

The Gospel Witness and Protestant Advocate

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"All This Availeth Me Nothing"

ONE of the proofs of the divine inspiration of the Scriptures is the fact that every page of it is contemporary with every age. Other books wear out; but this Book is always up-to-date. The characters it portrays, its analyses of the human mind, its disclosures of hidden motives, the principles it enunciates, the fruits of human conduct, the triumph of the good, and the defeat of the evil—all these elements of human life, which make the warp and woof of the day's record, are truer to factual human experience than the latest dispatch in the latest issue of the day's paper. The classic story of Mordecai and Haman, will never be obsolete until the "old man" is done away with, and "the new Jerusalem (comes) down from God out of heaven".

Haman, the Jews' enemy, must have been a man of great ability, or he never would have been promoted and advanced, "and his seat (set) above all the princes that were with him." Haman enjoyed the king's favour. Under the king, he exercised great authority. He was given great wealth. He lived in great luxury. Honoured of the king, all the king's servants, as often as they came where Haman was, bowed and did him reverence. But Haman's character was of a peculiar constitution, albeit, a constitution that is too common to the race. Coupled with the abilities that gave him prominence in the state, there was a vanity which reduced his general character to littleness. His material possessions, his friendships, and affiliations, were all subordinated to his passion for the reverence, and obsequious bowing and subservience of others. Such vain adulation was the very breath of his nostrils. It could be said of him as Jonah confessed, when he "prayed unto the Lord his God out of the fish's belly"—"they that observe lying vanities forsake their own mercy". It was his passion for lying vanities which reduced the princely Haman to the stature of a moral pigmy.

That littleness in men is always irritated and provoked by greatness in others. Mordecai, the Jew, possessed nothing. Clothed in sackcloth and ashes, he cried with a loud and bitter cry. But Mordecai showed his true greatness by the fact that while the many bowed before Haman, and did him reverence, this poor, despised Jew, conscious of his own moral integrity, and his divine heritage "bowed not nor did him reverence." And that, in Haman's eyes, was an unpardonable sin. Mordecai displayed a spirit which Haman's little soul could not tolerate. And having in view all the advantages that accrued to him from the king's favour, including the

special invitation from Esther the Queen, to attend a banquet he exclaimed "Yea all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

Jealousy is a quality which is "cruel as the grave". It cannot suffer its hated object to mind his own business, and live in peace. How terribly prevalent that quality has always been! How very few seem to be immune to its infection! Mordecai was not interfering with Haman in any respect. There was plenty of room for both of them; but the fact that Mordecai would not bow, nor do reverence to Haman, made it impossible for the son of Hammedatha freely to breathe the same air.

Thus there are people who, notwithstanding their enjoyment of a large measure of success and prosperity, and exemption from the interference of others, have no rest in their spirits so long as there are others who refuse to compliment their importance by a reverential attitude toward them.

What folly it all is! What if the trees of the forest, and the flowers of the field, should become jealous of each other! What if the apple tree should become jealous of the peach, or the peach of the pear, or the strawberry of the grape! Each has its own place in the divine economy.

o So is it of humans. Why should anyone be jealous of another's success, or even of another's recognition and appreciation? Doubtless there is a place for an exclusive affection in the marriage relation, but surely nowhere else. No really magnanimous soul would desire lodgment in a heart so little as to have but one restricted apartment.

But the tragic thing about the Haman story is that its fatal sequel is equally true. There is always a Zeresh in the home of Haman. Such a spirit as his will display an affinity for other spirits of like quality; and Zeresh will have an answer to Haman's complaint, and "all his friends" will join in the chorus: "Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon".

Building materials may be at a premium, and nails may be, to use the hackneyed phrase "in short supply"; but Haman will be at no loss to find timbers for his gallows, and nails to fasten them together. It is easy to be mean and little: it requires grace for big-heartedness and generosity. But Haman's wife and his friends were manifestly as blind as he, when, having counselled

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

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the hanging of Mordecai, they added, "Then go thou in merrily with the king unto the banquet".

A jealous spirit can never go "merrily" into anything, and will have little appetite for any other banquet than that which is provided for the vultures who hover about the gallows that Haman has caused to be made. Jealousy seldom does any harm to its object; but it always becomes the victim of its own spleen. Haman's root of bitterness poisoned his spirit, and brought him to the very end which he had planned for Mordecai.

Let no one, who reads this, apply it to others, but let each take it to himself, and remember that "pride goeth before destruction, and a haughty spirit before a fall." God is pleased to abide with the man who is of an humble spirit, and who trembleth at His word; God "giveth grace to the humble", "but the proud he knoweth afar off". Should any one of us become conscious of a tendency to jealousy in our own nature, let us seek grace from God to crush it as we would a viper. If we desire promotion, let us seek it from God, "for promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; he putteth down one, and setteth up another."

BINGO CONTINUES IN QUEBEC

A Quebec City Subscriber Writes

January 29th, 1947.

Dear Dr. Shields,

I have recently returned from a few years overseas and am taking this opportunity to thank you for sending me THE GOSPEL WITNESS for the last few years. It was always forwarded on to me.

I enclose a self-explanatory newspaper advertisement. "Bazar", incidentally, is the new Roman clerical word for "Bingo". There's nothing particularly startling about this "ad", our local newspapers are filled with them . . . but this one brought many a chuckle from even many a die-hard Roman Catholic. The photo of the steamer *Marie Therese* which sunk . . . "leaving the

missions without any means of transport" . . . and the photo of Father Girard, pastor of the North Pole—pastor, mind you, not bishop—boy, oh boy, what a parish he's got to cover in order to collect the Holy Mother Church's tithes! All this to cover up the illegal gambling that inevitably takes place every night at these so-called "Bazars". \$\$\$\$\$\$ by hook or by crook, the Roman Catholic Church intends to get these material dollars . . . squeeze the poor ignorant French-Canadian Roman Catholics dry so they won't be able to afford to buy radios to listen to "pagan" English programmes or to buy books or newspapers for fear that one day they may realize as that great French philosopher Jacques Maritain once said in Quebec "to what incredible extent they have been exploited by the Roman Catholic clergy." Doctor, it's all yours—get W. S. W. to do the translating, and you have a nice scoop for THE GOSPEL WITNESS.

More later and greetings to all,

Sincerely,

Bingo!

The advertisement referred to in the above letter, measuring 8" by 21", taken from *L'Evenement-Journal* of Quebec City of January 25, 1947, read in part as follows in translation:

GREAT EVENING BAZAAR

Monday Evening, January 27 at 8.15 p.m.

At the Coliseum

\$10,500.00

For the Esquimo Mission of the North Pole
Organized by the Union of Parish Guards

25 Turns \$1.25—Gifts of \$100 to \$500, each turn

Come and help replace the *Marie-Thérèse* which sank leaving the mission stations without means of transportation.

Special Turns

A Magnificent House or Its Value—\$3,000.00

Space fails us to translate the rest of these "Special Turns", which is evidently Romanist technical language for a "chance" to gain a car, a piano, a frigidaire, a washing machine or some furniture. There was also another chance offered those who purchased their tickets early, the "gift" in this case amounting to \$50.00 All this goes on under the nose of the Hierarchy in Quebec City, the same Hierarchy that ordered the Provincial Police to hale men and women to jail for giving out religious literature. And only a few months ago the Montreal prelates gained great attention and glory for themselves by putting on a much-publicized campaign to do away with Bingo. The campaign apparently never got farther than the newspapers for it is evident that Bingo still goes on—having changed nothing more essential than its name. The name "Bingo" has been buried, but "Evening Bazaar" (*Soirée Bazar*) has been revived—for the profit of the "missions"—whoever that may be. If the priests are no more honest in sending the money to those whom the advertisements mention as the beneficiaries, the Esquimos will see very little of the profits from gambling, and the priests that live in palaces and direct the destinies of the credulous "faithful" will see and spend a very great deal of it.

We thank our Quebec reader for his humourously pointed letter which we have faithfully transmitted to our readers.

—W.S.W.

The Vatican's Complicity in the Two World Wars

The following article is from *The Converted Catholic* magazine, Dr. L. H. Lehmann Editor, for February, 1947.

In this article Dr. Lehmann quotes extensively from a book by Mr. D. Tomitch, published in Paris, under the title: *Les Responsables de la Guerre 1939-1945*. We publish it as a review of that book, the English translation of which, by Dr. Lehmann, from the French, has been published by the Agora Publishing Co., 120 Liberty Street, New York 6, and may be obtained from the publishers for 25c.

We have read Dr. Lehmann's translation, and were minded to review it, but concluded that Dr. Lehmann's own review of the book would be its best advertisement. We wish that every reader of THE GOSPEL WITNESS would send for a copy of this book, translated by Dr. Lehmann, bearing the English title: *Those Responsible for the Second World War*.

If we could afford it, we would order a copy of Dr. Lehmann's translation of Tomitch's book for every editor of every kind of periodical in the Dominion of Canada. It would open the eyes of a multitude of people, and enable them to identify the world's Number One Mischief Maker.

The secular press in Canada, and in the United States, has very largely taken up the cudgels for the murderous traitor Archbishop Stepinac, who, instead of being sentenced to a long term in prison, ought, in justice, to have been hanged for his war crimes with the Nazis at Nurnberg.

Mr. Tomitch's book contains the reproduction of several photographs, of which we give the captions:

1. Archbishop Stepinac solemnly blesses the Assassin Pavelitch. (The assassination of King Alexander of Yugoslavia and French Foreign Minister Barthou on October 9, 1934, was the first act of Fascist aggression that led to the outbreak of the second World War.)
2. Archbishop Stepinac and other prelates at Ustashi ceremonies. At left are Col. Erik Lisak and Ivan Shalich, Stepinac's secretary.
3. Archbishop Stepinac is shown here with Pavelitch (giving Fascist salute) reviewing Ustashi troops. At left is Pavelitch's wife and Msgr. Marcone, the Pope's nuncio.
4. Pavelitch surrounded by a group of Franciscan priests who were also members of his Ustashi terrorist organization.
5. Pavelitch heads religious procession with Archbishop Stepinac (right) in full episcopal robes.
6. Serbian Orthodox priests being hanged in a churchyard by Pavelitch's Ustashi.
7. Archbishop Stepinac in audience with the criminal Pavelitch.

If it will assist in the circulation of Dr. Lehmann's translation of Tomitch's book, for our readers to order through THE GOSPEL WITNESS, we shall be glad to receive their orders, and transmit them to New York.

By L. H. LEHMANN

DO YOU wonder why Yugoslavia has been so much in the news? Why the peace-makers of the Big Four have been wrangling for more than a year over the disposition of Yugoslavia in post-war Europe? You will have to go back nearly a hundred years in the history of Europe for the answer. For Yugoslavia is the birthplace of the two World Wars, whose causes go back even farther to the Balkan War of 1875, and even farther back than that. In the plots, maneuverings and political power-plays connected with this long string of wars, it will be found that the Vatican played a prominent part.

Betrayal of the Christian World

Americans are even still reluctant to believe how deeply the Vatican has been involved in the Fascist and Nazi intrigues that led to the second World War. Even such keen observers as Lewis Mumford took a long time to realize—as he points out in his book, *Faith for Living* (p. 160)—that, "The betrayal of the Christian world very plainly took place in 1929, in the Concordat that was made between Mussolini and the Pope." Others have since come to realize also that, were it not for the Vatican's Concordat with Hitler in 1933, Nazism would never have gained the support it did in its drive against all democratic freedoms.

More difficult still for Americans to understand is the fact that the Vatican had been the prime mover, long before Mussolini and Hitler appeared on the scene, in the crusade to wipe out democracy, Protestantism, Freemasonry and all forms of freedom from Europe—and eventually from the entire world. Fascism, in fact, was but a revival, under a new label, of this long-standing clerical crusade of the Vatican. Yet the seriousness of

the problem is still far from being sufficiently understood by those who at present have the destiny of America and the world in their hands.

With the channels of information from Europe now being re-opened, confirmation of these facts from first-hand observers is beginning to reach us. Their reports prove that the Vatican has been more deeply involved in the Fascist conspiracy than we have dared to mention. One of these is Mr. D. Tomitch, a diplomatic official of Yugoslavia who was cruelly treated by the occupying forces of his country during the war and liberated from concentration camp in 1945. He has written a factual report of what he has experienced and known at first hand, which was published in Paris in January, 1946, under the title: *Les Responsables de la Guerre 1939-1945*.¹

Mr. Tomitch's startling facts concerning the complicity of the Vatican in the intrigues of the Axis dictators cannot be questioned. He shows clearly that the Vatican's plans for a Clerical-Fascist Europe date back to the Balkan war of 1875-1877, when the reactionary forces of Europe handed over to the apostolic Catholic Empire of the Hapsburgs the Serbian provinces of Bosnia and Herzegovina. This was in line with the German imperial design of using the Balkans for its *Drang nach Osten*. The Vatican helped in this, and, as Mr. Tomitch tells us, "used its great influence on the Catholics of the whole world by making them believe that it had done so to help the spread of Roman Catholicism in the East."

¹Now available in English under the title: *THOSE RESPONSIBLE FOR THE SECOND WORLD WAR*, from Agora Publishing Co., 120 Liberty Street, New York 6, New York. Price 25c.

Father Korochetz and Pavelitch

Americans need to be reminded that the two World Wars started in Yugoslavia, and that the Vatican was implicated in the intrigues that started both of them. Just as the spark that set off the first World War was ignited in Sarajevo (Serbia) in 1914, so also the assassination of King Alexander of Yugoslavia and French Foreign Minister Barthou on October 9, 1934, was the first act of Fascist aggression that led to the outbreak of the second World War. This was planned and carried out by Vatican-backed Mussolini's henchmen, the Ustashi of Ante Pavelitch. Behind it was Jesuit Father Anton Korochetz, who held official Government positions in the Government of the old Austrian-Hungarian Empire, and who was the active agent of the Vatican in its plan to Catholicize the entire Balkans under the Hapsburgs. He had been banished from the country by King Alexander for this reason. But after the assassination of the King, Father Korochetz was recalled from exile, appointed Minister of the Interior, and immediately entered into the conspiracy between the regent Prince Paul, Mussolini and Goering of Nazi Germany to bring Yugoslavia into the orbit of the Nazi-Fascist Axis.

The double assassination of King Alexander of Yugoslavia and French Foreign Minister Barthou in 1934, served the aims of the plotters not only to bring Yugoslavia on to the side of Hitler and Mussolini, but also France. Pierre Laval succeeded the slain Barthou as French Foreign Minister, just as regent Prince Paul succeeded the slain King Alexander. Both were creatures of Hitler and Mussolini and conspired with them, and the Vatican, to throttle Yugoslavia and undermine the French Republic.

This was all of a piece with the pattern of the Fascists and the Nazis, in alliance with the Vatican, to put the blame, and the excuse, for the war on Freemasonry and Judaism. In the words of Mr. Tomitch, this was done "in order to sow confusion in the minds of people of all countries, and to advance the cause of Fascism and Nazism in foreign countries, with a view to bringing about a change of government, as they had succeeded in doing in Spain, or to undermine existing governments from within in order to conquer them more easily, as happened in Holland, Belgium and France in May, 1940, and in Yugoslavia in April, 1941."

Mussolini's henchman, Ante Pavelitch, was found guilty and condemned to death by a French court of justice for the assassination of King Alexander and Barthou. Pavelitch was then in Italy and Mussolini refused to hand him over to French justice. Seven years later, in 1941, Pavelitch returned to Yugoslavia, after it was invaded by the troops of Mussolini and Hitler, and was proclaimed Chief of State in Croatia. He later went back to Rome and was received in private audience by Pope Pius XII. Here is what Mr. Tomitch says of this:

"Pavelitch himself went to Rome to offer the crown of the new 'Kingdom of Croatia' to the Duke of Spoleto, cousin of the King of Italy, who accepted it. After having been received in audience by Mussolini and the King, he was likewise received by the Pope, despite the fact that he was under sentence of death by the French tribunal, and despite the fact that occupied Yugoslavia still maintained its legation at the Vatican. What is still more outrageous is the fact that, at the very moment when Pavelitch was making his round of official visits in Rome, Orthodox Serbs and Jews in Croatia, under Italian occupation, were being massacred by the thou-

sands—men, women, and children—and that many Roman Catholic priests and monks took part in these massacres."

Mr. Tomitch gives a long list of the names of Roman Catholic priests and monks who took actual part in the cruel massacres of Serbian Orthodox and Jewish men, women and children under the regime of Pavelitch and his Ustashi terrorists. He quotes the Franciscan priest Rayitch as saying to an Ustashi who had come to him to confession with bloody hands: "My son, go back to your work; your task is not finished as long as Serbians and Jews remain alive!" He proves that the highest prelates of the Roman Catholic church were implicated in these horrible massacres, and names them. Nor does he hesitate to name the Vatican also as an accomplice in these crimes and accuses it of having removed its own Catholic priests of Yugoslav nationality and replaced them with Italian priests, of having tolerated the imprisonment and deportation of its own Catholic priests who were opposed to Fascism. This political maneuver of the Vatican—which acted in the same way in Nazi-occupied Poland against Catholic priests who refused to submit to Hitler—may surprise Americans, who forget that the Catholic church has always persecuted its own priests and people more than others in order to gain its political ends.

The Case Against Stepinac

From official documents of the trial of Archbishop Stepinac it has been made known that he was accused and convicted of the following: 1. That he controlled the organization called the "Kristari" ("Crusaders") a Roman Catholic religious organization which served as a front for Pavelitch's murderous Ustashi in spreading hatred of the Orthodox Serbians, Protestants and Jews, in preparation for the invasion of Yugoslavia in April, 1941. When the puppet Croatian State was set up (with the approval of Pope Pius XII), the Crusaders openly joined up with the military Ustashi forces. It was then revealed that many Roman Catholic priests and monks were officers and leaders of the Ustashi. Archbishop Stepinac was the chief chaplain of these military forces and photographic proof was produced that he had publicly and ceremoniously blessed these Ustashi troops. 2. That he issued a pastoral letter to his clergy on April 26, 1941, two days after he and all the other bishops had visited Pavelitch to offer their cooperation and help. This pastoral letter declared:

"Honourable Brethren: There is not one among you who has not recently been a witness of the most momentous occurrence in the life of the Croatian people, among whom we work as the messengers of Christ's evangelists. This is an event that has fulfilled a long-dreamed of and long-sought for ideal of our people. . . Answer with readiness my call to the glorious work of guarding the Independent State of Croatia and helping its progress . . . Show your readiness, honourable brethren, and now fulfill your duty toward the young Independent State of Croatia."

3. That he was one of the three members of a special ecclesiastical Committee, appointed at a full meeting of all the Roman Catholic bishops of Croatia in Zagreb on November 17, 1941, to take charge of the forced conversion of the Orthodox Serbs to Roman Catholicism. Archbishop Stepinac was chairman of that meeting, and the two others appointed to the Committee were Bishop Janko Simrak and Bishop Viktor Buric. 4. That he collaborated with Colonel Erik Lisak, Chief of Police under Pavelitch's government, who was sent back by

Pavelitch to Yugoslavia after its liberation, disguised as a Franciscan monk, together with General Anton Moskova, to organize terroristic guerrilla activities against the new government of Yugoslavia. Lisak (who was condemned to death at the trial) hid in the convent of the Sisters of Mercy in Zagreb and visited Archbishop Stepinac in his house to arrange the plans for subversive action against Tito's government.

The Los Angeles, California, Catholic weekly, *The Tidings*, of last November 29, (also the Brooklyn *Tablet* of December 7) published Archbishop Stepinac's testimony in answer to the above charges, the transcript of which, *The Tidings* stated, had been smuggled out of Yugoslavia. If this be Stepinac's true testimony it condemns him on every count, in spite of his efforts to minimize the gravity of his actions and to excuse them by attaching moral motives to them. Although he is reported as repeatedly stating, "my conscience is clear," and "I do not intend to defend myself," he admitted his part in the conversion of the Orthodox Serbs to Roman Catholicism. He merely denied that he had taken part in the "re-baptism" of the Serbs, and repeated the well-known Catholic teaching that people like the Orthodox Serbs who were baptized in their own church (which is schismatic, not heretical like the Protestants), do not need to be re-baptized when they join the Roman church. He said that the Serbs were anxious to be converted to the Roman Church—which is understandable since they were prodded by Ustashi bayonets—and that the Catholic church wished to help the Serbian nation. "*But the Church*," he testified, "*had to wind its way through difficulties like a snake.*"

In answer to the charge that he headed and blessed Pavelitch's Ustashi troops, he stated that they were the only troops in control of the country after Yugoslavia was conquered by the invading armies of Mussolini and Hitler. He admitted receiving Lisak and other Ustashi leaders sent by Pavelitch to sabotage the government of Tito after the liberation, and of giving them passes, but that he did not reproach himself on account of this, as his conscience was clear.

He also defended his appeal to his clergy to uphold and fight for the new Independent State of Croatia set up in collaboration with Mussolini and the Pope. "*I would not have fulfilled the obligations of my office*," he said, "*if I had not felt the pulse of the Croatian people who were slaves in former Yugoslavia.*" In this he further stated he was following the wishes of the Holy See—the Vatican.

Among the documents produced against Archbishop Stepinac at his trial were copies of the official Roman Catholic newspaper, the *Catholic Weekly*, published in his archdiocese. In its issue of May 25, 1941, (a month after Pavelitch had set up his Catholic Croatian State and begun slaughtering Serbian Jews) this newspaper published an article by Father Franjo Kralik, which stated as follows:

"The incontestable truth is that the Jews—a small people—scattered throughout the world, are pursued by God's curse which they clearly brought upon themselves . . . The movement for freeing the world from the Jews is the movement for the restoration of man's dignity. The all-powerful and all-holy God Himself provides for this restoration, for this movement."

In its issue of August 31, 1941, an article by Father Peter Pajic, entitled "*Hitler Upholds the Mission*," declared:

"Until now, God spoke through his apostles, through

papal encyclicals, through innumerable sermons, through the catechism, through the Christian press, through the heroic deeds of the saints and so forth—And? They closed their ears. They became deaf. Now the Almighty has decided to use another method. He will prepare missions. European ones, Worldwide ones! They will be upheld not by priests but by military leaders headed by Hitler. The sermons will be heard very well with the help of cannon, machine guns, tanks and bombs. The language of the sermons will be international. No one will be able to complain that they do not understand, for all people know well what death, wounds, disease, hunger, fear, slavery and poverty are."

Is It Religious Persecution?

American and English Catholics have been storming their governments with protests against the trial and conviction of Archbishop Stepinac of Yugoslavia for treasonable and criminal acts. In doing so they have been helping the Vatican to intensify hatred against the Yugoslav Government as a sure way of drumming up a war against Russia.

The fact of the matter is that the Vatican itself is responsible for this action taken against Stepinac. For months Marshal Tito had begged the Vatican to recall the Archbishop and take him out of the country, otherwise he would be forced to satisfy the public clamor to have him arrested and tried in civil court. According to the N. Y. *Times* of last November 2, Tito made a last appeal to Bishop Patrick J. Hurley, of Florida, who was sent especially by the Pope to act in behalf of the Vatican in Yugoslavia. It was only after all these appeals had failed that Tito brought Stepinac to trial. Again the Vatican refused. Instead, rumors were sent out from the Vatican that the Pope, in an attempt to make Stepinac appear more of a martyr still, planned to make him a cardinal. To keep a Roman cardinal in jail would make Tito and his Government guilty of the supreme crime in the church's canon law.

It is thus obvious that the Vatican wanted Archbishop Stepinac tried, convicted and jailed as an effective means of stirring up world hatred of Russia and Yugoslavia. A glance at any map of post-war Europe will show how Yugoslavia today is a veritable Russian dagger pointed squarely across the Adriatic at the very heart of Rome itself.

Again, Americans overlook the fact that the Vatican excommunicated Marshal Tito and other Yugoslav officials, not because Stepinac was tried and convicted unjustly, but solely because he was tried at all in a secular court. Following is a direct quotation from the wording of the official decree of excommunication of Tito and his collaborators, as reported from Rome by the N. Y. *Times* of last October 14:

"The Church provides for the defense of sacred pastors and of their freedom and dignity above all with three articles in the Code of Canon Law, which provides that excommunication is to be incurred 'for the very fact in itself' by those who:

"1. Hate a Bishop, especially their own Bishop, before a lay judge.

"2. Perform acts of violence against a Bishop, or Archbishop.

"3. Directly or indirectly prevent the exercise of ecclesiastical jurisdiction or authority, having recourse for this purpose to any lay authority."

Religious liberty is really being violated in other parts of the world—in Spain, Mexico, Argentina and other Catholic-dominated countries—where Protestants are the sufferers. Americans should get busy and protest

against Roman Catholic denial of religious liberty to Protestants in those countries, and quit helping to defend its opposite in Yugoslavia.

The most damaging witnesses against Stepinac were Roman Catholic priests under his own jurisdiction. Pictures were shown at the trial as undeniable evidence of Stepinac's collaboration with Pavelitch's murderous Ustashi *Crusaders*. He was the chief chaplain of Pavelitch's army, and a member of the Committee for the forced conversion of the Serbs to Roman Catholicism.

So obvious was the complicity of the Roman Catholic church in the atrocities of the Ustashi in Croatia, that some decent Catholic laymen were forced to protest (in vain, however) to Archbishop Stepinac. One of these was Prvislav Grizogno, a former minister in the Yugoslav cabinet. Following is an excerpt from his letter to Archbishop Stepinac, dated from Zagreb on February 8, 1942:

"In all these unprecedented crimes, worse than pagan, our Catholic Church has also participated in two ways. First, a large number of priests, clerics, friars, and organized Catholic youth actively participated in all these crimes, but, more terrible, even Catholic priests became camp commanders and, as such, ordered or tolerated the horrible tortures, murders and massacres of a baptized people. One Catholic priest slit the throat of an Orthodox Serbian priest. None of this could have been done without the permission of their Bishops, and, since it was done, they should have been brought to the ecclesiastical court and unfrocked. Since this did not happen, then obviously the Bishops gave their consent, by acquiescence at least."

"Friars and nuns carried 'Ustashi' knives in one hand and a cross and a prayer-book in the other. The province of Srem is covered with the leaflets of Bishop Akshamovich, which were printed in his own print shop at Djakovo. He calls upon the Serbs, through these leaflets, to save their lives and property, recommending the Catholic faith to them . . . In our country not one Bishop has decried the fate of the innocent Christian Serbs who have suffered more than the Jews in Germany."

The Vatican's dealings with the regime of Mussolini in Italy and Ethiopia, of Franco in Spain, of Salazar in Portugal, of Hitler in Germany and of Pétain in France, are better known to Americans than its tie-up with Pavelitch in Yugoslavia. Yet, the Vatican's intrigues with Pavelitch were even more fateful than with the others. For they were a continuation of its political maneuvers in the Balkans for nearly a hundred years, which resulted in the two World Wars—of 1914-1918, and of 1939-1945—which, according to latest estimates, cost *fifty million lives*.

*For the full text of this letter and other horrible facts concerning the Roman Catholic church's part in the atrocities in Yugoslavia, see the book: *MARTYRDOM OF THE SERBS*, page 292.

The St. George Association

An organization under the above name has been formed in the police force of New York City. The promoter is Protestant Chaplain A. Hamilton Nesbitt, a Methodist minister, who is also seeking to organize similar branches among the police forces of other large cities in the United States. In the army of more than 18,000 policemen of New York City are to be found only about 4,000 professing Protestants, the balance of the men being overwhelmingly Roman Catholic.

—The Alliance Weekly.

ARBITRARY SEARCH POWERS

A subscriber sent the following clipping from a Canadian newspaper without noting where he had obtained it. We are unable, therefore, to give due credit, but are sure that its good sense will commend it to our readers.

THE British Food Ministry's officials suspected a man of unlawfully manufacturing and selling table jellies without a license. Armed with a blanket search warrant, issued under emergency wartime regulations, they searched his house, found the evidence they were seeking, and haled him into court.

The magistrate at Old Street police court, London, Mr. Rowland Thomas, K.C., listened to the evidence and promptly adjourned the case for a week while he considered the propriety of the search and of the warrant under which it was conducted. "I want to look into the question of search more carefully," he said. "This is England, you know."

When the case came before him a week later, says the *Evening Citizen's* London correspondent, Basil Dean, he dismissed the charge without further ado. And he added some blunt words for the benefit of the Ministry of Food.

"I cannot think," he said, "that it was ever contemplated that any person, even a Ministry of Food inspector, should be armed with these wide powers of almost arbitrary search. They are wider even than the powers the police possess, or claim, for the detection or suppression of crime . . . The right of search is a powerful weapon, and its exercise is jealously guarded by the courts. Almost without exception, this right is granted only on sworn information, each warrant being strictly limited to the premises named."

The magistrate's words warmed the hearts of many Britons. His short lesson in common law served to remind citizens at large that, since the Middle Ages, the incorruptible judicial system of Britain has stood between them and their rulers; enforcing the law but protecting the private individual from unwarranted interference by the executive branch of government.

Nearly 200 years ago, in 1763, the courts ruled that a minister of the Crown, being, in principle, no more than a private secretary of the King, had no right to swear out search warrants. Since that day, the exclusive right of judges and magistrates to issue such warrants has never been challenged apart from wartime, except in the official Secrets Act, which empowers police officers to search premises on the orders of a superintendent or higher police official "if immediate action seems necessary." (It was the Canadian version of this act which was invoked in the Ottawa spy inquiry.)

Like many other cherished traditions of Britain's respect for personal liberty, the principle was shelved during the Second World War. Many emergency measures of the war have been prolonged into peacetime by act of Parliament; and food inspectors' right of arbitrary search—carried out by warrants which are not issued by magistrates and which specify neither the name of the suspected person nor the address of the suspected premises—is among them.

But the London magistrate's stern words have aroused such popular support among Britons who feel that too many of their proud and previous liberties have been eroded that it is being widely predicted that the Food Ministry will voluntarily mend its ways—if only for the good reason that Mr. Thomas' refusal to convict may well be copied by other magistrates and, still more important, by judges in the criminal courts.

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The Jarvis Street Pulpit

The Power of Satan

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 23rd, 1947

(Stenographically Reported)

"But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

"And no marvel; for Satan himself is transformed into an angel of light.

"Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—II Cor. 11:12-15.

I AM to speak to you this evening on the power of Satan, and the extent of the spheres in which that power is exercised. It is rather an unpleasant and unpopular subject; but it is by no means unimportant. We live in a day when the very existence of the power of evil, as finding its centre, and source, and inspiration, in a malignant personality, is at a discount. Modernistic theology mocks at the idea of there being a real devil, or of his having any great influence in the affairs of men:

"The devil is voted not to be,
And, of course, the thing is true,
But who is doing the terrible work
The devil alone should do?
Who dogs the steps of the toiling saint?
Who digs the pits for his feet?
Who sows the tares in the fields of time,
Wherever God sows the wheat?
And who is mixing the terrible draught
Which palsies the heart and brain?
Who loads the bier of each passing year
With ten hundred thousand slain?
Who blasts the bloom of the earth to-day
With the fiery breath of hell?
If the devil is not, and never was,
Won't someone arise and tell?
Won't somebody step to the front, forthwith,
And make his bow, and show
How the frauds and crimes of a single day
Spring up? We should like to know!
The devil is voted not to be,
And, of course, the devil is gone;
But simple people would like to know,
Who carries his business on?"

It is a very common thing for criminals to endeavour to eliminate themselves from public consideration, and from possible police detection. A hat, or a coat, or both, on the bank of a stream, or by the lakeside, with other things that might be taken to indicate that someone went into the water who did not come out, is not at all an uncommon ruse. An incorrigible criminal would like the police to believe that he is dead, and that there is no further need of standing on guard against him. It is, I suppose, quite generally believed that Hitler is dead. I remarked a few weeks ago that I did not feel sure about it myself. I should not be at all surprised if he is in Argentina, or in Spain, or even in Ireland—I mean the south, of course! (Laughter) Or he may be finding refuge in the Vatican, or some of the numerous monasteries and other institutions, in Italy, or elsewhere.

In every civilized country in our day there is a statistical bureau where the finger prints of known criminals are on file, where the records of their criminal acts are carefully preserved, and where the photograph, too, where possible, is kept to confirm their identification.

Criminologists have noted that criminals very often run in a rut, and having been successful in the perpetration of one crime, they are likely to perpetrate others after the same pattern. When a crime is committed, which bears some resemblance to that criminal pattern, they immediately set out in search of the particular criminal who is likely to have committed the offence, and very often they are successful in discovering him, and apprehending him.

We have in this Book a Bureau of Information, a kind of divine Scotland Yard and F.B.I. combined, which carefully records the machinations of the arch-criminal, who is the father and inspirer of all other criminals. And if diligently we study this Book, until we become biblically informed, we shall be able to say, as did the Apostle, "We are not ignorant of his devices"; we know some of his numerous tricks. We know how, divinely instructed, to be on the lookout, and to be on guard against him.

The Apostle Paul feared for some of the Christians of his day, lest they should be deceived by this arch-criminal; lest they should be diverted from their Christian course, and tripped up by his artifices in the prosecution of their duty.

This evening I want to content myself very largely in quoting scripture to you, turning over the files which have been prepared, and preserved, by the Divine Detective Agency, so that we may be on the alert, and ever mindful of our danger.

I.

Theological Modernism to the contrary notwithstanding, the BIBLE IS VERY EXPLICIT IN TEACHING THAT THERE IS A MALEVOLENT PERSONALITY DESCRIBED UNDER NUMEROUS TITLES: "the serpent", "the enemy", "the adversary", "a roaring lion", "the prince of the power of the air", "the spirit that now worketh in the children of disobedience", "Satan", "the devil", "the great red dragon", "the old serpent", "the power of darkness", "an angel of light", "Abaddon", in the Hebrew, "Apollyon", in the Greek—but the same old devil in all languages. From Genesis to Revelation there is scarcely a page of this inspired Book which does not recognize the truth

of the presence in human life individually, and in every collective association, of this evil spirit, "the prince of darkness".

In this place we take our stand, as you know, always upon the Bible as the Word of God. We would waste no time in controversy respecting any subject contained in this Book with those who deny the authority of the Book itself.

At the very dawn of human history the devil appears in an incarnate form—"the serpent was more subtle than any beast of the field which the Lord God had made"; and the devil selected for himself an appropriate habitation, and means of manifestation and machination. Right in the very beginning he marred the handiwork of God; he ruined paradise, and secured the expulsion of the man whom God had made in His own image and likeness.

In the book of Exodus you have some rather dark suggestions of what is known in some quarters as "Black Magic": "The magicians did so with their enchantments", and showed themselves to be the instruments of some malign power. Throughout the Old Testament you will find Satan manifesting his presence and his power in the lives of the servants of God, and in the affairs of nations as well. There is, of course, the classic case in the book of Job where, when "the sons of God came to present themselves before the Lord . . . Satan came also among them". He always does: he is never absent from the assemblies of the saints. Some of the saints may be oncers, and some may absent themselves altogether at times; but the devil is always there, irrespective of the weather, always present wherever the people of God come to present themselves before the Lord.

A missionary, who had spent many years in India, once said to me, "If some of these people who deny the existence of the devil, and the possibility of demon possession, would go to pagan lands, where the light of the gospel has never shone, they would very rapidly be convinced of the truth and reality of the biblical accounts." I don't think you need to go to India or Africa. You need only become Pastor of a church, and you will soon discover there is a devil. I heard a man say once that there was going to be a millennium in which there would be no devil upon earth. He said, "If and when that great day dawns, I should like to have the experience of being pastor of a church when there is no devil to worry me." I rather covet that, too, don't you, Brother Slade? because he worries us all, without any exception. You remember how frequently he is referred to in the Psalms; and he is referred to by name as Satan in Zechariah's prophecy where Joshua the high priest appears before the Lord "Satan" appears also "standing at his right hand to resist him". In the New Testament, turn to Matthew's account of the birth of Jesus, and just as the serpent endeavoured to corrupt the word of God in Eden, so he endeavoured to suppress and strangle the Word as it became incarnate, when Jesus was born in the days of Herod the king.

We read this evening the account of the temptation of the Lord Jesus, where the devil tempted Him in a three-fold fashion. Throughout our Lord's earthly ministry He came in contact with him. There were people who were possessed of the devil. The demoniac of Gadara recognized in Jesus the Son of God: "I know thee, who thou art; the Holy One of God." Perhaps you noticed in the lesson which Mr. Slade read to-night how the devil began each temptation by saying, "If thou be the

Son of God". That was the truth he hated. That was the truth he would conceal, and hide from human understanding, if it were possible. And you remember how our Lord Jesus spoke of the woman "whom Satan hath bound, lo, these eighteen years". She had been the victim of his power. As He drew near to the cross, when in clearer terms He intimated that he was to die, Peter said to him, "Be it far from Thee, Lord: this shall not be unto Thee", you recall how the Lord Jesus recognized the voice, not of Peter, but of another when He said: "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." When still more clearly He expounded the truth, saying, "One of you shall betray me", it is recorded that Satan had "put it into the heart of Judas Iscariot, Simon's son, to betray him." And when He gave Judas the sop it is said, "He then having received the sop went immediately out: and it was night." "Satan entered into Judas"; he took complete possession of him. Our Lord told us that His passion was to be a conflict with the devil, for He said, "Now is the judgment of this world: now shall the prince of this world be cast out". Jesus, Himself, had no doubt whatever of the existence of the devil, for He said: "The whole world lieth in the wicked one". Before it was written by inspiration in the later portion of the New Testament, our Lord described the devil really as being the "god of this world."

We who thus preach do not say that the world is going to the devil: but rather that the world went to the devil long ago. It is nothing new. He has been, he still is, and will continue to be, "the god of this world" until the day shall come when a "stronger" than He shall cast him out.

In apostolic times you will recall he got into certain church members, and Peter had to say to Ananias and Sapphira, "Why hath Satan filled thine heart to lie to the Holy Ghost?" The Apostle Paul recognized his presence in Elymas the sorcerer, when he said, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

The Apostle went so far as to say that Satan "hindered" him. To the Apostle Paul Satan was a very, very real adversary, upon whose evil power he had always reckoned. The Apostle Peter speaks also of him as a spiritual entity, as a real enemy. So does the Apostle John, both in his epistles, and in the Apocalypse—the book of Revelation, where the veil is largely drawn, and the operations of the arch-enemy are very fully and freely exposed. The epistle of Jude is equally explicit.

Therefore, we conclude that if we are to accept the divine inspiration and authority of the scriptures of the Old and New Testaments, and its consequent authority, we must accept, at the same time, their teaching of the presence of this great power of evil set in opposition to God, from the beginning to the end of time.

II.

WHAT IS THE SPECIAL SPHERE OF THE DEVIL'S OPERATIONS? In the garden he really launched a *religious war*. He first of all suggested a doubt as to the truth of God's word, saying, "Yea, hath God said?" Then he proceeded further to deny the truth of God's word, saying, "Ye shall not surely die." Then he took a third step and attacked the character of God, describing Him as a jealous God, Who would unfairly conceal from His human

creatures that which would be for their good. If you analyze that first temptation in the garden, you will find in it, in principle, the philosophy of all false religions. It is echoed by all false prophets, and written by those who would falsify the divine record of things.

Again, throughout the book of Exodus the devil is revealed as attacking the religion of Jehovah: in short, he is a *religious devil*; and he is never so dangerous as when he appears in a religious guise. It was on the basis of religion he attacked Job. Michaiah also explained the strange phenomenon of four hundred prophets of Baal opposing the single voice of the prophet of Jehovah, by saying that a lying spirit had gone forth into the mouth of all Ahab's prophets. In the Old Testament the devil is shown to be the author of false religions, as in the worship of Ashtoreth, and of Baal, or Belial. Moreover, the grossest of all evils and immoralities were perpetrated and propagated in the name of religion. All the false religions were inspired by this evil spirit, who was a liar from the beginning, and "abode not in the truth".

In the New Testament, as I have said, he came into conflict with incarnate Deity. He threw himself across the path of the Son of God. He challenged His Deity, and called upon Him to give proof of His divine authority. He attacked the body of Jesus: "Command that these stones be made bread". He assaulted Him in the realm of the mind, of the imagination. He showed him the kingdoms of the world, and the glory of them. He attacked Him specifically in the spiritual realm by leading him to the pinnacle of the temple, and challenging Him to prove His Deity by the violation of a physical law. But the unity of the perfect manhood of our Lord Jesus was strikingly manifested as spirit, soul, and body, each came to the help and re-enforcement of the other at the point, and in the moment of attack.

Then you have only to recall that *the chief opponents of the Lord Jesus Christ during His ministry, were not publicans and sinners, but leaders of religion.* Jesus Christ had His greatest difficulties—if so we may speak without irreverence—in dealing with religious men, "Woe unto you, scribes and Pharisees, hypocrites". He had to do battle against a religious devil. There is no record whatever of the disciples, after once they had enlisted in His service, being tempted into the commission of any gross, carnal, sin. They did not get drunk. They did not behave in any unseemly fashion: it was only in the discussion of the great principles of the gospel that the devil found voice through them, as I have said, through Simon Peter, and then again through Judas: "Have not I chosen you twelve, and one of you is a devil".

The same was true of *the record of apostolic activities.* The common people heard the apostles, as they had heard their Master, gladly. After Pentecost they "did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people."

The real opponents of the gospel were the chief priests and scribes—not the publicans and the sinners. When the apostles preached through Jesus the resurrection from the dead, these very men said, "Ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us". They were the real opponents of the gospel.

If you carefully read the New Testament you will observe that *on nearly every page the inspired writers are speaking in defence of the gospel which the spirit of*

evil would corrupt. Paul had to withstand Peter to the face, "because he was to be blamed." That principle is recognized in the verses I read at the outset, not so much as a text, but as a point of beginning, where Paul said, "Satan is transformed into an angel of light", and that "his ministers (are also) transformed as the ministers of righteousness." In another place he said, "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Multitudes of people are blinded by unbelieving scholarship. The word of God is denied, and everything that is written is discounted, "lest the light of the glorious gospel of Christ . . . should shine unto them." The one thing the devil is supremely concerned about is that men shall not hear, nor understand, the gospel of Jesus Christ.

I could continue through Peter, and John, and Jude. But it is the same story of *the devil operating in the sphere of religion, to frustrate the purposes of divine grace.* In our day it is still true the worst enemies of the gospel are not the publicans and sinners. I hate the rum traffic. I hate the practice of gambling, and all such evils; but they would not obtain as they do to-day if the devil had not first of all established himself in theological colleges, and in pulpits of our land. Call me censorious if you will, I cannot help it, but I am sure that in the pulpits of Toronto there are too many who do not really speak for Christ. They may speak in His name. They may call themselves Christians, but they send people out with the same doubt that the devil insinuated in Eden: "Hath God said?" "Is there a divine revelation?" "Is the Bible, after all, the word of God?"

They go further and say there are a great many things in the Bible that are not true. "Anyway, if they were true", say they, "I would not have a religion like that." You make a statement of orthodox Christianity, and you will find some doctor of divinity saying, "If I had to believe that, I should be an infidel." Well, he is an infidel anyway: he does not believe it so he has no distance to go. To-day in the propagation of the gospel, the simple truth that Christ died for sinners, that He was buried, and rose again, is chiefly opposed by people who call themselves Christians. They are religious leaders of one sort or another. I have not any doubt whatever that the devil in our day, as in all other days, is doing his deadliest work in the sphere of religion. We need to be on our guard.

I have been indisposed very frequently during the last year, and much of the time unable to preach at all. Sometimes, though I could not manage to get to the pulpit, I have turned the dial of the radio to see if I could get a religious service. Generally speaking, I have had to turn it off, for the simple reason that there was not any gospel there. There was not any reason for listening to it. I say that of all Denominations, Baptists, Presbyterians, United Churchmen, Anglicans—no saving gospel there. I don't say there is not any, but I at least have not been fortunate enough, as a rule, to find it. Sometimes I would get an evangelical message, but combined with such "dispensational" vagaries, and such unbiblical extravagances, that it was really a tax upon one's intellect—like chickens scratching for a few grains of wheat—to listen through, in the hope that I might get something either in the hymn, or in the prayer, or in the scripture, that would help to feed the soul. That

is the day in which we live.

Look abroad, and you will see that fundamentally there is no greater evil in this country, no greater source of evil, every kind of evil, religious, intellectual, political, economic, every kind of evil—there is no greater source of evil than the Roman Catholic Church. It is nothing but evil. It is only evil continually. And it is so closely allied with the liquor interest in this country, and with government license, and in some cases with the police who wink at it—not altogether; but we are victims of a false religion that has its inspiration and chief directives from the devil.

Look around the world. What have you? Nazism was a religion. Fascism was a religion. Both were allied with the original totalitarian state, aided and abetted by the Vatican. What has been the trouble in Britain? The same thing. Evangelical religion has been all but paralyzed by Modernism in the so-called Protestant churches, which has removed all obstacles to the progress of ritualism, and Romanistic religion that is so frequently prolific of evil.

What is bothering the statesmen of Europe in respect to India to-day? Moslemism and Hinduism. It is a battle of religions in India, and both of them are false religions. The devil is the author of the confusion in India. What is the cause of the trouble in Palestine? Again it is religion. Moslemism or Mohammedanism against Judaism, Jew against Arab. What have you in Italy? Why is there no peace in Italy? For the same reason. Italy is under the necessity of fighting for its very life, in order to throw off the iron yoke that Mussolini riveted upon her.

What have you in Japan? A man who had spent his life in Japan said to me during the progress of the war: "The world statesmen will not learn. They don't understand that the war in Japan is a religious war. The Emperor is their god. They are fighting for their religion, and believe that the surest passport to eternal bliss is to die in the Emperor's service." It was not only Japan, but Shintoism, we had to fight in the Pacific, in Malaya, Singapore, Hong Kong. Nor is it different in China.

Nor does it change the situation to recognize that these are contrary religions, fighting one against the other, and just bringing about confusion, and making peace and prosperity and progress impossible; for this enemy of whom I speak, is the author of confusion. He always has been, he always will be.

III.

But I must say A WORD OF ENCOURAGEMENT before I send you away. I would remind you that *the devil's power is distinctly limited*. From the beginning the curse fell upon him. The serpent was made to crawl upon the earth. Always you find that in the conflict between light and darkness recorded in this Book, ultimately the light and the good prevail over the darkness and the evil. The devil could not destroy Job. He afflicted him terribly, destroyed his property, attacked his body, but all that he did, he did by the permissive will of a sovereign God for purposes of His own wisdom. But he was forbidden to touch his life. And the latter end of Job was better than the beginning.

So does it appear throughout the Old Testament always "when the [enemy shall] come in like a flood, the Spirit of the Lord shall lift up a standard against him." I shall try to speak more fully on that matter next Thurs-

day evening.

Remember also that Paul had a "thorn in the flesh" to keep him humble, which he described as "the messenger of Satan to buffet me, lest I should be exalted above measure."

Again and again the devil is shown as crossing the path of the saints, and as our rhyme had it digging "pits for (their) feet" but "the angel of the Lord encampeth round about them that fear him, and delivereth them." I believe, if we are Christians we owe our lives to that fact. If the devil were allowed to have his way with you as a Christian, he would destroy you out of hand. We live only because God preserves us. But the devil has the power of death, if the Lord did not restrain him.

Then bear in mind that *the Bible is very specific in saying "greater is he that is in you, than he that is in the world"*. "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." It is true that when the wheat is sown, the tares are also sown, but in the end of the day when the reapers, who are the angels, shall gather God's harvest, they will gather together the tares in bundles to burn them, and gather the wheat into His barns.

So I bring you this simple message that, *great as is the power of the devil, the power of the Lord Jesus is greater still*. "The whole armour of God" will enable us to "stand" against the wiles of the devil, and "having done all, to stand."

You and I as Christians are called to a life of perpetual conflict, but it is not necessarily a life of defeat: it ought to be a life of continuous victory for the reason that God is on our side.

Then some day, as you know, this old devil will be cast, with the false prophet, and with all false religions into the bottomless pit, into "a lake of fire burning with brimstone" prepared for the devil and his angels. And that will be the end of him. And when that **great day** shall come we shall see "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." And it is said, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away"; "and there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." And the Book closes with that gracious promise, "Surely, I come quickly". And the reply of an eager, affectionate faith, "Even so, come, Lord Jesus."

He is coming again, and He is coming to take to Himself His great power, and to reign. Meantime we may exclaim: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ".

If you have listened with as great difficulty to-night as I have preached, you at least will deserve some commendation. Let us ask the Lord's blessing:

We thank Thee, O Lord, that we are on the winning side, on the side of victory. We pray Thee to help us, every one, that we may know that victory is possible to us through Jesus Christ our Lord, Amen.

McMASTER ALUMNI ASHAMED OF ALMA MATER

"EXOTIC DANCE"

February 21, 1947

Rev. Gordon Brown, M.A.,
Dean, Toronto Baptist Seminary,
130 Gerrard St. E., Toronto 2, Ont.

Dear Mr. Brown:

As one alumnus to another, I thought you would be interested in the enclosed clippings concerning the activities of an institution whose motto is "In Christ all things consist".

Yours truly,

(Signed).....

Enclosures from *The Hamilton Spectator*, February 19, 1947.

THERE was a day, and that day was not very many years ago, when Baptists were old-fashioned enough—we really mean biblical enough—to believe that the Christian was a "saint" in the New Testament sense, one who is separated unto the Lord. In official circles at least in the Baptist University, in Hamilton now merely called "The University", but technically known as McMaster University, that day, unfortunately, seems to be past.

Dancing

In our undergraduate days we at McMaster did have good times on our social occasions, but dancing was not thought of, or, if it was thought of by some worldly-minded, it was not permitted, nor, I think, even requested. Now it is not only permitted but encouraged. Recently McMaster has been fostering a campaign to erect a large recreation building, part of the purpose for which would be to hold dances in. A representative called to ask our contribution, but he did not get one.

Like a Night Club

Apparently the encouragement has now gone to the length of the sort of dancing which one would expect in a night club or in a show of the lower sort. According to *The Hamilton Spectator* of Wednesday, February 19th, what was called a "Woodchoppers' Ball" was held in McMaster Drill Hall on the preceding Saturday. Much of what went on may have been harmless nonsense. We are not sure that the take-off on the death of the pine tree was quite so harmless.

"John Bowlby and four assistants participated in a funeral service in memory of the late pine tree, followed by a short minute's silence. Candles were burned at the bier of the pine tree, which was draped in black velvet."

Roman Candles from Nuns?

It is always dangerous to make fun of religious services. We wonder whether the candles burned were of the Roman type! A friend who really knew said that it was quite surprising how many nuns are in the official records of this province as graduates of McMaster University.

"Exotic Dances"

Reporting the colourful dance, accompanied by the picture of one of the students which appeared in *The Spectator*, was the following note:

"The program of entertainment at the Woodchoppers' Ball at McMaster University last week was brightened by the participation of Muriel Hunter, a student at the

university, who presented exotic dances. Muriel was runner-up for the title of Miss Canada at Hamilton's Centennial celebrations last summer."

"Exotic dances" in a Baptist University! Shades of Herodias' daughter! Surely the Baptists of these provinces ought to be ashamed of themselves for allowing the management of affairs at their University, established by the consecration of the late Baptist Senator McMaster, to introduce the sort of stuff which one should expect to find advertised for a vaudeville show.

A Christian College Needed

More and more my personal conviction is deepening that the greatest present need of this country is a really Christian college, Christian in its view of the world, Christian in its practice of life, Christian in its aim to prepare young people to serve this generation by the will of God. It ought to be possible to have such a school. So far as we know it does not now exist in Canada. Canada has many Bible Schools and even has one sound Baptist Seminary! But Canada has not, so far as we know, a single arts college definitely Christian in the full sense of that glorious term. The establishment of it would require much money. We are wondering whether one of the Lord's stewards to whom the Heavenly Father has entrusted much, coming upon these lines, may catch the vision of the possibilities of such a school in this young, growing and progressive country.

— W.G.B.

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Experiences in the French Resistance

The thrilling story of life in the underground movement in France during the German Occupation, as told by Mr. Guy Appéré, Croix de Guerre, a member of the Church at Colombes, Paris, and now a student at Toronto Baptist Seminary.

The following account of a young French believer's experiences in France during the German Occupation was told at one of the recent French Gospel Services held in Jarvis Street Church and is here translated in English for the benefit of the many readers of *The Gospel Witness* who followed with prayerful interest the trials of their French Brethren in France during the war years.—W.S.W.

IT is not easy to speak of one's own experiences, especially when it revives painful memories in one's life, opens old wounds that are scarcely healed, the scars of which never will be erased from our hearts and lives.

Epictetus, the Stoic, is reported to have said, "Everything has two handles. It is easy to carry it by the one, but difficult by the other." For us there was all the horror of that terrible night of the German occupation, but there were also the infinite blessings of God. The years of war were marked by the apparent triumph of Satan and of evil, but there was also the continual presence of God, His protection, His help, and His care. If I recount to you the story of these past years, I do so only to make known the love and faithfulness of our God. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust." (Ps. 91:1, 2).

It is difficult for a young person in France to form a judgment of the years that have just passed. Take, for example, a young man who is now twenty-one years of age. Since he was thirteen he has seen on every hand nothing but injustice and brutality. For example, a German soldier is killed in Paris. In an entirely different quarter of the city ten or perhaps one hundred French citizens are arrested haphazardly in the street and shot. The sight of death on every hand, hundreds of deaths, even thousands, are ordinary events. No one bothers to speak about such events. Little by little the soul loses its finer sensibilities, the mind becomes cauterized by these brutalities. This explains, in my opinion, at least part of the difficulty in the rehabilitation of French life. The greatest victory of Nazism was the moral evil which it wrought: the weakening of the conscience which had repercussions in many domains of private and social life. If, sometimes, France is judged somewhat severely it is because her critics do not understand this hidden relic of the Nazi occupation.

The war caused considerable material damage as well as the physical ravages which are only appearing now, some of which will not appear until years hence. But still worse than the material and physical are the moral ravages which it is impossible to estimate in figures, though they are not less serious and will also have their influence on the generations to come. But if the sky is sometimes dark, there are, notwithstanding, a great many strong reasons for good hope. There are still many men of good will, many who resisted and did not allow themselves to be captured by the subtlety of the enemy and who have now set to work with a will.

The German Invasion

In June of 1940 the German invasion surprised and terrified us. Rather than fall into the hands of the enemy, everyone fled. The roads from Paris were packed with long lines of human beings scarcely able to move because of the density of the traffic. It was a sad spectacle to behold. Every age and all classes of society were represented there; old men and women and children, some in motor cars, some on bicycles, but most of them on foot. Some carried valises, others pushed wheelbarrows or baby carriages, taking with them all their possessions—some clothing, various kinds of utensils, a few precious articles, or some blankets. Little by little all these things were abandoned along the highway on account of their hindrance or their weight. Waggon drawn by oxen or by weary horses could also be seen, in which whole families were being transported. Some even drove their herds before them, together with fodder for them.

What a distressing sight! And if one could only have read the thoughts in their hearts: heaven was black above them, there was no hope, they tramped onward at random, not knowing whither they went, simply pressing onward. And to intensify the tragedy there swooped down on these easy targets of helpless human masses airplanes with machine guns blazing. Many members of our church lived through these terrible hours hidden behind a tree or lying in a stream or a swamp, in order to find some protection from the bombs and machine gun fire.

For me personally this period of my life will ever be indelibly marked, for it was during these distressing days that my conscience began to awaken as to the meaning of life. I was sixteen and one-half years of age, when alone I left my home in Paris to make my way by bicycle to Brittany, some seven hundred kilometres away. It was on the last stage of this journey that I first learned to call upon God. I was at the end of my physical endurance and there were still many kilometres to go. I cried to God, and He answered in a marvellous fashion. That was the first time that I ever met God in my own experience. Up to then I had heard others speak about Him but on that occasion I knew Him, I realized both His presence and His power. Since then he has answered me again and again as I have called upon Him, and all along the way by which He has led me there have been evidences of His intervention on my behalf.

The Beginning of the "Maquis"

The first year of the occupation ended with a winter of severe restrictions and famine. It was indeed a terrible winter, perhaps the worst of the whole war, at least as far as scarcity of food was concerned. The following year marked the deportations of the first workers into Germany. The occupying forces would lay hold upon a man without previous warning in his shop or office or in his own home, and compel him by force to sign a "voluntary" registration form. Young

men who refused to go to Germany began at this time to form what was later known as the "maquis".

The year 1943 was a year of bombardments *par excellence*. While I cannot say that we actually rejoiced to see the allied bombers dropping their destructive cargoes on our beloved city, yet we did rejoice in knowing that they were but the harbingers of our longed-for deliverance. On the 15th of September a bomb destroyed my home in a few seconds, representing the life labour of my parents. Several members of my family were severely injured, but the Lord gave us His sufficient grace for this added trial. The continued alerts paralyzed life in Paris.

In the Underground Movement

It was at this time that several young people from our church secretly enrolled in the ranks of the resistance, of which a young married woman from our membership already formed part. Later she was to be decorated with the Croix de Guerre for her bravery. It seemed to me that passivity in the face of the forces of evil would be treachery and moral laxity. It was no longer a question of nationality or patriotism or even of our own liberty, but simply of the principles of righteousness, justice and humanity. My brethren were being murdered by thousands, could I remain an idle spectator? "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain. . ." (Proverbs 24:11).

In the intimate companionship that I found in the resistance movement, I learned to know the human heart better. In that underground struggle in the dark, I learned something of the evil of the human heart and I also learned to appreciate the beauty and force of noble characters and of strong souls. I can still see the noble face of one of my comrades surprised by the Germans when he was about to broadcast a radio message. They took him away, and that was the last we saw of him. Never did any news of him come back. It was the same with two other comrades who were responsible to me, and later on in my turn I had to give up my work to escape the same fate. It was thus that I awaited the liberation of Paris in August, 1944, living where I could in order to avoid the vigilance of the Germans who were constantly on the watch for me.

After the liberation I at once joined up, together with one of my friends from our church, in the regular French army under Général Leclerc, under whom I fought in Alsace, then on the Atlantic coast, and finally in Germany. On the 8th day of May, the day of the Armistice, we were at Berchtesgaden, the residence or rather the stronghold of Hitler.

Progress in the Lord's Work

During these terrible years of the war the work of our church at Colombes made steady progress. Our Pastor, M. Emile Guedj returned from the active army after the capitulation to take up his beloved work in the church. Conditions were exceedingly difficult, and the difficulties increased at the same time as our strength grew less. Sixteen young men from the church were taken prisoner and were sorely missed from our midst. Others, however, were converted and joined our ranks. A magnificent work was accomplished and is still going on among the young people whose meetings continue to grow in numbers and spiritual force. Some

sixty young people came together in these meetings to unite their hearts in prayer and fellowship in the things of God. In spite of all the restrictions, the church was filled every Sunday.

Since the war the prisoners have come back and the membership is setting to work to profit by the experiences of those difficult years. One of the young men who spent five years working in the depths of a German mine is now studying for the ministry in London, while I am here in Toronto Baptist Seminary.

A Word of Gratitude

Life in Paris is still fraught with great difficulties. Almost everything is in short supply and food is exceedingly scarce. I should like to tell you friends in Canada, particularly those of the Churches of the Union of Ontario and Quebec, what a blessing your generous supplies were to us. It was truly a gift from heaven. I wish you could have seen the happy faces of all the dear friends taking away their share of the rare and precious things you sent us. I consider it a great privilege to be able to express their heartiest gratitude to you personally. May the Lord bless you richly and fill you with all spiritual blessings.

CARNAL MINDEDNESS

OUR title has an ugly sound. There is a carnal mindedness, of course, which finds many an ugly and gross expression. But in the sense in which Paul applied the term to the Corinthian Christians, it had no such meaning. It was used to describe people who were living on the natural plane; using their own judgment, their own reason; measuring everything by human standards, and by the criteria of the world.

The Corinthian Christians made the mistake of judging religious values by carnal standards; they considered the respective merits of different preachers of the gospel; and their appraisal was determined by their own likes and dislikes; by their natural tastes and prejudices; and doubtless they supposed that their judgment reflected the superiority of their own mental and spiritual stature. One man preferred Cephas—perhaps because he liked his impetuous speech, the fervour of his spirit. Another complimented himself by appreciating the eloquent Apollos; still another flattered himself that he preferred the intellectuality of Paul to either Apollos or Cephas. But an inspired apostle strips the disguise from these superficial judgments, and shows that they reflected not the defects or excellencies of the preachers criticized or appreciated not the defects or excellencies of their judges. He tells them further that they are still in their spiritual infancy; they are religious babies. How humbling the Word of the Lord is; how it punctures our pride, and un.masks our selfishness.

In the light of this simple and familiar teaching, how much of the Lord's work is done on the carnal plane? How many church difficulties; how many pastoral burdens, how much of the religious barrenness of the day is due to carnal mindedness? When shall we begin to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ"? When shall we let the Spirit of God have His way in our hearts, that we may be raised to the heavenly places, and there wrestle "not against flesh and blood, but against principalities and powers"?

Among Ourselves

Devoted to Activities of Former and Present Students of
TORONTO BAPTIST SEMINARY
By W. Gordon Brown, Dean

Sending us a picture of his home, which we hope to publish soon, Rev. F. E. Vaughan writes from Norland: "We are having one of our coldest snaps of the winter just now. Last night it was over twenty below zero. I have at least three miles to walk on snowshoes this afternoon to one of my appointments. I will be coming back out in the morning."

A personal letter from Pastor F. M. Buhler of Mulhouse, France, contains the following: "We are particularly glad to have again a representative of the French Bible Mission at the Seminary. We are sure he will come back to us fully equipped for the battle.

"We were happy to have with us for a week our Brother Dubarry. He gave us a number of helpful messages and told us of his experiences while on the American continent recently. This week we were called to Nîmes to the bedside of my father-in-law, but when we arrived the greatest danger was over, thanks to a Canadian remedy, Penicillin Merck. We came back last night after a fifteen-hour trip. There were some four inches of snow at Nîmes and we have none here. It snowed only south of Valence. Some places are altogether cut off the regular train service. The food situation is rather dangerous in several places near the Spanish border.

"The work here keeps us rather busy. I am still looking after Montbeliard and Valentigney once a month, Colmar twice or more a month, Wittenheim once a week, besides our regular Mulhouse meetings. Next Sunday I will be at Basle to supply for the Baptist preacher there."

Sunday evening, February 16th, this writer preached at Forward Baptist Church to a very fine congregation, a large part of them young people. The pastor, Rev. J. Scott, was indisposed. He is doing an excellent work as preacher and leader.

The Ladies' Quartette accompanied Rev. M. R. Hall to Brantford on Sunday, February 16th.

Another personal letter from Rev. W. H. Frey and his wife gives us news of their work in Tramelan, Switzerland: "The week before last, our young men celebrated the fiftieth anniversary of the founding of their young people's group. It was a big event. Some four hundred people attended the Saturday night rally, when a spiritual message was given, the historical survey of the group was made, and the young men entertained the people with music, songs and recitations. On Sunday, the church was crowded for both services. In the morning I spoke from Romans 12:1, and at night from the text: 'I will not be brought under the power of any' (1 Cor. 6:12). I dealt with the latter under two headings: The natural will and the sanctified will. It was a real joy for us to have Mr. Marc Bauman of New York with us for the occasion.

"Next Sunday night we are starting a special three day evangelistic campaign with Mr. H. Weber as the special speaker. The church is having a prayer meeting every night this week in preparation for the series, which, we are sure, will be of blessing to all.

"It will be a great day when you come to visit us. I shall gladly translate the messages, and it would be a particular joy for us to have one of my former professors speaking to us. Have you already included a trip to Switzerland in your vacation programme of this year?"

The sympathy of the Seminary family is expressed to Mrs. A. C. Whitcombe in the recent death of her father.

PRACTICAL WORK REPORT

By Rev. B. Jeffery, B.A., Director

Practical Work ought not to be "directed". If a man has been born again and called of God to His service, Practical Work should be the natural outcome of the Holy Spirit's direction. So students in the Seminary are urged to seek to use whatever time is at their disposal in Practical Work. Certain tasks are assigned to various groups from week to week.

But the vital matter is to train men and women to work. Any man who has to be told what to do, all the time, is of no use in the ministry. The Lord said, "Lift up your eyes—the fields are white unto harvest." The final command was, "Go ye therefore and teach all nations". So John Wesley could truthfully say, "The world is my parish." A big job awaits any pastor. The one great need is time. How shall we fill every day, hour and minute? Let us "redeem the time", said the apostle, "for the days are evil."

Figures are not always a true picture of the work of the Lord. From October to December the following figures indicate the work of our students according to their monthly reports. Sermons preached numbered 281; Meetings in the jail, shops, the streets, and including Prayer, Children's, Young People's, Women's and other similar services were addressed on 395 occasions. 153 meetings were conducted but not addressed. 881 lessons were taught; 1397 visits were made. Large numbers of tracts were distributed but no accurate record had been kept of them. 32 professions of faith were recorded, and 14 baptisms. The Male Quartet have been singing regularly almost every Sunday. Many other students have been assisting in musical work in the services.

ROME'S ANTI-CHRISTIAN TEACHINGS

Dear Dr. Shields:

..... For a long time I have been going to make you a suggestion which is to print conspicuously and briefly on the front cover of THE GOSPEL WITNESS the outstanding anti-Christian teachings of the Roman Catholic Church, such as:

THERE IS NO CHRISTIAN BASIS FOR—

Forgiveness of sins by priests

Celibacy of priests

Worship of Virgin Mary, etc.

I was brought up in an Ontario town which had a large Catholic population, but never knew just WHY the Roman Catholics were wrong. In fact, I even had misgivings about our Protestant churches being, perhaps, delinquent in not having more rigorous rules such as confession, etc. It was only after months of reading THE GOSPEL WITNESS that I really realized the blasphemous and thoroughly evil set-up these cynical rascals operate on.

I know there are many more like me who should have the faking shoved right into their eyes before they will see it, and I think your paper would be doubly effective if it carried the same effective arguments on the front page every issue.

I have found it necessary in life to push continuously and hard against the seemingly immovable walls, but when they finally do give way they do so completely, and give little opposition ever again.

Your wall is to wake up Canadians, and now even an outfit like the "Jehovah's Witnesses" is suddenly waking up the press without trying to do so!

With every good wish for great success for the year 1947.

Yours sincerely
(Signed)

THE GOSPEL SURVIVES FIRE AND SWORD

The History of the Protestants of France

HISTOIRE DES PROTESTANTS DE FRANCE. By Charles Bost, "La Cause", Carrières-sous-Poissy, France.

PROTESTANTS know too little about their own history. If they were better acquainted with the story of the suffering of the martyrs, and of the ruthlessly determined powers that were arrayed against their spiritual predecessors, of the long struggle that their present-day liberties cost others, they would appreciate more than they do the manifold blessings they now enjoy. Few English-speaking Protestants are aware that the Reformation has had a long and glorious history in France. Indeed that land too often passes among Anglo-Saxon peoples as either the "eldest daughter of the church", or as a country largely given up to the excesses produced by the philosophy of Voltaire and Rousseau and the free-thinkers of the revolutionary age. These are but partial truths, and need to be balanced by other factors in French history, not least of which is the enormous influence brought to bear on French thought and French history by Protestantism.

Calvin, the theologian of the Reformation, was a Frenchman, yet the debt that the English-speaking world owes to him is immeasurable. Through his influence on John Knox and other refugees from papal persecution in England and Scotland, he set an ineffaceable mark on Presbyterianism and indeed on all branches of English Protestantism. The profundity of his learning, the force of his clear French logic, the inspiration of his zeal for Gospel of Christ are indisputable. French literary history recognizes him as a master of that tongue, to which he rendered the signal service of endowing it for the first time with treasures of Biblical and theological truths, which up till that time had been reserved for those who read Latin.

Calvin's Story of His Conversion

Although I was obstinately given up to the superstitions of the papacy, God conquered me by a sudden conversion and made my heart docile . . . Having then received some taste and knowledge of true piety, I was at once enflamed with such a great desire to profit thereby, that without quitting my other studies, I gave less attention to them. And I was amazed to see, before the end of a year, those who desired to know pure doctrine coming to me to learn

Leaving the land of France, I went to Germany (that is to say, the country where German was spoken) in order that I might live there in some unknown corner as I had always desired. But behold, while I was living at Basel, known only to few people, several faithful and holy persons were burnt in France . . . and certain little books filled with lies were circulated explaining that they had only punished some anabaptists and seditious people who by their visions and false opinions were overthrowing not only religion but also all political order. It seemed to me that if I did not oppose these calumnies with all my power, I should be found cowardly and disloyal. And this was the cause which incited me to publish my *Institutions of the Christian Religion* . . .

The Spread of Protestantism in France

Protestantism spread rapidly in France, for the evident corruption of the Roman Church compelled men to acknowledge that a tree which brought forth such bitter fruits must spring from an evil root. The purity and simplicity of the Gospel stood in striking contrast with the moral laxity of Romanism and the arrogant pretensions of a selfish and grasping clergy.

The fires of persecution only served to recommend the

evangelical doctrine by proving that good men and women were willing cheerfully to stake their life on the truth and power of the message they preached. Between 1555 and 1562 two thousand Protestant Churches were formed in France. Some of the best people in France, including nobles and wealthy persons, were gained to the cause of the Gospel. The Reform produced a type of character that was its best advertisement. Throughout the length and breadth of France the power of the Word of God was felt. It was not only the territories nearest to Protestant lands that were won, but also those that were most remote from any foreign influence. It was a thoroughly indigenous movement: the Grace of God flourished on French soil as it always does where men and women open their hearts to its beneficent influence.

The story of the bloody martyrdom of French Protestantism forms a glorious chapter in the annals of human achievement, albeit one that is harrowing to read. It is almost incredible that for three hundred years defenseless men and women should be able not only to retain their faith in the simple Gospel of the Grace of God in spite of fire, sword, and dungeon, but to transmit it to others and perpetuate it in the face of a diabolically determined persecution conducted with the experienced skill of the Roman Inquisitors and supported for the larger part of that time by the full weight of the Royal court of France. The Gospel is no tender hot-house plant that is incapable of enduring the hostile breath of fierce opposition. It would be a tonic for every Protestant to read the story of the French persecutions: the rack and the stake, the even more dreadful scourge of the dragonades, the story of the girls and women imprisoned behind the stone walls of the Tour de Constance who remained there, some of them, for twenty-three years! Authentic accounts of these episodes and many others of like nature, may be read in the book mentioned at the head of this article. We wish that it were obtainable in English, but the French is not too difficult as the volume is intended for use in schools. Its value is greatly enhanced by the addition at the end of each chapter of short readings (*réécits*) from historical documents illustrative of the period under discussion. Several of these we have already given, in translation, in THE GOSPEL WITNESS and hope to use others in the course of time.

We heartily recommend this book to any of our readers acquainted with French. It may be obtained directly from the publishers in France, at the address noted above, at the price of 80 francs, or it may be ordered through the Students' Book Room, Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2.

—W.S.W.

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Bible School Lesson Outline

Vol. 11 First Quarter Lesson 10 March 9, 1947

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

OFFENDING CHRIST'S LITTLE ONES

Lesson Text: Mark 9:33-42.

Golden Text: "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea."—Mark 9:42.

Supplementary Reading: Matt. 18:1-14; Lk. 9:46-50.

INTRODUCTION

At the time of the Transfiguration of our Lord, He talked with Moses and Elijah concerning His coming death (Lk. 9:30, 31). Afterward, as the disciples accompanied Him through Galilee, He spoke plainly to them all of the same event (verse 31; Mk. 8:31; 9:12; Lk. 24:6, 7). This was the preface to His discourse on humility and charitableness (verses 33-50). The self-humiliation of Christ, His obedience unto death, is ever the ground of appeal to His children to exercise humility (Phil. 2:3-8; 1 Pet. 2:21-24) and love one toward another (John 13:34; 1 John 4:10, 11).

This lesson and the following one deal with the topic of the child in the midst. First, we shall study the negative aspect of the subject, the exhortation not to hinder the child. This will be followed by the positive teaching of helping the child (Mk. 10:13-22).

EXPOSITION

I. Humility and the Example of the Child: verses 33-37.

Parallel passages: Matt. 18:1-5; Lk. 9:46-48.

The suggestion of the death of Christ seems to have been an offence to the disciples (Mk. 8:31-33; 1 Cor. 1:23; Gal. 5:11). Instead of pondering over His words as they walked homeward, they disputed as to which of them should be counted the greatest in His kingdom. They disregarded the suffering which precedes the glory (Mk. 10:35-40). Our Lord questioned them as to the topic of conversation, but at first they remained silent, probably through shame. Then they asked His opinion on the matter (Matt. 18:1). There are always those who cannot rise to spiritual aims, those whose carnal desires cause them to stumble and miss the highest values (Matt. 19:22; 20:20, 21; Mk. 10:36, 37).

Christ set a little child in their midst, explaining that the standards of the world do not hold in His heavenly kingdom. Lowliness, not pride, must characterize the Lord's chosen ones (Prov. 26:6, 7; Lk. 14:7-11). The truly great ones are those who perform deeds to help their fellow-men, even as military medals are awarded for conspicuous service. The great in the kingdom are those who minister to others,

even as our Saviour ministered (Matt. 5:19; 20:20-28; 22:11; Mk. 10:42-45; Lk. 22:24-27).

The child-like attitude is essential, not merely for position in the kingdom, but even for entrance therein (Matt. 18:3; Lk. 18:17). The little ones are trustful, believing the word of their elders without question, and they readily rest in another's love and efforts on their behalf. They are sincere, free from pride and duplicity.

Our Lord taught that the little ones and the lowly ones who believe on Him are to be received and welcomed for His sake by those who are stronger in the faith (John 13:20; Rom. 14:1; 15:1).

II. Charity and the Experience of the Child: verses 38-42.

Parallel passages: Matt. 18:6-14; Lk. 9:49, 50.

John, the disciple who became known as the disciple of love, was the one who on this occasion showed a lack of Christian love and consideration (Num. 11:26-29). Broadness of thought is not to be confused with looseness of thought, which is an entirely different matter. As the other disciples were rebuked for their pride of place, John was rebuked for his pride of grace. The miracles performed in the name of Christ by this unknown man were his credentials (Matt. 7:16-18; 1 Cor. 12:3). It is a mistake to imagine that we are the Lord's only helpers (1 Kings 19:14, 18; Rom. 11:2-5). Not one of us is indispensable.

How the Saviour loved the little children! He not merely found in this child an illustration for spiritual truth, but He took the opportunity of instructing His disciples and others in the proper attitude to be displayed toward the children, those who were young in years, and those also who were young in the faith, the babes in Christ.

We must take care not to offend the little ones who believe in Christ. We must not cause them to stumble through our own conduct and testimony (Matt. 18:7-9), through false teaching, by the lack of love for them, by despising, ignoring or considering them of little account (Matt. 18:10), by refusing to teach, nourish and care for them (Deut. 6:6, 7; 22:8; Josh. 4:5-7; Prov. 23:13, 14; John 21:15), by failing to seek their salvation when it is the Father's will to save them (Matt. 18:12-14), and by hesitating to receive them, when the Lord has received them (verse 37). It is a solemn thing to discourage those who are young in years or experience, and such will be severely punished (Lk. 17:1, 2; Eph. 6:4).

DAILY BIBLE READINGS

| | | | | |
|--------|-------|---------------------------|-------|-----------------|
| Mar. 3 | | Basis of humility | | Phil. 2. |
| Mar. 4 | | Exhortation to humility | | 1 Pet. 2. |
| Mar. 5 | | Greatness and humility | | Lk. 22:24-38. |
| Mar. 6 | | Offence of the cross | | 1 Cor. 1. |
| Mar. 7 | | Suffering and the kingdom | | Matt. 20:20-28. |
| Mar. 8 | | Stumbling blocks | | Rom. 14. |
| Mar. 9 | | Teaching the children | | Psa. 78:1-8. |

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