



## The Gospel Witness and Protestant Advocate

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

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### OPEN LETTER TO PIUS XII

By ROMAN COLLAR

(Roman Collar is a Canadian religious columnist and minister of the Gospel of Christ).

His Holiness, Pope Pius XII  
Vatican City,  
Rome.

Reverend Sir:

You occupy an honoured position in the ecclesiastical and political spheres as head of a puissant Church and temporal ruler of a State, albeit, it is only some one hundred and eight acres. To your Court are sent Ambassadors and Missions from various nations even from Japan.

Therefore, I have some trepidation in addressing an Open Letter to you. Frankly, I hesitated somewhat before daring to write to Mr. Stalin, although we had quite a few things in common. You, too, Sir, have much in common, even with the obscurest of parsons. We rightly say of you, as we say of ourselves, "One is your Master, even Jesus Christ." Like all clergymen, you were primarily set apart and dedicated to the preaching of the Gospel—a task demanding all our ardour and the devotion of all our powers. But you, by your learning, by your skill in untangling certain problems, by your general competence and piety, greatly impressed your brethren who thought it seemly to put Peter's staff in your hand and the holy tiara on your head. Even, a Protestant may truly say that your position as head of the Roman Catholic Church is the most powerful ecclesiastical post in the world. None denies that.

We regret as sincerely as you that it was found necessary to bomb Rome. You protested. Many didn't like the terms of your protest, for you kept silent when Germany smashed the sacred places of Poland, France, and Great Britain from the air. Thousands of Churches in

these lands—great Cathedrals (you would hear of Coventry!) to small missions were sadistically reduced to ruin. We were to be made to cry for mercy by this barbarous method. Why you kept silent then, I suppose we'll never know. But if it were because you were "neutral", why did your "neutrality" oblige you to speak out against the careful American bombing of Rome to the injury, and that but slight, of only one Church? I might be ungracious to say, as some of the baser do say, it all depends on who does the bombing!

Anyway, there was, in and out of the British Parliament, a stern demand for the bombing of Rome. (You will recall that Mussolini begged Hitler's permission to bomb London). That prolific writer, H. G. Wells, just a year ago spoke disapprovingly of you thus: "The present Pope is in open alliance with Japan. He is the declared enemy of our ally, Russia." (Mr. Wells would revise that last sentence now). "There is a Japanese Mission at the Vatican operating actively as an intelligence centre . . . Why not a 2,000-pound bomb in the Vatican gardens now as a warning? Why not a score of them upon the Vatican, Quirinal and Palazzo Chigi . . .? Why should the Allies refrain from a 1,000-plane raid upon the Eternal City? There would be no real vandalism in that. The charm of Rome has always been its ruin. Saint Peter's is architecturally inferior to Saint Paul's and the Axis raiders tried to get Saint Paul's."

You see, Reverend Sir, it has been hard to restrain some Britishers. Of course, we sympathize with you at the moment since Hitler is actually on your doorstep. But you know him personally for you spent twelve years in Germany, and, if my memory serves me correctly, you spent seven years in Munich. Indeed, great praise was given you for securing in 1933 the concordat with Germany while you were Nuncio in Berlin. Indeed, it has been written of you by your official biographer (vanHoek): "Cardinal Pacelli has always been known for his strong German leanings." That should stand you in good stead at this critical moment. All of which reminds of a conversation:

Cardinal Talleyrand: "Our side is winning."

Friend: "Which side?"

Talleyrand: "I do not know yet."

As I said before, you sit in a mighty Chair. There have been—you know better than I—some queer and rather detestable fellows in it before you, as well as some brave, scholarly and devout men like Gregory VII and Leo X. But no one can have pleasure—least of all you—in recalling such a horribly carnal man as Roderigo Borgia, Pope Alexander VI, or Benedict IX, whose oppressive rule and shameful vices resulted in his deposition, or some of those disgustingly avaricious rival Popes of bygone years. Alas, also, some of your predecessors have made very extraordinary claims. One example is Boniface VIII who declared in a Bull that God had set him up over kings and kingdoms. History has it that at his inauguration as Pope, the kings of Sicily and Hungary were made to serve him at table with their crowns upon their heads. That Boniface was quite a lad, but you recall what Philip of France did to him when he became obnoxious in interfering with certain temporal affairs. And Dante, you will recollect, assigned him to a certain unenviable place in his *Inferno*.

However, I think that I am right in affirming that even Peter of N. T. fame—the same *Petros* over whom

we have argued for centuries—couldn't, or wouldn't make the same pretensions that Boniface did. In fact "the Rock" was rather a humble man who strongly disclaimed ecclesiastical superiority, ("I am also an elder"), and warned against assuming spiritual *lordship* over God's heritage. I wonder if you have ever preached a sermon on that passage? If you have, no doubt you have noticed that *katakuriuontes* (lordship), against which Presbyters are warned, is a position which many ambitious prelates seek and too frequently achieve. Peter, as you know, is really talking about rulership, subjection.

I bring this matter up because I am not so sure that I like the title, "Chief of Christendom" that has been assumed by, or applied to the occupants of the Papal Chair for a decade; no more do I like the claim to, and exercise of, temporal power by the Popes. Christ's kingdom is not of this world. Nor can I agree with Father Conway who writes: "The Pope, as Ruler of Christ's Church, must be independent from the very nature of his office, and this independence cannot be had to the full unless he possesses a territory—large or small it matters not—which is entirely his own." (*Question Box*). Even were we to grant his premise, the conclusion is forced. He confuses the spiritual and the temporal. Full spiritual freedom does not *depend* on the possession of a worldly kingdom. That is to minimize the promise of Christ—"If the Son sets you free, you will be really free." However, if it is admitted—something surely unthinkable!—that you are the "Chief of Christendom", the next logical step for you would be that of presiding at the coming Peace Conference. That were a medieval concept not to be considered to-day! Still, Pierre L'Ourson can imagine it. He claims: "As 'Chief of Christendom', the Pope would take rank above all other chiefs of State." The rest is inevitable.

Reverend Sir, how could you, or whoever may be the wearer of the Triple Crown, aspire—not that you have whispered it—to such a place?

Think back somewhat. (I am trying—silly as it seems—to put myself in your exalted place.) Could you be actually neutral? You have a Japanese Mission in your State. It will not be difficult for you to call back to mind that on April 2, 1941, according to a despatch, from Vatican City, that you said: "Mr. Matsuoka is a great statesman." Pearl Harbour rather nullifies any infallibility on your part there. Then, it is said, you "blessed Japan"—the Japan whose ill deeds in China smelled to high heaven. There was quite an uproar over that. Even a Roman Catholic Canadian Editor said, "The despatch can hardly be credited," and added, "Surely Pope Pius, who was Secretary of Foreign Affairs for the Vatican before becoming supreme head of the Church, entertains no illusions about the Japanese. . ." And the *Globe and Mail*, Toronto, Canada, so constantly favourable to you and your Church, editorially said: "The despatch from Rome attributing highly complimentary remarks to the Japanese Foreign Minister, must leave the intelligent world bewildered." The same editorial continued, after citing something of Japanese ruthlessness, even the killing of your missionaries there: "If Japanese statescraft deserves praise, where do other leaders stand—those like Churchill, Roosevelt, Willkie, whose sympathies go out to oppressed people everywhere? Where is the standard by which statesmanship is to be judged? What hope for the world's future?"

(It has just crossed my mind that I've never seen a kindly reference by you to these leaders in their titanic struggle save even R.C. peoples like Poland!)

I really believe, however well you meant it, that your attitude to Japan must exclude you from the Peace Table. Anyway, it must have done some good to your Church in Japan for it stands untouched while others have been subjected to coercion.

Abyssinia will be at that Table. I don't think that you would like to face Haille Selassie. Let us look again at the record. Before your elevation to the Pontificate, Dr. Henry M. Townsend pointed out that Mussolini moved a resolution that no nation should ever again use poison gas. And yet when Italy conquered Abyssinia, largely by poison gas methods, in the Churches of Italy Church bells were rung and choirs sang the *Te Deum*! Mussolini, Dr. Townsend says, "was proclaimed" as a missionary, a *Christian* missionary, and the Roman Church declared to be a *missionary* campaign." So, as it might be reasoned, no retreat now or in the future can "absolve the Papacy for its grave moral responsibility for abetting Mussolini in his violation of International Law, in the unprovoked slaughter of the Ethiopians." (Norman Millar). These are strong words, Sir, but they express what many feel. And in the same connection, Dr. Barnes, Bishop of Birmingham, speaking in 1939 at the Upper House Convocation of Canterbury, said of the defeat of Abyssinia by poison gas, etc., "The holding of Masses was not condemned by the then Pope, nor by his Cardinal Secretary, who is now enthroned at the Vatican." Unfortunately, that takes you definitely in. Therefore I ask, could you face the Lion of the tribe of Judah or the Head of the ancient coptic Church? There was the humane and moral aspect of the inexcusable assault on Abyssinia which you ignored as did the fighting men. It seems that a protest might have been timely; instead, on February 23, 1936, in a speech you said, "From Rome go forth forces which go to sacred and holy conquest." I wonder what the dusky tribesman thought of the "missionary effort" as blinded, they gurgled, choked, and died from Italy's poison gas? "*Sacred?*"

And, by the way, matters relating to Spain will likely come before those gathered at the Peace Table. It is well-known what France did in N. Africa while the Allies were in death grapples with the enemy. Here again, Reverend Sir, your words are open to fair criticism. On the very day, Feb. 14, 1939, that your predecessor was buried, I wrote of him that "history will adjudge whether he stood up strongly enough, or at all, to Mussolini, or whether he was wise in blessing insurgent Franco." (The same Pope blessed the Sinn Feiners of Ireland almost immediately prior to the Easter Rebellion). I know the common argument that it was a fight "against infidel Communism", but I would remind you that only sixteen Communist members were elected out of 473 in the Spanish Parliament. That was early in 1936, and on July 19th of the same year, General Franco, ignoring the fact that the Government was chosen by the people, revolted. From the carnage which followed a million people—most of them loyal Catholics—suffered death. But where do you come in? Here. On June 11th, 1939, news from a Vatican City (despatch from the UP) said that you personally thanked 3,200 Spanish soldiers, who were brought for Mussolini's victory parade in Rome over Abyssinia, for defending

the "faith and civilization" of Spain under General Franco. To these leaders, officers, and soldiers of Catholic Spain, you said: "My beloved sons, you have made sacrifices up to the point of heroism to *defend the cause of God and religion*, and you have covered yourselves with glory. . . ." And in a broadcast, reported in the same despatch, on April 16th you, as Pope, extended your "*paternal congratulations*" to Spain "for peace and victory *given by God*." The condition of my mind when I read that won't matter to anyone, as I wrote at the time, but my sense of religious and ethical values were sent a-dithering. I stress now, what I added then, "What is the use of peace encyclicals when bloody hands are wiped clean in this pious fashion? In fact, Sir, it seems dreadful." No, you couldn't appear at the Peace Conference! That should be clear to you. If Hitler, Mussolini, and Franco are not criminals of the deepest dye, as someone has said, if their attacks on the world's liberties are not the greatest crimes in history, then there is no morality in the universe. It would not be wrong for you to read a simple book, "What Would Jesus Do?" by Sheldon.

Albania will be at the Table, too. Doubtless, King Zog! I don't suppose that you would care to discuss with him—a "heathen" Mohammedan, the fact there was no Papal public condemnation of the brutal attack on his unoffending country on *Good Friday*, 1939. Surely, it cannot be "the better the day, the better the deed." However, as the Church bells rang, and Christ's death mourned, your fellow-countryman, Mussolini, cut and slashed his sanguinary way through that little land. How could your lips remain sealed? Was your "Christian" tongue silent because of your political entanglement—I mean, because you were head of a "neutral" state? If so, then why was your "Christian" tongue loosened after the political and military victory in Spain? Surely, Sir, something is wrong somewhere. I confess that I haven't the deep astuteness of mind necessary to unravel the mystery of the Papal mind, yet I cannot imagine Christ ignoring such a blatant wrong, and then blessing the perpetrators of that wrong. Think of the story of the Good Samaritan. Here your very silence must keep you from that Peace Table.

But another thing must be mentioned ere I close this lengthy letter, and one, indeed, that may cause you to blush. It is that *all*, or nearly all, of those who have wantonly disturbed the peace of the world lately are, or were, *your* spiritual sons! What a dreadful thought.

Take a look at the "Rogues' Gallery"—maybe I should not have put the quotation marks there at all! There's Hitler, the most insensate, and bloodthirsty of all; the man who ordered—and admitted that he did—the slaying of many of his dearest friends who helped him to power, who must be held responsible for slaying millions of Jews. Nero wouldn't own him! Well, he is a product of your Church, baptized, religiously educated, and even hoped to be a priest (*Walther League Messenger*). It hasn't been denied—at least, not seen by me—what Francois Hacket said that when Hitler penned "*Mein Kampf*" it was such a mass of hysteria and ignorance that it had to be edited by Father Stamepfle, a priest. Mussolini belongs, or belonged, to your communion. That shouting, rattling, comical, pasteboard Caesar is pretty badly crinkled at the moment. You cannot have much pride in Himmler, the sadistic head of the Gestapo; Goebbels, lean, hungry-looking, and devilishly astute,

doesn't add much to the sum total of R.C. piety in Germany. Goering had a Roman Catholic mother—what Church he claims now (I can't imagine any) I've never discovered. Was there ever a craftier diplomat than von Papen, trained by Jesuits, whose trail can be traced on this Continent and over a large part of Europe. He, too, claims to be of your faith. Franco, of course, is your "beloved son"—that tabs him very definitely. And Petain, Laval and Darlan—how will history appraise them, especially, that crooked, Oriental-looking, Laval. They also, Sir, are yours.

Among the lesser "lights" of your flock is "Lord Haw-Haw", the renegade Englishman. He has a female counter-part in Berlin, Mrs. Jane Anderson de Cienfuegos, an American, also of your faith. In Canada here we had those "who troubled Zion"—Ex-Mayor Camillien Houde of Montreal and Adrian Arcand of the same city, while Toronto supplied Tim Buck who rampaged against Britain early in the war. I don't think that it is unfair to say that Tim is with us now because Russia is with us. Anyway all three are yours. We throw in for good measure, Father Coughlin of Detroit, U.S.A. (*Psst*—He is from Hamilton, Ont.; born there!) who has not helped Anglo-American relations. Another beloved son of yours is Eamonn De Valera, half Spaniard, half American (mother an Irish immigrant), has literally hated Britain. He telegraphed you lately concerning the bombing of Rome, and for years he has withheld the Irish naval bases from the Allies. There's a heavy score against him! And Dr. C. J. Cadoux has said that 80% of the British Fascists were Roman Catholics.

All of the above are a difficult lot—pardon the diction—some of them even the devil wouldn't acknowledge! I am sure that they constitute a record of some kind—all bound together in a common faith and cause. I am sure that you are to be commiserated that all of them look to you for spiritual guidance. They certainly preclude your appearance at the Peace Table. If you had done something about them the world would have felt happier, but the Sphinx is eloquent in comparison with you as far as these members of your flock are concerned. Oh, Protestants have had some pretty cruel and beastly samples within their ranks, but our history from Reformation times, taking all our horrible examples together, could not produce such a brutal sorry bunch of despoilers (I refer to the warriors) as the above. And the latter all rose to the top of the heap at once. It is surely the "Rogues' Gallery" of the ages!

This Open Letter, Sir, is penned almost solely for the purpose of pointing out that your presence at the Peace Table would be a grave mistake. But be assured that Messrs. Churchill, Roosevelt, Stalin, Chiang Kai Shek, and other cooperating leaders, will see that national and personal liberties are preserved, religious rights protected, plans for a new order made, and punishment meted out to the guilty.

Yours respectfully,

ROMAN COLLAR.

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# The Jarvis Street Pulpit

## WHEN THE ALLIED ARMIES REACH ROME?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 26th, 1943

(Stenographically Reported)

"Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar.

"And it was told king Solomon that Joab was fled unto the tabernacle of the Lord; and, behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

"And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

"And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

"And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

"Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever; but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the Lord.

"So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness."—I. Kings 2:28-34.

### Prayer Before the Sermon

This evening, O Lord, we approach Thee in the only way by which sinful men can come where Thou art. We thank Thee for Him Who is the Way, the Truth, and the Life; and we come in obedience to His declaration that no man cometh to the Father but by Him. We rejoice that Jesus Christ has come, and we recognize in Him the One that should come, nor shall we ever look for another: God Who at sundry times, and in divers manners spake to the fathers in time past by the prophets hath in these last days spoken unto us by His Son. We would think of Thee in terms of His unveiling of Thyself.

We humbly bow in the presence of the triune God, and bring the homage of our hearts to Father, Son, and Holy Ghost. We thank Thee that Thou hast come to us in a way that we can understand Thee. Once have we heard this, O Lord, that power belongeth unto Thee, but unto Thee also belongeth mercy. Thou hast come to us as a merciful Power, and as a powerful Mercy. We see Thee in the face of Jesus Christ. We rejoice that Thou hast come to us as our Fellow.

We are here, not wholly understanding our own hearts. We cannot, in words of our choosing, bring to Thee the requirements of these complex natures of ours. It is not in man that walketh to direct His steps. We cannot see our tomorrows: how then can we plan the future of our own lives, much less the future of the lives of others. We are dependent upon Thee Who seest the end from the beginning.

We pray for any who have not yet advantaged themselves of this great privilege of coming to God through Jesus Christ. If there be any here whose religion is merely a form, who are not without spiritual interest but to whom the Image of the invisible God has not yet appeared, whose faith has not yet beheld the Lamb of God that taketh away the sin of the world, we pray that such may cast the burden of sin and of all the cares of life for to-day and all future days, upon Him Who didst bear them all for us.

We seek strength that, as pilgrims, we may be better able to continue our journey, walking before God. We are afraid

of the future; we have no strength of our own; we would not deceive ourselves by feigning a courage which is not real. We need the help of the One Who is stronger than the strong man armed. We need the assurance of Thy presence and protecting and guiding care in the minutest details of life. Whatever obligations face us to-morrow, help us that we may undertake them in Thy fear, and in dependence upon Thy grace.

We thank Thee for all Thy mercy—Thy mercy to us as a nation, and as an Empire. For Thy great goodness to the sons of men in granting us some ability to see that Thou art on the march; for news of victory in Italy, in the Pacific, and on the Russian Front, we give Thee thanks. Wherever the armies of righteousness battle against the powers of darkness, may they have the reinforcement of the armies of the Lord of hosts!

Give the illumination of Thy grace to the councillors of state. In the plans they make, in their anticipations of the requirements of the future, may they have Thy mind. As Thou didst deal with Cyrus in the days of old, and hast used men of genius and strength who yet had no spiritual understanding, so may Thy sovereign hand be laid upon all men who have direction in state and in the armed forces, that so Thy gracious will may be done.

We desire light, and a better understanding of our own time. We pray therefore that the light of the Holy Spirit may be shed upon the holy page. We pray that the Divine Author of the Book, Who orders all things according to Thy holy will, may help us to an understanding of the truth of Thy Word, and as it applies to all the exigencies of life. Lord, come near to us all. Heal the broken spirit, enlighten darkened minds, build us up in our most holy faith. Thus may every member of this congregation be included in Thy gracious benediction. This we ask in the name of Jesus Christ our Lord. Amen.

**YOU WILL** recall that our Lord Jesus said to His disciples on one occasion, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

God's people have always, relatively, been a "little flock"—but they have always been heirs of the kingdom. It should be the concern of every member of that "little flock" to know, so far as it is possible, the mind of the divine Shepherd, and to discern, as He may help them, the progress of the kingdom which some day is to be theirs.

No preacher can please everyone—no preacher ought to try. Said the Apostle Paul, "If I yet pleased men, I should not be the servant of Christ." That is as true today as it ever was. There are many people, even Christian people, who prefer to live lives of isolation and circumscription, and to close their eyes and minds to great matters which, under the providence of God, are moving forward even for their own ultimate good.

I have heard of people who do not understand why this Pastor speaks of the war, or warns of the menace of Romanism. They think they are spiritually superior when thus they speak. Poor blind souls! They do not recognize that there is nothing in all this mundane sphere that has not some direct relation to the ongoing of the purposes of God. A few months ago an aviator was in the congregation, whom I discovered had come from my native city of Bristol. He came up to my house after the service, and we talked until morning about his experiences in the great "blitz" in that historic city. He told me it began on a Sunday night. This young man was a member of the choir in Broadmead Baptist Church. On this particular Sunday they had just begun the service at six o'clock, and were singing the first hymn when the bombs began to drop about them. He said, "We did nothing but sing hymns prayerfully for three hours." Broadmead was an old church—I knew it well—and there had grown up about it factories and places of business. All about the church was a flaming furnace—and this young man said they displayed no special heroism in remaining where they were: they stayed in obedience to the principle of preferring to bear the ills they had than to fly to others that they knew not of. The streets about them were all aflame, and it was impossible to move. It was not until later, ten or eleven o'clock, when the fires had somewhat burned down, that they emerged from the sanctuary, and by keeping to the middle of the road were able to pick their way among the embers.

Members of that congregation would have needed no argument to convince them that the war has a very direct relation to religion, and to the freedom of public worship. In Britain itself somewhere between two and three thousand churches were damaged, some of them completely destroyed.

That was a serious matter, but after all the destruction of material structures is comparatively of little moment. The destruction of this building—though we hope it will not be destroyed: it was practically a few years ago—would not destroy this church. There are spiritual entities which are not material, not ponderable. They cannot be weighed and estimated by the application of principles of mathematical science.

Some of you will remember that following the last war, the influenza epidemic killed more people in six months than the Great War had slain, among all nations, in more than four years. The pestilence was far more deadly than the sword. There was no escaping it. It seemed that no country was entirely immune. That was a physical plague: there are moral and spiritual

plagues that may sweep over a land—and over the world—that are far more serious than the war, or an influenza epidemic.

I have not the slightest doubt of our ultimate victory in the field of battle; and I rejoice in the news of the day which promises that it will come perhaps more speedily than at one time we had dared to hope. I am not concerned about that. Nor am I greatly troubled about the reconstruction of the cities that have been so terribly wounded. It seems a dreadful thing for a great city like Naples, approximately the size of Toronto, in nineteen-forty-three, to be sacked, and given to the torch; made, by the deliberate act of men, a blazing caldron. There must be some great evil abroad in the world when that could be.

But cities can be re-built, and many of them will be better built than they were before. I do not want anything like that to come to Toronto; but there are parts of this city that, if without loss of human life, could be wiped out overnight, would cause me no tears. Do not waste your sympathy on these material considerations. I know they are not pleasant, that they are full of danger to human life; but the destruction of buildings, and even the death of the body, is not much, in the last analysis of things. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." He is One of Whom to be afraid.

#### Clock Turned Back

We have seen in our day the clock of human progress turned back. There are some of you who can look back over twenty-five or thirty years, and as you recall the public attitude toward certain things, and the mind of preachers and publicists, and journalists in general, you say, "It is a real shock to compare this day with that, because at that time men refused absolutely to believe that these things could be. Were we not progressing toward a better and happier day? Were we not climbing the golden stairs of evolutionary progress which must ultimately bring us into some kind of material, earthly, paradise?" So did the preachers tell us. So did the writers of all descriptions ask us to believe. Now we know that all such guides were blind leaders of the blind. This Sabbath evening the world is in such a welter of blood as it has never known from the dawn of creation until now.

My insistence is that any man who would try to exclude these things from his estimation of religious values, and say, "It is nothing to me if the world is in flames. Let us enter into our little conventicle, and shut the door, sing our songs, and be at peace," is blind. That is impossible. Whether we like it or not, there is not a city, town, village, hamlet, or individual, anywhere in the world, that does not sustain a direct relation to all these vast concerns.

Our lives through little scenes are drawn,  
And vexed with trifling cares;  
While God's eternal thought moves on  
His undisturbed affairs.

#### End of Religious Freedom

We have seen a reversal in ancient Ethiopia, of which the Scripture says, "Ethiopia shall soon stretch out her hands unto God." We saw the extinction of religious liberty in Ethiopia. Happily, by a reconquest of that

desolated land, the forces of darkness were driven out, and religious freedom there restored. But we have seen conditions reversed in Spain, where religious freedom has come to an end. We have seen it in France, where the reforms of a century have been nullified. We have seen it throughout the Europe of our day. The man who sees no religious significance in these things is not to be complimented upon his intelligence, or even upon his worldly discernment.

And now what shall we say? Someone will declare, "We question your competence to discuss these matters. We should leave the war and its issues to President Roosevelt and Mr. Churchill and Marshal Stalin." Are these leaders, men of spiritual discernment? I will take second place to no man in my admiration for President Roosevelt, and for Mr. Churchill. While I do not profess to understand so thoroughly the mind and purpose of Marshal Stalin, for the time being at least I do not fail to thank God for him, and to pray that the blessing of God may continue to rest upon Russia's armies.

But these men are concerned first of all, not with spiritual values, but with political progress, and with the economic future of the world. Nor would I say that they are without spiritual discernment; but I cannot forget that the President of the United States deputed one of America's richest men to be his personal representative to the Vatican, Mr. Myron Taylor, against the protest of millions of Christian people; nor that Archbishop Spellman had audience with the President before he crossed the seas and visited some of the capitals of the Axis powers, Italy and elsewhere—and went to see the Pope. I wish Mr. Roosevelt at that point were more like his namesake, Theodore Roosevelt. When Theodore Roosevelt—not during the time of his Presidency—went to Rome where he was to see the Pope, he was also to visit a Methodist centre. When the Vatican learned of his other appointment, it intimated that if he graced with his presence the Protestant institution, he would be *non persona grata* at the Vatican; to which Theodore Roosevelt replied in effect, "So be it. I will not be in bondage to that sort of thing."

Mr. Churchill is a great man. How ought we to thank God for him! But there is no man so great that he might not be greater; and if he could only see the shadow that no guns or tanks or bombs can dispel, that is stealthily creeping over the world, it may be some things would be altered. If all our statesmen had their spiritual faculties exercised to discern enduring spiritual values millions in men and materials might be saved.

#### Religious Freedom in Russia?

The Archbishop of York is on a visit to Moscow. We have thought of Russia since the Revolution as a godless land—and I suppose it has been. But for some reason or another, Stalin has now restored the church to its position, and the Archbishop of York has gone to Moscow to carry the greetings of the Church of England to the Metropolitan, the head of the Russian Greek Orthodox Church, and to invite them to send delegates to England, to confer with representatives of the English Church. Someone asks, "You will not say anything against the Anglican Church? Are you not in association, in this Protestant battle, with Anglicans?" Yes; and some of the noblest people who ever lived are of the Anglican faith. But no one is more fully aware

than are these evangelical brethren, of the religious Quislings in the Church of England.

#### Pope As World Arbiter

Before the outbreak of war, the Archbishop of Canterbury proposed—and his proposal was seconded by Lord Halifax, now British Ambassador to the United States, who is reported as boasting that he attends a Roman Catholic Church regularly—that the nations of the world should petition His Holiness the Pope to exercise his good offices as universal arbiter as the only man on earth competent to exercise such an office. That was said by no fanatic but by the then Archbishop of Canterbury, Dr. Cosmo Lang, and Lord Halifax. For myself, I should just as soon ask the devil to act as "supreme arbiter"—and would expect as much justice at his hands.

Our Anglican brethren, like the rest of us, have a battle within their own household of faith. Read Mr. Kensit's magazine. Read of the constant effort of evangelical Anglicans to defend their church against the encroachments of Rome. It is reported that there are no less than three thousand Anglican clergymen in England who are really ordained priests of the Church of Rome. I fear there are some in other churches than the Anglican Church—and that we need not go to England to find them.

There are religious trends in the world of which we must take knowledge. And do not forget, in your estimate of these things, that between the Western and the Eastern Churches—the Roman Church and the Greek Orthodox Church—there is little agreement. While not dissimilar in doctrine and practice, yet fundamentally they disagree in the Greek Church's refusal to recognize the Papacy; and the feud between those great institutions has been as bitter as that between Romanism and Protestantism. If you study the history of Yugoslavia and the troubles they have in that country, you will find they are less racial, than religious. The Croats and the Serbs are racially akin; but the Croats are Roman Catholics, and the Serbs, Greek Catholics—and they are ever at each other's throats.

Now Sicily and Sardinia, and according to this evening's news, Corsica, are in the hands of the Allies, for Bastia, the Dunkirk of Corsica, is reported to have fallen to the French. How many would escape, I do not know. The Italian boot, and ankle—and up to the shin nearly—are now in Allied hands; and we are steadily advancing toward Rome.

#### What of Rome?

What is happening in Rome? According to the latest news, the Germans are there established, and they have put guards and anti-aircraft guns in St. Peter's Square. I have here *The Canadian Register*, "the official organ of Catholic Church Extension Society of Canada". It quotes from the agreement made at the time that Italy recognized the temporal power of the Pope once again. It says:

"In connection with the reports that Italian Carabinieri are guarding the entrances to Vatican City, it is possible writers in the secular press do not know the Lateran Treaty confers police powers in the Square on Italian authorities. Article Three of the Treaty between the Holy See and Italy contains these paragraphs: 'It is agreed, however, that the Piazza di San Pietro

(St. Peter's Square), although forming part of the Vatican City, will continue ordinarily to be open to the public and subject to the police powers of the Italian authorities. The jurisdiction of these authorities shall not extend beyond the foot of the steps leading to the Basilica although the latter continue to serve the public for worship. The police, therefore, will refrain from ascending the steps and entering the Basilica unless they are requested to do so by competent authority.

'When the Holy See, in connection with special functions, shall deem it necessary to close St. Peter's Square to the public temporarily, the Italian police, unless requested by the proper authorities to remain, shall withdraw beyond the outer limits of the Bermini Colonnade and its prolongation.'

### Germans on the Bottom Step of the Basilica

*The Canadian Register* labours to tell us that the German police are not in Vatican City, but are at the bottom of the steps! If British bombers should have to bomb these German anti-aircraft guns, must we have special bombs that will not violate the bottom steps leading to the Basilica? What sort of bomb sights would have to be invented for such precise shooting as that!

What has that to do with our subject? There was a man called Joab who had been captain of the host of Israel, a very jealous man, who sought his own interests, but sometimes appeared to be ultra-loyal to David. In the rebellion of Absalom, Joab went not after Absalom, but fought against him. Yet in later years, when Adonijah, a weak man, because the strength of David was declining, was set up to be a puppet king to prevent the succession of Solomon who was to reign in Israel instead of David, Joab, though he had not gone after Absalom, now headed the rebellion of Adonijah. Joab was a military strategist, but he was a shrewd politician as well. He could join anything—like the Vatican. It can adapt itself to circumstances, and play politics better than any other institution in the world.

When Joab saw that he was in a tight place, he ran to the temple. Not only so, he went to the altar, and "laid hold on the horns of the altar." There is a proverb which speaks of a man, in given circumstances, being as "safe as in a church". Joab seemed to think that if there were a safe place, it would be in church.

I was in the United States for ten days, and in Washington on Friday last. I saw in many places arrows directing people to bomb-shelters, as though the capital of the United States had some time thought they might be blitzed. I wonder whether there are signs up in Rome suggesting that the Vatican would be a good bomb-proof shelter? I fear it may be. Whatever may be the purpose, Hitler or Hitlerism stands on the boundary between the Italian capital and the Vatican.

I have here a page torn from *The New York Herald-Tribune*, of last Friday, in which is an editorial on the subject, "Below St. Peter's Dome." It sees a problem in the proximity of the German armed forces to Vatican City. If I had my way, it would constitute no problem! Joab was pursued by Benaiah, but Benaiah did not want to hurt him in the Vatican, and he said, "Come forth." But Ahab would not, and Benaiah went back to the king for further authority. The king said, "Take him at his word, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father. And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew

them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah. Go in and get him."

### The Pope's Bleeding Heart!

That was something like Mr. Churchill when they caught a ship. He was then Lord of the Admiralty, and he gave the order, "Go in and get them." I hope he will give the same order respecting Rome by and by, if thus Hitlerism should seek shelter under the egis of this religio-political institution. It will not be long—it may be by this time next week, or perhaps a month hence—before the armies of the Allies will be at the gates of Rome. Then I promise you a world-problem will emerge, for we have people in Toronto who are far more concerned about the survival and extension of the Roman Catholic Church than they are about the preservation of the British Empire, or of our individual liberties. To devout Roman Catholics, the Papacy is one whether in Australia, or Ireland, or elsewhere. When we come to the supposedly sacred enclosure of the Vatican, what will be done? It is not so long ago since the Pope wailed over the mild destruction that had come upon the City of Rome. Is it not amazing that the public memory is so short? *The Canadian Register* appealed to the faithful to pray for the Pope. The whole Roman Church was called upon to sympathize with the "bleeding heart" of the Holy Father because a few bricks had been knocked down in some of his churches in Rome!

I shall be called a fanatic—but what of it? But there were no tears shed by the "Holy Father" over Ethiopia, or Madrid, or London, or Coventry, or Bristol, or Liverpool, or any of the other cities in which whole districts were laid in ashes. His Holiness was as dumb as could be—and his eyes dry. When the Allied armies come toward the gates of Rome, I expect they will bring their guns with them. I anticipate that the bombers will go ahead of them—and they might drop a splinter of a bomb on the lowest step of the Basilica! And that would be sacrilegious. Then what should we have?

The Wartime Information Board, a Government agency, issued a pamphlet in which it reproduced the Pope's wail over the destruction of a few churches in Rome. Implicitly, the Canadian Government took the side of the Pope in his plea that Rome be untouched. What will happen when Rome gets really hurt? That is the question.

There are complications that will arise over the conquest of Italy that will have repercussions all over the world, and because of the far-flung interests of this sinister institution, the Roman, or Italian Church, our politicians are afraid of it. We need to pray that Joab may not be allowed to find shelter at the altar. If Germany identifies herself with the Vatican—as she has done, or the Vatican openly identifies itself with Germany—it may have the effect of revealing the true nature of this institution—and perhaps a good many people will have to abandon their neutral and pacific attitude toward this great matter, and take sides one way or the other, as to whether justice shall be done.

I do not know what the news of to-morrow may be, what tidings will come to us; but I predict that in the coming weeks there will be brought about a most sensitive political situation, unless indeed Hitler should



consider discretion the better part of valour, and evacuate Rome with all his forces, lest bombs should fall upon the Vatican.

### But What of Ourselves?

Let me make direct application to you and to myself. There are many people to whom religion is nothing more than a bomb-proof shelter. They have no religious interest now. It may be there is someone here to-night who, had I advertised that I would preach on the cross of Christ, would have said, "That has no interest for me. I am interested in these temporal matters, in the progress of the war, but not in that." Have you no religious interest? Care you nothing for the salvation of your soul? Do you imagine when the last dread hour draws near, should it come gradually to you, that you may send for the ministers of religion and find all you need, that you may depend on the ordinances of religion to save your soul from the wrath to come? If you are a Romanist, do you think confessing to the priest, obtaining his so-called absolution, and the administration of the last rites of the church, will give you safe passage into the everlasting kingdom of our Lord and Saviour Jesus Christ? I tell you that if religion be nothing more than that to you, if you have nothing more than a mere church membership, a dependence upon ordinances, you will be no safer from the avenging sword than was Joab holding to the horns of the altar.

There is only one place of which I have knowledge where any of us may find safety from the judgment which we all so richly merit. It is not in the church, not in ordinances: it is only at the cross of Christ that it can be found. There the sword of justice was made bare. There your Substitute was slain in your behalf; and by virtue of His death, you may obtain absolution. Look ye to yonder Cross and learn to say,

"Upon the Cross of Jesus  
Mine eyes at times can see  
The very dying form of One  
Who suffered there for me.  
And from my smitten heart, with tears,  
Two wonders I confess  
The wonder of His glorious love,  
And my own worthlessness.

"There stands beneath its shadow,  
But on the farther side,  
The darkness of an awful grave,  
That gapes both deep and wide;  
And there between us stands the Cross,  
Two arms outstretched to save,  
Like a Watchman set to guard the way  
From that eternal grave."

"I take, O Cross, thy shadow  
For my abiding place;  
I ask no other sunshine than  
The sunshine of His face:  
Content to let the world go by,  
To know no gain nor loss,  
My sinful self my only shame,  
My glory all, the Cross."

There is no other way by which any of us may escape the righteous judgment of God. In the end of the day the Vatican and all for which it stands will prove to be as impotent to save nations as it is to save individuals! "Though hand join in hand, the wicked shall not go unpunished." By divine decree, some Benaiah

will wield the sword. "The wicked shall be turned into hell, and all the nations that forget God."

These are serious days; these are days when God's judgments are abroad. Isaiah says, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Let us make sure by finding safety beneath the sheltering wings of the mercy-seat, where the substitutionary blood of atonement is sprinkled in our behalf; for, God's word for it, there is no other place, here or hereafter, where a sin-stained soul can escape the righteous judgment of God. May He save us everyone for His name's sake, Amen.

### PRAYER FOR ANOTHER REFORMATION

A GOOD friend writes us asking whether we have laid sufficient emphasis on the importance of prayer in our endeavours to expose the anti-Christian character of the Roman Catholic Church.

That we have emphasized it frequently, our readers will attest; but certainly it cannot be over-emphasized. We believe that history has preserved no record of a braver spirit than the Apostle Paul. Notwithstanding, in the great sixth chapter of Ephesians in which he admonishes us to "put on the whole armour of God", he says: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."

Was there ever a time when it was more necessary to make "supplication for all saints", and especially for ministers, that they may "open their mouths boldly"? This summer, from the Pacific to the Atlantic, we have met with many thousands of people, and everywhere we have found people asking the question, in one way or another, "What has come over so many of the ministers of our day? They seem afraid to open their mouths on any subject about which there can be a difference of opinion." Thank God, there are still hosts of ministers of the gospel who are as bold as lions in their testimony for Christ, but we are compelled reluctantly to acknowledge that moral cowardice seems to have become one of the besetting sins of the present-day ministry.

Let us pray for boldness on the part of those who are set for the defense of the gospel; and, on the other hand, for the gracious illuminating ministry of the Holy Spirit to be exercised in those who are wrapped about with the darkness and superstition of Roman Catholicism. We are sure of this, that no effort on the part of any of us, or of all of us, can bring about a spiritual awakening apart from the ministry of the Divine Spirit; and for this we ought ceaselessly to pray.

No one but God can say to the flood-tides of evil about us, as to the waves of the sea, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."

### SEMINARY CONVOCATION

Thursday Evening, October 7th

JARVIS STREET CHURCH

# "We Shall See Great Changes . . . ."

## Who Are the Fanatics?

**I**N A SERMON delivered before the French Catholic Educational Association of Acadia held in Edmundston, New Brunswick, last month, the Archbishop of Moncton made the following statement which we quote as a fine example of cool arrogance and insolent presumption which cannot be equalled outside the pages of *Mein Kampf* or the speeches of Der Fuehrer. Said His Eminence:

"In the next few years we are going to see great changes in our school system. You, the laity, will be not only the spectators but the artisans of them. It is therefore fitting that you should study the doctrine of the Church, that you should assimilate it and acquire its mentality so as to be able to follow the evolution of our teaching and to imprint upon it, in the fullest possible measure, the direction required by our needs and by the particular exigencies of our Catholic and French people."

Our readers will learn with some surprise that the school system of which this eminent member of the French Roman Catholic hierarchy speaks, is not a denominational institution but the public school system of the three Maritime Provinces, paid for and supported out of the public purse. We have already mentioned "Canada's Second French Province." September 2, 1943, Vol. 22, No. 18) the gigantic "steal" that the Romanists in these three provinces are busy perpetrating while Protestants sleep. We allude to it here again because of the tremendous stakes involved in this unprincipled misappropriation of public funds and public schools. And the plan of action that is outlined by the Archbishop of Moncton for his section of the Dominion, is by no means a localized scheme. It is the settled policy of the Holy See proclaimed for all the world to read in various Papal encyclicals. Indeed the good Archbishop really had little to do in the preparation of the sermon from which we have quoted, except to exercise his shears and his paste brush in making extracts from Papal encyclicals, and in particular from that of Pius XI on "The Education of Youth" issued in 1929. Where the sermon does not quote directly from the Pope's official directives it resumes them in other words. The Roman hierarchy is busy seeking to gain control of schools throughout all the provinces of Canada, and in the United States and England, and everywhere else. It is therefore fitting that we should deal with the school policy of the Popes of Rome since it constitutes a threat to the public school wherever Roman Catholics are sufficiently numerous to make their voices heard.

### Outside the Church, No Education

The Archbishop's first proposition is that outside of the Roman Church there is no true education. In support of this amazing statement he quotes his master at Rome: "Pius XI does not hesitate to affirm that there can be no complete and perfect education outside of Christian education." Both the context and the general tenor of Romanist doctrine make it unmistakably clear that in this connection "Christian" is meant to be synonymous with "Roman Catholic". No doubt this bald assertion that education is the exclusive prerogative of the Pope and his minions will shock men and women

who were trained in state schools or other non-Romanist places of learning. We sincerely hope it shocks all our readers, for the claim thus asserted over the minds of men is only exceeded in its monstrous absurdity by the Romanist claim that "Outside the church there is no salvation." Indeed the greater includes the lesser: once admit that the Roman Church is the sole dispenser of grace to the souls of men, there is no escaping the corollary that it has the sole right to form their minds also. That is one reason why we protest against the papal claim to hold an absolute monopoly of the keys of the Kingdom of Heaven. We do not admit the supremacy of the so-called Holy Father in either the spiritual or the educational realm, or any other domain. According to the terms of the bull *Unam Sanctam*, our refusal to submit to the Pope, condemns us to the lowest depths of hell without the vestige of any hope whatsoever, since we are not submitted to "the Sovereign Pontiff of Rome". But we have another Priest Who will answer for us, since "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:26). And we have the Word of God, not the traditions of men, to tell us that Our Great High Priest assures us, "I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1:18). The Lord Jesus Christ was the greatest Teacher that the world ever saw and wherever His Word has gone it has brought in its train true education and real freedom for body, soul and spirit.

It is grimly humorous to behold a Church that has kept its "faithful" chained in ignorance and slavery wherever it has held sway, now brazenly heralding its exclusive monopoly of true education. The Middle Ages with their pestilence and the ignorance of the great masses of the people were the inevitable outcome of the religious slavery that the Church of Rome exercised without rival for almost a thousand years. In South America the darkness of medievalism has been mitigated by the entrance of political freedom and the first rays of Gospel light, but ignorance, poverty, and superstition still join hands with Romanism in many Latin-American countries. The Province of Quebec where the Bishops are the undisputed masters of the school system is the most ignorant province of the Dominion of Canada, and if it were not for the competition of Protestants and the fine example of the English schools in the province, French-Canadians would still be as illiterate as they were when Wolfe's soldiers first scaled the heights of Quebec in 1759. The fact of the matter is that when Romanism is prevented from attaining its ideal of complete ignorance for all except its priests, it grudgingly gives way to the popular demand for schools, but requires that the whole educational system should be handed over to its control so that the school will become an instrument by which it may forge the shackles of prejudice that can alone assure its dominance in the world.

### Priest Controlled Schools

The extent of the control that the priests demand even over the "secular" schools is shown by the follow-

ing quotation from the Papal Encyclical that we translate from the Archbishop's sermon:

"It is an inalienable right of the Church," says the Sovereign Pontiff, "and at the same time a duty with which it cannot dispense, to watch over the education of its sons, the faithful, in whatever institution they may be, public or private, not only with respect to the religious instruction which is there given, but also for every other subject or for the organization of instruction, in the measure in which they have to do with religion or morals."

But this is not all. The Roman Church would not be satisfied even if we were to hand over to it the complete control of schools for Roman Catholics, it would then demand that it should control all other schools also, even those for "unbelievers"! The Archbishop puts forward this claim in the following words: "The educative mission of the Church extends even to the unbelievers. . . ." In other words Roman Catholics who are now a minority in this country demand the special privilege—they call it a "right"—to have their own separate confessional schools paid for out of the public purse, but their ultimate aim, when they are a strong majority throughout the entire country, is to refuse to others what they now demand as their own "right." The history of those countries where the Roman Church holds the upper hand demonstrates its intolerance both in matters of education and in all other realms.

The extent to which Roman Catholics are subject to priestly dictation is revealed in the following utterance:

"It is clear to all that the Church has the right and the duty to forbid to Catholic children attendance at non-Catholic schools, whether they are neutral or mixed. It is only in exceptional circumstances and because nothing better can be done, and then only with wise precaution, that the Church tolerates such attendance.

"Next, it is the Church's business to fix the conditions on which a school may be judged conformable to the rights of the Church and of the Christian family and worthy of the attendance of Catholic children."

Little wonder that Roman Catholics to whom such dictatorial tyranny is one of the chief articles of religion should, in general, find little to criticize in the rule of Fuehrer and Duce. In Quebec one of the strongest objections made to the law of compulsory school attendance was that it infringed upon the rights of the father over his own children. This was the argument which priests in particular used against compulsory school attendance. But they take it upon themselves to dictate which school is fit for Catholic children to attend, and to dictate to the parents, under pain of eternal damnation, whether or not they shall send their children to such and such schools. The following is the official dictum of the Cardinal-Archbishop of Quebec issued to the parents of his diocese:

"It is my duty to recall that Catholic children are not allowed, according to the laws of the Church, to attend schools which are non-Catholic, neutral or mixed, that is to say, which are even open to non-Catholics. (c'est-à-dire ouvertes même aux non-catholiques). . . .

"Catholic parents, or those who take their place, if they knowingly educate or instruct their children in a non-Catholic religion thereby incur excommunication at the discretion of the Bishop, (Canon 2319, paragraph 1, 40), and will moreover fall under suspicion of heresy. (paragraph 2.) The Church also forbids Catholic children to attend non-Catholic, neutral or mixed schools

because of the danger of perversion that they may run and it reserves to the Bishop the care of decreeing, in accordance with the instructions of the Holy See, in what circumstances and at the cost of what precautions the thing may be tolerated, always in such a way as to prevent the danger of perversion. (Canon 1374). . . .

"If in very special cases, young people who have passed the age of childhood are under the necessity of attending non-Catholic institutions they must first obtain the permission of the Bishop. This permission in our diocese must be requested through the parish priest with strong reasons to support it: it will not be given except on condition that the parish priest or one of his workers may watch over the religious instruction and the moral conduct of these young people. This toleration will be given for not longer than one year at a time and it will be necessary to make a new request each year, if the reasons on which it is based should continue. (Diocesan Synod Decree 451, par. 1.)

"To parents, who, having been duly warned, continue to send their children to a non-Catholic school without the permission of the bishop, confessors must refuse absolution. (Diocesan Discipline, art. 454, b.)

Quebec the 31st of August, 1942.

J. M. Rodrigue Villeneuve, O.M.I.

Archbishop of Quebec."

### What is a Catholic School?

But what constitutes a Catholic school in the opinion of the hierarchy? Is it one in which a certain portion of the time is allotted to the teaching of the Roman Catechism, or to instruction by priests and nuns? These would be large enough privileges to demand in a school system paid for out of tax money, but that is not nearly all that the priests demand. Here is the official statement of the man who, according to Romanist teaching, is infallibly kept from all error when he speaks *ex cathedra*, and to whom every Roman Catholic owes blind submission:

"It is not sufficient," writes the Holy Father, "to regard a school as Catholic because religious instruction is given there. It is still necessary that all the teaching, every arrangement in the school, the personnel, the programme and the books, every sort of discipline, should be ruled by a truly Christian spirit, under the direction and maternal surveillance of the Church, in such a way that religion may be the foundation and the crown of all instruction in all the various grades throughout the whole, from the elementary to the highest (university) classes."

Thus speaks the Pope, and our Canadian Archbishop paraphrases his master's voice thus: "Let us resolve that our educators may soon enjoy a normal school where they may receive adequate preparation to teach in a Catholic manner, to our Catholic youth, in Catholic schools." This he describes as instruction that is "frankly Catholic". And all this, if you please, is to be paid for by the tax-payers of the three Maritime Provinces. Until Romanists in these Provinces are provided with such gigantic special concessions they will use radio, press, pulpit, schools, electoral campaigns and every other means of proclaiming that they are being unjustly treated by an oppressive majority. And then, if they should snatch the large grants required for such projects from the public treasury, they will forthwith set to work to gain control of all the other schools in the Province. This is the way of the Roman Catholic Horseleach that never says, "It is enough." If any Ontario reader is so foolish as to think that our fair Prov-

ince is exempt from their wicked designs let him read the pamphlet by Dr. Shields entitled, "The Roman Catholic Horseleach."

We have quoted at length from the official statements of Pope and Archbishop in order to let the true fanatics identify themselves. Dr. Shields and those of us who write in this paper are often accused by our Roman Catholic friends of being "fanatics" and "extremists" and "dividers". What can be more extreme than the fanaticism of the stupendous and utterly unreasonable claims coolly set forth by the leading member of the hierarchy in the Maritime Provinces? What is more divisive than the project of withdrawing little boys and girls from the general schools to segregate them under the complete control of men and women whose first allegiance is owed to a foreign potentate across the seas? The answer is plain: The real fanatics are the Pope of Rome and his servile slaves in Canada, the priests, who seek to rob the public treasury for the benefit of their great religio-political system.—W.S.W.

### TORONTO BAPTIST SEMINARY RE-OPENING

**T**ORONTO BAPTIST SEMINARY re-opened this week. We had a fine gathering of students on Monday. The registration was not large—we did not expect it would be. We are shut up to students who, for one reason or another, are debarred from military service, but we were more than delighted with the group of students we met on Monday. We feel certain we have in them some very fine material that in time to come will make a substantial contribution to the work of the Lord. Our registration is not yet complete, and we expect to receive several more students. Meanwhile, everyone is happy to see the Seminary in full operation again.

#### How One Church Helps the Seminary

The Seminary's most dependable endowment will ever be found in its graduates. This institution has put all its capital in livestock, and we believe it to be a paying investment. Students who have received the benefit of training at the Seminary will, we are sure, do their utmost to make it possible for the Seminary to extend similar benefits to others. Seminary graduates are under no obligation to the Seminary beyond that which a grateful child feels to the parents who have given it a start in life.

We received a few days ago, the following letter from Rev. R. J. E. Brackstone, Pastor of First Baptist Church, Timmins, which speaks for itself:

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

Timmins, Ont.,  
September 23, 1943.

"Dear Dr. Shields:

"The Seminary issue of THE GOSPEL WITNESS accomplished its purpose in stirring up appreciation of and enthusiasm for the Toronto Baptist Seminary. In meditating on what the Seminary has done for us who are pastors and missionaries: in reflecting on what the Seminary has meant to the Union in the past and what it will mean to the Union in the future: in thinking of the value of this officers' training school to the Dominion, and yes, to the world in this emergency—as I thus mused the fire burned, and the articles in THE WITNESS were oil to the fire. I was so moved that I determined to call my deacons together to get something done in the way of a generous offering for the Seminary.

"When I brought the challenge before them I found them

eager to co-operate. They too were melted with thanksgiving as we talked over the value and vision of this institution. I suggested to them that we take the privilege and responsibility of sending a liberal offering to the Seminary—which Seminary will have a large part to play in moulding the future of this country. But Bro. Bauman wanted to go the second mile. (I think I have deacons in spirituality and vision second to none.) He urged that we send not only a generous offering, but on top of that open a Seminary Fund. That thrilled me because it was more than I asked for.

"I brought it before our people Sunday evening after the service. They were heartily and unanimously in favour of not only sending a special offering but a regular offering to the School of the Prophets. So now the members will take a package of envelopes on which envelopes is printed, "Toronto Baptist Seminary Fund." Those using such envelopes will make a weekly contribution to the Seminary over and above their other offerings—so that a regular Seminary offering will be forthcoming. This motion is now on our books. This action has brought us blessing. We are conscious of the fact that through the ministry of THE GOSPEL WITNESS, through the ministry of some of the Faculty and students in my pulpit, through the ministry of Bro. H. C. Slade here in the past and through the ministry of the Seminary men elsewhere, that our people have seen the value and fruits of the Toronto Baptist Seminary—and that it is indispensable to the cause of Regular Baptists and evangelical Protestantism. We count it all joy to have the privilege to assist you a little with this glorious task.

"May you continue to be 'ridiculously well' for Seminary days.

Yours heartily,

(Signed) ROBERT E. J. BRACKSTONE."

On the day the Seminary opened (Monday) we received the following telegram:

"Two hundred and fifty dollars coming for Seminary from Timmins Church.

(Signed) R. E. J. Brackstone."

We would call the attention of all our Seminary graduates who are pastors of churches to this action on the part of Mr. Brackstone and his church; and we suggest that all of them endeavour to do likewise. Some churches are not as strong, of course, as the Timmins Church; but if everyone does his best, it will mean much in the aggregate.

#### Seminary Convocation

The formal opening of the Seminary will take place Thursday evening, October 7th, at eight o'clock in the auditorium of Jarvis Street Baptist Church. All friends of the institution are cordially invited.

### CONVENTION

of

Union of Regular Baptist Churches  
of Ontario and Quebec  
October 20th, 21st, 22nd

Pastors' Conference—Afternoon of Tuesday,  
October 19th

JARVIS STREET BAPTIST CHURCH,  
TORONTO

Plan to Attend

### "THE SPEECH OF A HYSTERICAL FANATIC"

THE ABOVE heading is translated from the leading editorial of a French-language paper published in Edmundston, New Brunswick. The editorial is devoted to a discussion of Dr. Shields' recent tour of the Maritime Provinces, which apparently created consternation in French Roman Catholic circles, as our readers will be able to see after reading the following introductory paragraphs of the article to which we have referred. Here is our translation of the first two paragraphs from this French Romanist organ, *Le Madawaska* of August 12, 1943:

"Dr. Shields, Baptist pastor from Toronto, is at the present time making a tour of the Maritime Provinces in the interest of THE CANADIAN PROTESTANT LEAGUE, of which he is the president. We are already acquainted with this man. This public saboteur of the edifice of good understanding goes everywhere in the English Provinces of Canada appealing to race prejudice and everywhere raising the cry of language and of religion.

"Last week-end at Fredericton, where there was a rally of the Protestant population of the County of York, he made a speech of extreme vehemence. His hateful bile, filled with vitriol, was exercised particularly against the Roman Catholic Church, which he hates with his whole soul and whose growing influence in the country he cannot endure, and against the French-Canadian families which he simply reduced to the level of a stock farm, and against the French-Canadian participation in the present conflict, which he declared was nothing in proportion to that of the English-Canadian population."

It is somewhat amusing that the author of the above lines should reproach Dr. Shields or anyone else with using violent language. We would suggest, in all reason, that our French Catholic editor should first take the beam out of his own eye before he begins looking anywhere for motes. But both the violence and the length of the editorial effusion are further proof of the importance that the directors of the Catholic Action press attach to Dr. Shields and to what he says. There are others who protest against the same abuses as Dr. Shields, but they are not capable of making their voice heard sufficiently to attract the thunders of the hierarchy, whose long experience in polemics has taught them the wisdom of concentrating the full fury of their attack on the point from which the most potent and effective opposition arises. They well know that if the leader and inspirer of the opposing forces can be destroyed or rendered ridiculous in the eyes of the public, they will have little to fear from the others, whom they can dispose of at their leisure or ignore completely because of their comparative ineffectiveness.

Apart from the spirit of bitter hatred and fear that inspires the whole editorial from which we have quoted, there is little but a web of misleading accusations and falsehoods. In true priestly style the editorial writer is so sure of the blind credulity of his readers that he is even careless enough to present flagrant contradictions of his own charges. For instance in the first paragraph above he accused Dr. Shields of "appealing to race prejudice." Those who have heard Dr. Shields speak, or who have read his writings with any care, know that he is careful not only to avoid racial bigotry but to condemn it openly, whether against Jews or French-Canadians, or any other race.

Our French editor makes this very admission later on in his article; he says: "Dr. Shields declared that the problem of Canada was not one of race or of language, but of religion." That is precisely what Dr. Shields said at Fredericton and what he says everywhere in his discussion of Canada's problems. And this admission of the French Roman Catholic editor gives the lie to his charge that Dr. Shields "appealed to race prejudice". The Romanist editor confuses the issue by adding this comment: "We know what he (Dr. Shields) means when we are aware of his venomous attacks in the past against the Pope, Cardinal Villeneuve, the Catholic Church in Canada and its clergy." But what in the name of all common sense has an attack on the Pope to do with "appealing to race prejudice"? Does our editorial antagonist mean to suggest that his so-called Holiness is really a French-Canadian? If so, we venture to intimate to him that Pius XII is an Italian, as were the greater part of his predecessors. Even the Apostle whom Catholics imagine to have been the first pope was a Jew, not a French-Canadian. As for Cardinal Villeneuve, it was he who attacked Dr. Shields over the C.B.C. network from Toronto, an attack to which Dr. Shields was not given opportunity to reply by radio, since the very corporation which allowed the Cardinal to speak against Dr. Shields expressly forbids the latter and every other Protestant minister from engaging in religious controversy. For the sake of the eminent Roman prelate this regulation was ignored. But in a free country where French newspapers, with one or two exceptions, indulge in periodic tirades of abuse against Dr. Shields, is it to be regarded as a crime, or even an appeal to race prejudice, for this Protestant minister to defend himself and to criticize the Pope and his accredited representative in this country? What does freedom of speech really mean to French-speaking Roman Catholics?

### Large Families

The article under discussion says, "Dr. Shields simply reduced French-Canadian families to the level of a stock farm." Dr. Shields did not "reduce" French-Canadian families to the level of a stock farm, he simply observed that the priests had already done so in obedience to the dictates of their supreme overlord. There are great numbers of French-Canadian mothers and fathers, who, though otherwise loyal Roman Catholics, resent with indignation the intrusion of priests into their private domestic affairs. Such husbands and wives as these, and we have met many of them personally, are only too painfully aware that the Roman Church seeks to reduce them, as it has many others of their race and religion, "to the rank of a stock farm". This admission too is made, in principle at least, by the French editor who goes on to say the following:

"This propagandist of the destructive forces of Canada is doubtless stupefied by the remarkable increase of French-Canadians, who, from 65,000 in 1760, have to-day grown to 3,482,396 in this country without counting those who have emigrated to the United States. The figures of the last census must have made his gorge rise. He saw at once the idea of domination. Certain unconsidered declarations of certain French-Canadian sheets, which are of a kind to do much harm to the minorities of the English provinces, unhappily gave him apparent proofs in support.

"However, we should like to say to Mr. Shields that if

the French-Canadians are especially prolific, they have no purpose of domination in it. They are merely following the precepts of a religion which teaches them to respect the divine laws in the order of nature."

Who will believe the hypocrisy that asserts that in the vigorous and unrelenting campaign for large families, the Roman hierarchy has no purpose of domination in mind? It may be believed by a few ignorant French-Canadians who are not aware that they and their sufferings are simply the pawns in the priests' hands who are gambling them in the hopes of attaining their political ambitions. But educated Catholics in general, and all but the most uninformed Protestants, are well aware of the design of the Roman Church to overwhelm all opposition or even the possibility of criticism by mere weight of numbers.

The third point raised in the quotation at the head of this article—that regarding the relative smallness of the French-Canadian participation in the war,—we do not need to discuss as the facts are already well known. The French Roman Catholic paper seeks to mislead its readers by manipulating various statistics to prove that French-Canadians have done more proportionately than the rest of Canada. Such deceit surpasses all bounds, and yet in many French-Canadian circles where no other information is available except what Roman propaganda is pleased to dole out to them, this assertion may be taken at its face value. Where it is believed, we may be sure that there will always be the sinister suggestion that, to use the words of the German propaganda in the early days of the war, "The English will fight to the last Frenchman." Quebec has been a drag on Canada's war effort from the first day of hostilities, but now that French-Canadians who are loyal to the British institutions under which they have lived and prospered, have enlisted in the army and done nobly, the Roman hierarchy is using their name and reputation in an effort to make it appear that French-Canada has done more than its fair share. Such is Roman Catholic propaganda—lying on principle.

In another article entitled "We Shall See Great Changes", we have allowed the real fanatics in Canadian life to identify themselves, and to it we refer our readers for further information as to the avowed aim of the Archbishop of Moncton to dominate the entire school system of the Maritime Provinces.—W.S.W.

### FRENCH CLASSES

**T**UESDAY morning the Seminary re-opened its doors for the first time in three years. All our students are enrolled in the French courses and all of them are zealously at work learning "la belle langue". This morning a note from one of the deacons of the Timmins Church came to my desk, quite unexpectedly and without any hint or suggestion on my part. It read in part as follows:

"Yesterday I spoke to another member of the church here and we decided to make a contribution of \$25 as a prize for the students in French. We are very happy to see the Seminary recommence its activity. To-day the treasurer of the church remitted a cheque of \$251 for the Seminary."

To these brethren in the North goes our heartiest gratitude as does that of all our students. We appreciate their generosity all the more because it came without any solicitation on our part. We assure them that it will

make the students all the keener in their French studies, and be of real help in encouraging our future missionaries in their task. We commend this fine example of liberality to all our churches and friends interested in French evangelization. We repeat what we already said last week: our greatest need in this field, as in all others, is trained and consecrated workers. The Seminary needs the help of those who believe that the "Word of God is quick and powerful", whether in French or in English.

As one striking example among many of what French classes in past years have accomplished, we refer our readers to the report of one of our French-speaking missionaries concerning two French-Canadians whom he met last week in the Province of Quebec. Those conversations in which the Way of life was given and the Word of God preached, would not have been possible if the missionary had not been first of all trained in the French language at the Toronto Baptist Seminary. We have every confidence, and we write from personal experience in the work, as well as from what we have seen of the growth of the French Testament Campaign, that our present students now working at French in the Seminary halls, will a few years hence go out to reach many others who have hitherto been kept in darkness and ignorance of the One Mediator. We need the help of men and women who have caught the vision of this need and how it may be met by trained workers with the Word of God in their hands and in their hearts. Let us hear from you for this great work of preparing the preachers of to-morrow.—W.S.W.

### A WORK OF GRACE

**O**NE OF OUR French-speaking workers in Quebec writes of a recent trip he made among those who had requested and received a copy of the French New Testament. We give his letter as follows:

"I had a blessed time last week while visiting several new communities hitherto inaccessible. I had a conversation with a very aged woman who said in tears: 'I am not long for this world, and I am a sinner.' She was greatly exercised in her soul to know the way of salvation and assurance. I sought to point her to the Saviour Who had made a complete atonement and to direct her to the promises given in the Scripture. When I left her, she pled with me to pray that she might find the peace of eternal life. Please join with me in supplication for her.

"The following morning a young man who had received a Gospel of Matthew in French from one of the Shanty-men last winter in a lumber camp, appeared very thirsty for the truth. He drank in the Word concerning the finished salvation for all who believe on the Son of God. The Spirit told his soul what no man could explain. Faith came by hearing and the joy of assurance through faith in Christ was his experience. He pointed to the Bible and said, 'It is written there, and so I know that I have eternal life.' I marvelled at this evident work of Grace."

To those who do not believe in the authority and Divine origin of the Scriptures, it may seem rather simple to sow the New Testament broadcast among people who are prejudiced against it and forbidden even to "glance through it" by their religious leaders. But to those who believe and know that "The Word of God is quick and powerful and sharper than any two-edged sword", it is no surprise that this seemingly simple little book works the profoundest revolution possible, both in

men and in nations, wherever it goes. We invite our readers to join in prayer with our missionary for this old lady who has requested our prayers, and for all the others among our French-speaking fellow-citizens who have obtained copies of the New Testament from our workers. Gifts continue to come in for the French Testament Campaign and we are able to assure all that they are put to work in this needy cause.—W.S.W.

### SEMINARY NOTES

**T**HE DAY long looked for by those interested directly and indirectly in Toronto Baptist Seminary, arrived on Monday last. In the afternoon new and returning students registered for work. There was a meeting of Faculty and students, at which it was fortunate that Dr. Shields could take the chair. In his own inimitable way, the President explained the nature and purpose of the Seminary, a school founded on the full authority of the Bible as the very Word of God, training men and women for Christian service at home and abroad in a course so designed that they may be "thoroughly furnished unto every good work". He emphasized the need of real work at the studies, of experience in practical work in Sunday School, preaching, and so on. Then each of the instructors spoke a word of welcome, and referred to his own special department. When the final prayer concluded the meeting, all felt we were off to a good start.

Lectures began Tuesday morning at 8:30 a.m. Most of them are in the mornings only. The course on Roman Catholicism by Dr. Shields will, however, be given Thursday nights, and so open to the public.

Rev. W. S. Whitcombe, M.A., conducted the first chapel service. Chapel is held each day at 10:30 a.m. Mr. Whitcombe read the appropriate third chapter of Philippians, and briefly stressed the necessity of concentrating on the "one thing" of which the Apostle speaks. The first hymn was, "O could I speak the matchless worth", and the last was, "Thou sweet beloved will of God".

Some students have not yet arrived, but when they do, will be given every encouragement to catch up with the work already taken by the rest.

Mr. Paul Ayriss has been promoted to the rank of First Lieutenant.

Captain H. C. Wilkins is serving overseas.

Mr. E. Norman Fockler, with the R.C.A.F. overseas, was recently married to Miss Catherine May McNicoll, of Newtown St. Boswells, at Aberdeen. We judge by the picture from "border" newspaper that he is very happy! We all join in wishing him God's best.

—W. GORDON BROWN.

## A WORD OF ADMONITION

Send us the names of Protestants who would be interested in receiving sample copies of *The Gospel Witness*.

### THE THREE-IN-ONE BOOKLET

**W**E still have a number of the booklets published by THE CANADIAN PROTESTANT LEAGUE, containing three addresses by Dr. Shields, entitled respectively: "A Challenging Answer to Premier W. L. M. King and Other Parliamentary Critics"; "Shall the Dominion of Canada Be Mortgaged For the Church of Rome?" and, "An Answer to the Roman Hierarchy's Attempted Refutation of *Life's* Article on Quebec." The booklet contains ninety-four pages, and, like Dr. Rowell's book, is packed full with quotations from Roman Catholic authorities.

The three books here advertised: "The Antichrist", Dr. Rowell's book, and The Three Addresses, together will furnish speakers with thoroughly documented information sufficient for many addresses on the Roman Catholic question. The price of this latter booklet is 25c. It also may be obtained from: Secretary, THE CANADIAN PROTESTANT LEAGUE, 130 Gerrard St. East, Toronto, Canada. All monies received from its sale are devoted to the cost of publication.

### "SHALL THE POPE BE 'SUPREME ARBITER' AMONG THE NATIONS?"

**T**HIS is the title of a most informative booklet by Dr. J. B. Rowell of Victoria. It has been published by THE CANADIAN PROTESTANT LEAGUE, and is now available to purchasers at THE CANADIAN PROTESTANT LEAGUE Office, 130 Gerrard St. East, Toronto 2, Canada. The price is 50c.

We think it very important that this book should obtain a very wide circulation. We ask the co-operation of all our friends. Every Protestant minister in the Dominion ought to have a copy. It is a veritable storehouse of information. Dr. Rowell allows the Roman Catholic Church to speak for itself, and when this is done, its speech always betrays it. Ministers and others who desire to speak on the subject of the Roman menace in this country cannot do better than obtain a copy of Dr. Rowell's book. It will be sent anywhere for 50c postpaid.

No one receives any profit from this book. It has been published, as we have said, by THE CANADIAN PROTESTANT LEAGUE, and all money received from its sale will be used to pay the cost of publication; and, should there be anything over, it will be devoted to the work of THE LEAGUE. Send in your orders at once to: Secretary, CANADIAN PROTESTANT LEAGUE, 130 Gerrard St. E., Toronto 2, Canada.

### "THE ANTICHRIST"

By Baron Porcelli

**T**HE publication in THE GOSPEL WITNESS, serially, of Baron Porcelli's book, "The Antichrist", awakened widespread interest. When we advertised that the book could be obtained at the Protestant Truth Society's agency, 2721 Yonge St., Toronto, Mr. Taylor received immediately more than one hundred orders. Unfortunately, he was unable to supply them; nor was he able to obtain copies from England. We have therefore reprinted the book, and it is now going through the press. We expect it will be available for purchase by about October 15th. The book contains about one hundred and twenty-eight pages, and we find we will be able to sell it for 50c per copy, and shall be glad to receive your orders.

## Bible School Lesson Outline

Vol. 7 Fourth Quarter Lesson 41 October 10, 1943

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

### CHRIST WASHES THE DISCIPLES' FEET

Lesson Text: John 13.

Golden Text: "If ye know these things, happy are ye if ye do them."—John 13:17.

#### I. The Humble Servant of Jehovah—verses 1 to 17.

THE five circumstances mentioned in verses 1 to 3 shed light upon our Saviour's action of washing the feet of the disciples. (1) The hour of His departure was at hand. His last acts would have a peculiar significance and would likely long be remembered. (2) He loved His own unto the end. The phrase "unto the end" (Compare 1 Pet. 1:13) signifies that His love was complete and that it was everlasting; He loved them unto the uttermost. Love prompted the display of humility. (3) The supper was ended. The supper was a memorial supper picturing Christ's suffering and death, His humiliation and obedience unto death (1 Cor. 11:26; Phil 2:8). (4) The plans for the betrayal of Christ were soon to be carried out, and His loving service included even the man who plotted against His life. (5) Christ came from God and was departing to God, and yet His equality with God was not regarded as something to be grasped at (Phil. 2:6, 7). Humility, like mercy, is mightiest in the mighty. Christ the King (Isa. 9:6, 7) was also Christ the Son of man (Isa. 42:1, 2).

The menial task of washing the feet of guests was usually assigned to servants. Such ablutions are necessary to the comfort of travellers in Eastern lands where hot dry sand prevails, and where sandals are worn. It would seem that our Lord performed the service at this time, not because it was necessary, but because He desired to teach His disciples certain lessons.

Peter deemed himself unworthy to receive the service of the Lord (Compare Matt. 3:14), but was reminded that the one not washed by Christ with the washing of regeneration did not belong to Him. Peter desired to be wholly His. Our Lord replied: "He that is bathed needeth not save to wash his feet, but is clean every whit" (Revised Version). The Greek word translated "bathed" is a word used of washing or bathing the whole body, while the word translated "to wash" is used in reference to washing a part of the body, such as feet or hands. The one who has been regenerated by the washing of water through the word (John 3:5; Eph. 5:26; Tit. 3:5; 1 Pet. 1:22, 23), whose sins have been forgiven on the basis of his faith in Christ, needs only to be cleansed from the defilement of sins day by day (Psa. 51:7; John 15:3; 1 John 1:9), in order to be pure from sin. We do not need to be saved over and over again. When cleansed once for all from the penalty of sin by faith in the blood of Christ, we must go frequently to Him in confession to be cleansed from the defilement of sin.

All of the disciples were not clean, for the heart of Judas was unregenerated.

The disciples received from their Lord and Master an example of humility (1 Pet. 2:21), a grace which was becoming in their attitude one to another (Eph. 4:2; Phil. 2:3; 1 Pet. 5:5), but the deeper meaning of His symbolic act is evident from His conversation with Peter. Christ had given the disciples a picture of the service of restoring the sinning saint (Gal. 6:1). It is our duty as Christians to assist one another in getting rid of the sins which mar our fellowship with God and with one another (Jas. 5:16).

Knowledge of the will of God must be followed by obedience (Matt. 7:24-27; Jas. 1:22; 4:17; 1 John 2:3). It is not suffi-

cient to call Him Lord; we must also obey Him as Lord (Matt. 7:21; Lk. 6:46).

#### II. The Ignoble Tool of Satan—verses 18 to 30.

The manner of the betrayal of Christ would prove that He was the Messiah. The Scripture prophecies concerning Judas were literally fulfilled (Psa. 41:9; Zech. 11:12). Also, Christ's knowledge of the future actions of Judas showed that He was God.

John the Beloved was the one who received the information as to the identity of the betrayer. Intimate, loving fellowship with Christ is necessary, if we would know the secrets of God (Psa. 25:14). Love is the key to spiritual knowledge.

The two doctrines of Divine foreknowledge and of human free will are complementary to one another (Acts 2:23). Although Christ knew what Judas would do, the betrayer was responsible for his own wickedness. Satan put the thought into his heart (verse 2), but Judas was to blame for entertaining and giving welcome to that thought, and for surrendering himself to perform the will of Satan.

It is possible that the words of Christ to Judas recorded in verse 27 indicate that He was endeavouring to dissuade him from the evil he had planned, by intimating that his design was known. When Judas went out, it was indeed night for him; he had rejected the light of the world, and must henceforth walk in darkness.

#### III. The Boastful Disciple of Christ—verses 31 to 38.

The departure of Judas meant that Christ was one step nearer the cross of death, and hence one step nearer the crown of glory. He would soon glorify the Father (John 12:28), and the Father would soon glorify His Son (John 12:23; 17:1-5).

In the fulness of time the Saviour would return to His own children, and would share with them His glory (John 17:22-24). During His absence they were to obey His instructions to love one another, even as He had loved them (1 John 3:23; 4:11). Such high and holy esteem for our fellow-believers is the supernatural fruit of the Spirit of God (Gal. 5:22), and hence one of the ear-marks of the child of God (1 John 2:5; 3:14; 4:7, 20). Love is the badge of our discipleship.

## ANNUAL MEETING

OF THE

### CANADIAN PROTESTANT LEAGUE

Tuesday, October 19th, 1943

8 p.m.

MASSEY HALL

COOKE'S CHURCH

JARVIS STREET CHURCH

Speakers:

Dr. L. H. Lehman, New York City, N.Y.

Rev. Edward Morris, Halifax, N.S.

Dr. J. B. Rowell, Victoria, B.C.