know that it is common to our human kind to be held down by the things which we see and touch and taste and handle.

We grovel here below,  
Fond of these earthly toys;  
Our souls can neither fly, nor go  
To reach immortal joys.

Help us this evening, O Lord, help us by the ministry of Thy Holy Spirit that we may, during this hour, worship Thee as we ought. Thou art able to glorify even the commonest things of life, to gild even the most difficult and formidable experiences with Thy grace. Still Thou art able to make the common bush burn with fire, and to sublime the most ordinary duties of life to the highest heights of holy ministry. Draw near to us this evening. We desire to learn something of Thy Word, and the things which Thou hast revealed are really so profound, so far beyond our natural capacity, that we are less than children when we approach Thy holy Book. Who can understand these things? Who is equal to these things? Our sufficiency is of God. We know full well that were we instructed as we ought to be, had we grown in grace and in the knowledge of our Lord Jesus Christ as it has been our privilege to have done, we should know so much more about these matters, which still so often elude our understanding. O Lord, do Thou shed light upon the sacred page this evening; may it not be a sealed Book: Help us to understand its mysteries, and help us to see in contrast with its supernal light the darkness and the superstition in which so many dwell, and know not whither they go.

Make us susceptible, we pray Thee, to the goings of God upon our own spirits; may the Divine Teacher bring into captivity every thought to the obedience of Christ. Help us to leave the cares of business, of home, and of all earthly matters; nay, rather enable us to bring them to Thee, and lay them at Thy feet. Let them not enchain us, and hold us back from making progress in the divine life this evening. Lift up our hearts in praise and thanksgiving for Thy loving kindness and Thy truth; give us a clear vision of the uplifted Christ, Who died for our sins according to the Scriptures, and was buried, and rose again. Help us to revel in the reality of His resurrection, that we worship not a dead Saviour, but one Who is alive forever more. Help us to fix our faith, as we shall see Him in the vision of faith, upon the high Priest and Apostle of our profession, Who now appears in the presence of God for us. This we can realize,

O Lord, if Thou wilt be pleased to make it real to us. Then shall we be blessed indeed.

Search out anybody who is in need of peculiar grace this evening, anyone in great perplexity of mind, any who are troubled of soul, any who are fearful of the future, any who know not Christ, and yet who need Him much. Oh Thou great Saviour, come to us, put Thine arms of grace about this congregation; let no one escape the embrace of Thine everlasting love, and bring us very close to Thy bleeding side. Oh give us the high and holy privilege of the disciple whom Jesus loved, and permit us to lean upon Thy breast, there to be assured that no harm can come to us, and that no evil may afflict us.

Be mindful of all congregations thus assembled, of all preachers whose duty it is to proclaim the gospel, of all those who minister to the sick—doctors and nurses, mothers, and friends—and of the sick themselves.

O Saviour Christ, our woes dispel.  
For some are sick and some are sad,  
And some have never loved Thee well,  
And some have lost the love they had.

Thou Holy mothering Spirit, cover us with Thy feathers, and send us away enriched because we have been lifted to the Heavenly places in Christ, wherein we are blessed with all spiritual blessings, that we may be holy and without blame before Him in love. For His Name's sake, Amen.

I AM to try to show you this evening that in order to receive eternal life we are not to put our trust in the Mass, but to look by faith to the Crucified. The word "Mass" is used to designate the elaborate service, with all its ceremonialism, attendant upon the offering or the observance of the Eucharist, or, what we call the Communion or the Lord's Supper. I am not concerned with all the details of that service, but with the heart of the matter, the offering of what is called the "Sacrifice of the Mass."

I.

And in that connection I shall have to speak of THAT STRANGE DOCTRINE OF TRANSUBSTANTIATION; the doctrine that the bread and wine is converted at consecration into another substance, even that of the body and blood of our Lord.

Then beside that strange doctrine with all its implications there is the principle of sacrifice, and whether in this feast instituted by our Lord it was ever intended that the bread and wine should be a repetition of the sacrifice of the cross. Then in the third place, why it should so frequently be repeated, in contrast with the one, and once for all offering of our Lord. Obviously I can only touch such principles as will help you to understand the matter. I cannot go into the whole question in detail.

I read the fifth article of the Creed of Pope Pius IV. Here it is:

"I profess likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the Eucharist, there are truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true sacrament." Extracted from the "*Ordo Administrandi Sacramenti*," p. 67. London, 1840.

Thus Pius IV. confessed his belief, that the wafer and the wine, by the words of consecration, "*Hoc est corpus meum*," are miraculously converted into the veritable body, soul, and divinity, of the Lord Jesus Christ.

Now to show you what importance the church attaches to this strange doctrine I read the First Canon of the Council of Trent:

"Canon 1. If any one shall deny that the body and blood, together with the soul and divinity of our Lord Jesus Christ, and therefore entire Christ, are truly, really, and substantially contained in the sacrament of the most holy Eucharist; and shall say that He is only in it as in a sign, or in a figure, or virtually,—let him be accursed."

If you do not subscribe to that belief, then a curse is supposed to rest upon you. So important was it indeed, that in the days of bloody Queen Mary, as well as at other times, men and women, and even boys and girls of tender years, were dragged to the stake, and burned with fire, not for anything they had said, or anything they had done, but solely for refusing to subscribe to this doctrine of transubstantiation. In other words, they were burned for their opinion, not for their actions.

Now let me read Canon 2 from the same Council:

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

Even if anyone holds that in some mystical sense the body and blood of Christ may be in the elements of the "sacrament", but if he refuses to subscribe to the whole matter, that the whole body of Christ, and the whole blood of Christ, His soul and divinity, is actually in what was a wafer, and what was a drop of wine—if he refuses to acknowledge that, "let him be accursed."

Then it goes still farther in the Third Canon:

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

Every part of the wafer, even a crumb, every drop of wine, though it be but the smallest drop, contains "entire Christ", and if you do not believe it you are damned, so the church says.

But there is no escape from this, for in the Fourth Canon it reads thus:

"If any one shall say that, after consecration, the body and blood of our Lord Jesus Christ is only in the

wonderful sacrament of the Eucharist in use whilst it is taken, and not either before or after, and that the true body of the Lord does not remain in the hosts or particles which have been consecrated, and which are reserved, or remain after the communion,—let him be accursed."

The service is all over, but in what remains of the wafer, it is still there—the whole body of Christ, His blood, His soul and divinity. And if you do not believe that He remains in every crumb, and every drop, then you are consigned to perdition.

Then you know how they elevate the host, and worship this wafer. Therefore it continues:

"Not only the true body of Christ, and whatever appertains to the true mode of existence of a body, as the bones and nerves, but also that entire Christ is contained in this sacrament."

Then in Canon Six, in justification of the worship accorded to the host, it is said:

"If any one shall say that Christ, the only begotten Son of God, is not to be adored in the holy sacrament of the Eucharist, even with the open worship of latria, and therefore not to be venerated with any peculiar festal celebrity, nor to be solemnly carried about in procession according to the praiseworthy and universal rites and customs of the holy Church, and that he is not to be publicly set before the people to be adored, and that His adorers are idolaters,—let him be accursed."

In the wafer, and in the wine, Christ is there—lifted up, and carried in a procession, while the multitudes fall on their knees and worship a piece of bread. If you do not believe that you are accursed!

I am not going to controvert that for the moment; I just want to tell you what the church teaches. It is rather a singular thing, however, that the church lays down all kinds of prescriptions, every one of which must be observed or this transubstantiation does not take place. There may be a defect in the elements. If the bread should not be wholly wheat, if it has been mixed with any other sort of grain in such quantity that it ceases to be wheaten bread, then the miracle does not take place. It takes place only if it is all wheat. You cannot find that in the Scripture. And so of the wine, and so of the priest's "intentions". If the priest should be defective in what he intends to do the miracle does not take place. And if, behind that, the bishop did not properly intend the ordination of the priest, the priest was never properly ordained, though he thought he was, and therefore, he is not qualified to perform the miracle. Really, to go through all the vagaries of this matter is almost to impugn the intelligence of ordinary people. And how anyone outside of an insane asylum could ever believe it, is a mystery.

#### "The Proba"

As a matter of fact, Romanists do not believe it themselves, although they will burn you to death if you say you do not. How do I know? Because of the provision to guard against a poisoned host. Suppose somebody wanted to do away with the pope, and they were to poison the wafer? Consecrated and transubstantiated into the actual body and blood and soul and divinity of our Lord, the elements surely would be free from the contamination of poison. Oh no. For they provide that somebody should taste it first—not the pope. You smile at that, but that is actually true. Here it is:

"The cardinal deacon then places three hosts upon the paten, and the pyx near the chalice. He takes one

of the three hosts, touches with it the other two, and gives it to M. *Sagrista*; he then takes another of the hosts, and touches it with the paten, and the chalice inside and outside, and gives it also to the *Sagrista*, who eats the two hosts."

Poor fellow, if it should happen to be poisoned!

"He then takes the cruets, and pours from them some wine and water into the cup held by the *Sagrista*, who drinks from it. This ceremony is called the *proba*."

Now that is enjoined when the mass is celebrated by the pope or by a bishop. Apparently it would not matter if a priest were poisoned, nor if it should be, let us say, in Notre Dame Cathedral in Montreal, and four or five thousand common ordinary folks were to be poisoned and die. That would not matter, but every care must be taken of the pope and the bishops!

This is enough to show that Romanists are really not sure that transubstantiation takes place at consecration.

One could go on and on with that kind of nonsense, for such it is. I make no apology for saying it, and unless indeed people were born into that darkness, and segregated and kept from the light, it seems to me that no person of intelligence could ever believe it.

I read of a case of a man who had been a classmate with a certain priest, who had been a very brilliant student. The priest in due time became the head of a very large parish, and had quite a large number of priests as his assistants. His classmate, who was not a Romanist, went to visit the priest, and stayed in the Presbytery, as the priest's house is called. He went with him to early morning Mass, and went with him to all the services of the day. When they came home at night, the visitor said to his former classmate, "So and So, I always thought you were a very intelligent fellow; you made a magnificent record in University, and seemed to be a man of superior intelligence, but," he said, "do you believe all this mummiery that you have gone through today?" The priest answered,—excuse the language—"Not a damn bit of it." He didn't. There may be some sincere priests, but as for the great majority of them—I pay them the compliment of believing they are too intelligent to believe that rubbish.

#### What Saith the Scripture?

However, our disproof is not our reason, but the Divine revelation. When the Lord Jesus took the bread, saying, "This is my body," do you suppose that He really intended the disciples to believe that He had taken a part of His flesh, and was giving of His flesh to eat? And when He took the cup, and said, "This is my blood," are we to suppose that He literally meant that that was really His blood, when as yet His body was unbroken, and His blood was unshed? How could it be His body? How could it be His blood? When He said, "I am the door," did He really mean that He was a door? When He said, "I am the light of the world," did He mean that He was some sort of material luminary? Surely the Word of God makes allowance for the possession of a little common sense, just a little. The language of the institution of the Lord's Supper is manifestly intended to be symbolic, as we regard it—that the bread is still bread, and the wine is still wine. Indeed, our Lord Jesus said so, for He said, "I will not drink henceforth of *this fruit of the vine*, until that day when I drink it new with you in my Father's kingdom." The bread was bread, and the wine was still "this fruit of the vine". It was never anything

else. It is contrary to revelation, of course. I could multiply passages to the same effect, but I will not impugn your biblical intelligence by taking time to do so.

But it is also equally contrary to reason and common sense—this bit of flour and water! I would recommend you to read Dr. J. B. Rowell's tract, "When a Mouse Eats the Sacrament." You may obtain it at our office. It tells the story of a mouse eating the sacrament.

The Romanist doctrine of transubstantiation is so absurd that one can scarcely understand how it can be believed by anybody. No, there is no miracle performed when the words of consecration have been spoken. And when the host is elevated, you are told that in that little box is God's well beloved Son, in His entirety, and that it is your duty to offer Him worship, and to fall down before that wafer, and that if you do not do it, damned you are, for that is what accursed means. You may safely treat all papal curses with contempt.

#### How the Apostolic Church Understood the Lord's Supper

My dear friends, the unanswerable argument is this: Surely the apostles who were at that supper when it was instituted knew what Jesus meant. Nowhere in the New Testament is there one word to suggest that any one during the apostolic era believed that strange doctrine. "For I delivered unto you," said Paul, "that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." Then again he says that he delivered that which he had received of the Lord, how "That the Lord Jesus the same night in which he was betrayed took bread . . . and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me." And then He took the cup and said, "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Not in the Acts of the Apostles, not in one of the Epistles, is there the faintest suggestion that anybody ever entertained the ideas expressed in the service of the Mass. The thing is utterly, not only unscriptural, but anti-scriptural, not only unchristian, but anti-christian. It is sheer unmitigated, unadulterated, paganism. It is not Christianity at all. I grow weary of that Protestantism which says that the Roman church is part of the Christian church. It is not. The Roman church never had its origin in Heaven; it is born from the pit, and belongs to the rulers of this world's darkness, and to spiritual wickedness in high places.

#### II.

Let me set in contrast to that THE PRINCIPLE OF THE TEXT I quoted, and it is only one of many. How many times did Jesus die? Listen to this—even Christ Himself "is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered

to bear the sins of many; and unto them that look for him shall he appear the second time (apart from sin; without a sin offering) unto salvation." He does not need to offer Himself again. I have preached to you on this text: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified." Once, and only once. "Christ being raised from the dead dieth no more." The Roman church teaches that Christ is actually, really, bodily, offered upon the altar every time Mass is celebrated. And so throughout the world tens of thousands of times every day Christ is offered over again, and over and over again. What a lie! What a damnable lie! What a diabolical perversion of the gospel that is! The inspired Word says, "Once; once; once." Only once. Of course only once. Why should He offer Himself the second time?

Let me assemble the passages which teach that Christ sacrificed Himself only once. And for the sake of those who may desire to verify the passages I will in this case quote chapter and verse.

"For such an high priest became us—Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as these high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once when he offered up himself."—Heb. 7:26-27.

I have already quoted Hebrews 9:26-28, and Hebrews 10:10-14. But again in I. Peter 3:18.

"Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

What did He when He died? He poured out the last drop of His blood. And Who was He? Oh, must I always remind you of it, that He was Incarnate Deity, that "in him (dwelt) all the fulness of the Godhead bodily," "In (Him were) hid all the treasures of wisdom and knowledge," in Him were all the qualities of Deity, all the powers of creation — that Jesus Christ was and is God Himself, without limitation, infinite in all the qualities of His Being—God manifest in the flesh. He laid down the life that no man could take from Him. And if there had been a million worlds of sinners the blood of Jesus Christ, God's Son, had been sufficient to atone for the sins of the whole universe, had the whole universe fallen into sin. Would you bring your little teaspoonful of merit to add to the fulness of the ocean? Will you offer your little taper to augment the brilliance of the sun? Will you presume to offer to an infinitely holy God any kind of work of righteousness which a mortal born in sin could do, as the ground of acceptance before God?—a wafer, a drop of wine, penance, of which I spoke to you last Sunday evening, or any other thing. My dear friends, if the death of God's only begotten Son, planned from the foundation of the world, and unaltered across the millennial of human history, and ultimately fulfilled according to divine decree to the letter—if the death and resurrection of God's only begotten Son does not insure salvation to you and to me, if we do but receive it as a little child, then we are all doomed and damned forever. Nothing else would do. Who else could save you, if Jesus cannot?

### People Must Be Informed

"You say, 'Why didn't you just tell us that, and leave all that story about the Mass alone?' Do you know that the Roman Catholic church claims that about three or four hundred millions of our fellow humans believe that doctrine, and depend upon that for their salvation? Is it nothing to you that your neighbour is entertaining a false hope, thinking that by going frequently to Mass, and doing the behest of the priest, that he or she is obtaining merit before God, which will pass them through the gates of pearl at last? I do not know whether he is here tonight, but a student of Toronto University told me last week or the week before that his Professor of Philosophy at the University of Toronto, who calls himself a Baptist, and who did me the honour, in his class, an honour which is often accorded to me by certain Professors, I understand, of referring to me, especially objecting to Dr. Shields because he encouraged missionaries, or as he put it, sent missionaries, to French Canadian Roman Catholics who did not need them. A Professor of Philosophy! I think he must answer to the definition you have heard, and I have heard of Philosophy. It is likened to a blind man looking in a dark room for a black cat that isn't there. A very wise man! Yes, there are thousands of people who are called Baptists who do not know Christ; there are thousands of people in the Anglican Church, and the Presbyterian Church, and the United churches, as in Baptist churches, whose religion is mere nominal, a mere profession. They have never seen the Lamb of God Who taketh away the sins of the world. If they had, if ever they had seen Him, they would give no credence to such doctrines of devils as I have described this evening: "None but Jesus, can do helpless sinners good."

If someone were to warm up to me—I am hoping he will some day — and call himself my friend, and present his credentials showing that he was the possessor of countless millions of money, and if he were to say to me, "Now if you keep step with me I will help you; whatever you want I will help you;" and then if some ragged gentleman with a Roman collar were to come along and say, "Don't you bother with him; let me show you the way," I should say, "Get away; get out of my way." Ah, but such an One I have met; therefore don't ask me to turn aside to the beggarly elements of the world since I have once seen the Lord Jesus Christ. Who else can be compared to Him? Have you seen Him?

I give you this text to go home with. The sacrifice of the Mass, so called, is offered again and again and again. That which was offered yesterday does not suffice for today, and that which is offered today will not suffice for the days that are to come. And right on to the end of life, Rome says, one must still be participating in the offering of this unbloody sacrifice, which is said to supplement the sacrifice of Christ, and, indeed, some Roman Catholic writers go so far as to say it is more efficacious than the cross itself. And so the poor Romanist is never free. The debt is never paid. And even at the end they send for the Priest to give them safe passage—where to? To purgatory! I do not want a safe passage there. I will speak about that in a couple of weeks. But even there it is not paid for; you must still pay and pay and pay into the treasury of the church. And nobody knows how long you will be in purgatory—it may be a thousand years more or less, in the fiery flames of purgatory. Oh, the comfort of the gospel! "The blood

of Jesus Christ (God's) Son cleanseth us from *all* sin,"—every sin; there is nothing left. He washed it out forever. That is my gospel. If any of you want the other the responsibility is yours. But I suggest to you that one glimpse of the Lord Jesus will put us out of heart with all these errors. Whenever you find a man making apology for the church of Rome, and including it in the Christian church, you may safely conclude that that man—dare I say it?—a Moderator of a non-Romanist denomination, a Bishop—I will say it because I believe it—a man who would include the Roman Catholic church in the blood-bought church of Christ has never known Christ; he is not a Christian. Or, otherwise he has lapsed into that state of spiritual degeneracy described in the Scripture, "is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

Now let us sing our testimony in Cowper's great hymn:

"There is a fountain filled with blood  
Drawn from Immanuel's veins;  
And sinners, plunged beneath that flood,  
Lose all their guilty stains.

The dying thief rejoiced to see  
That fountain in his day;  
And there have I, as vile as he,  
Washed all my sins away.

Dear dying Lamb, Thy precious blood  
Shall never lose its power  
Till all the ransomed Church of God  
Be saved, to sin no more.

E'er since, by faith, I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die.

When this poor lispng, stammering tongue  
Lies silent in the grave,  
Then, in a nobler, sweeter song,  
I'll sing Thy power to save."

Note: The quotations from Roman Catholic authorities made in the Sermon above are taken from Blakeney's "Manual of Romish Controversy" which with the companion book, "Popery in Its Social Aspects", may be had at \$1.00 each at "The Gospel Witness" office. Over 300 pages in each book.

### ROMANIST PRESSURE IN BRITAIN

During the election campaign the Roman Church sought to bring pressure to bear on candidates and parties to secure more financial assistance for their schools. The 1944 Education Act was very generous to these schools. A recent estimate by the Ministry of Education has announced the sum of £23,000,000 as the contribution of the Church and £45,000,000 as the contribution from public funds for building and repair of schools, according to the provision of the 1944 Act. In other words, the State is paying nearly £2 for every £1 the Roman Church pays for the building and repair of schools. The Roman Church complains of the heavy burden she bears. Yet she is able to continue to buy up estates and found more convents and schools. She seems rich enough to bear her own burdens. Yet she wants British Protestants who are already heavily taxed to contribute still more in order to subsidize the teaching of such dogmas as the Mass and the Bodily Assumption of the Virgin.

—The Irish Evangelical

### CHURCH GIVES HOT TURF TIPS

Last week we published an extract from a well known English paper telling of a Roman Catholic Club in England that was fined for serving alcoholic beverages after hours. The priests' defense was that at nine o'clock each evening they stopped for prayers and then proceeded with "business as usual". We now print the following as a companion piece to illustrate once more the missionary technique of the Roman church among gamblers. By stooping down to their level it manages to "convert" the gamblers to a more debased form of their sport and this for the profit of the church of Rome. In French Canada the Church of Rome has established a quasi-monopoly on that form of gambling known as "Bingo". In a church that throws its doors wide to welcome the world and the flesh, the devil needs no further invitation.

From *The Montreal Gazette Sports Page*

Stourbridge, Worcester, England, Nov. 28—(Reuters)—Bookmakers in the local Roman Catholic parish of Our Lady and All Saints are mad. The church is giving out red-hot racing tips which have hit the jackpot seven out of eight times in as many weeks.

To raise £10,000 needed for a new church school, Father J. O'Dowd hit on the idea of running a weekly football draw among his parishioners. Included on the draw coupon was a racing tip.

Since the draw started eight weeks ago the racing tips have scored seven times—last week at 8 to 1.

Non-churchgoers now have jumped on the bandwagon and the church-betting circle has swelled from 1,000 to 7,000. About \$500 has been collected for the church school so far.

Last night Father O'Dowd refused to name the mysterious tipster. But he explained that to get the church's tips people have to pay about one shilling to become members of the church school development society. They must pay another shilling a week for the draw and the tip. One-fourth of the proceeds goes to the school. The rest is used to finance prizes for the winning selectors.

### A GOOD KITCHENER LETTER

(The French paper referred to below is that published by Rev. J. R. Boyd in Sudbury.)

GOSPEL WITNESS,  
Toronto, Ontario.

Dear Sirs:

Enclosed herewith is a money order for \$100.00 of which we would ask you to credit \$75.00 to GOSPEL WITNESS and \$25.00 to the French paper (which I have forgotten the name of) but which appeared in one of the recent editions. This \$75.00 is to help defray the mailing costs on the edition containing the sermon on the postmaster giving mail to the Priest and him burning it. I have forgotten the date of the edition, hence the above lengthy explanation.

Yours truly,

### UNPLEASANT PREACHING

Some can be content to hear all pleasant things, as the promises and mercies of God; but judgments and reproofs, threats and checks, these they cannot brook; like unto those who, in medicine, care only for a pleasant smell or appearance in the remedy, as pills rolled in gold, but have no regard for the efficacy of the physic. Some can willingly hear that which concerns other men and their sins, their lives and manners, but nothing touching themselves or their own sins: as men can willingly abide to hear of other men's deaths, but cannot abide to think of their own.—RICHARD STOCK



# CATHOLIC ACTION TODAY

An Address Given by W. G. Anthony (Resident Wickliffe Preacher, Liverpool) in the Y.M.C.A., Liverpool

As far back as 1870, Cardinal Manning was organising "Catholic" Action in Britain. "It is for us to subjugate and subdue, to conquer and to rule, an Imperial race . . . it is for us to bend or break that will which nations have found inflexible." With such words did Manning inaugurate the scheme whereby papal agents seek to undermine our freedom. "Catholic" Action has loomed large in Romanist circles for nearly two decades, for all the Roman Catholic "bishops" of England and Wales issued a joint pastoral letter on this subject at Easter 1934 and Advent 1936.

## I. WHAT IS CATHOLIC ACTION?

This name has been prominent in the utterances of Popes Pius X, Pius XI, and the present one Pius XII. It is defined as "the collaboration of the laity with the apostolic mission of the hierarchy," in other words, the lay folk are to help the bishops organised under the direction of the religious authority so that that authority can assume responsibility for it and that Catholic Action may reach its maximum power. Ostensibly it is a religious movement; "Catholic Action is not of a material but a spiritual order; not of an earthly but of a divine one; not of a political but of a religious one"—(The Pope and Catholic Action, C.T.S., London, 1935). Therefore party politics, we are told, must be avoided, nevertheless it must be encouraged by statesmen and its members will be more anxious to enter into politics, so says the Pope in the above pamphlet. This seeming contradiction is easily explained. Regarding the State and its affairs as subservient to those of the Church the Romanist accepts Canon Law as supreme, thus everything is "religious" which has a bearing upon or reference to the claims and demands of his Church. As there is very little that the Church does not claim to legislate for, or few matters unconnected with the Church's jurisdiction, the Catholic Actionist will not therefore be interfering in politics, but merely making "Catholic influence" felt in "moral" affairs.

How came Catholic Action into being? During the past fifty or sixty years the world has seen a strong movement toward socialist ideologies. The people of Central Europe in particular have risen up against exploitation by the ruling castes which characterised this country before the Reformation. It was the religious freedom that came about by the opening of the Bible in this country which struck a mortal blow at the feudal system. Against similar conditions the working classes revolted in Europe during the past three-quarters of a century. Faced with this growing move for political freedom, the reactionary Pope, Leo XIII made his stand. His encyclical "Rerum Novarum" 1891, was a masterpiece of anti-democratic theorising, as also was the Syllabus of Pius IX. Papal ideas of such liberties and freedom were summed up in:—

"Liberty of conscience is a perverse opinion diffused by fraudulent endeavours of infidels.

It is a corrupt fountain, a folly, a poisonous error.

It is an injury to the Church and the State, vaunted with shameless impudence as becoming to religion.

It is the abyss, the smoke whereof darkens the sun and the locusts out of which lay waste the earth.

The liberty of the press is an evil liberty, never sufficiently execrated or abhorred.

It is an extravagance of doctrines and a portentous monstrosity of errors at which we are horrified."

(The Pope, the Kings and the People, p. 31).

To counteract the growing spirit of liberty Catholic Action came into being and through this new weapon of Papal intrigue the laity were to further the aims of the Church. By it, a "fifth-column" was to be established in every conceivable field of national and civic affairs, industry, professional spheres, social, domestic and religious matters. To co-ordinate their activities the rank and file were organised into auxiliaries of Catholic Workers, Guilds, Trade Unions, Knight Societies, etc. They were thus to foster "the principles of Catholicism" by secret penetration or infiltration and seek to change, amend or suppress policies and constitu-

tions not wholly in line with Catholic ideals. Herein lies the danger.

Remembering the claims of the Roman Church that it is a free and perfect society dependent upon and subservient to no other power and that in matters of common concern the State shall agree with, or defer to, the Church; that the State should profess one religion only and that Roman Catholicism; that tolerance towards and equality of all other religions is wrong and that laws not in line with Canon Law are not binding, we see what are the ideals of "Catholic Action." The joint pastoral of Easter 1934, declared the hierarchy's intention of setting up a Board of Catholic Action, to have oversight and control of all the Catholic Societies of the country, such a board to consist solely of bishops, whose leader is the Apostolic Delegate, Catholic Action becomes a potential menace to our priceless heritage of freedom. It is an organisation of the Papal laity to carry out the orders of the bishops and in the last resort, the Pope; the laity having no voice or freedom of decision. Like all other aspects of Romanism, its ideals are intolerant and narrow.

## II. HOW CATHOLIC ACTION OPERATES

We have already referred to Catholic Action as a "fifth-column." This term came into general use during the Spanish Civil War just prior to the fall of Madrid, when General Mola boasted that he had four columns marching on to the city from the four points of the compass and a fifth inside the city ready to open up the gates as soon as his juggernaut of Moors got near the city. Thus the term has come to denote a secret body of disloyalists ready to betray their colleagues to an outside enemy. Catholic Action through its "lay apostolate" seeks to infiltrate and influence for the Church's interests everywhere it can. It gets its members into political posts, diplomatic corps, judicial benches, scholastic boards, post-offices, police and detective departments, trade union councils, and by this peaceful penetration becomes an aggressive service of papal supremacy.

## POLITICS

One method used in the political sphere is the pressure brought to bear upon members of Parliament and city and county councillors, as well as would-be candidates for parliamentary and municipal office. Whenever a question comes to the fore at election time which has any bearing whatever, directly or indirectly, upon the interests of the Church the candidates, members of Parliament or Councillors are approached to ascertain their views and attitude towards the Church's claims or demands. Should the answer be unfavourable in the Church's views then the threat of withholding the "Catholic" vote is used and generally to great advantage of the hierarchy. Unfortunately so many of our legislators and candidates quail before this threat of political boycott, yet if they would only consider for one moment the strength of the so-called "Catholic vote," they would realise how ineffective it is. Out of a population of almost fifty millions, the Romanist population in Great Britain is less than three millions; a few minutes' reflection on the hierarchy's threats of boycott would soon show politicians that Protestant support is far more substantial than that of Romanism. The next stage is the obtaining of key positions for Romanists in Government Departments.

In our Foreign Offices we see the influence of Romanist activity. Between 1914-18 there were in vital posts such Roman Catholics as:

Sir William Tyrrel, Assistant Under-Secretary;  
Hon. James E. Drummond, Private Secretary to Sir Ed. Grey;

Mr. Cecil F. J. Dormer, Assistant Private Secretary to Sir Ed. Grey;  
and in addition to these we published in the *Churchman's Magazine*, February, 1938, the following list of Roman Catholic Ambassadors:—

Sir A. Ryan, K.B.E., C.M.G.—Albania;

Rt. Hon. The Earl of Perth, G.C.M.G., C.B.—Italy;  
 Sir Cecil Dormer, K.C.M.G., M.V.O. (the Mr. Dormer mentioned above—note his progress!)—Norway;  
 C. M. Palairiet, C.M.G.—Sweden;  
 E. F. Gye, C.M.G.—Venezuela.

Also the following Ambassadors who were married to Romanists:—

Rt. Hon. Sir Eric Phipps, G.C.M.G., C.V.O.—France;  
 Rt. Hon. Viscount Chilston, G.C.M.G.—U.S.S.R.  
 E. Millington Drake—Uruguay.

Now there is in Germany as High Commissioner, Sir Ivone Kirkpatrick, as well as Lord Rakenham, who held this post previously, also Minister of Civil Aviation and now First Lord of the Admiralty together with Mr. Richard Stokes recently appointed to Cabinet rank as Lord Privy Seal and W. J. Edwards, Civil Lord of the Admiralty.

It is believed that it is Roman Catholic influence in our Foreign Office that has been responsible for the recent Royal visits to the Vatican. In spite of the Act of Settlement and Bill of Rights which forbids our Royal House to have any communication with the See of Rome these visits have been made in the teeth of strong Protestant protests from all parts of the Dominions as well as the homeland. These visits, had they been "official" ones, whilst illegal, would at least have forced the Pope to recognise the Princesses as equals, but unofficial "courtesy" visits mean that the representatives of our Protestant Throne go before the Pope in accordance with Papal regulations, dressed in black thereby submitting to Vatican decrees. It is a deliberate betrayal of our Protestant principles and a flouting of our Constitution.

The continuance of a British Government representative at the Vatican, sent there secretly in 1914 without Parliamentary consent is a further instance of Romanist influence and success of Catholic Action. In 1933 the Admiralty Regulations were amended to provide for official recognition for the Papal Sovereign State. Those amendments ordered the Royal Navy to salute the Papal representatives and flag as on equality with other temporal sovereigns and heads of states. In 1936, soon after the accession of Edward VIII, the British minister presented his credentials to the Pope and while doing so "presented the profound homage of Edward VIII and his government." Rome's interference in the civil government of Malta in recent years is common knowledge. So drastic did affairs become that Westminster found it necessary to rescind the constitution of George Cross Island until political intrigues of the Papacy there died down. Lord Strickland, the Prime Minister, openly indicted the Church for its interference and soon found the Papacy using its influence to sway the elections against him. The same political interference at elections was apparent in the Liverpool Municipal Poll in 1937. At that time the Liverpool Conservative Party took its stand against the hierarchy's demand for cash for their schools. Immediately there followed the manifesto by the "Archbishop" of Liverpool (Rev. Dr. Downey) declaring:—

"I appeal to the Catholics of this city . . . to register their votes without fail against any candidate who supports the official policy of the Conservative Party of this city."

The Conservatives won all along the line. The Liverpool citizens showed then what they thought of "Catholic Action"—they defied Dr. Downey and his ilk. It was an object lesson to those candidates who are afraid of losing the "Catholic vote"—in a city where the Roman Catholic population is nearly one in three, higher than anywhere else in England and Wales the boycott counted for nothing!

### THE PRESS

Rome has long appreciated the value of the press and has turned it in her favour. Her apologists and journalists have exploited it to the full. She is successful in getting good press write-ups of all events that will be of propaganda value whilst her influence in suppressing anything unfavourable to her appears in the most unexpected places. There is hardly one of the great national newspapers in Britain where Catholic Action has not succeeded in placing its saboteur inside the editorial department. In 1931, a private enquiry agent unearthed the information that there were twenty-eight Roman Catholics in the editorial department of the "Daily Mail"—this explains why that paper came out so strongly in favour of Franco and Sir Oswald Mosley's "blackshirts". Editors might protest their impartiality, in re-

ligious matters but in actual practice the scales are weighted in favour of Rome. No one pauses to question whether fulsome descriptions of Rome's ceremonies or the quoting of her claims for Britain's conversion are provocative to Protestants. Alternatively, every expression of dissent from Roman dogma or criticism of her position is complained of as hurtful to her feelings. Even the advertisement for these meetings was complained of, and altered because it advertised one of our speakers as an "ex-Roman Catholic." This was "liable to hurt the feelings of Catholic readers and start a religious controversy" said a *Liverpool Echo* official. Those of us who have experience in dealing with the press throughout the country know how often pro-Catholic items are issued, but it is extremely difficult to get any real Protestant matter into the news.

Threats of boycott are used against all publishers, booksellers and agents who handle any publications that criticise Romanism in any way. In *Freedom and Catholic Power* the author says, "when some portions of this book were originally published in article form in one of America's oldest and most-respected independent journals, *The Nation*, the hierarchy made a bitter counter-attack on the magazine as 'anti-Catholic' and 'bigoted.' News-stand owners were warned not to handle it and public denunciations were featured in press and pulpit. Catholic dominated school-boards in several localities banned the magazine from school libraries, chiefly on the ground that criticism of the commercialization of relics was prejudiced criticism of religious practices." The book, he says, was rejected by ten big American publishers and several admitted quite frankly that fear of Catholic reprisals governed their attitude. In spite of Rome's organized opposition and boycott, more than 120,000 copies of Paul Blanshard's book have been sold in America at 27/- per copy!

It is a fact that the Catholic Actionist Damoclean Sword of boycott and ruin dangles delicately over the heads of authors, publishers and editors.

### BRITISH BROADCASTING CORPORATION

Full control of broadcasting throughout the world is Rome's aim and she makes the fullest use of the B.B.C. The prominence and frequency of Roman Catholic religious services and sermons preached by Jesuits and others deftly adapted for Protestant assimilation have their origin in Catholic Action. There is a generous proportion of these services out of all ratio to the number of Roman Catholic listeners and there are frequent eugolistic news items, Romanist in character. Efforts have been made and often successfully, of excluding from programmes items disagreeable to Romanist sentiment; on the other hand, G. K. Chesterton was able to criticise Protestantism. Hymns to the Virgin Mary are often heard in Roman Catholic services. Protests are made and the answer is always that we need have no fear of papal influence on the B.B.C. Nevertheless I have counted in this week's *Radio Times* eighteen Roman Catholics taking part in the regular programmes. Again it is significant that in 1942, Mr. Ogilvie Forbes, a Presbyterian from Northern Ireland, tendered his resignation to the B.B.C. Board of Control and a Roman Catholic was appointed as a Joint-Director of the B.B.C. responsible for directing B.B.C. policy. This took place shortly after the appointment of Brendan Bracken as Minister of Information and when the B.B.C. was under the directorship of Roman Catholic Sir Cecil Graves.

### THE CINEMA

Not much progress has been made in England in getting the cinema under Roman Catholic control, but it has been more successful in Northern Ireland, where many cinemas have been built by Roman Catholics in strategic places. Still for many years in England, the chairman of the British Board of Film Censors was a Roman Catholic, Mr. T. P. O'Connor. Films like "The Life of Martin Luther," "Blockade" the Spanish film in favour of the Republican Government, Bernard Shaw's "St. Joan," and "Spanish Earth" and "War on Men's Minds," have all been banned or cut to pieces because they have either favoured the opponents of Roman Catholicism, exposed some positive Vatican-Fascist tie-up or criticised some part of Roman dogma. On the other hand there has been an outstanding number of films exhibited laudatory of Roman Catholic ecclesiastics, priests, nuns, etc.,

all bearing witness to the influence of Romanism in the film world. It is common knowledge that the "American Motion Picture Bureau" and the "Office International du Cinematographe" are falling under the influence of Catholic Action. "Probably the influential element controlling the manufacture of American pictures today," said *The Times*, May 12th, 1939, "is the Catholic Church as represented by the Legion of Decency."

### SCHOOLS

In the question of the schools, apart from Rome's demands that we shall build, equip, and maintain special schools for all Roman Catholic children at a cost of \$60,000,000 per annum, there is also the one-sided arrangement whereby Roman Catholic teachers may hold positions in County, Grammar and Primary schools, teaching Protestant children, but no Protestant may teach in Roman Catholic schools. Under this arrangement it is possible for Romanist scholars to be kept entirely in ignorance of the true facts of history, only receiving the interpretation of everything that shows up Rome in her true colours, while, in secular schools, Protestant children can have their history "doctored" in favour of Rome. An example of this was seen in the attempt by the Westminster Federation some years ago, this body attempted to bring pressure to bear upon the London County Council between 1923-1927 to alter the school history books. The Federation approached the Council with the suggestion that certain passages in these history books should be re-written as they were offensive to Roman Catholic conscience. The County Council replied by letter that they were not interested, but that letter was so worded, that it enabled the Westminster Catholic Federation to use its literal contents, to persuade the publishers of the text books that the Federation had authority to consult with them on revision. The texts were so re-written and today London scholars are taught, not history, but the distorted Popish view of how history ought to be written.

### LOCAL AUTHORITIES

By infiltration into political parties and the election to local councils and subsequently representation on corporation committees, Catholic Action is able to pull strings in favour of Romanism everywhere. Housing estate committees provide an advantageous field for influence on the part of Romanists and more than one city in Britain has felt its detrimental influence in the interests of co-religionists. We see it in the acquisition of land, estates, properties, renting of houses, etc., and have seen it vividly on more than one occasion here in Liverpool. The Wickcliffe Preachers find the hand of Catholic Action in the persistent refusal of local authorities to grant open-air sites and facilities for their meetings. Particularly is this so at seaside resorts, and less than two years ago the Prestatyn Urban District Council refused us an open-air site after one of the council members had ascertained whether anything would be said in such meetings against the Roman Church. At Holywell, when a Protestant meeting had been arranged, the Roman Catholic boycott was so strong and well organised, that no tradesman would advertise the meeting in his shop, the poster outside the Town Hall disappeared, and no action was taken by the authorities to locate it, while the Churches as a body were afraid to support the gathering.

### III. CATHOLIC ACTION ABROAD

When we turn to the British Empire and foreign lands we see how that Catholic Action is working continually against the interests of Great Britain. Rome has never ceased to make more and more demands in the British Empire, in Education, Marriage Laws, Diplomatic Relations at the Vatican, the removal of all hindrances to Government office and, above all, the Protestant Succession to the Throne. Rome's intrigues have been so persistent, so secret and withal so successful that today practically every public office is open to her. She will not rest until a Roman Catholic ascends our throne. This attack is based upon the supposed lack of freedom for the King to choose his own religion. There may come a time, says Rome, when a King of England may find himself unable to say "I am a faithful Protestant." All right then, if that day ever dawns, there is nothing to stop such a monarch becoming a Romanist, but that day he ceases to be King of England. Choose his religion he may, but the

crown of England fits only a Protestant head, not that of a Papal pawn. "Freedom," cries Rome; forsooth, the only freedom Romanism knows is to be a Romanist. When Roman Catholics undergo persecution or have to meet Protestant criticism they pose as lovers of freedom, but when they are in power they repress the liberty of all except themselves.

In Eire, unique in having a government openly professing and admittedly subservient to the Roman Catholic Canon Laws, there has been the complete severance from the British Throne and Commonwealth. Not only so, but the Catholic Action at work there is determined to subjugate Northern Ireland into an all-Ireland-Papal Republic. Ulster, of course, is equally determined, if not more so, to keep out of it. Catholic Action, however, is using the methods of force and terrorism used before by Sinn Feiners and I.R.A. men. They have openly declared their intention to march into Northern Ireland and cause bloodshed to force their policy upon an unwilling because loyalist, people. The infiltration of Romanists from Eire and the building up of a strong Papal voting power together with the attainment of posts in municipal, commercial and professional and domestic undertakings is her quieter method of furthering her aims.

In Australia, a sinister secret society known as "The Order of Maal" has been seeking recruits among children of 14 years old and upwards from all sections of the community. One young Protestant invited to join this society read:—"Rule 4. Parents must not know that their son or daughter is a member of this society. Occasionally parents will find out. If this happens we must be notified immediately. Parents sometimes open their children's letters. If your parents have this habit you cannot become a member until they lose it."

At Waverly Oval recently a Roman Catholic priest, addressing a gathering of Roman Catholic cadets, boasted that 10,000 such cadets in Romanist schools and colleges were all trained and ready.

William Teeling, Roman Catholic M.P. for Brighton, in his book the "*Pope in Politics*" said, our bitterest enemy in Australia was Archbishop Mannix, a product of Maynooth College, filled with "Hate the English" attitude of his compatriots.

We look at Canada and there we see the sudden change of heart of the ecclesiastical leaders in Quebec. They are urging conscription there in the battle against Communism, yet in World Wars I and II such a notion was deliberately resisted to prevent French Canadian troops from fighting in Europe. In 1937 the Provincial Government of Quebec passed legislation which has become known as the "Padlock Act," for under it the Attorney-General may, without judicial authority place a padlock on any house or building that he considers or suspects is being used for disseminating of Communist propaganda. Under cover of this Act a Baptist mission was forbidden to distribute Bibles and non-militant Jehovah's Witnesses have been prosecuted for sedition. Catholic Action in Canada is seen in the almost solid support given to Mr. Mackenzie King and now to Mr. St. Laurent, the past and present Prime Ministers, the latter an ardent Roman Catholic. In the decisions by the Supreme Court in Ottawa in 1940 to abolish all appeals to the Privy Council, and the new national anthem "O Canada" in place of "God save the King" are further straws to show which way the wind is blowing; while the prosecution of Dr. Rahard for advertising sermons in which he criticised the Mass, the imprisonment of two Baptist ministers for holding open-air meetings and the treatment meted out to Protestants at Shawinigan Falls, Quebec, combine as evidence of Catholic Action and Jesuit intrigue.

Outside the British Empire too we see Rome's hand against us. Today we see fifth-rate nations treating Britain in a way they would not have dared to do twenty-five years ago.

During the War when we were fighting for our lives, Rome struck at us in the vital supply of oil from Mexico. A group of industrialists led by a Roman priest demanded the nationalisation of the oil wells. Millions of British capital had been poured into Mexico for the establishment of the oil industry and just when we needed the unfettered flow of oil for our war effort against Nazi and Fascist tyranny, the oil was cut off and the priest-led group refused to pay one penny compensation. British railways in Argentina were the next step in robbing and crippling Britain, and Peron is an adept at holding us to ransom and squeezing the highest price out of us for his meat, while better quality meat goes to Italy and Spain for about one-third of the price we pay.

Added to this, Peron now demands as his price for taking part in Western Defence, the taking over of the British Falkland Islands.

The same tactics of robbing Britain and crushing her economically are adopted by another Romanist, Dr. Karl Gruber, Austrian Foreign Minister. Despite the fact that we ourselves are living on borrowed money, this Romanist suggests to our Foreign Secretary that Britain should pay her own costs of the occupation army in Austria, yet twice we have defeated this Vatican-controlled country. Well might we ask where and when will this undermining of Britain's prestige stop? These Roman Catholic countries are getting back upon their feet while we blindly help them to build up again an aggressive powerful front to attack us again.

In Egypt, in spite of recognised and agreed treaties, we are now being told to get out of the Suez Canal Area, and to hand over the Sudan that we have so generously financed and educated. How comes this about? Is it a coincidence that some months ago the Vatican appointed its first envoy to Mohammedan Egypt? In February of this year, but not revealed until May, the Papacy sent its first envoy to Iran. Is this a coincidence also, that immediately afterwards there follows a dispute over the Persian oil wells and bitter anti-British demonstrations?

The World knows now the shameful story of Tyler Kent, the code clerk in the United States Embassy in London, who betrayed to the enemy copies of confidential messages passing between Mr. Churchill and President Roosevelt. It was Brendan Bracken, born a Roman Catholic, if not now a practising one, as Minister for Information (save the mark!) who prevented the publication at the time of this betrayal of the Allies by his fellow religionist. Today, the Pope's agents are everywhere, working against this "proud imperial race."

#### What About Protestant Action?

If Protestants of all denominations were to speak up against these things and protest again as did their fathers against Papal aggression, this thing would cease. Unfortunately Protestants seem to be casting aside all principles of truth and righteousness. They protest when nonconformist ministers in this city, like Alderman, the Reverend H. D. Longbottom, go into politics. He has no right there, they say. They protest when Protestant Societies make their protests at the Mass and other blasphemies of Rome in the Church of England. They protest when we raise our voice against Royalty breaking through our Protestant Constitution and visit the Pope, but they do not protest against this damnable system that seeks to rob us of our heritage, of the freedoms purchased by fire and blood.

The presence of the Catholic Action army with its wide and sinister ramifications is a challenge to Protestantism today. Unless we meet the challenge we shall be swamped by Catholic Action.

Does she hold "missions to non-catholics"? Then arrange a Protestant mission in your Church, Mission or district. Do the Jesuits, the Dominicans or some other order visit your area? Then get the Wickliffe Preachers there immediately afterwards. Do Roman Catholics protest to the press against anti-catholic criticism or put forward pro-catholic claims and propaganda? The weapon is in your hands—You write too when you see the need to answer Rome. Are Romanists getting employment out of all proportion to Protestants? Are Roman Catholics congregating as new tenants in your area? You too can urge the authorities to act equally.

The price of liberty is eternal vigilance. We must work. We must support our Protestant Societies. We must pray!

Rome has succeeded thus far by not only organization, which we can copy, not merely by her intrigue and scheming, which we must not copy, but by holding the interest of her people in religious matters. By drilling into their minds the idea that they have the truth and that it must prevail. Hence their zeal, their earnestness, their success. Protestantism has the Truth, for it is centred on Him whom to know is life eternal. It is the truth of God's Word and is rooted in the Love of God as revealed in Jesus Christ. Only as we know Him as Saviour and are urged on by His Spirit with the truth of His Word in our hearts, can we effectively stem the tide of error. Political Protestantism itself will not avail us; Communism and Romanism will fail us. Let us come to know Jesus and the salvation He offers. Take the Sword of the Spirit and go forth to conquer in His Name!

—From *The Churchman's Magazine*,  
London, September, 1951.

## COMMUNISM, ROMANISM, AND DEMOCRACY

**I**N LANDS where peace and plenty abound, many people are apt to assume that Communism is a remote threat found on the other side of the world, that Romanism, like Giant Pope in *Pilgrim's Progress*, is reduced to the impotency of the last stages of senile decay, while Democracy is invincibly assured of the future. Recent events in both Europe and Asia have served to waken many people on this continent to the reality of the Communist threat, but the great majority are, alas, still lulled to sleep by a sense of false security with respect to the menace of Romanism. It is always dangerous when nations refuse to see the dangers that surround them, for those who are loudest in confidently proclaiming that "when the overflowing scourge shall pass through, it shall not come unto us," are really betraying that they have "made lies their refuge" (Is. 28:15).

Perhaps all this is commonplace to our readers, but it was brought home with peculiar force to the writer the other night when he went to a meeting which was addressed by candidates for civic office in the Toronto municipal elections. The three most commanding speakers were a militant Communist, a fervent Roman Catholic and a convinced Protestant. Will it shock our readers when we tell them that we agreed with everything that the trained Communist agitator said? Or will it be a still greater surprise when we confess that we felt like applauding every word of the speech of the Roman Catholic candidate? With what they both very studiously avoided saying we were in violent disagreement, and on the grounds of their silence, rather than of their speech, we did not vote for either of them. Both Romanists and Communists are capable of saying many fine things, as well as many other things that seem to be fine but which are not:

"What, can the devil speak true?

... But 't is strange;

And often times, to win us to our harm,

The instruments of darkness tell us truths,

Win us with honest trifles, to betray's

In deepest consequence."

The Communist ex-controller was accorded exactly the same privileges as his Roman Catholic and Protestant rivals. It was rather evident that the audience was not too sympathetic, but he was allowed to proceed without interruption of any sort and there were no questions asked of him in the time allotted for that purpose. His speech consisted of three points, all of which were evidently calculated to appeal to the hardpressed taxpayers of this city: First, taxes are too high; second, street-car fares should not have been increased; third, there is a clique at the City Hall which ought to be rooted out. And the knight in shining armour who offered himself as the champion of the ill-used common man was a professional agitator trained in Communist schools for the express purpose of overthrowing our whole way of life in order to hand over everything to the arch-tyrant, Stalin. The barefaced impudence of it, almost took one's breath away. The patent injustice of using our democratic privilege of free speech in order to destroy it and to enslave our souls as well as our bodies was so fantastically unfair that it hardly seemed possible for it to be other than a dream while the smooth-faced, quiet-voiced Communist was speaking in persuasive tones of lower taxes and lower fares and wicked cliques in Toronto City Hall.

When he spoke of lower taxes, we thought of the tax that Russian Communism has imposed on its hapless victims: not one per cent, nor two but one hundred per cent by means of state expropriation. We could not forbear to think, while he enjoyed our democratic freedom of speech, of how the millions of unfortunate wretches who suffer in silence under the heel of Russian totalitarianism dare not utter, even in private, the slightest whisper of criticism of the regime that has crushed out all liberty and reduced them below the level of slaves to mere soulless cogs in a great machine.

Little wonder that we felt like cheering when the next speaker, the Roman Catholic candidate for the Board of Control, mounted the platform and lost no time in plunging into a vigorous denunciation of the Communist who had just spoken. He attacked him as the representative of a foreign power, the tool and agent of a tyrannous system that sought to destroy all that we hold dear. All this was true and well said, but again we noted the same studious reserve, the same ominous silence on the part of the Roman Catholic candidate as we had observed on the part of the Communist. Like the Communist, he was subjected to no heckling or interruptions of any sort. It was amusing to hear the kettle calling the pot black, for to our minds there is no difference between a man who has sworn his soul away to the Red dictator and a man who has prostrated himself before the most absolute tyrant in all the world's history. For the pope's demands are even greater and more inclusive than those of Stalin. Disobedience to the latter entails the infliction of physical and temporal pains only, but the pope pursues those who refuse him absolute obedience not only in this life but in that which is to come. His dictates cover not only religion and morals but such details of ordinary every day life as which clubs and societies a man may or may not join, and a host of other regulations that make a man the slave of casuistical priests.

There was also a convinced Protestant who spoke, and curiously enough in this Protestant city, he was the only one who was heckled. Or was it so curious? The old gentleman who led the attack wore a benevolent air that deceived one as to his command of the strategy of political meetings. He managed to get the floor and then to hold it while he raised a barrage of epithets against Controller Saunders' paper, labelling it as "shameful, vicious, disgraceful," etc. Mr. Saunders ran the gauntlet of opposition with dignity and conviction and we were glad to note that he received a fine ovation in which the entire audience seemed to join.

Attendance at political meetings is something of a new experience for us, but it served to demonstrate that the Scriptural principle is as true in politics as in religion: "Satan himself is transformed into an angel of light" (2 Cor. 11:14). His emissaries come to us as ministers of righteousness, their mouths filled with fair words and their hands with large promises. We need to scrutinize carefully those who come to us with fine speeches, whether in politics or in religion. Communism and Romanism are not remote, outworn powers, they are now at our doors, clamoring for entrance, yea, they have passed the threshold and already have considerable power and influence within their grasp. And of the two evil totalitarian powers we believe that the one that comes to us in the guise of religion, while carefully concealing its true political nature, is the more dangerous and the

more deadly of the two. The effectiveness of its appeal lies in its garb of ecclesiastical robes, and it is, moreover, already strongly entrenched among our people.

We write these lines before the first election results have been announced, but we have no doubt that the Red comrade of Stalin will be snowed under. We wish we could feel the same way about the official representative of the Roman Catholic Hierarchy on Toronto City Council, but alas, he already has the assurance of the votes of thousands of his fellow-religionists and will obtain thousands of others from Protestants who would not think of voting for the tool of a foreign power, if they knew it. But their ignorance is the Roman Catholic candidate's opportunity, and doubtless he will be elected.

In spite of our complete disagreement with the political philosophies of the Communist and Roman Catholic candidates, we confess that we were attracted to them personally and sincerely wish that it were possible to convert them both to a genuinely democratic belief.

Since writing the above, the election results have been announced. They are in substantial agreement with our prognostication, but alas, the man who will occupy the Mayor's chair for next year had but one plank on his platform: Sunday sports. This rickety, rotten plank floated him into office, but it is a poor life preserver to offer to the taxpayers of a great metropolis as they face a critical time in their municipal history. "Vox populi, vox dei?" Sometimes! And sometimes: "vox diaboli!" Democracy has a great deal to learn if it is not to be swallowed up by its ever-present enemies.—W.S.W.

### INSIGNIFICANT?

It seemed to be a matter of no importance that Luther found a Bible in a monastery; but as he opened that Bible, and the brass-bound lids fell back, they jarred everything, from the Vatican to the farthest convent in Germany, and the rustling of the wormed leaves was the sound of the wings of the angel of the Reformation. It seemed to be a matter of no importance that a woman, whose name has been forgotten, dropped a tract in the way of a very bad man by the name of Richard Baxter. He picked up the tract and read it, and it was the means of his salvation. In after days that man wrote a book called "The Call to the Unconverted", that was the means of bringing a multitude to God, among others, Philip Doddridge. Philip Doddridge wrote a book called "The Rise and Progress of Religion", which has brought thousands and tens of thousands into the kingdom of God, among others, the great Wilberforce. Wilberforce wrote a book called "A Practical View of Christianity", which was the means of bringing a great multitude to Christ, among others Leigh Richmond. Leigh Richmond wrote a tract called "The Dairyman's Daughter", which has been the means of the salvation of unconverted multitudes. And that tide of influence started from the fact that one Christian woman dropped a Christian tract in the way of Richard Baxter—the tide of influence rolling on through Richard Baxter, through Philip Doddridge, through the great Wilberforce, through Leigh Richmond, on, on, on, forever, forever. So the insignificant events of this world seem, after all, to be the most momentous.

—T. DE WITT TALMAGE

"Oh this self-love, this self-will! it is the devil of devils! Lord Jesus, may Thy blessed Spirit purge it out of all our hearts!"

—GEORGE WHITEFIELD

## SEMINARY ACTIVITIES

By W. S. Whitcombe

### Student Preaching

**A**CTUAL experience in Christian work forms an essential part of Seminary training not merely in order to prepare for a future ministry but because the Lord has already called our students to labour in His vineyard. Of all our students not engaged in regular preaching, work in Sunday School with its attendant visitation work is required. There is also the regular mission work. In addition to these regular tasks in the pastorate, in missions, and in Sunday School, our students have preached in the following churches within the last week: Guelph, Iron Bridge, Mitchell Square, Harriston, Sudbury. In the latter centre Mr. Huser also preached in German to a fine group of recent immigrants from Europe.

### Mr. Wilfred Bauman

Mr. Wilfred Bauman, of the class of '50, preached in Jarvis Street Church on Sunday morning, November 29, giving an interesting and inspiring account of the work of our French churches in Europe. He is now visiting the churches in the North, beginning on familiar ground at Sudbury and Lavigne, where he worked for several summers with Rev. John Boyd.

### Chapel Service

Last Thursday morning, Rev. W. N. Charlton of Mount Pleasant Road Church was a welcome visitor at our chapel service. He gave a practical and helpful message to the students out of his own experience that was a source of blessing to all.

### Another Graduate Visits the Seminary

Rev. Clifford Rogers of Tilbury paid us a brief visit last week on his way to Sudbury and Kirkland Lake. As is his custom, he did not come empty-handed: the back of his newly acquired station wagon was loaded with five bags of vegetables for the Seminary Dining Room. Our heartiest thanks to him, and to the friends at Tilbury.

### Missionary Work in Africa

In spite of a bout with fever, Miss Joan Jackson, R.N., is carrying on her dispensary work in French West Africa. Of this she writes: "I had just reached Jos for my holidays when I came down with dengue fever (breakbone fever). The name explains it. You ache plenty but it is not too serious. However I do feel a bit shaky and would appreciate your prayers as I go back to take up the work again. It takes much strength and grace to deal with these crowds of people day after day. Their physical needs are so urgent but we must always first present to them the Way of Life. Pray for us. We have felt the Lord's sustaining and strengthening."

## THE WATCHMAN'S RESPONSIBILITY

"As I was walking in the fields, the thought came over me with almost overwhelming power, that every one of my flock must soon be in heaven or in hell. Oh, how I wished that I had a tongue like thunder, that I might make all hear; or that I had a frame like iron, that I might visit every one and say, 'Escape for thy life!' Ah sinner! you little know how I fear that you will lay the blame of your damnation at my door."—MCCHEYNE

# Bible School Lesson Outline

Vol. 16 · Fourth Quarter Lesson 11 December 16, 1951

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

## THE RESURRECTION OF OUR LORD JESUS CHRIST

Lesson Text: Matthew 28:1-20.

Golden Text: "He is not here: for he is risen, as he said. Come, see the place where the Lord lay."—Matt. 28:6.

### I. The Comfort: verses 1-10.

Read also Mk. 16:1-11; Lk. 24:1-12; John 20:1-18.

The women who had devoted their lives to the cause of Christ were last at the open grave and first at the empty tomb. Along with Mary Magdalene (Matt. 27:56, 61) went Mary, the mother of James the Less and Joses (Matt. 27:56; Mk. 15:40), Salome, who was the wife of Zebedee, and hence the mother of the two apostles James and John, and thought to be the sister of Mary, the mother of our Lord (Matt. 27:56; Mk. 15:40; John 19:25), Joanna and others (Lk. 24:10). They brought spices with which to anoint the precious body of Christ, if there should be an opportunity (Lk. 24:1). How little they thought that they would have the joy of offering a tribute of love to the living Christ!

No bar of human making could confine the Son of God, the Lord of life! He burst the bonds of sin, death and the grave, coming forth in glorious victory (Acts 2:24; I Cor. 15:54-58; Rev. 1:18). Once more an earthquake was the physical accompaniment of Divine intervention (Matt. 24:29; 27:51), and once more the members of a Roman guard were stunned by the manifestation of Deity (John 18:6).

This Resurrection Day ushered in a new era, and the first day of the week was henceforth to be kept as a holy day of worship by the Christians (Acts 20:7; I Cor. 16:2; Rev. 1:10). The Sabbath had been a memorial of the rest of creation (Exod. 31:17; Heb. 4:4), while the Lord's Day symbolizes the rest of redemption.

It would seem that two angels in dazzling raiment watched by the empty sepulchre (Lk. 24:4,5), one being the spokesman. They were seen at various places at various times during that day. Their ministry of comfort involved informing and instructing the frightened women concerning the fact that Christ had risen from the dead. The body of Christ no longer reposed in the place of death; He Who had died was now gloriously alive, for death could no longer have any dominion over Him (Rom. 6:9, 10). The angel wisely connected the resurrection of Christ with His own word, thus giving Scriptural ground for the truth which they would impart. Let us do likewise. In His resurrection, as in His death, Christ was fulfilling the Divine program of the ages, as determined by the Father (I Cor. 15:3, 4).

The two-fold charge "Come—Go" is characteristic of the commission given to us as servants of the Lord (vv. 6, 7, 18, 19; Matt. 11:28, 29; Mk. 1:17).

The Scriptures speak of five appearances of Christ on the day of His resurrection: to Mary Magdalene alone (Mk. 16:9; John 20:11-17); to the group of women (vv. 9, 10; Lk. 24:10); to the two disciples on the way to Emmaus (Mk. 16:12; Lk. 24:13-32); to Simon Peter (Lk. 24:34); to the ten apostles and others (Mk. 16:14; Lk. 24:36-43; John 20:19-24).

The resurrection of the Lord Jesus Christ is God's pledge to us as to the past; the redemption price has been paid, and our justification secured (Rom. 4:25). It is God's guarantee to us for the present, that His power avails to raise us to new life (John 5:24, 25; Eph. 2:1; 5:14), and to enable us to live day by day in a manner pleasing to Him (Rom. 6:4, 5; 8:11-13; Col. 3:1). It is also God's token to us for the future, that all who are Christ's will one day share His immortality and incorruptibility (John 11:25, 26; I Cor. 15:12-23). The resurrection of Christ is God's assurance to the unsaved that their sins will be judged (Acts 17:31).

### II. The Council: verses 11-15.

The Roman guards had not yet been called to go off duty, so that some of them would be remaining at the tomb while the others went to the chief priests. They did not report to the civil authorities, but to the Jewish Council, thinking perhaps that the religious leaders would accept their story of

the earthquake and the angels more readily than the Roman chiefs would.

The guards were bribed to circulate a false report concerning the empty grave. The excuse that the disciples had stolen away the body at night while the guards slept was most unreasonable, but the fact that it gained credence and was believed, at least until the middle of the first century when the Gospel of Matthew was written (v. 15), illustrates how ready people are to believe anything except the truth. Propaganda flourished even in that day.

### III. The Commission: verses 16-20.

For forty days after His resurrection Christ appeared among His followers, showing Himself alive after His passion "by many infallible proofs" (Acts 1:3). At the close of that period He gave them final instructions concerning the ministry to be carried on by His servants until the end of the age.

Assured of His universal power and authority, they were to go forth and make disciples of all nations, baptizing them, and teaching them the word of God, while they themselves had learned and obeyed (Acts 1:8; 2 Tim. 2:2). Obedience to this commission would be accompanied by an experimental knowledge of the presence of the living Saviour in their midst (Matt. 18:20). Christ then blessed them and ascended into heaven (Mk. 16:19, 20; Lk. 24:50-53; Acts 1:9-11).

### DAILY BIBLE READINGS

Dec. 10—Jesus Appears to Mary ..... John 20:1-18.  
Dec. 11—Jesus Appears to the Eleven ..... John 20:19-29.  
Dec. 12—Jesus Appears to the Emmaus Disciples ..... Lk. 24:13-33.  
Dec. 13—Jesus Appears to the Fishermen ..... John 21:1-14.  
Dec. 14—Jesus Appears to the Five Hundred ..... 1 Cor. 15:1-6.  
Dec. 15—Jesus Appears to Paul ..... Acts 9:1-20.  
Dec. 16—The Resurrection of the Lord Jesus Christ ..... Matt. 28:1-20.

### SUGGESTED HYMNS

Low in the grave He lay. Christ the Lord is risen to-day.  
The strife is o'er. Arise, my soul, arise! Dying with Jesus.  
Rejoice, the Lord is King.

### JUST AS I AM

Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come.

Just as I am, and waiting not  
To rid my soul of one dark blot,  
To Thee, whose blood can cleanse each spot,  
O Lamb of God, I come.

Just as I am, though tossed about  
With many a conflict, many a doubt,  
Fightings and fears within, without,  
O Lamb of God, I come.

Just as I am, poor, wretched, blind;  
Sight, riches, healing of the mind,  
Yea, all I need, in Thee to find,  
O Lamb of God, I come.

Just as I am, Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve;  
Because Thy promise I believe,  
O Lamb of God, I come.

Just as I am—Thy love unknown  
Has broken every barrier down—  
Now to be Thine, yea, Thine alone,  
O Lamb of God, I come.

Just as I am, of that free love  
The breadth, length, depth, and height to prove,  
Here for a season, then above,  
O Lamb of God, I come. Amen.

"I abhor that religion that is less than sixteen hundred years of age, and therefore I cannot be a Papist."

—RICHARD BAXTER (1615-91).

### "BEHOLD THE LAMB OF GOD!"

"And I looked, and, lo, a Lamb stood on the mount Sion."—Revelation 14:1.

THE apostle John was privileged to look within the gates of heaven and in describing what he saw, he begins by saying, "I looked, and, lo, a Lamb!" This teaches us that the chief object of contemplation in the heavenly state is "the Lamb of God, which taketh away the sin of the world." Nothing else attracted the apostle's attention so much as the person of that Divine Being, who hath redeemed us by his blood. He is the theme of the songs of all glorified spirits and holy angels. Christian, here is joy for thee; thou hast looked, and thou hast seen the Lamb. Through thy tears thine eyes have seen the Lamb of God taking away thy sins. Rejoice, then. In a little while, when thine eyes shall have been wiped from tears, thou wilt see the same Lamb *exalted on His throne*. It is the joy of thy heart to hold daily fellowship with Jesus; thou shalt have the same joy to a higher degree in heaven; thou shalt enjoy the constant vision of His presence; thou shalt dwell with Him for ever. "I looked, and, lo, a Lamb." Why, that Lamb is heaven itself; for as good Rutherford says, "Heaven and Christ are the same thing;" to be with Christ is to be in heaven, and to be in heaven is to be with Christ. That prisoner of the Lord very sweetly writes in one of his glowing letters—"O my Lord Christ, if I could be in heaven without thee, it would be a hell; and if I could be in hell, and have thee still, it would be a heaven to me, for thou art all the heaven I want." It is true, is it not, Christian? Does not thy soul say so?

"Not all the harps above  
Can make a heavenly place,  
If God His residence remove,  
Or but conceal His face."

All thou needest to make thee blessed, supremely blessed,  
is "to be with Christ."

—G. H. SPURGEON

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Ebenezer Blackwell was a rich banker, a zealous Methodist, and a great friend of the Wesleys. "Are you going to hear Mr. Wesley preach?" said one to Mr. Blackwell. "No," he answered, "I am going to hear God; I listen to Him, whoever preaches; otherwise I lose all my labour."

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