

# The Gospel Witness and Protestant Advocate

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## The Growing Canadian Octopus

**W**E live in a day in which the mass of the people, in respect to moral and spiritual matters, seem to be in a stupor, as though they had been drugged by a designing and predatory enemy who plans, while they sleep, to sow their fields with tares, and to rob their houses of all their valued treasures. It seems as though no bell could ring loudly enough to awaken them. Even the smell of smoke, and the creeping fire are completely unheeded. Surrounded, in reality, with all the elements of a hideous nightmare, they seem to dream they have actually arrived at Utopia.

It is said that drowning is not an unpleasant sensation, and that death by starvation, when the early stages are past, is without pain. Whether this be so or not, we cannot say. But certainly a nation facing overwhelming disaster, and the impoverishment and hunger of a moral devastation, for the most part, refuses to rub its eyes, or bestir itself from the bed of destruction. A few are awake, and endeavouring to awake others. But we speak of people in the mass, and in the majority, who seem to be in a state of lethal torpor. The most deadly enemy of all human interests known on this earth is spreading itself in Canada like an ever-growing octopus.

### Romanism Anti-Christian

The Roman Church, by its very nature and constitution, is the most deadly enemy of humankind. It substitutes the sovereignty of the Pope for the Lordship of Christ. It affords priority to Canon Law, and the teachings and traditions of men, while relegating the inspired Word of God to a position of innocuous silence. It substitutes the authority of the priest, and, by extension, the authority of the church for the authority of God. By its teaching it denies the adequacy of Christ's atoning work, by declaring that the mass is more effectual than Calvary. It completely repudiates the economy of grace by substituting a programme of ceremonial effort for simple faith.

Not content with relegating the Person of Christ to the background, it magnifies Mary as the mother of God. It calls her "Forever Virgin", although the Scripture plainly declares that she had several children by natural generation, after the birth of her miraculous Child Jesus.

Without a shred of Scriptural warrant, it teaches, as a dogma, that Mary was immaculately conceived, and, therefore, sinless; and that she was "assumed" up into heaven; that she did not die, but that her body ascended into heaven, even as Christ ascended after His resurrection.

### A Robber and a Deceiver

The Roman Church enriches itself by the blood and tears of its blinded dupes, who pay millions of dollars annually for the saying of masses and of prayers, to mitigate the torments of departed souls, whom the "Church" alleges, are writhing in purgatorial fires, as intense as the fires of hell, when, as a matter of fact, there is no purgatory.

The Roman Church, the richest corporation on earth, has grown rich by lying, and fraud, and is, indeed, the most conscienceless racketeer under the sun. And yet it claims some hundreds of millions as its votaries and victims.

In spite of the indisputably anti-Christian character of the institution, so-called Protestants seem to covet its authority and its wealth. If Al Capone, a racketeer and a murderer, had been courted, and coddled, and invited, and welcomed, into the highest American society, it would not have been more absurd and reprehensible than the fawning, flattering, tribute which so-called Protestant leaders lavish upon the Roman Catholic Church.

### Canada Being Gradually Strangled

Nor will they believe that the whole Dominion is being gradually strangled by this deadly octopus. The Sirois Report, and recommendations, were designed to take the taxing power from the provinces, and give the Federal Government authority over Canada's purse. The present Minister of External Affairs, the Right Honourable Louis Saint Laurent, was the solicitor for the iniquitous Sirois Commission. The present endeavours to browbeat the provinces into submission to Ottawa is but the attempt to implement at least some of the provisions of the Sirois Report. And all this because the balance of power in the Federal Parliament is held, and must always be held, by the French-Canadian Roman Catholic members from Quebec, augmented

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by as many Roman Catholic members as can be elected from other parts of Canada. Thus the Provinces would be as mendicants on Ottawa's doorstep begging their daily bread.

Short of civil war, which would cut the tentacles of the octopus, we see no remedy, apart from the principle exemplified in the Union Government of the First Great War, when all the provinces united for an all-out Canadian war effort, and elected a Government—the only one since Confederation—that was independent of Quebec.

### Protestant Quislings

This might be why, we do not know, so many Protestant ministers, perhaps all-unconsciously, are the Quisling helpers of Quebec in its determination to put an end to our British connection, and to strangle all our liberties in a Roman Catholic dominated Republic. In preparation for that day the important portfolios at Ottawa are in the hands of Roman Catholics. Orders-in-council have been substituted for Parliamentary enactments; and every move thus made, like the permission granted to an individual Roman Catholic Member of Parliament from Quebec to import one hundred Roman Catholic Polish women to work in a Roman Catholic factory, is designed to strengthen and extend the stranglehold of this deadly octopus.

Canada will some day awake. It may awake too late to avert bloodshed, though not too late to assert Canadian sovereignty. But in that day the rule of righteousness, and the restoration of British, not to say, Christian liberties, will be accomplished at a fearful cost.

What was said by Jeremiah long ago might well be written of Canada:

10 Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the Lord's.

11 For the house of Israel and the house of Judah

have dealt very treacherously against me, saith the Lord.

12 They have belied the Lord, and said, *It is not he; neither shall evil come upon us; neither shall we see sword nor famine:*

13 And the prophets shall become wind, and the word is not in them: thus shall it be done unto them.

14 Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver is as an open sepulchre, they are all mighty men.

17 And they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the Lord, I will not make a full end with you.

19 And it shall come to pass, when ye shall say, Wherefore doeth the Lord our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall we serve strangers in a land *that is not yours.*

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:

22 Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

25 Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

29 Shall I not visit for these *things* saith the Lord: shall not my soul be avenged on such a nation as this?

30 A wonderful and horrible thing is committed in the land;

31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

## A GREAT PAGAN CIRCUS AT OTTAWA

WE do not exaggerate when we say that the Mariolatry of the Roman Church is sheer paganism. The Marian Congress to be held in Ottawa in June ought to be enough to open Canadian eyes. The noise of the hammers erecting the great "altar" ought to be enough to awake the dead. The ministry of Mary is to be invoked as the "Queen of Peace". We don't believe one of the bishops, or cardinals, who will participate, believes, for one moment, in the humbug they practise. The Roman Catholic Church is a religious institution in name: actually, it is a totalitarian state.

We hear about Roman Catholic scholars. Priests and bishops, and archbishops, and cardinals, are supposed to be very learned men. But what follows upon that assumption? We find no difficulty in believing that young men entering the priesthood, having been born into Roman Catholic families, segregated from all non-Romanist influence, and shut up to the darkness of Roman Catholic education, may really believe the things they are taught; and enter upon the exercise of the priest's office with the sincere desire to be good, and to do good. But it seems impossible for us to believe that any man of ordinary intelligence can continue for ten years in the exercise of the priest's office without being convinced that it is a piece of fraud, deception, and humbug. We have long been persuaded that a mature priest, or prelate, must either be a fool or a knave. If he believes in the superstitious absurdities of the Roman Church he must be a fool. If he does not believe it, and still practises its mummery, he must be a knave.

How are we to account for this pagan circus to be held in Ottawa in June? Following upon this article we shall publish a list of quotations from the secular press. As we write, our desk is piled high with clippings sent to us from all over Canada.

(We greatly appreciate the interest which our friends manifest, and the labour to which they put themselves, in sending us these volumes of information from the press of Canada.)

### Why the Marian Congress?

Why this Marian Congress, which is expected to attract two hundred thousand people; which is to be featured by a visit from the Dionne quintuplets; which is to be honoured by the presence of Bing Crosby (as it has already been profited by a cheque from him for fifteen thousand dollars)? It is to be concluded, we are told, with the biggest display of fireworks ever seen in North America.

How inappropriate all this sort of thing is to a supposedly religious assembly!

We are told thousands of dollars are pouring in to Archbishop Vachon. Perhaps he will be rewarded for his great efforts in the spread of paganism in Canada, by being appointed by the Pope to succeed Villeneuve. Be that as it may, he has managed to obtain priority for a million or more feet of lumber, which could have been used to build a great many much-needed veterans' houses. But veterans, who fought for our liberties, have no "pull" at Ottawa. The Government dances to the tune of the Roman Catholic Hierarchy, and does as it is told. The servile Members of Parliament who are Liberals, are so many voting machines, content to draw their indemnities, and occasionally to grace the House of Commons with their presence. The Oppo-

sition Members are no better. A few of them make a bit of a splurge, and talk about human rights; but there is not one of them who has the courage to name the thing that is menacing our liberties. Some years ago we heard of a Mr. John Bracken's being appointed as Leader of the Progressive-Conservative Party. We presume he is still living. Whether he followed Mr. King on a long visit to Florida, or somewhere else, we do not know; but he seems to be as dumb as the proverbial oyster. An excellent man, no doubt, altogether a good man, who happens to be good for nothing.

### Antichrist in the Saddle at Ottawa

And so Antichrist has all his own way at Ottawa. How will they pay for this enormous celebration? There are to be seats for something like seventy-five to one hundred thousand people in front of the huge "altar". We should like someone to verify, or correct, the report we have recently heard, that no seat within the enclosure can be had for less than twenty-five dollars, and that some of them will be sold for as high as five hundred dollars. If this report is incorrect, we shall be glad to correct it. But it seems to us to be very probable, because the Roman Church is the very embodiment of that covetousness which is idolatry.

### What is the Object?

What is the object of this Marian Congress? It may be that Cardinal McGuigan is to get his wish, and that the long-taught but never-defined doctrine of the "assumption" of Mary, will soon be promulgated as a dogma of the "Church" to be received by all the "faithful".

Even so, is this Congress an expression of devotion to Mary? Not a bit of it! It is the biggest advertising scheme ever put forward in Canada, and the most expensive one, too. It is designed to advertise the Roman Catholic Church, and to give the impression to the world that Canada is now a Roman Catholic country. There will be photographers galore, still, and moving pictures, innumerable. They will plaster the papers of this continent, and of the world, and on the front pages, too. The moving pictures will be shown in all the theatres; and the price of the seats, and the parish donations, will pay for the lumber, and any salvage there may be will be re-sold for the benefit of the "Church". It is certainly a big business affair.

The result of it all will be that the Roman Church in Canada will be more aggressive than ever. We have sometimes wondered whether we have been altogether wise in advertising the fact that Roman Catholic priests pay no income tax. It may serve as an inducement for certain Protestant ministers, who envy the priests' authority, and immunity, to work for union with the Roman Catholic Church.

"Prosecutor" Lawson would make a good priest, a member of the Jesuit Order. They would find him already trained as an inquisitor, when the Inquisition is fully restored in Canada.

What is the remedy? There is only one; and that is to preach the gospel with all our might; to do as our friend Rev. Perry F. Rockwood has done, and protest against the apostasy, no matter what it costs. And above all, pray that God will visit us with a great revival that will awaken Protestantism to a sense of responsibility to God, and for the souls of men; and generate in all of us a stronger resolution to resist the Antichrist even unto blood.

## CANADA AND THE VATICAN

**T**HERE has been much discussion during the last year concerning the question of sending a Canadian Ambassador to the Vatican. Several times the matter has been mentioned on the floor of the house at Ottawa and the Romanist press throughout Canada has waged a campaign in favour of representation at Rome. Now comes word from Ottawa that "the federal government is *understood* to have shelved, *for the time being*, the recurrent suggestion that Canada appoint a diplomatic representative to the Vatican." We have italicized in the above sentence the most significant words: "It is *understood* to have shelved, *for the time being*, the recurrent suggestion . . ." That means, in plain English, that the government concedes the principle of representation at the Vatican but delays action until some more propitious time—"until possibly several years have elapsed," as the dispatch, printed below, put it. "Several years," is a term sufficiently elastic to stretch as far as to the eve of the next election.

Such a report was designed no doubt to lull Protestant opinion to sleep. It is evident to the government that Protestants are strongly opposed to granting an official recognition to one sect that is denied to all others. Protestants generally are convinced that the pope played the Axis game during the war. The appointment of Myron Taylor as the President's representative to the Vatican aroused American Protestant opinion to an unexpected pitch of intensity and strength. The President appeared to yield to the voice of Protestant opinion on the matter, though Mr. Taylor's mission to Rome has not been officially terminated. The Canadian government and the Canadian Roman Catholic Hierarchy are waiting their cue from Washington, but in the meantime, as we have already remarked, the future course of action is decided: the powers that be, ecclesiastical and civil, await only a suitable moment to send a Canadian envoy to the pope.

Without laying claim to any special gift of literary criticism, we are confident that we can identify the hand that wrote the Ottawa dispatch given below. It belongs to that public man who is careful to publicize his Presbyterian Church affiliation, but who always takes his orders from the Roman Hierarchy; who poses as a champion of unity based on mutual good-will and concession, but whose practice is invariably the most servile appeasement of those priestly politicians who claim that they control the voting power of Quebec. We have described Mr. Mackenzie King, the Prime Minister of Canada, and if further identification were needed, it is supplied by the "wait-and-see" clause coupled with a complete obedience to the will of Rome: "It is likely . . . Canada . . . will appoint a representative to the Vatican . . ." Whether the dispatch came through Mr. St. Laurent's office or not is of little moment, the hand of the Master is only too evident. Following is the dispatch referred to:

### Defers Naming Canadian Envoy to the Vatican

Ottawa, May 4 (CP).—The federal government is understood to have shelved, for the time being, the recurrent suggestion that Canada appoint a diplomatic representative to the Vatican.

The proposal has been advanced a number of times, particularly in recent months, in a number of circles, but the government, while some of its members feel the idea is feasible, has decided the time for such an appointment is not ripe.

It has been stated in government quarters that the appointment of a minister to the Vatican by Canada would not be

a precedent as Britain has had a diplomatic representative there for a number of years. At present, Canada's approach to the Vatican, where necessary, is made through the British Foreign Office.

It is likely that Canada, with a substantial Roman Catholic population, will eventually appoint a representative to the Vatican but not until possibly several years have elapsed.

The report that the government shelved this idea also puts at rest recent rumours that Jean Desy, Canadian Ambassador to Brazil, will be given the appointment. It is now said that no immediate change is contemplated in the Brazilian post.

Whether or not Canada appoints an ambassador to the Vatican depends upon the Protestants of this land. Let us make our voice heard on this matter.—W.S.W.

## FRENCH CANADA LOOKS AT FRANCE

### Romanist France vs. Liberal France

**T**HE Roman Church in Quebec has infused into French-Canadian thinking the venom of its own bitter hatred of modern liberal France. That is why the Quebec clergy were almost to a man admirers and supporters of the infamous Vichy régime during the war. Even Roman priests from France are distrusted in Quebec as is shown by the following excerpt from a speech delivered in the Quebec Legislature by an ardent Romanist Nationalist leader. It should be noted that in Quebec the word "Communist" often means "non-Romanist."

I make a distinction between the France that we love and Communistic France.

We cannot get along without France. Our survival depends upon her. It is quite alright for certain Frenchmen to visit us on condition that they conform to our laws and our customs but we cannot tolerate the intrusion of a foreign government such as that of France which intervenes in our educational system to impose the baccalaureat of the Sorbonne. The people of Alsace and of Lorraine have resisted the intrusion of the atheistic government of France in their schools. In French education there is the philosophic aspect. The doctrine of thomism is not found at the Sorbonne; it is found in Oxford, England, but not in France. The baccalaureats of Stanislaw College and Marie de France College in Montreal constitute a danger for the rights of the Church. The basis is imposed by the Minister of Public Instruction in France who belongs to the Left Wing. At the very moment when the manual of philosophy by Abbé Henri Grenier of the University of Laval in Quebec is accepted in Spain, I wonder why in this Province we should accept the bastard French system. From the national point of view, it is unworthy of the state of Quebec to permit a foreign state to be mixed in our system of education.

The Secretary of the Province asked the Speaker if he was aware that the Catholic Committee of the Council of Public Instruction had approved the grant to the college in question. Another speaker affirmed that His Excellency, Msgr. Charbonneau is satisfied, and he said, "That satisfies me."

## NAMES AND EXTRA COPIES

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## DEMONSTRATING THE TRUTH OF BIBLE HISTORY

*Ancient Records and the Bible*, by J. McKee Adams, Ph.D., 1946, Broadman Press, Nashville, Tennessee, \$4.00 in Canada, \$3.75 in U.S.A.

THE late Professor of Biblical Introduction in Southern Baptist Theological Seminary, Louisville, Kentucky, Dr. Adams was a thorough workman. He had travelled widely in the Near East and made personal investigations in the principal museums of England and the Continent, besides those at Beirut, Damascus, Jerusalem and Cairo. His views of the Christian religion were biblical. Such a combination of quality and experience in a professor who for many years had this book in the making, guarantees a splendid result. The book relates the Bible with the findings of archaeology, the science of old things—the digging up of ancient civilizations, and the evaluation of them in terms of culture and history.

"Indeed, after a century now of diligent investigation in the countries of its origin and interests, scientific explorers and excavators of first rank agree that the conditions and events reflected in the Bible are in almost uncanny accord with results revealed by the excavations" (p. viii).

This means that

"relatively speaking, there is more agreement among critics today than at any previous period, and the historical narratives of the Old Testament occupy a far higher position in critical opinion because of their established credibility. This change in evaluation, of course, is the result of recent archaeological discoveries which are compelling a new approach to the Scripture records and a truer appraisal of their accuracy" (p. 166).

After a sketch of "the Old Testament world" and of the work of "the recovery of ancient civilizations", records are examined from Egypt, Mesopotamia, Asia Minor, Syria and Palestine.

The early records show what Conservative scholars have contended for, though till recent years with little material proof in hand, namely, literary achievements long before the Hebrew Patriarchs. These are used to examine "early Hebrew records", especially in relation to the higher criticism of the Hexateuch (the first six books of the Bible).

Special attention is given to "Old Testament chronology" in which it is shown that the most satisfactory date for the Exodus is that which we may deduce from the Bible itself, namely 1446 B.C. This puts the birth of Abraham in 2166 B.C. (pp. 174f.). Israel is mentioned on Egyptian monuments only once and that on a slab of stone which Merneptah (or his publicity agent) had inscribed about the year 1220 B.C. This monument speaks of the devastation of Canaan and its cities, and says:

"Israel is desolated, her seed is not; Palestine has become a defenseless widow for Egypt; Every one that is turbulent is bound by King Merneptah, Giving life like the sun every day" (p. 219).

Another part of the book is devoted to the examination of each of the eras of the Old Testament,—that of Abraham, Moses, the settlement in Canaan, the Hebrew Kingdoms, the Dispersion and Restoration. This is done to show how the records outside the Bible, as far as we have them, fit in with the Bible. For example, the story of Abraham reflects conditions of the age to

which the Bible assigns it. The story of his slaughter of the kings in Genesis 14 shows

"that it was the purpose of the biblical writer to make Abraham contemporary with Hammurabi. The generally accepted date for the great Babylonian law-giver, 2123-2081 B.C., may be accepted on the scriptural account as the exact period for Abraham" (p. 190).

In fact the Code of Laws of Hammurabi, great king of early Babylon, explains, for instance, the conduct of Abraham towards Hagar (pp. 192f.).

Again, Abraham's native city of Ur

"was a metropolis of approximately 250,000 inhabitants, the chief Babylonian center of moon-god worship, and that its museum of antiquities would have shown a civilization that reached its apex exactly one thousand five hundred years before Abraham was born" (p. 196). Let us hear the conclusion of the matter:

"The net result of this inquiry, viewed in the light of ancient literary monuments among contemporary peoples and in the light of the Hebrew records themselves, leads us to believe that there was no period in Hebrew history when they could not have had current records, and that the internal evidences of these sacred documents demand an earlier date for their composition than criticism has hitherto been willing to admit" (p. 347).

We may accept the principle that where there seems to be contradiction between the Bible and the records outside the Bible, they are really not contradictory but supplementary.

"This principle has had astonishing vindication in repeated instances and may be accepted without hesitation. This is a fair and judicious attitude" (p. 348).

—W.G.B.

## "VERILY, I SAY UNTO YOU, THEY HAVE THEIR REWARD"

SOME day we believe we shall try to preach on that text, a very terrible text. They are words of the most cutting irony which ever fell from the gracious lips of the Son of God. It simply means that those who follow the line of least resistance, who live for time, and the things of sense, get, in what they seek, a perishable reward.

### He Has His Reward

When the matter of Rev. Perry F. Rockwood came into the public press, among those who unsparingly criticized him, and unreservedly credentialed the colleges which Mr. Rockwood said had departed from the faith, including the Presbyterian Theological College, in Montreal, was Rev. Angus Gordon Macpherson, Minister of Riverdale Church, Toronto.

Shortly after this he was accorded the degree of Doctor of Divinity, by the Montreal College. We hope the degree will do Dr. Macpherson good, and that it will not lead him to "think of himself more highly than he ought to think, but to think soberly; and that it will lead him, more zealously than ever to teach that "denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world."

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## ROME EXPLOITS RELIEF FUNDS FOR POLITICAL ENDS

WRITING from Rome an Italian Protestant, Professor Giovanni Gonet, reports in *La Vie protestante* of Geneva, that relief shipments from America have been exploited by Roman priests in Southern Italy to gain votes for the Roman Catholic party. An interview with Dr. Charles Fama of New York, now visiting Italy, was published in the March 23 issue of a socialist paper, *Avanti*, in which this medical man made the following observations:

He expressed his surprise and regret on noting that this aid, of which four-fifths comes from non-Catholics in America, has been represented as a special merit of the Vatican in order to capture the votes of ill-informed people for the (R.C.) "Democratic Christian" party.

Dr. Fama was particularly interested in the labours of the Constituent Assembly: "What surprises us," he said, "is that there is an attempt being made to-day to restrict liberty in Italy by means of inserting the Lateran Treaties in the new constitution. We had hoped that after the hard experiences of Fascism, the importance of respecting liberty, including liberty of conscience and of religion, would have been grasped. What makes the grandeur of the United States, spiritually and morally, is precisely the principle of absolute liberty for all religions, which finds its complete fulfillment in the separation between church and state. Although the Roman Catholic Church in the United States counts only 22 millions of adherents out of a total of 140 millions of a population, it enjoys the same liberty granted to other churches. There has been much surprise, even in Roman Catholic circles, when it was known in America that Article Five of the new constitution names the Vatican Treaties which were concluded in 1929 with Mussolini. It is notorious that the accords of 1929 had as their purpose to accredit the Fascist régime in the eyes of the Italian people. The church, on its side, has not only shown in this way its sympathy for Fascism, but it was also able to thrust itself directly into the affairs of the state, going so far as to make the state its secular arm."

We translate the above observations and comments in order to illustrate again the evil propensity of the Roman Church to play a double game. In America it claims freedom, in Italy it denies it. In America the Roman Church pleads for state support, in Italy it refuses it to all other churches save herself. In America the priests speak as liberals and in the name of liberty demand special privileges for their sect, in Italy they stoop to truckle with bloody monsters such as Mussolini, using him as their agent to club down opposition, while accepting his gold and in return giving him the signal blessing and approval of an official papal treaty.—W.S.W.

## MORE PUBLIC MONEY TO R.C. SEMINARIES

ON April 9th the French press of Quebec reported that the Legislature of that Province had made a grant of \$100,000 to the Seminary at Joliette. On the 16th the press reported that \$50,000 was voted to the R.C. *l'Université d'Ottawa* which, though it is in the Province of Ontario, is controlled by the order of priests known as The Oblates of Mary.

On the 18th of this same month, a member of the Legislative Council of Quebec expressed the hope that the precedent created by the gift to the Seminary at Joliette would be applied to all the other classical colleges of the Province of Quebec, which he said "have the right to

the same treatment", and he emphasized particularly the case of his *alma mater*, the Seminary at Nicolet.

The latest news to date, emanating from Quebec on the 24th of April, is that the government of the Province of Quebec will make a gift of \$100,000 to the Sherbrooke Seminary on the occasion of its 75th anniversary. Some years ago we read a report of a statement made in the Legislature of Quebec that every classical college in the Province received each year a cheque for \$10,000 from the Provincial Treasurer without any inquiries or conditions of any sort attached except that the name of the Seminary treasurer be given the Provincial authorities.

All this may help to explain to tourists in the beautiful province of Quebec why there are so many and such large churches and institutions dominating a countryside of small homes inhabited by hard-working, industrious people who experience real difficulty in making ends meet.

—W.S.W.

## "PAT" SULLIVAN TO BE CONVERTED TO ROMANISM?

THE story of "Pat" Sullivan, the union leader who quit the Seamen's Union in which he was a well paid executive, has been spread over the front pages of most Canadian newspapers. The latest report is that this gentleman is now in the act of organizing another union which, it is reported, will be free of any Communist control and also free of religious affiliations. We are happy to know that Mr. Sullivan deprecates foreign control from either Rome or Moscow.

We trust he is quite as sincere in fleeing from the one as from the other. The following story which appeared in *Le Canada* of Montreal, during Mr. Sullivan's disappearance from the public view, is rather suggestive:

J. A. "Pat" Sullivan who resigned last week as President of the Canadian Seamen's Union and as Secretary of the Trades and Labour Congress of Canada, after having denounced the influence exercised by Communists in certain Canadian labour movements, one of which was the Seamen's Union, cannot be found. . . . A person who is intimately acquainted with Sullivan stated last evening that the labour leader had probably taken refuge in a Catholic monastery in order to meditate there and to refresh himself in the Catholic faith of his childhood.

What truth there is in the above statement we do not know. We hope it will be effectively denied not in words only but also by a rigid severance between Mr. "Pat" Sullivan's new union and the influence of the Roman Church.

—W.S.W.

## "WHY"

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# The Jarvis Street Pulpit

## Complete In Christ

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 4th, 1947  
(Stenographically Reported)

"And ye are complete in him."—Colossians 2:10.

**T**HE incompleteness of human life is a matter of universal observation. Look where you will, and you shall find segments for circles, pillars broken that should have been crowned with lily-work, and heaps of ruins where towers should have reached even to heaven.

If you survey the region of ponderable things you will find abounding evidences of deficiency. "The grass withereth, and the flower thereof falleth away"; "Moth and rust doth corrupt, and thieves break through and steal". We bear the marks of this incompleteness in our bodies; labour wearies us, fever burns us, age enfeebles us, and death destroys us. Or if, on airy feet, you explore the field of the intellectual, the same fragmentary character belongs to all we find. Reason halts, judgment is half-blind, and memory slumbers. Imagination returns, like Noah's dove—she has no wings for the exploration of the infinite. Hence human knowledge is fractional—its longest journeys are but specks, infinitesimal steps along the track of the immeasurable:

"We have but faith: we cannot know  
For knowledge is of things we see  
And yet we trust it comes from Thee  
A beam in darkness, let it grow."

"As the heavens are higher than the earth, so are God's thoughts higher than our thoughts"; "Here we see through a glass darkly": here we see in part, and know in part, and prophesy in part; here we must often say, "We do not know."

When we turn our thought upon the moral and spiritual we find the same is true. Every temple is defiled, and its carved palm trees and open flowers marred by sacrilegious hands.—It is true that such fragments of the once-holy as are found have lines and forms upon them which speak of a divine origin; but everywhere on these human fragments the circles are broken, the leaves and flowers are lacking in some of their members, and their images are like the Venus of Melos, without arms. Nowhere in the loom of human life can you find the divine pattern wrought out "without fault" as it is promised it some day shall be "before the throne of God".

In view of this, what Gospel could be brought to this world of incompleteness that could be fuller of gladness and joy than this: "And ye are complete in Him"?

If time permitted I should like to survey with you these three fields of human life and experience to show you that in each one Jesus Christ is the Complement of life. His resurrection promises that mortality shall be swallowed up of life, and death swallowed up in victory. So that all physical limitations and imperfections shall pass away when the whole creation, now groaning and travailing in pain, shall be delivered from the

bondage of corruption into the glorious liberty of the children of God; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things shall have passed away, and we, even as to our bodies, shall be "complete in Him".

Then I would show you that every unanswered longing of the intellect finds its answer in Christ. We cannot escape the thirst for finality; not the finality of an immovable stone wall, but the finality of the road of certainty that leads straight on to the city without shadows, and to the morning of the day without night. In whatever direction you press your enquiry, where your microscope cannot discern, where your telescope cannot discover, and even imagination cannot reach—in all these directions you shall find your lack made up in Christ: the Alpha, and the Omega, the beginning and the end. No man can ever be intellectually complete until he is "complete in Him".

But it is of the moral and spiritual aspect of this truth I must speak more directly; for therein is the foundation of human completeness, not in the physical, nor in the mental, but in the spiritual. Wherever the spiritual nature is really made partaker of Christ's completeness, the mental and the physical share its elevation.

I.

There is in Christ THE COMPLETENESS OF MORAL FITNESS. We must not be so blind—I will not say "enlightened"—as to quarrel with the principle of imputed righteousness. You will not have a broken ornament in your home, nor a mutilated picture on your wall; and you must not suppose that God will fill His house with litter, or furnish the many mansions with marred images of Himself. For of the city of the blessed, I read: "There shall in no wise enter into it, anything that defileth": nothing that is incomplete can be admitted.

Well, then, where shall we find moral completeness, but in Christ? Where will you get a righteousness, if it be not imputed?

The most perfect system of moral hygiene ever promulgated was the Mosaic code, of which circumcision was the sign and seal. And all that was required of men by its lofty standards of external morality, and all that was involved in the implications of its deeper spiritual purpose, is realized for us in Christ, "in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ". Whatever we may lack in moral completeness, the moral character, the inherent and essential righteousness of Christ is absolutely without flaw. And if we can become identified with Him, united to Him, merged in Him, we shall be in Him complete.

But there is a *serious objection to such an union*. Absolute moral completeness cannot be effected by covering up sin; but only by its removal; and absolute justice forbids its passing over without expiation. The doctrine of imputed righteousness on the ground of a substitutionary sacrifice may be described as "mechanical"; but even when thus viewed, it is not without scriptural support.

The wise man said, "A just weight and balance are the Lord's. Belshazzar was told that he was "weighed in the balances and found wanting", and by Micah's lips the Lord exclaimed, "Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" We find too such significant words as these, "The iniquity of the Amorites was not yet full"; and, in the Revelation, the rider of the black horse, "had a pair of balances in his hand". And that the certainty of the dispensation of absolute justice from the ultimate judgment-seat has its witness in the human moral consciousness, is attested by Job's ancient cry: "Let him weigh me in balances of justice, that God may know mine integrity". There is a relation between sin and suffering, and the balances held in the hand of divine justice are not unequal; and He is described as a God "by whom actions are weighed".

The most perfect revelation of that principle of absolute justice is found in the Mosaic code. A careful study of it will reveal that it required that death be weighed in the balances against man's sin. You cannot escape the conclusion that the absolute moral completeness of Deity required it. And it is equally impossible to avoid its corollary, that what Deity required of human moral incompleteness, the completeness of Christ supplies. That is the meaning of the cross. Therefore is the believer "buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."

Therefore from all efforts to make yourself fit for God, and to supply the accumulated deficiencies of a lifetime, I call you to the place where the scales are balanced, where the debt is paid, where the handwriting against you is blotted out, and taken out of the way, to be filed as a receipt in full, and nailed to the cross of Christ. "Behold the Lamb of God" Who passed through death for you, and now is enthroned in glory. By a look of repentance and faith, the casting of yourself upon His grace, "Ye are complete in Him".

## II.

But that in itself is not enough for any one of us. And I can well understand how that doctrine of justification, if I may use a theological term which I have thus far in this sermon avoided, without its complement, can be regarded as immoral. And the complement of that doctrine is this: that there is in Christ THE COMPLETENESS OF MORAL POTENTIALITY.

It is not enough that the penalty of sin should be remitted: its power must be broken. It will not do to remit the "Red Ryan's" penalty, and release them from custody unless and until a change of nature gives assurance that their crimes will not be repeated. The

barriers to such a consummation may be summed up in a few sentences.

There is first of all *our native moral bent* to be reckoned with. We are, none of us, measured by divine standards, naturally good. Our thoughts are not like the sparks which "fly upward", but like Newton's apple, they obey the law of their nature, and cling to earth and earthly things. The aviator's struggle against gravity is not more real than the struggle of the aspiring soul with the law of sin and death, which is in his members. And that must be overcome; in order to ultimate moral completeness he must, by some power, rise superior to it.

Then there is *the acquired habit of life to contend with*. There are particular sins, of course; but I have no time now for particulars. I speak of the general tenor of a man's life. It is of the nature of water to flow toward the sea, and when that nature has had full sway for centuries, and has worn for itself an unobstructed path to the sea in some mighty river bed, no human power can change its course. That is what I mean by the habit of life. When the nature that is enmity against God has had free play, as it has in all of us, a course of life is cut as clearly defined as the river bed. It may flow through flowered meadows, like the river—I am speaking only of the difficulty of giving a new direction to a life that has worn for itself a channel that runs counter to the law of God. Byron speaks of "the channels of long thought"—like the path trodden by vagrant feet across the corner of a lawn. Again I say, no human power can accomplish that change.

And behind all this are *those forces of evil of which our human habit of life, and our human nature are the manifestation*. Against these we wrestle, and not against flesh and blood. Hence life is not completed until power is found to cope with principalities and powers in the heavenly places. And we have that in Christ: "And ye are complete in Christ, who is the head of all principality and power." Let us hear it again: "Buried with him in baptism, wherein also ye are raised with him, through the faith of the operation of God who raised him from the dead." The cross means more than expiation: it means expropriation from privileges and powers of further tribute to those principalities and powers of evil to which we have so long been subject. When Christ filed the receipt for the payment of your bill, "He spoiled principalities and power, and made a shew of them openly, triumphing over them in it." And we share His triumph. By the power of the Holy Ghost Who regenerates our natures, transforms our lives, and subdues our foes, "we are complete in Him, who is the head of all principality and power".

## III.

This leads me to prophesy that we shall yet find in Christ THE COMPLETENESS OF ALL OUR HOLIEST ASPIRATIONS. Did you ever dream dreams, and see visions? Well, we are none of us what we once hoped to be, are we? In common with you, I have wished that I could begin life over again, or that at least that I could begin my ministry over again. What men we dreamed we should become? How useful in some sphere of service we determined we would be!

But nothing is done as we planned. No ministry has been completed. We cannot say, Oh, we cannot say, as our Master said, with our eyes toward Heaven, "I have glorified thee on the earth, I have finished the work which thou gavest me to do". But I am glad that Somebody



finished His work, that Somebody lived Who could say at last, "It is finished!"

And so I look at all the broken threads of life, the unfinished pictures, the uncompleted scores, and ask if any one will ever finish my poor weaving, or perfect my picture, or complete the music to whose undiscordant tones and stately rhythm I would fain have set my life. Ah, yes! faith tells me that, unworthy notwithstanding, I shall some day find I have not lived in vain. That little service of the cup of cold water will have a new and enlarged and enriched significance, when we rest beneath the shadowless leaves of healing on the banks of the river of the water of life. Then we shall have a fuller understanding and appreciation of what it means to be complete in Christ.

But *what of those pictures where love has been the artist?* What pictures of home, and loved ones, we drew! We were sure, and we are surer now, that they were second in beauty only to the picture of the faultless throng before the throne. We knew that Jesus came to the marriage feast in Cana of Galilee, that He took little children up in His arms and blessed them; that He was often at Bethany, where Mary, and Martha, and their brother, Lazarus, lived. And we felt that God approved the painting when we tried to paint a composite of all these. Oh, men and women, whose eyes have since been red with weeping, what a picture that was! Sanctioned, I say, by that great apostolic saying, "They twain shall be one flesh. This is a great mystery, but I speak concerning Christ and the church." But we put no shadow in our picture, and forgot that there was one against whom we could not lock the door, even of our earthly paradise called "home". And since then, he has entered, and he has left us a reality that is not what we had pictured. In that, the family circle was complete: in this, it is broken; in that, all the chairs were occupied with figures with smiling faces; in this, some of the chairs are empty, and others are filled with those who weep.

But shall we ever see the circle complete again? Can this picture be finished with the rest? If we believe in Him in Whom completeness alone is found, we can say:

"We are quite sure  
That He will give them back—bright, pure and beautiful;  
We know He will but keep  
Our own and His until we fall asleep.  
We know He does not mean  
To break the strands reaching between  
The here and there.  
He does not mean—  
Though Heaven is fair—  
To change the spirits entering there, that they forget  
The eyes upraised and wet;  
The lips too still for prayer,  
The mute despair.

He will not take  
The spirits which He gave, and make  
The glorified so new  
That they are lost to me and you.  
I do believe  
They will receive  
Us—you and me—and be so glad  
To meet us, that when most I would grow sad  
I just begin to think about that gladness,  
When they shall tell us all about the way  
That they have learned to go—  
Heaven's pathways show.  
My lost, my own, and I  
Shall have so much to see together by and by.

I do believe that just the same sweet face,  
But glorified, is waiting in the place  
Where we shall meet, if only I  
Am counted worthy in that by and by.  
I do believe that God will give a sweet surprise  
To tear-stained, saddened eyes.  
And that this His Heaven will be  
Most glad, most tided through with joy for you and me,  
As we have suffered most.

God never made  
Spirit for spirit, answering shade for shade,  
And placed them side by side—  
So wrought in one, though separate, mystified—  
And meant to break  
The quivering threads between.  
When we shall wake,  
I am quite sure we shall be very glad  
That for a little while we were so sad."

And, best of all, *we shall not be disappointed in our dream of being some day like Christ.* We shall be satisfied, when we awake with His likeness. All the noblest ideals of life will find their realization, and we shall attain to perfect manhood, with the measure of the stature of the fulness of Christ, and our loftiest aspirations for a holy ministry shall find their consummation when we serve Him day and night in His temple, complete in grace, and complete in glory.

Are any here lingering outside this finished Building, among the things that are broken and incomplete? With no knowledge of the river of God that is full of water, are you tarrying at the broken cisterns that can hold no water? Are you going to cry, like children, over broken toys? Are you going to journey dejectedly, like defeated soldiers, and still maintain your loyalty to the leader who has been the spoiler of your life, and the destroyer of your hope? Where all the holy aspirations of life lie buried, will you stand like mourners at the graveside, and bewail your fate, and turn from Him Who promises there a resurrection to him by whose hand they died? Has sin not wrought enough damage in your life? Will you sew a piece of new cloth on an old garment, or put new wine in old bottles? Or will you come to Him Who says, "Behold, I make all things new"? Will you cease from human incompleteness, and be complete in Christ—complete in your justified state before God; complete in your furnishing for a sanctified life, and complete before the judgment seat in that land where all circles are completed, and where our vision of the full circle of the rainbow shall be unobstructed, and you shall see the rainbow, the abiding symbol of the grace that makes all things complete, shining in glory round about the throne! May the Lord make us all complete in Him, for His name's sake.

## ROME AND THE MARRIAGE MARKET

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## Clippings From The Daily Press

WE print below a few of hundreds of clippings sent us from all over Canada, the United States and Great Britain.

### De Valera Asks Union Support

#### Eire Premier Appeals To Irish-Americans

DUBLIN, March 18.—(A.P.)—Prime Minister Eamon De Valera called on Irish-Americans last night to "lend support" in uniting Northern and Southern Ireland under the flag of independent Eire.

In a St. Patrick's Day broadcast to the United States, De Valera declared "our national integrity has been destroyed by the unnatural partition of our country, enacted and enforced by coercion from outside."

"Ireland has been one since the dawn of history with a boundary unmistakably determined by the Ocean," he added. "Only a vandal would have dared to mutilate it . . .

"The inhabitants were not consulted and gave no consent before they were severed from the main body of the nation.

"A local plebiscite even now would show that in one half of the area cut off, the majority desire to be united with the rest of the nation.

"It must be obvious that as long as this unnatural and unjust situation exists, any genuine cordiality of feeling between the peoples of Ireland and of Britain is impossible . . . Yet we are living in a world which makes it more than ever imperative that nations which can come together in amity to ensure their common well being and safety should do so."

—From a Montreal Paper.

*(De Valera divided Ireland—as Romanism divides everything. Had it not been for Northern Ireland, Eire would have been a Nazi stronghold during the war. But "Who can minister to a mind diseased?"—Ed., G.W.)*

### Danger to Rights Comes From Within

Sir,—The election in Cartier gives a chance for speakers to drag out the old bogey "Our Rights". I suppose every Province and city hears the same cry. Certainly Montreal hears it often.

The license fees for automobiles are now due, and once again we are wondering about "our rights". The question is why should Montrealers pay approximately three times what the auto owner in Toronto pays for the same type of car? Have we not an "equal right" to as fair treatment as is given the auto owner in Toronto? Is there a connection between the 800 million dollars property exemption in Quebec as compared with 500 million in Ontario and our excessive taxes and auto fees? Surely it is time that an inquiry was made into this property exemption situation in Quebec province.

Montrealers are urged to become home owners. How can one own a home here with taxes of \$165 a year as against taxes of \$65 a year on the same valuation in Toronto? How long can the freedom from taxation for institutions etc., continue? What "rights" has the home owner and auto owner in this city outside the privilege of paying twice and three times what his neighbour pays in Toronto? "Our rights" are in danger there is no doubt about it, but the danger is from within.

If Montreal is to grow, our representatives will have to quit raising bogies of harm from without, and see that "our rights" within are cared for. The question is, are our elected representatives big enough for the job? Time will tell!

J. R. FORTIER

### Gouzenko Advises Canada

A cypher clerk in an embassy is not usually considered an authority on the policies of the government of his

country. He is not likely to be consulted about them, still less is he likely to be aware of what other countries are doing in organizing espionage.

Yet Igor Gouzenko, no doubt emboldened by the large fees which United States publications offer him, now tells his readers in another magazine article, that Canada is honeycombed with spy rings, that the Soviet government is rapidly preparing for a world war, that Canada should fortify the Arctic regions in cooperation with the United States, and that this Dominion should insist on "strict reciprocity" with Russia in everything from consulates to provocative propaganda.

No doubt the Royal Canadian Mounted Police, who are now caring for Mr. Gouzenko, will be interested to learn that "eight spy rings" exist in Canada right under their noses and they are doing nothing about it. No doubt the United Nations will be interested to know that the Soviet Union is plotting the vile treachery of repudiating its solemn obligation "to save succeeding generations from the scourge of war." No doubt Mr. Mackenzie King and the Federal Cabinet will be thankful for his expert strategic advice concerning Arctic fortifications. And, no doubt, the Department of External Affairs will feel gratified to be told what it should do to exact—"reciprocity in everything" from a country with a population sixteen times as great as ours.

Mr. Gouzenko as spy expert, strategist, military engineer, statesman and diplomat, displays a truly extraordinary versatility. But is there not a danger that it may be said of him as of a famous predecessor in English history, equally facile in passing from one camp to another, that in "the course of one revolving moon," he was "chemist, fiddler, statesman and buffoon"?

—Editorial in Ottawa Citizen.

*(We have often wondered why this man's unsupported testimony should have been accepted in Canadian courts. Now by "Order-in-Council" he is given Canadian citizenship. We wonder what reward the Roman Catholic church will give him for his anti-Russian propaganda? Has he been received into the church yet?—Ed., G.W.)*

### Even Scotland Loses Its Religion

#### Sunday Dancing! The De'il Abroad In Sinfu' Dalkeith

Dalkeith, April 27th (AP).—Four hundred couples danced in a public ballroom tonight in what was believed to be the first public dance held in Scotland on a Sunday since the establishment of Presbyterianism in the country.

The dance was held with the authority of the Dalkeith magistrates on condition that "most of the profits" be put into a fund for the relief of British flood victims.

The magistrates declined to let the Dalkeith Presbytery present its views at a hearing, but ruled that ministers of the city could address the dancers. Rev. W. A. Dunnnett, Dalkeith's principal minister, replaced the orchestra at intermission and gave a short talk on citizenship. Then the dance continued.

### Priest Hanged For Treason

#### Ex-Nazi Puppet Dies On Gallows

BRATISLAVA, Czechoslovakia, April 18.—(AP)—Dr Joseph Tiso, the parish priest who became president of the wartime Nazi puppet state of Slovakia, died on the gallows at dawn today for crimes against the Czechoslovakia state.

His appeal for commutation from his sentence imposed Tuesday by a national court was rejected by the Czech government.

Dr. Tiso, 59, formerly was a little-known Roman Catholic priest at Banovce. Long an advocate of Slovak autonomy in the pre-war Czechoslovak republic, he was named premier of an autonomous state of Slovakia by the Prague government in October, 1938, as an aftermath of the Munich pact.

He was ousted in less than six months, but Adolf Hitler immediately let it be known that he regarded Tiso as the rightful premier and the Slovak Parliament, with the promise of German military protection, declared Slovakia independent and Tiso again became premier.

He was elevated to the presidency during the war and was decorated by Hitler. He was captured by American troops in June, 1945, and turned over to the Czechs for trial.

Accused of contributing to the dismemberment of the Czechoslovak state, he went to trial last December. He declared that his actions were based on a desire to help Slovakia from becoming a Nazi protectorate, that he knew nothing and cared nothing about Hitler's international policies and that he had devoted himself to Slovakia's domestic problems.

The Vatican radio said on Jan. 17, 1944, that Tiso had "retired" as a monsignor of the church "owing to his political activities."

### Donate \$3,000 To Marian Congress

Demonstrating the nation-wide support of the Marian Congress, a representative group of members of Parliament and Senators headed by Rt. Hon. Louis St. Laurent, honoured Most Rev. Alexandre Vachon, archbishop of Ottawa, at a reception held yesterday evening and presented him with a purse of money for the congress fund.

In making the presentation Mr. St. Laurent said the members of the Commons and Senate wished to show their esteem and deep interest in the congress which has as its intention, the establishment of a lasting peace based on justice and charity.

"All my colleagues are strongly aware of the many beneficial effects this great religious demonstration will bring about, not only in Canada, but throughout the world," Mr. St. Laurent stated. "This gift which I present to Your Excellency is an expression in another form of our whole-hearted support of the Marian Congress."

In excess of \$3,000, the purse presented to Archbishop Vachon was subscribed to by both Catholic and non-Catholic members of the Commons and Senate.

### Four Parishes Donate \$75,000 For Congress

Donations totalling nearly \$75,000 for the Marian Congress have been made by four Ottawa and Hull parishes with all returns not yet complete, Congress headquarters announced.

Following are the amounts given: Basilica, \$25,225; Notre Dame, Hull, \$20,000; Sacred Heart, \$18,500; and St. Anne's \$10,000.

—Ottawa Citizen, April 28.

### Archbishop Gives \$15,000 To Aid Marian Congress

His Excellency Most Rev. Alexandre Vachon, Archbishop of Ottawa, has donated the sum of \$15,000 to help defray the expenses of the Marian Congress which will be held in Ottawa in June, it was announced at Congress headquarters.

This sum was made up of a purse presented by the diocesan clergy to His Excellency on his return from his first "ad limina" visit to Vatican City.

The following parishes have forwarded the receipts of their subscriptions to the congress:

Our Lady of Perpetual Help, \$7,000; Thurso, \$4,000; Cyrville, \$3,300; Bourget, \$2,200; St. Charles Church, Ottawa, \$6,000. Reports of the subscriptions in all parishes are to be in by May 1st.

—Ottawa Citizen, April 28.

### \$3,500 Donation Towards Congress

Montebello, March 12—(Staff)—A purse of money of \$3,500 for the Marian Congress to be held in Ottawa in June was presented to His Excellency Most Rev. Alexandre Vachon, archbishop of Ottawa, during the investiture of Rt. Rev. Msgr. H. J. D. Brosseau here this morning.

The presentation was made by Msgr. Brosseau on behalf of his 350 parishioners of Our Lady of Good Help Church here.

### Bing Crosby Will Be Among Visitors At Congress

Singer Bing Crosby is coming to Ottawa in June to attend the Marian Congress *The Citizen* learned from a reliable source here on Sunday. The motion picture and radio star is not coming in a professional capacity but will attend the congress as a worshipper along with the thousands of other visitors who will be here.

It was also learned by *The Citizen* that Crosby has already forwarded his personal cheque for \$15,000 as a contribution towards the fund which is being collected for the congress.

While in Ottawa Bing will be the guest of friends here and will probably play some golf on local courses. He is rated as one of the best amateur golfers in the United States and usually manages to get out onto the fairways wherever he goes.

### Asks Congregation To Take Guests During Congress

Demonstrating the friendly spirit of co-operation extended by Ottawa Protestants to local Catholics in planning for the Marian Congress, to be held next June 18-22, Rev. Charles Donald, minister of Southminster United Church has asked members of his congregation to aid in supplying accommodation for visitors to the congress.

In a note appearing in the Southminster Church weekly calendar, Mr. Donald makes reference to the Marian Congress and to the accommodation canvass being carried out by parishioners of St. Margaret Mary's parish, which is adjacent to Southminster Church.

Mr. Donald writes: "Our good friends of St. Margaret Mary's parish will be calling on you soon to see if you will be able to help them out by taking paying guests in June during their big congress.

"Neighbourly acts never hurt true religion."

—*The Ottawa Citizen*, April 16.

On the above the Scripture says:

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.—II John 10, 11.

### A R.C. in Ottawa Citizen Houses Or A Church Congress?

Editor, Citizen: As a veteran and a Roman Catholic, I feel now that L. Perrier has made the first thrust, I must support him. I too feel most keenly about the wanton selfishness displayed by the church in planning the Marian Congress at such an inopportune time. Even those who are so well housed must have realized just how precious would be the nails and lumber for such a gigantic undertaking.

I am sure that the humble carpenter, Our Saviour, would rather see the less fortunate ones of His flock "saved" from the inconveniences and suffering caused by poor and insufficient housing than He would that we should waste the means which He has provided to raise unnecessary structures.

I for one have no intention of gracing the Marian Congress with my presence. I will worship from the tabernacle of my own patched up winterized cottage and one of my prayers will be that the Prices Board's controllers of building materials will soon see fit to give the same favourable consideration to the more justified pleas of the less influential veterans as they obviously have given to the overtures of our church dignitaries. The faith of children and grown ups too who are suffering from present housing conditions will be strengthened considerably more by the provision of decent housing than by all the structures we may raise to the greater glory of God.

Ottawa, April 25.

L. W. ROY

### Marian Congress Monopolizes Ottawa Exhibition Grounds

The Marian Congress already have the eastern end of the field filled with a wood-working mill, employing 300 artisans engaged in making more than 16,000 benches.

Steel for the huge altar started coming in from Montreal Monday night, and construction will start at once.

It was repeatedly pointed out to the representatives of the various clubs present at the meeting use of Lansdowne Park by the Marian Congress had been granted by City Council two years ago.

### U.S.-Vatican Plot Alleged

#### Attempt To Promote Spellman Charged

London, April 5—(A.P.)—Tass, the Soviet news agency, said today "the U.S.A. . . . is seeking to promote" the appointment of Francis Cardinal Spellman, Archbishop of New York, as Vatican secretary of state.

The story did not make clear whether it referred to the United States Government or United States Catholics. Before making the statement, however, Tass said the Vatican was economically dependent upon "America" because, it asserted, 80 per cent of its income came from the United States and Canada.

"Notwithstanding its economic dependence on America, the Vatican has continued so far to oppose the appointment of the American Cardinal Spellman to the post of Vatican secretary of state fearing lest this appointment would still further increase the dependence of the Vatican on the U.S.A., which is seeking to promote this appointment," the report said.

The Tass story was written from Vienna and quoted "reports reaching here from Rome." It said "the Vatican is experiencing serious economic difficulties."

"Only 20 per cent of its income," it said, "comes from Italy, France, Spain and other countries."

### Conviction of Prelate Justified, Says Consul

By Jacqueline Sirois

Blame for the "highly coloured reports" of the conviction of Yugoslavia's Archbishop Stepinac on charges of collaborating with the enemy is laid on the Roman Catholic Church by Zako Popovitch, newly appointed consul-general for Yugoslavia in Montreal.

"There has been a lot written about Stepinac," Popovitch said in an interview, "but most of the information was misleading."

"We let Stepinac defend himself but he had committed such grave crimes that he could not defend himself. He said he knew nothing about the massacre of Serbs who refused to become Roman Catholics but the evidence against him was overwhelming. Neither the Pope nor Stepinac protested these outrages but now the Pope says there is a persecution against Catholics in Yugoslavia."

"That is a completely false statement. There are Catholics with important positions in the government. The people of Yugoslavia demanded the punishment of war criminals, whether they were churchmen or not, and the government complied."

### Polish Vets Lodge Protest

#### Higher Pay, Time Off From Farms Wanted

London, Ont., March 3—(C.P.)—Nearly 100 Polish war veterans in a mass meeting here asked for a new contract replacing the one under which they came to Canada to work on farms, and declared they are discontented with poor pay, long hours, harsh treatment, and failure of farmers to treat them on a par with Canadians.

In the meeting, they met with district farmers and agricultural officials and suggested a new agreement with a schedule of working hours, including time off, and new rates of pay.

Toni Schwokloski, leader of the Polish group, said one man had not been allowed a Sunday off since arrival several months ago. Many of the Poles, he said, found their places satisfactory, but others found their treatment the same as that accorded German prisoners.

In reply, W. Davidson, agricultural adviser, Dominion and provincial farm labour committee, said it would be impossible to set a minimum working time as farmers must be prepared to work overtime to bring in crops. At other times,

he said, working hours might be shorter than in the proposed new agreement.

"You will remember that the terms upon which you were selected in Italy and accepted for entry into Canada, were that you would work on farms for a period of two years," Mr. Davidson told the veterans. "Had it not been for the willingness of farmers to make this contract, you would not have been accepted into Canada."

### Popovitch Leaving Montreal

#### Remarks on Pope Held Offensive To Canadians

The Star's Ottawa Bureau

Ottawa, April 3—A government spokesman said today that Zako Popovitch, Yugoslav consul general at Montreal, had been instructed by the Yugoslav government to return to Belgrade.

"Canada did not ask for his recall and it cannot be interpreted that he has been recalled," the spokesman said.

#### Popovitch Criticized

Popovitch has been criticized recently in and outside of Parliament for statements attributed to him in an interview published in *The Standard* on March 8.

Rt. Hon. Louis St. Laurent, External Affairs Minister, said in the Commons that if Popovitch had been reported accurately, part of what he said was clearly offensive to the Canadian people. Popovitch's reported statements reflected on the integrity of the Pope, particularly when he alleged that the contention of Pope Pius that Catholics were being persecuted in Yugoslavia was "completely false."

#### Ministry Informed

The government spokesman said the Yugoslav minister here had been telephoned by a high officer of the Department of External Affairs to call his attention to Mr. St. Laurent's statement in the House.

The Yugoslav minister had replied that Popovitch was leaving Canada shortly for Belgrade on instructions from the Yugoslav government.

"This does not necessarily mean that Popovitch will not return to Montreal later," it was pointed out. However, Popovitch has been in Canada only a short time, and his return to his homeland is considered unusual.

### Vatican Chides U.S. Protestants

Vatican City, April 3—(B.U.P.)—The *Osservatore Romano* said last night that American Protestant leaders were directing "thunder and world crusades" against the Catholic state religion in Italy while remaining indifferent to state religions in other countries, notably Romania and Greece.

The Vatican newspaper was replying to charges by Dr. Charles Fama, chairman of the evangelical committee for relief in Italy, that the Vatican Pontifical commission had used relief supplies given by U.S. Protestants for political purposes in Italy.

Fama also charged that the recent inclusion of the Lateran pacts in the new Italian constitution would provoke anti-Catholicism throughout the world.

The *Osservatore Romano* said Fama's statements were only an "alibi" for eventual denial of aid.

"Why is not the end of financial and military aid by America to Greece announced, since Greece, too, has its own state religion and church?" the newspaper asked.

### To Make U.S. Catholic

Says *The Presbyterian*, in commenting on the appointment of the American archbishops to the office of cardinal: "The significant thing is not merely the choice of Archbishop Spellman of New York, nor the increase in the number of cardinals in the United States to five. It is the fact that our nation, by deliberate policy of the hierarchy, now becomes the actual center of Romanist propaganda. For the first time in centuries the majority of cardinals will be non-Italians; and of this majority, the five cardinals located in the United States will hold the greatest prestige and power."

Our land is now the central stronghold of Roman Catholicism, furnishing to that church not only the larger part of its immense financial resources, but also its ablest men. The headquarters of the Roman Church in Washington, where the brains of that church are centered, becomes more powerful in policy-making than Rome itself. Pressure upon our government, so noticeable in the past few years, will intensify from this day."—*Selected.*

### Doom Of The Quislings

Throughout Europe still the firing-squad and the hangman are active, ridding the countries of those whose treacheries contributed to Hitler's domination.

Fernand de Brinon, envoy from the Vichy government to the Germans in Paris, has just died by the bullets of his fellow-countrymen at Paris for maintaining "intelligence with the enemy." He had been a friend and admirer of leading Nazis for years before the war and was, indeed, the complete Fifth Columnist. His pro-German propaganda was notorious, extending even to lying about Germany's air strength at the time of the Munich conference.

Father Josef Tiso who is to be hanged in Czechoslovakia is a more complicated traitor. He was a double-dyed quisling, for he was Austria-Hungary's tool even before the First World War, backing the Magyars against the Slovaks, and Hitler's tool during the Second World War, backing the Slovaks against the Czechs. He became President of Slovakia after the German invasion and was thus able to achieve the ambition his vanity dictated. Now he will end on the gallows. Though his fellow-clerics believed his intentions were good—he was bitterly anti-Soviet—his record was such that the national court which tried him could give no other verdict.

Each of these men owed his temporary eminence to his country's downfall; each owes his death to its recovery.

—Editorial in *Ottawa Citizen.*

### Huge Nazi Treasure Found in Monastery

Warsaw, April 23—(Reuters)—A huge Nazi treasure hoard, including three tons of coin, gold and diamonds unofficially valued at \$60,000,000 side by side with great quantities of toilet soap, were unearthed in a monastery, according to reports today from Wroclaw, formerly known as Breslau.

### "TERMINUS"

*"Some remove the Landmarks."*  
Job xxiv, 2

C. H. SPURGEON

"I will follow the Scripture wherever it leads me, and I will renounce the most cherished opinion rather than shape or alter a syllable of the Inspired Book. It is not mine to make God's Word consistent, but to believe that it is so. When a text stands in the road I drive no farther. The Romans had a God they called "Terminus," the God of Landmarks. Holy Scripture is my sacred Landmark: woe is me if I remove it."

### TRAGEDY IN MALARTIC

MANY news reports have been printed in our papers of recent weeks concerning the disaster in the East Malartic Gold Mine in which eleven miners were trapped hundreds of feet below ground and there suffocated to death beyond the help of their fellow workmen who were frantically endeavouring to reach them. We have all felt the sincerest sympathy with the eleven homes to which the heavy news came that their loved one would not return again, that his lifeless body was trapped in the dark recesses of the earth. Most of the homes thus stricken were French-Canadian. Before the war, miners in the North were drawn chiefly from among English-Canadians and from the Central

European races, while the French-Canadians were settled on the land under Roman church auspices at government expense. Then, as the miners enlisted in the armed forces or moved to larger centres to take up war work, many French-Canadians forsook their poor little farms to take the higher wages offered in the mines. Doubtless the most of the men who lost their lives in the mine accident at East Malartic Mine belonged to this class of men who had suffered terribly during the depression in the larger cities of the south, had then grasped at the offer of the Roman Church authorities to give them land, and finally had been glad to leave the hard pioneer labour for more remunerative though more dangerous work in the gold mines. The loss of life reminds us all of the hazards that many workmen run in the course of their daily struggle to make a living for themselves and their families. It is to be hoped that it will also serve to awaken public opinion to the need of insuring that the lives of these brave men are protected with the latest and most efficient means of minimizing risks to life and limb in their hazardous occupation.

### The Real Tragedy

But the real tragedy of East Malartic is not to be found in the accident that has just occurred, grave as that is. The real tragedy of this great empire of timber and mineral extending over thousands of square miles of territory is that the men and women who have gone there in search of gold or merely to make a respectable living have been left largely without the Gospel. We thank God for the heroic missionaries who have entered this district and dared to endure the most difficult pioneer conditions and to face all the bitter opposition that Rome offers where it is in the overwhelming majority. But still there is need for others to take up the work. Several of our students will be working in this district during the coming summer. They will need the prayers and support of God's people.

### Light in the Darkness

There is another enterprise in Malartic, this mining town in which eleven homes are in mourning, that has not received even so much as a mention from the daily papers which reported with such detail the incidents of the mine accident. We refer to the little church building which has been erected on the main street of the town within the last year and a half. Indeed it is still in process of construction because only the basement as yet is completed. The membership of this little church is partly English-speaking, partly French, and people from Central Europe also attend its services. Thus it is a real missionary enterprise. Our first contact with Malartic was through the distribution of Gospel tracts in French. Then some of the lady students from the Seminary canvassed the town from door to door. Finally Rev. Wilfred Wellington began intensive work. A number of French-Canadians who had been reading the Word of God were converted and so the building was erected, by an act of faith, for there was little money. Last summer one of our students was in charge of this mission and each Saturday night preached the Gospel in French and in English to a hundred persons or so gathered to hear it. Perhaps some of the very men whose names are now numbered among the missing heard the gospel from his lips last summer on the street corner. Certainly many of their

fellow workers did. Only recently Mr. Wellington told in these pages of a baptismal service conducted in the little church building for two French-Canadians and one European woman who wished to acknowledge their personal faith in Christ. One of these French-speaking believers was the carpenter who had worked on the building; the woman had to face much persecution in her home. There is still another French-Canadian brother who is awaiting baptism. We thank God for the fruit He has thus given to the preaching of His Word. May we see much more in the future. The real tragedy of Malartic and of all the North is the scarcity of Gospel preaching in the midst of hundreds of thousands of men and women of all tongues and races who have not heard the joyful sound of the free forgiveness of sin in Christ and of the power of His salvation.—W.S.W.

## NEWS OF UNION CHURCHES

### Good News from France

The brethren of the French Bible Mission are carrying on their splendid work against great odds, and they are being rewarded with many souls. Read the following letter which is most refreshing. M.R.H.

"My first post-war visit to you last autumn is a never to be forgotten experience for which I thank God continually. The fragrance of our fellowship and the manifestation of your love, still lingers in my heart. After so many perils, it was so good to be amongst you again!

"The few months that have elapsed since my return, were filled with work and encouragement. We had in Colombes, for the first time after these dark years, a meeting of all our workers. What a time of consolation and praise it was, counting the many blessings in all our fields, and confessing the goodness and the faithfulness of Great God! The Lord has blessed our Mission, new doors have been opened to us, new workers are being trained for the Ministry, and souls are continually saved from Romanism, Atheism and sin. Immediately after our Conference, I visited our churches of Switzerland. Packed places everywhere and decisions for Christ in every meeting. It was a refreshment to see, after such a long time, those dear churches, flourishing, increasing and endeavouring great things for God.

"Now, we have been led of God, and we agreed together, here in our church, to be all of us 'Colporteurs' during a full month, and then to hold special meetings when each one would tell of his own experience . . . . What a tonic it was to spend that blessed time together! Think that for six weeks we had the delight of listening to each one's story of bold endeavour, distributing gospels supplied by the S. G. M. and gospel tracts received from America, grasping the opportunity for personal testimony. Thus, about 6,000 portions of God's Word were distributed in our neighbourhood.

Such a sister gave a Gospel to her employer, a fanatic Roman Catholic who, discovering that our friend was going to "that Protestant Church", grew pale and covering her face with both hands said: "Oh! this is abominable, this is horrible, you have become a Protestant . . . no, I won't take your Gospel!" "What!" said our friend, her face radiant with love and faith, "is it abominable to have found out that I am a sinner and to have been washed by the blood of the Cross? Is it horrible, to have Christ in my heart and to be happy in Him?" The woman, deeply touched by this warm confession of Christian experience, said: "Oh, pardon me, I did not understand it was like that, sure you have been touched by grace, leave me your Gospel."

I could tell you more of our successes and defeats, which would show you, in what hard soil we must sow God's Seed in our dear France, the realm of Romanism and Atheism.

For instance, that woman lying in her bed at the hospital,

who answers to the gentle offer of a Gospel: "Oh no, not that now, I am not going to die yet." Nearly all the people here think that it is only to the dying that "religion" should be brought. Then this other woman turning aside from the outstretched Gospel leaflet: "No, that is not what I want, what I want is butter!"

Still, dear friends, it is great to see our chapel packed every Sunday in this pagan and sinful Paris. Thirteen dear ones confessed publicly their newly found faith and were recently baptized: Moreover, last Sunday 7 others followed the Lord in baptism, belonging to our Rue de Sèvres Church where there is no baptistery yet.

One sister noticed a policeman going his rounds on a cold day and so offered him a Gospel to warm his heart. "Thank you," he said, "go to those policemen over there and give them some too." So she went, and these in turn pointed her to others, saying: "It will do them good!" "It was my day as a police sergeant," said our friend.

Another brother took his railway line as his mission field, distributing Gospels and tracts in the cars, stations and waiting rooms, sometimes putting his literature in evidence and then waiting to see how the fish would bite, making sure that the Gospels were picked up and read.

Still another member made it his job to give the Gospels to every member of his numerous personnel and to have talks with them. He had to deal with a large number of employees in the big concern of which he is the head. "Well sir, you appear to have studied much and to have a good education." "Oh," answered our friend, "I am a plain man, but God makes me wise through His Word and Spirit."

One of the women of our church offered copies of the Gospels to all the communistic neighbours in her building and to all the shopowners on her street, and then to the unvisited patients at the hospital near her home. "Oh, you are that sort!" exclaimed one neighbour. "So, you do not go to the cinema, nor drink, nor dance, nor smoke . . . well, your life is like death! Still you do not look unhappy. You must have something else. Will you pray for me?"

One of the little girls in our Sunday-School said to her teacher in the Elementary School: "Madame, Mr. Guedj told us at our Sunday-School that we should give this Gospel to someone that we love very much. So, as I love you, I want to give you this copy." The teacher was quite touched and told the story to another teacher who is a member of our church.

Yours gratefully and cordially,  
Emile Guedj,  
General Secretary.

### Courtright and Wilkesport

"In recent months, the churches have been greatly blessed of the Lord with increased attendances at our prayer meetings. There has been much spiritual blessing among our young people. A number are to-be baptized shortly." Rev. Jas. Péquegnat, pastor.

### Fort William

"Even a fire which only partially destroys a home must of necessity bring much disturbance of usual activities with it. This has been our experience of recent months, but no meeting was cancelled, nor did congregations in church or Sunday School suffer any setback. The radio-ministry has continued with its ever-widening circle enlarged by new friends who write us of blessing received. While our last open response in the preaching services was just before Easter, there is hardly a regular service at which some strangers are not present, and there are many interested and 'almost persuaded.'

"The church auditorium has been completely redecorated. (The new pulpit was a surprise presentation on my return from Toronto for Easter Sunday. We hope to have our church-quarters completely restored and even somewhat larger for additional Sunday School and mid-week requirements by the end of May or the early part of June. Building at any time has its problems. Now they are greatly increased, and consume much time and strength, yet the Lord has provided and opened up the way before us. The people

have cheered us by their united efforts in the work. We earnestly desire that our 'fiery trial' may prepare the way for the spiritual fire which alone can melt the rocks and make the mountains flow." Rev. W. C. Tompkins, pastor.

## REACHING PARISIANS WITH THE GOSPEL

### "Every Member a Colporteur"

FROM one of our churches in Paris, France, comes an inspiring report of a month's intensive campaign to distribute the Word of God far and wide in this great city. It was agreed that every member of the church should become a colporteur to put Gospel portions into the hands of their friends, neighbours and fellow-workers. We invite our readers' attention to the inspiring report of this special effort as given in Rev. Emile Guedj's letter printed in this issue in the "News of Union Churches".

We rejoice in the fruitfulness of this special campaign of colportage conducted in the great city of Paris. It suggests a model that our churches might profitably follow even in this country where the Bible and the Gospel are much better known than in Paris.

Rev. Emile Guedj, the pastor of the Colombes Church, is one of the most energetic leaders we have ever met. He was born of Jewish parents in North Africa, converted to Christ at an early age, and while training to be an officer in the French Army at a famous military school in Paris took an active part in the work of the church at Colombes. This church had been founded by Mr. Raynaud, a former Salvation Army officer, in his own home, which it soon outgrew. On the death of this sainted man, Mr. Guedj was called to be pastor of the flourishing church in the outskirts of Paris and he left it only to do his military service with his regiment during the last war. There he used his magnificent voice to sing the Gospel to the soldiers who served under his command. During the German occupation he was taken to Gestapo headquarters for questioning, but released without suffering the horrible fate of so many of his brethren according to the flesh. We thank God for this able minister of the New Covenant and would urge our readers to pray for him and his people as they proclaim the unsearchable riches of Christ to tried and suffering people of lovely and yet needy Paris.—W.S.W.

## Notes and Comments

By W. S. Whitcombe

### "Spare the Rod and Spoil the Child"

SOME good old-fashioned advice has been offered to parents by Toronto's leading children's doctor. The occasion for the advice was a savage attack with sticks made on a little girl of two and a half by two little playmates. Dr. Alan Brown is reported in *The Globe and Mail* as saying:

"Nature supplied a good spot for local application, but it's not used nearly enough."

Blood-and-thunder comic books, movies and the radio were cited by Dr. Brown as other contributing factors.

"These three things are nothing but a curse on children," he asserted. "They not only prompt this savagery but cause lack of sleep, nervous upsets and all kinds of behaviour problems. They should all be eliminated and the children should be brought up on fairy tales and Dickens."

In his opinion, the war, with its horrors and atrocities "has not contributed one bit" to the behaviour of these

children.

"As long as parents continue to sublet their duties to any person or organization ready to accept them, there can be no correction," Dr. Brown added. "The only answer seems to lie in an educational program for the parents. Get some good old-fashioned common sense and control back into the homes and more corporal punishment and you will see a great change for the better."

Dr. George Boyer, neuro-psychiatrist at the Hospital for Sick Children and president of the Toronto Academy of Medicine, expressed the belief that such cases were a direct result of a general lack of discipline in the home. He advocated a general re-assessment of the whole matter of influence and guidance in the home.

"And, of course, little headway can be made along this line until we curb mystery programs on the radio, comic books and gangster movies," he stated.

We are happy to note that the modern theories of "self-expression" are by no means universally accepted. We have often wished that advocates of certain views of child-training propounded in the name of psychology could be induced to read the world's masterpiece on psychology, an ancient book known as the Bible. The precepts of this volume would solve the problems of the modern home and also teach parents how to teach their children. If its emphasis on the "exceeding sinfulness of sin" as an evil which a holy God must and will punish, is alien to the genius of modern theories, the power and grace of its Gospel also contains a potency that is lacking in modern books and doctrines.

### Rome's Persistence in Asking

LESS than a year ago a proposal to pay for transportation of scholars to Roman parochial schools was defeated in the Wisconsin legislature. But now another bill has been introduced at the present session looking toward the same goal. This is one of the fruits of the decision of the Supreme Court allowing the legality of such procedure in New Jersey. The various states may expect to reap a flourishing crop of such bills sponsored by the Roman Catholic Hierarchy now emboldened by their victory in the Supreme Court. If this process is not arrested by a vigilant Protestantism, the separation of church and state will be broken down and the Romanist state within a state will feed on public funds until it becomes strong enough to mete out to all non-Romanist bodies the same treatment it gives them in Spain and Italy.

## Bible School Lesson Outline

Vol. 11      Second Quarter      Lesson 20      May 18, 1947

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

### THE KISS OF BETRAYAL

Lesson Text: Mark 14:43-54.

Golden Text: "Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?"—Luke 22:48.

Supplementary Reading: Matt. 26:47-57; Lk. 22:47-54; John 18:2-12.

I. The Betrayer: verses 43-45.

Parallel passages: Matt. 26:47-49; Lk. 22:47-49; John 18:2-11.

The Scriptures teach that Judas was an apostle, one of the twelve, chosen by our Lord and commissioned like the others to be with Christ, to go forth in His name, preaching, teaching and healing (Matt. 10:4). He was numbered with them,

and had part in this ministry (Acts 1:17). But by transgression he fell (Acts 1:25).

To all outward appearances, Judas was like the other eleven disciples, but the Lord knew him for what he was—a thief, the adversary, the betrayer, the son of perdition (John 6:70; 12:4, 5; 13:18; 17:12). He yielded his members as instruments of unrighteousness, becoming the agent of Satan (Lk. 22:3). It was not the Lord, but rather his own soul which he sold for thirty pieces of silver, bargaining with the enemies of our Lord (Mk. 14:10, 11).

The story of the downfall of Judas should be a lesson to all of the danger of yielding to sin. He spurned every opportunity to repent, and he scorned the grace of the loving Saviour. Although living with Him day by day, he continued to harden his heart, and in the end became "guide to them that took Jesus" (Acts 1:16). Although the betrayal of Christ was part of the Divine plan for the redemption of mankind, and was known to the Saviour, nevertheless, Judas was a free moral agent, and was fully responsible for his own sin (Matt. 26:24; John 19:11).

Judas knew that Christ often resorted to the Mount of Olives in the evening (Lk. 21:37; John 18:2), and chose this time and place to carry out the covenant which he had made with the chief-priests (Lk. 22:3-6). He had sought opportunity to betray the Son of God conveniently, without the throng, and expected that Christ would be alone in the garden. Moreover, the darkness of night suited his evil purpose.

Judas could have no power against the Saviour, until permission should be given him (John 19:10, 11). This was the hour, so long foretold, when Christ would give Himself voluntarily as a ransom for many (Isa. 53:4-7; Gal. 1:4). Many times He had said, "Mine hour is not yet come," but at last it had arrived. This was the hour when His enemies seemed to be triumphant, but in reality it was the hour of destiny (Lk. 22:53). The seed of the woman was now to bruise the head of the serpent (Gen. 3:15; John 12:31; 16:11). This was at once earth's darkest and earth's brightest hour, for Christ died that His children might live for ever.

The traitor disciple brought with him a multitude, armed with swords and staves. A wicked adventure will draw many followers, while the good cause often lacks supporters (Exod. 23:2).

It would have been ridiculous, had it not been so tragic, to see that motley crowd of armed men coming to take the lowly Nazarene, Who went about doing good. Judas knew that the Lord Jesus was powerful, yet he had no conception of the resources available to the Saviour as the Son of God (Matt. 26:53). One word from the Lord, and the hosts of Judas would have melted away. As it was, Christ gave them a brief glimpse of His Deity (John 18:6).

Even the world could never forgive Judas for using the kiss as the sign of his treachery. With despatch he ap-

proached Christ: as a dutiful, humble pupil to a respected teacher (verse 45); as a well-beloved friend to his trusted companion (Matt. 26:50); and as a grateful guest to his kind host (Psa. 41:9; John 13:18). Judas kissed the Lord frequently and warmly (verse 45, Revised Version, margin). He had broken the sacred laws of love, friendship and hospitality, but, above all, the laws of God.

The remorse of Judas (Matt. 27:3-5) must not be confused with repentance, such as Peter showed (Matt. 26:75). Remorse may be nothing more than sorrow for the exposure, or for the results of one's sins, or grief that punishment has caught up with him (Numb. 32:23). Judas went to his own place (Acts 1:25).

II. The Betrayed: verses 46-54.

Parallel passages: Matt. 26:50-58; Lk. 22:50-55; John 18:12-16.

"They laid hands on him, and took him." Our Saviour was silent and submissive, while at the same time He was sovereign. He was the Lamb of God, unresisting and obedient, dumb before his shearers (Isa. 53:7; 1 Pet. 1:19).

One of the disciples, identified as Peter, was eager to defend his Lord against the hostile throng (John 18:10). Peter was wide awake now, and active, but he was exhibiting an impetuosity of the flesh. The Lord rebuked him for trusting in carnal weapons (Matt. 26:52; 2 Cor. 10:4). The Saviour saved others, but Himself He could not save, if He would be the world's Redeemer.

As foretold by the Scriptures, Christ was forsaken by all His disciples (verse 27; Psa. 88:8, 18), but Peter and John evidently returned in a short time, following at a distance as the Saviour was led away to the palace of the high priest (verse 54; John 18:15).

The incident of the young man who fled in terror when the young men attempted to detain him illustrates the troubled conditions which prevailed during those days.

Impress upon the scholars the supreme importance of a right relationship to the Lord Jesus Christ. We are either His friends or His foes (Luke 11:23).

DAILY BIBLE READINGS

- May 12 ..... The traitor known ..... John 6:56-71.
- May 13 ..... The traitor identified ..... John 13:18-30.
- May 14 ..... The betrayal prophesied ..... Psa. 41.
- May 15 ..... The betrayal planned ..... Luke 22:1-6, 21-23.
- May 16 ..... Judas the thief ..... John 12:1-9.
- May 17 ..... The remorse of Judas ..... Matt. 27:1-10.
- May 18 ..... The death of Judas ..... Acts 1:15-26.

SUGGESTED HYMNS

Sinners Jesus will receive. Jesus, keep me near the cross. I'm not ashamed to own my Lord. True-hearted, whole-hearted. I lay my sins on Jesus. I was a wandering sheep.

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