

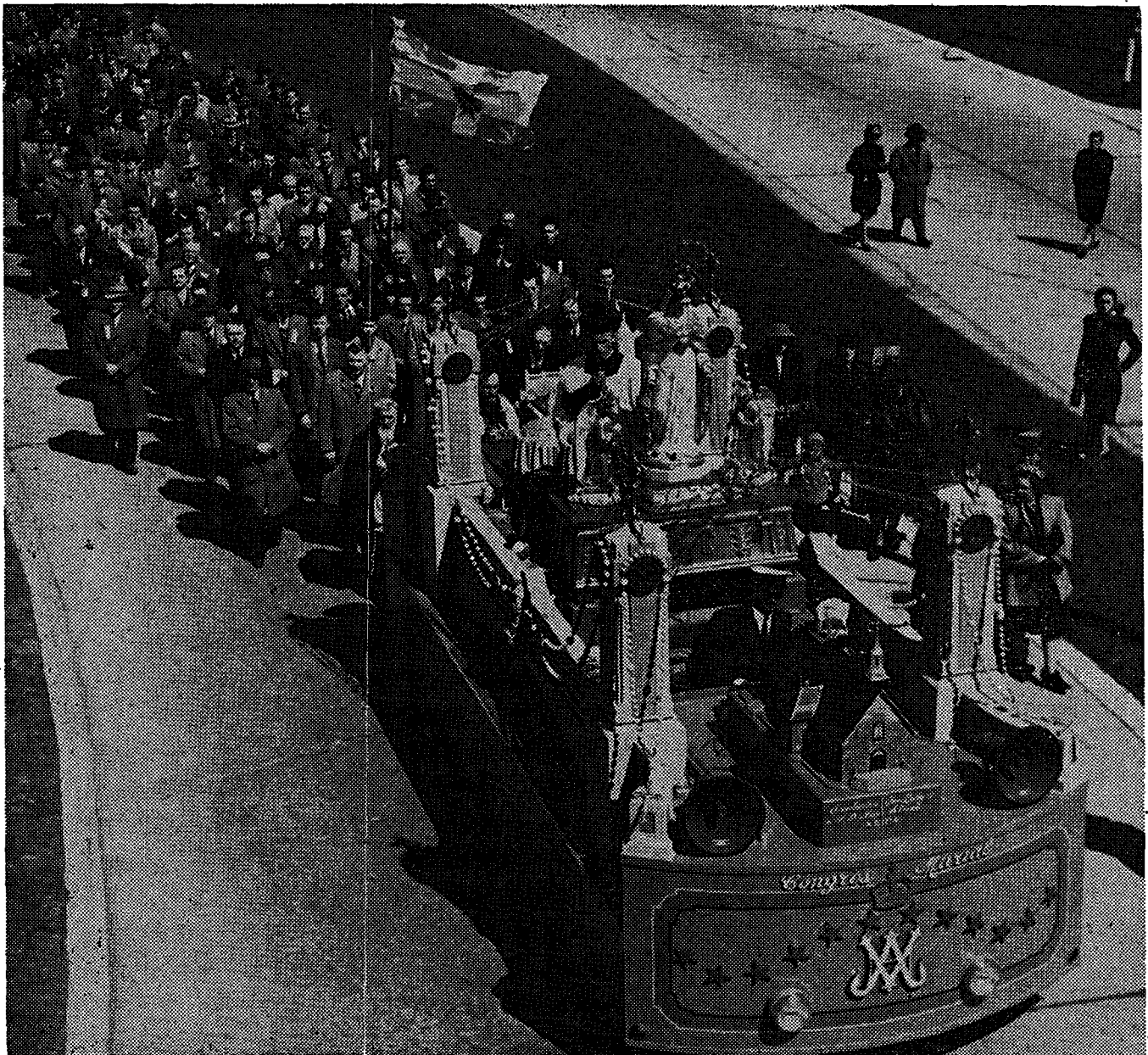
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"They worship the work of their own hands, that which their own fingers have made."—Isaiah 2:8.



The gilded statue of the Virgin Mary on the way to the Marian Congress at Ottawa.

"THOU SHALT NOT MAKE unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

"THOU SHALT NOT BOW DOWN thyself to them, nor serve them: for I the Lord thy God am a jealous god."—Exodus 20:4, 5.

DR. SHIELDS IN OTTAWA

A Report of Two Great Protestant League Meetings Held in the Capital City During the "Marian Congress"

By W. S. WHITCOMBE

TWO of the most enthusiastic and successful meetings ever held under the auspices of the CANADIAN PROTESTANT LEAGUE took place in Ottawa during the course of the past week. Large attendances overtaxed the ample building of the Metropolitan Tabernacle, of which Rev. George Darby is the able pastor.

More than seven hundred fully paid new memberships were registered in THE PROTESTANT LEAGUE, and large offerings contributed. There was also very evident in the meetings a shocked sense of the present menace of an alien power that had set out to capture Ottawa and the whole of Canada and that had already gone a long way to fulfill its threat. Ottawa Protestants had seen the hideous face of Roman idolatry unveiled in their streets; they have heard the voice of priests and prelates blasting their abominable superstitions and arrogant pretensions over the air by means of loudspeakers mounted on trucks, and in the great Lansdowne Park where the Marian Congress was held.

Seeing and hearing for themselves these blasphemies linked to Rome's presumptuous pretensions of superiority to all other earthly governments, Ottawa's peaceful and perhaps somewhat somnolent Protestants, or at least a great number of them, woke up with a start to the realization that the criticisms of Roman aggressions such as those made by THE GOSPEL WITNESS and THE CANADIAN PROTESTANT LEAGUE were not the exaggerations that some had represented them to be, but simply the sober truth. For that reason Dr. Shields, the animating spirit in these organizations, was heartily welcomed to the capital of the Dominion by thousands of Protestants.

Many thought Dr. Shields would not dare to come to Ottawa during the week of the Marian Congress. The newspapers had been saying for weeks in advance that the city was to be given over to the Roman Catholics during the course of the great religious celebration, and it was evident that it would require very special courage for such a pronounced Protestant as Dr. Shields to hold a series of public meetings at the same time as the Roman Catholic Church was putting forth its special effort. While in Ottawa we heard a good story, illustrative of a general feeling in the city. In a certain police station where the constables were about evenly divided between the Protestant and Roman Catholic religions, one of the police officers of the former persuasion came into the station one night and said to his Roman Catholic fellow-officers, "Well, you fellows are not going to have it all your way during the Marian Congress!"

"What do you mean?" the Roman Catholic officers demanded.

"I mean that 'T.T.' is coming to town and is going to address two public meetings."

Probably most of our readers are aware that Dr. Shields is so well-known and so thoroughly discussed in Canada, that most people have a personal interest in him and can readily identify him by his initials. The police officers thus addressed recognized the person meant, but refused to credit the news:

"We don't believe it," they said, "he wouldn't dare to come to Ottawa at this time."

But Dr. Shields has no sense of fear, and by going to Ottawa last week and addressing public meetings, actu-

ally inviting questions and answers in open session, he won the respect if not the admiration of all fair-minded persons, Roman Catholics and Protestants alike. *The Toronto Star* reported that at the conclusion of his first speech, he announced that on the following evening he would invite any priests to speak who were at the meeting. None of them dared to turn up and claim the privilege!

We shall not attempt to give a report of Dr. Shields' speeches for they were condensations of what has been appearing in THE GOSPEL WITNESS for some time past. Suffice it to say that on the first evening Dr. Shields was in his best form and from the first syllable he uttered the great crowd hung upon every word he spoke, applauded on every occasion and manifested their intense enthusiasm not only by their great numbers, but also by remaining, almost without exception until late in the evening. The second meeting took the form, as we have said, of a question and answer period, and Dr. Shields again showed himself a master of assemblies. Such a meeting is much more difficult to handle and much harder to arouse than one in which a speaker is free to deliver a carefully prepared address and exercise all known means of raising his audience to a high pitch of fervor. Notwithstanding the self-imposed handicap which the speaker assumed by choosing this type of address, it was evident that Ottawa Protestants wanted information and more information on Romanism. After the National Anthem was sung at a few minutes past eleven, one of the audience suggested an after meeting, and some two hundred persons remained for that until midnight. Both at this meeting and at the Pastors' Luncheon, the definite intention was expressed by a number of local people to form a live, working Branch of THE PROTESTANT LEAGUE in Ottawa that would hold regular meetings to keep the present issues before the public and to arouse many others as to the true state of affairs. With such a fine nucleus of members as now exists, there is every reason to believe that such an organization would be eminently successful and reach the objective of ten thousand members suggested by Dr. Shields.

Only a short paragraph or so in the newspapers was devoted to these great Protestant meetings, although the same papers gave the Marian Congress pages and pages of news and photographs, together with commendatory editorials. One of the reporters representing a certain paper told us that the editor was a Roman Catholic and would allow little or nothing to slip by his desk except what would be pleasing to the Hierarchy. Another well-known paper sent a Roman Catholic photographer to Ottawa to cover the Marian Congress. It is not to be expected that newspapers in which the hand of Rome is the directing, if not the dominating force, would give much space to a CANADIAN PROTESTANT LEAGUE meeting. Men of the world understand shows and spectacles, they can photograph external celebrations and worldly pomp, but meetings where spiritual principles are discussed and where Protestant truths are expounded do not offer them the type of "story" they understand and believe their readers would appreciate. The "news sense" of editors and reporters is often sadly deficient, and we venture to say that THE PROTESTANT LEAGUE meetings in Ottawa will result in something of lasting value for the cause of truth and will eventually compel attention.

The Ottawa meetings made a good beginning for the campaign now being held in the Maritime Provinces by Dr. Shields, assisted by Rev. H. C. Slade. We hope to have telegraphic reports of these meetings in later issues.

A CITY FULL OF IDOLS

The Marian Congress Wholly Given to Idolatry

NOW WHILE PAUL WAITED FOR THEM AT ATHENS, HIS SPIRIT WAS PROVOKED WITHIN HIM, AS HE BEHELD THE CITY FULL OF IDOLS—Acts 17:16 (R.V.)

OTTAWA, the capital city of Canada, is aptly described, as it was during the Marian Congress, in the above words of the inspired historian. It was a city "full of idols", as the Revised Version puts it, though not "wholly given to idolatry", as our common version has it. There were great and important exceptions to the idolatry carried on in Lansdowne Park: Thousands of Protestants crowded into the Metropolitan Tabernacle during the Marian Congress week to hear Dr. Shields speak at the meetings of THE CANADIAN PROTESTANT LEAGUE; young men distributed Gospel Tracts at the very gates of Lansdowne Park where the idol was ensconced; a Plymouth Brethren Hall opposite the same fair grounds announced a special congress of their own when they discovered that the police officials had forbidden them the privilege of parking their cars nearer than seven or eight blocks away from their meeting-place. And many more thousands of Protestants in Ottawa were thoroughly provoked about the whole disgusting business of worshipping the works of men's hands, just as Paul was in the Athens of long ago. And we know that not a few Roman Catholics also were greatly disappointed in their own church because the much vaunted Congress was more like a fair than a religious celebration and was evidently planned for purposes that were political and mercenary rather than spiritual.

The Idol Arrives in Ottawa

We are well aware that our Roman Catholic friends heatedly deny that they practise idolatry: they affirm, or at least the more enlightened of them affirm, that they do not pray to images but to the persons the images represent. That is what all heathen say, or at least, the more enlightened of them. That is what the Athenians had in mind when they inscribed an altar to "the unknown god", and yet Paul's wrath was provoked against their idolatry. Even supposing the Romanist claim to be true with respect to idols, yet the Scripture gives no warrant for prayers to any but to God alone. It is not in Mary's name that our Saviour taught us to pray but in His Own Name and in that Name alone.

The ceremonial entry of the statue of "Our Lady of the Cape", a four-foot gilded idol on a decorated truck, is thus described in the Hierarchy's official daily paper *Le Droit*:

When the Queen entered the grounds at half past nine, the torches were lighted, giving the ceremony a fairy-like appearance.

His Excellency Monsignor Vachon welcomed Our Lady of the Cape to the capital and to the country and to the heart of the diocese:

"Our Lady of the Cape arrives to-night at the heart of our diocese in the heart of our dear country. We express to her the most affectionate welcome; we have been expecting Her and we have been preparing ourselves to receive Her since the first of May when She left the sanctuary of the Cap de la Madeleine to make her pilgrimage across the parishes of five dioceses, which will be ever memorable in religious annals and in the history of our country."

Such is the language employed by the Archbishop of

Ottawa, a candidate for the cardinalate and a man with scientific training. Our readers will notice that he was addressing the idol, since it, and not Mary, was being welcomed into the city. Indeed the prelate identifies Mary with the idol dedicated to her, as though they were one and the same thing. The use of capital letters for the personal pronoun "She" and "Her" when they refer to the statue will be noticed in our translation above.

Masses in the "Chateau Laurier"—a C.N.R. hotel which was refused Dr. Shields.



... the mutter of the Mass,
And see God made and eaten all day long."

—Robert Browning, *The Bishop Orders His Tomb*

They follow the French original of the Archbishop's speech and we remind our readers that French uses capital letters much more sparingly than English does, so that all the greater significance is to be attached to them. The fact of the matter is that, in the minds of the great masses of Romanists in Ottawa, Mary and the idol were regarded as one and the same, and the statue was prayed to, worshipped, and given the same reverence that is paid to Christ Himself. Nothing was said by the

priests or prelates to rebuke this attitude which is idolatry pure and simple, but on the contrary every official utterance, every gesture, and the whole Congress was evidently designed to foster such an attitude on the part of the people. On its "pilgrimage" to Ottawa the "miraculous statue" was handed the keys of towns through which it passed; the Romanist press referred to it as "the royal pilgrim" and spoke of the statue as though it were a person, endowed with all the attributes of thinking, feeling and willing. A priest on the staff of *l'université d'Ottawa* speaks in an official communiqué of "the motives that led her (Our Lady of the Cape) to take the initiative of this trip . . . Doubtless she is coming to preside over the Congress personally. . ."

Rev. John Dempster of Calvary Church, Ottawa, remarked in a masterly speech introducing Dr. Shields, that when the statue arrived in Ottawa borne on its truck, loudspeakers blared in English: "To our non-Catholic friends: Do not believe criticisms of us to the effect that we worship idols. That is not true." And then, as Mr. Dempster put it, "Along came the idol!" The outward fact refutes the word of denial. The Scripture exhorts us to "Flee idolatry" (I Cor. 10:14). But the whole Marian Congress in Ottawa was directed to running toward idolatry rather than fleeing from it.

The "Bingo Congress"—A Great Show

We have heard that the Marian Congress has been referred to as the "Bingo Congress" on account of the notoriety that the priests in Quebec have gained by their skill in exploiting that particular form of gambling for raising of funds. The Lansdowne Park affair was another cleverly organized scheme for raising money. We have referred elsewhere to the gifts of thousands of dollars which flowed into the coffers of the church from various governmental bodies and business firms. (See page 15). But in addition to that, a 50 cent admission charge was made to enter the exhibits; relics and religious articles were sold on the grounds and blessed for a consideration; tickets for all reserved seats to Midnight Mass cost \$3.00 (there were said to be 65,000 seats in all); tickets to the pageants cost up to \$3.00 and those to various lectures cost one dollar each. It was specified that there would be no refund if "performances were cancelled by weather conditions". And then there were boxes for offerings to Mary, there were masses to be paid for and votive candles to be purchased. The money changers' tables were much in evidence, with berobed priests to take the tickets at the doors. As the editor of the R.C. *Canadian Register* remarked: "Money has to be spent like water, and the money has to be obtained from the people." We suspect that the inward flow of money to the priestly coffers made a considerably larger stream than the outward flow.

A Convenient Religion

In the restaurant, signs were prominently displayed in English and in French, bearing the name of the Archbishop, and "Permission to Eat Meat on Friday". Protestants could not help from asking what this meant, as it is a government regulation that meat is not to be served in restaurants on that day. But, then, the Roman Church is never too squeamish about obeying the law of the land seeing that it claims to be above all law except the pope's law. We were told that Roman Catholics going to the Congress on Friday carefully abstained from eating meat sandwiches on the train, only to find on their arrival that it was not a sin to do so since the Arch-

bishop had transformed it from a sin into a permissible act! What a convenient religion!

There were said to be thirty thousand candles burning around the altar in the Chapel of Peace where the idol was set up. The fire department stood by continually in case of fire. Neither the "miraculous virgin" nor the "host" were credited with being fire proof! How much oils and fats were consumed by these thousands of candles that had to be renewed every eight hours, we were not able to calculate, but we cannot believe that the soap shortage in Canada will be helped thereby. On the final night of the Congress there was a great fireworks display. The programme advertised it as the "most outstanding display ever fired in North America." The last scene was designed to represent the Assumption of Mary. A thirty foot image of the Virgin in fireworks was literally shot up into heaven with the slogan of the Congress under her feet "Ad Jesum per Mariam" (To Jesus through Mary). The spectacle, which was reported to cost \$75,000, was characteristic of Romanism in its outward display and pomp. The body of Mary will lie in its grave until the trump of God shall sound and the dead in Christ shall be raised incorruptible to meet the Lord in the air, but Romanists are attempting to "assume" their goddess up into heaven by the man-made power of fireworks and by the efforts of propaganda. But their own official programme (50 cents a copy) ironically records the story of their utter failure to install Mary where only Christ has the right to be. In describing the spectacular fireworks display, it says:

The set piece of the Assumption will be exceptionally spectacular, for the halo will be approximately one hundred feet in the air. Angels will joyously fly through the clouds encircling the Holy Mother's feet and as the image slowly fades away, the Heavens will burst into a crescendo of flame comets and multi-coloured stars of surpassing beauty.

"As the image slowly fades": that is the story of every man-made image and it fitly describes the utter failure of the Marian Congress from a spiritual and Scriptural point of view, whatever cash results or personal glory there may accumulate to Archbishop Vachon and his fellow-priests.

Altogether it was a highly organized show, of its kind very successful. The Dionne "quints" were there and stole the show, according to a Toronto newspaper, which described them as "pouting" and added that it was rumoured they were going to enter a convent. They will no doubt take their money with them, and it ought to represent some hundreds of thousands of dollars by this time. We were told that not fewer than 75 press photographers "covered" the Congress and they were not allowed to work without registering with the priests and receiving an armband. They were even then allowed to take photographs only from certain places and at certain times.

"All the Eggs Had Double Yokes!"

The crowds in attendance were variously estimated. One Ottawa paper reported in headlines that 85,000 persons attended the midnight mass; the other paper reported the number in equally large headlines, as being 65,000. From a vantage point above the grounds the writer estimated that at five minutes to midnight, the seats were about half filled. *The Toronto Daily Star* published a large photograph of the grounds, over which it put the caption "Crowd of 150,000 begin to assemble". *The Star's* exaggerated guess is almost three times the number of the official estimate of the total seating capacity. But the photograph shows thousands upon

thousands of empty seats with only a trickle of the audience coming, or going. From other photographs taken during the service, it is evident that *The Star* photograph also was taken when the service was in progress but that the Toronto daily did not wish to expose the gross exaggeration which it and the Hierarchy had made. There were, without a doubt, large crowds in Lansdowne Park and at the masses, but the priests, and the daily press in collaboration, were guilty of grossly exaggerating the numbers.

"Barber Chair" Religion

The spirit of the Congress, as far as we were able to observe it, is best described in a sentence which the editor-in-chief of the *R.C. Canadian Register*, wrote in *Saturday Night*:

It may surprise some who are not familiar with Catholic life to see thousands of men and women all day long going and kneeling before priests to confess their sins as unconcernedly as they would get into a barber's chair for a haircut.

That is precisely the type of religious devotion that was manifest throughout the Marian Congress. Roman Catholics quite evidently regarded it as a fine chance for a holiday, a great show, an opportunity to meet one's friends and have a good time. That sort of unconcerned "barber chair" religion just meets the natural man's predilections and explains why Roman Catholicism is so popular with great masses of men and women who want all the outward trappings it offers, together with the comfort, such as it is; that if they pay and work, the church will offer them some sort of fire insurance for the future. But such superficial thinkers are not concerned about the spiritual issues of their relationship to a Holy God, who seeks those who worship Him in spirit and in truth. They are not concerned because they are not informed, and they are not informed because the false hirelings set over them sedulously cultivate a ritualistic display of external ceremonies and worship of images, while they carefully prevent the poor sheep from so much as nibbling in the pleasant pastures which the Great Shepherd of the sheep has provided for them in His Word.

How the Sheep Escape

But not all the sheep are as submissive as Roman Catholics are traditionally supposed to be. We saw and heard in Ottawa some of the evidences that French-Canadians are fretting at the yoke of bondage that their priests have imposed on them. The sense of revolt in the hearts of many Roman Catholics might well be symbolized by an amusing incident that occurred in the course of one of the many plays presented at the Marian Congress. At one point in the play a shepherd approached Mary carrying a live sheep on his shoulders as an offering. *The Ottawa Citizen* thus reports what it calls a "touch of humour".

At the outset of his journey the actor carrying the sheep had some difficulty with the animal when it attempted to wriggle free and the unexpected departure brought a touch of humor to the otherwise deeply serious play.

French-Canadians are often symbolized by a sheep in Jean-Baptiste parades, and the incident in the play therefore suggested to our mind what we are convinced will be the future of the French-Canadian "race", when they struggle free from the stranglehold of the clergy. We hope and pray that they will find pasture in the fold of the Good Shepherd and not fall a prey to still

other false shepherds who love them for their fleece and not for their souls

One of Pétain's Collaborationists Honoured

One of the advertised features of the Marian Congress was a lecture by Cardinal Gerlier of Lyons, France, to be given at the Capitol Theatre in down-town Ottawa. We paid the admission fee of one dollar and entered to find ourselves in the midst of throngs of priests and nuns, who comprised at least four-fifths of the audience. The theatre was far from being full, apparently the attractions of the fair at Lansdowne Park held greater attractions for the greater number both of priests and laymen than did a lecture by one of the noted orators of their church. The speaker made a striking figure in his crimson robes under the brilliant spotlights, backed by the curtain and flanked by the Prime Minister of Quebec, Mr. Maurice Duplessis, who introduced him, and the Hon. Thibaudeau Rinfret, Chief Justice of the Supreme Court of Canada who moved a vote of thanks to him. The churchman's powers of oratory threw the politician and the judge into a deep shade, making them appear in comparison like stammering school boys saying their first piece in public. Perhaps it would be easy to outshine two such public speakers, but to give the Cardinal his due, he is a masterful orator. Every word was carefully chosen, every intonation gave evidence that it had been prepared in advance, the gestures were not random thrusts but premeditated means to achieve the grand finale. As a lesson in French and an example of the beauty and majesty of *la belle langue*, the lecture was well worth the price of admission. Its argument, however, was conspicuous by its absence, unless, of course, tradition and sentiment are regarded as the final courts of appeal. There were only one or two passing allusions to Scripture and no attempt was made to base the dogmas concerning Mary on a Biblical foundation. When the Chief Justice thanked the Cardinal for his discourse, saying that he had won his case, we could not refrain from wondering what sort of chance a Protestant would have in pleading a case before a judge whose mind could be convinced by such trivial and utterly frivolous arguments as those of the orator whom he thanked.

Another picture kept coursing through our mind as we heard and saw Cardinal Gerlier thus honoured in the capital of Canada. It was a picture that was reproduced in the pages of THE GOSPEL WITNESS during the dark days of the German Occupation of France. The same ecclesiastical personage as we saw in Ottawa was there pictured, flanked by Pétain and Laval, reviewing the troops of Vichy, at that time the active allies of Hitler and Mussolini. The same smiling face, the same robes, the same suave manner were shown in the Pétain-Laval-Gerlier picture as we saw with our own eyes on the stage of the Capitol Theatre, Ottawa; where the combination was Duplessis-Gerlier-Rinfret. And the same friend and collaborator of Vichy was also photographed with the Governor-General of Canada! Pétain is in prison, Laval was shot, Gerlier is highly honoured in Ottawa! Such is Canada.

"Mr. King Declares for the Union of Church and State!"

It was in the above words that the official daily organ of the Hierarchy in Ottawa summed up Mr. Mackenzie King's speech of welcome to the personal representative of the pope, Cardinal McGuigan. We shall have more to say of that later on, but before dealing with it, we wish



Prime Minister King Welcomes Papal Legate McGuigan to Idolatrous Marian Congress in the Name of the Government and People of Canada.

to call attention to the great emphasis that the Romanist press laid upon the official governmental recognition that was given to the Marian Congress and to the members of the Hierarchy. Mr. Henry Somerville, editor-in-chief of *The R.C. Canadian Register* had the following to say in a preview written two weeks before the congress opened:

The tent city it may be mentioned, is made possible by equipment loaned from the Department of Defence. The Government is doing the honors to the Congress in every way. Prime Minister Mackenzie King will give a reception to the Papal Legate; the Governor General will give a luncheon and the Prime Minister and the Governor General will be guests at a dinner given in honor of the Legate by the Archbishop of Ottawa.

Similarly *Le Droit*, already referred to as an organ of the Hierarchy, stressed the official recognition of government officials:

The highest civil authorities have given their approbation to the holding of the Marian Congress. The Prime Minister, Mackenzie King, a Presbyterian, and Viscount Alexander, viceroy of Canada, an Anglican, will take part in the ceremonies.

The same paper commented editorially as follows, under the heading of "The Relations of Church and State":

The Marian Congress is furnishing a new manifestation of the cordiality of these relations. At the opening on Wednesday, Mr. Mackenzie King, Prime Minister of Canada, and Mr. Louis St-Laurent, Minister of Ex-

ternal Affairs, welcomed His Eminence Cardinal McGuigan, the legate of His Holiness Pope Pius XII, to the Canadian capital *in the name of the government and the people of Canada.* (Emphasis made by G.W.) By the quality of those who took part in it, members of the federal cabinet, diplomatic representatives, judges, senators, members of Parliament, high civil servants, municipal authorities, *this reception took the character of a state reception* —(Emphasis by G.W.)

Prime Minister King, in addition, desired to receive the Cardinal legate to-day at Laurier House. Lord Alexander, viceroy of Canada, honoured him yesterday in the same way at Rideau Hall.

These marks of high distinction go in some way to the Pope of whom His Eminence Cardinal McGuigan is at this time the legate.

Mr. King Hobnobs With Cardinals

The press photographers were evidently encouraged to play up the recognition of the Roman Church by the Canadian State and the newspapers across Canada have blazoned forth with pictures of Cardinals and Mackenzie King hobnobbing on intimate terms; they have shown us the Governor-General, standing, surrounded by scarlet robed Cardinals; Prime Ministers and Mayors, surrounded by prelates of Rome, disport themselves across the front pages of our newspapers from coast to coast. No doubt many of these poor weak politicians do not know that Rome is assiduously working toward the union of Church and State, by which it means that the Church of Rome shall be supreme and the state its sub-

missive instrument to collect taxes, wage wars, and exterminate heretics. Other politicians are well aware of Rome's fell purposes and only too willing to make terms with it in order to step into some higher office under its dictation.

Protestants offered no objection to the holding of the Marian Congress or to any other form of religious exercise. They do object to official recognition of the Roman Catholic religion and to the granting of special privileges to one sect at the expense of all others. The worst offenders in this respect were the highest-placed officials in Canada, the Governor-General and the Prime Minister, who, as the Roman Catholic spokesmen put it: "lent their approval". "The Government is doing the honours to the Congress in every way."

In replying to Mr. Mackenzie King's speech of welcome, the Cardinal Legate said:

Mr. Prime Minister:

Your gracious welcome as head of the government of the Dominion of Canada, and the kind and noble sentiments to which you have given fitting expression fill me with a sense of profound satisfaction and gratitude . . .

"The cordial reception you have given me as Apostolic Legate is but one of the many courteous services that the Dominion Government has rendered to the Congress in Ottawa. We rejoice in this attitude of hospitality and co-operation on the part of the civil authorities because it shows that religion is held in public honour, that Canada enjoys those harmonious relations between Church and State which are proper to a Christian country.

Little wonder that Cardinal McGuigan felt "profound satisfaction and gratitude" towards Mr. King. Would not Herr Hitler or Signor Mussolini have felt the same, had they been accorded similar treatment? The papacy is not one whit less totalitarian than their régimes. Why should the personal representative of the pope, a foreign prince, be thus honoured by the Prime Minister of Canada? Why should one religion be singled out for special treatment which the rest are not given, and which they do not desire either for themselves or for any other? We note that the Cardinal Legate referred to Mr. King's welcome as being official in virtue of the fact that he tendered it "as head of the government of the Dominion of Canada."

What Did Mr. King Mean?

Mr. King's speech was a mixture of sweet nothings, reminding one, as so many of his speeches do, of that character in *Pilgrim's Progress* whom Bunyan named "Mr. Facing-Both-Ways". He began by thanking the Archbishop of Ottawa for the invitation to be present and to speak at the reception for Cardinal McGuigan. He then congratulated that prelate upon the honours that had come to him, and proceeded to institute a comparison between the visit of President Truman and the visit of the prelates from various countries:

The visit of the President to our capital city a week ago was the visit of the leading representative of a great State from a single country. Today, we welcome leading representatives of an ancient Church from many countries.

The implication of that sentence would appear to be that in Mr. King's mind the Marian Congress and its officials were more important than the visit of President Truman.

Mr. King again exercised his subtlety in quoting to the Papal Legate what he has already said to certain United Church Members of Parliament, when he reminded them he was a "continuing Presbyterian". Mr. King did not say that the group of United Church Mem-

bers of Parliament was an informal gathering of men who did not officially represent any denomination. He did not say, though he clearly implied, that in his opinion the United Church, Presbyterian Church and the Roman Church were all working to a common end of "affirming the fundamental ideals of Christianity." Not a few Protestants, both United Church and Presbyterians, as well as those of other denominations, will resent Mr. King's implication that Rome is essentially at one with them in "affirming the fundamental ideal of Christianity", and in working toward peace and brotherhood. They know too well the bloody record of Rome in the past, and Spain and Italy and South America are too present to their mind's eye to swallow Mr. King's pious platitudes that may represent wishful thinking, but which many cannot escape regarding as wilful ignorance.

Mr. King went on to say that "the common ground of Church and State is the bringing into being of a world order based on Justice and Peace." This is lovely, by why did Mr. King single out one particular Church for these very special honours? Mr. King has won the reputation of using words with a double sense, one the seeming meaning, the other a hidden sense to which he can refer later if they are called into question. But these words were spoken to the personal representative of the pope; they were uttered at an official Roman Catholic reception at which an Archbishop presided; the whole purpose of the gathering was to reflect glory and honour on the pope through his personal representative. The Romanist officials were therefore quite justified in taking the Prime Minister's words as the official approval of the government of Canada for their religion in general and for their pagan Marian celebration in particular. The Hierarchy's organ did no more than express the spirit of Mr. King's speech of welcome when it summed it up under the heading, "Mr. King Declares for Union of Church and State".

Who Has the Precedence in Canada? King George or the Pope?

A further illustration of the manner in which the state dignitaries abdicated in favour of papal princes is to be found in the seating arrangements at a dinner tendered to the Papal Legate and "honoured" by the presence of the Governor-General. *The Toronto Daily Star* tells the story of how the "delicate" problem of seating the officials was solved. Which one was to be seated in the place of honour, the King's representative or the pope's? It was solved, says *The Star's* correspondent, with "the delicacy of genius": there was no head table, and dignitaries of church and state sat at both sides and "the arranger put nobody in the highest seat". According to *The Toronto Star*, it is "the delicacy of genius", to be uncertain as to whether King George or the pope has precedence in Canada! Some of us think it would be truthfully called the arrogance of presumption and the essence of disloyalty to have any doubt on the subject as to whether the King or the pope comes first in the Dominion of Canada.

The Romanist conception of supreme government in Canada and in the world was symbolized by the gigantic image of the Virgin Mary erected in Lansdowne Park. There, towering up in the air some hundred and fifty feet, was the wooden statue firmly planted on the globe, "The Queen of the World" and it was significant that the spot at which the crowned figure was fixed was a place on the globe which represented Ottawa. Rome pretends that it is the supreme mistress of all governments, and



"JESUS SAVES — Gospel Tracts Free" — So reads the large sign held by Protestants (NOT "Jehovah's Witnesses") outside the gates of Lansdowne Park during the Marian Congress. They persisted in spite of rough handling from some young hooligans instigated by priests.

all those who lent their approval to the Marian Congress thereby gave their assent to that outrageous pretension.

The Pope's Plea for Liberty and the Romanist Practice Contrasted

The pope made a special address to the Congress at Ottawa in which he spoke of liberty and peace and truth. Fine and high-sounding words they were, but informed Protestants will know what value to attach to them. A number of young men who, while giving out Gospel Tracts on the street outside Lansdowne Park, were nearly mobbed on several occasions, will know what to think of Rome's idea of liberty. So far as we know the only papers to give the matter any publicity were *The Toronto Globe and Mail* and *The Ottawa Citizen*. Even our esteemed Toronto contemporary made the signal error of reporting under the photograph that "tract-distributing Jehovah's Witnesses set up a sign 'Jesus Saves' on sidewalk." *The Globe and Mail* could not be expected to know that "Jehovah's Witnesses" do not preach that "Jesus Saves"—their way of salvation is akin to that propounded by the Roman Catholic Church, through baptism and good works. But one would have expected the reporter to have asked the young man holding the sign who or what he was. For their information we identify him: He is Pastor Ellard Corbett of Calvary Baptist Church of Picton, Ontario, third year student in Toronto Baptist Seminary, with an honourable war record behind him and a fine scholastic career in the making. He has already written a letter to the Toronto paper correcting its error, which we trust will be published, though it cannot undo the harm propagated by the inexcusable error. The jibe that he was a "Jehovah's Witness" came from some Roman Catholic reporter or editor, or

from some priest, for these gentlemen have an unkind and untrue way of calling all who disagree with them either Communists or "Jehovah's Witnesses".

Jesus Saves

At the opening of the Marian Congress a young man appeared outside the grounds bearing a large sign with the words "Jesus Saves". Priests and others tried to threaten and frighten him away, but he held his ground. They asked him who he was and whom he represented and evidently did not believe him when he replied that he was there "on his own". As a matter of fact he is a member of a small evangelical group of people known as the "Wesleyan Methodists". He had only been converted a short time and made up his mind to spend his week's holidays outside the grounds bearing the sign in token of his witness to the One Who alone can save. It is difficult for priests to believe that anyone would do such a thing without some command from an ecclesiastical authority. Early in the week some of our student-pastors from Toronto Baptist Seminary went down to the Lansdowne Park to see the Marian Congress, and when they found the young Wesleyan Methodist brother in difficulties, they offered to stand with him and help him give out his gospel tracts. Several others joined them in order to help along the work of giving out tracts and talking to those who wished to discuss the Scripture. None of them were sent there by any church organization, all of them were there of their own free will and on their own responsibility to exercise their rights as free British citizens as they saw fit. The rest of the story we tell in the abbreviated fashion in which it was put in the resolution passed by the meeting of the Ottawa Valley Association of Regular Baptist Churches, meeting in Westboro Regular Baptist Church:

Police Protection for Priests but None for Protestants?

A resolution unanimously adopted by the annual conference of the Montreal-Ottawa Association of Regular Baptist Churches, meeting in the Westboro Baptist Church, June 17 and 18, 1947, states: "Whereas the following account of an incident that took place today, June 18, in Ottawa, has been brought to our attention and we believe that it is a true and accurate recital of the facts: Several young men, two of them pastors with honourable record in the armed services, namely Pastor B. Oatley-Willis of Drummondville, Quebec, and Pastor Ellard Corbett of Picton, Ontario, together with Mr. A. T. Hyderman, today engaged in giving out gospel tracts outside of the grounds of Lansdowne Park. After they had given out some hundreds of tracts to passers-by without any untoward incident, a gentleman in clerical garb, apparently a priest, approached one of the young men, Mr. Oatley-Willis, and ordered him to desist giving out tracts and to leave the vicinity.

"When the young man thus addressed said that he would obey orders from the police but not from a private citizen without authority, the gentleman in clerical garb then threatened to see that he was moved on. This same person then attempted to snatch some tracts from Mr. Oatley-Willis' hands. In the course of the next few moments some young men joined the group and forcibly knocked Mr. Oatley-Willis' camera from his hands, and it was kicked about by some others and badly damaged. Someone kicked Mr. Oatley-Willis' hand and injured it. Another young man struck Mr. Corbett on the chest. A police officer then came and asked Mr. Oatley-Willis to accompany him to the police office in the park grounds, though this officer made no attempt to take Mr. Oatley-Willis' attackers in charge. Another police officer, apparently in charge at the grounds, informed Mr. Oatley-Willis that the police could not offer him any protection if he continued to give out tracts and further that if he were beaten up, it would be Mr. Oatley-Willis' responsibility. Mr. Ellard Corbett signalled to two police officers during the melee but they waved back to him with a negative sign of refusal and walked off in another direction.

"Whereas it is the bounden duty of the police impartially to administer the law and to offer protection to all citizens who are lawfully engaged in peaceful pursuits: and whereas the police, in accord with their duty, have afforded full protection to other religious celebrations, including the present Marian Congress now being held in Ottawa:

"Therefore be it resolved that in the name of respect for law and order impartially enforced, and in the interests of religious liberty for all, Roman Catholics and Protestants and others, we vigorously protest against the refusal of one of the senior police officers to afford protection to peaceful citizens lawfully engaged in the exercise of their rights as British citizens, and that further we do most urgently request you, as Chief Magistrate of this capital city of Canada, to take immediate steps to prevent any recurrence of remissness in duty and refusal on the part of members of the Ottawa police force impartially to give protection to all citizens, irrespective of their religious creed and affiliation."

Respectfully submitted,

JOHN F. DEMPSTER,
Moderator.

Ottawa, June 18.

Rev. John Dempster of Calvary Baptist Church, Ottawa, went at once to the grounds when he heard of the above-mentioned incident, and then to the office of the Chief of Police and threatened to make a civic issue of the matter if the police did not do their duty in enforcing law and order in an impartial manner. These protests seemed to make some effect and although priests incited young men and children to make considerable disturbance around the tract distributors, there was no further manhandling of them. The young men giving out tracts reported that many Roman Catholics, both English and French, stopped to talk to them and showed signs of their dissatisfaction with the Romish system. A number of priests were also observed furtively picking up tracts that others had dropped.

Had the Roman Catholic priests at the gates of Lansdowne Park not been restrained by the police there is no doubt that serious bodily harm would have been done to those who thus dared to brave their wrath. When Rome prates of liberty it means liberty for its minions and shackles and persecution for all others.

Rome's Failure at Ottawa

And so has faded the image of the Virgin that was shot up into heaven in an artificial attempt to enact in external form, the Dogma of the Assumption of Mary. And we venture to believe that the Marian Congress will pass into history as one of Rome's greatest failures in propaganda that it has yet made. Certainly the arrogance and blatant idolatry of Rome has thoroughly aroused Protestants of Ottawa and of the rest of Canada also; we are convinced that it has disgusted many earnest Roman Catholics who will be given an incentive to turn to the Word of God and to the Saviour of that Word, there to find that perfect peace and that full pardon that He alone can give Who is the One Mediator, Who died once for all, and Who invites men and women to come NOT to Mary, but to Himself.

—W. S. W.

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How Rome Belittles Christ to Magnify Mary

A Sermon by Rev. W. S. Whitcombe, M.A.

THE BIBLE SAYS:

There is one God, and ONE mediator between God and men, the man Christ Jesus;

Who gave himself a ransom for all, to be testified in due time.—I Timothy 2:5.

THE ROMAN CHURCH SAYS:

... because men acknowledge and fear the divine Majesty, which is in him (Christ) as God, for this reason it was necessary to assign us another advocate, to whom we might have recourse with less fear and more confidence, and this advocate is Mary, than whom we cannot find one more powerful with his divine majesty, or one more merciful towards ourselves." The saint says, "Christ is a faithful and powerful Mediator between God and men, but in him men fear the majesty of God. A mediator, then, was needed with the mediator himself; nor could a more fitting one be found than Mary."

—Saint Alphonsus de Liguori, *The Glories of Mary*, p195f, published with the approbation, dated 1931, of the American Hierarchy.

THE BIBLE SAYS:

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. —John 14:6.

THE ROMAN CHURCH SAYS:

Pius IX. in speaking to the bishops of the whole world made use of the words of St. Bernard: "God wills that every grace should come to us through her." In his encyclical on the devotion to the Rosary, Sept. 22, 1891, Pope Leo XIII, says: "In a true and natural sense we may say that from the great treasury of graces that the Lord has merited for us, nothing came to us, by the will of God except through Mary." Pius X declares: "She is the dispensatrix of the graces that Jesus Christ has merited for us by His blood and His death".

THE BIBLE SAYS:

I am the Lord: that is my name; and my glory will I not give to another, neither my praise to graven images. —Isaiah 42:8.

THE ROMAN CHURCH SAYS:

"At the command of Mary, all obey, even God." St. Bernardine fears not to utter this sentence; meaning, indeed, to say that God grants the prayers of Mary as if they were commands. And hence St. Anselm addressing Mary, says: "Our Lord, O most holy Virgin, has exalted thee to such a degree that by his favour all things that are possible to him should be possible to thee." "For thy protection is omnipotent, O Mary," says Cosmas of Jerusalem. "Yes, Mary is omnipotent," repeats Richard of St. Laurence; "for the queen by every law enjoys the same privileges as the king. And as," he adds, "the power of the son and that of the mother is the same, a mother is made omnipotent by an omnipotent son."

—*Glories of Mary*, p. 181.

It is scarcely necessary to call attention to the contradiction between the Word of God and the traditions of men as represented in the above statements taken from

a book written by a "saint" and doctor of the Roman Church, and bearing the official approbation of the Hierarchy. One is faced with making a choice between the Bible and the teaching of Rome, for both cannot be held at the same time. No one is more keenly aware of the necessity of choosing between these two diametrically opposed voices than are the priests of Rome for they steadfastly refuse to allow their people to read the Bible freely. Well do they know that an open Bible in the hands of the common people would spell the end of their fondly invented fables. It is for this reason that the Second Commandment is not taught to children in Roman Catholic Catechisms. Few of the thousands of devotees who have bowed at the shrine of the four-foot image of Mary and prayed to her, know that it is written in the Bible, as one of the Commandments:

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God.

—Exodus 20:4, 5.

Few of them have ever seen or had in their possession a copy of the New Testament in their own tongue and are therefore not aware that in the inspired Gospels the Mother of Jesus was on more than one occasion rebuked by her Son; that the Scriptures record that when Christ was twelve years of age, Mary and Joseph "understood not the saying which he spake unto them." (Luke 2:50); that Mary confessed her sin by calling upon God as her Saviour. (Luke 1:47). With such blatant contradictions between the inventions of Rome and the plain statements of the Word of God it is little wonder that the priests of Rome are afraid to put the Bible in the hands of their people, lest the weakness of the church's position should be exposed.

Christ Is Unique

The Bible gives Christ an unique place: There is *one* God, and *one* mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

The best commentary that I ever heard on this text was given to me by a keen old French-Canadian *habitant* farmer in the North who had obtained a Bible in his mother tongue and had spent much time reading it. One day I quoted to him the words: "There is one mediator between God and men." He turned on me quickly and said, "Do you know what that means?" Sensing that he had thought much on the principle involved, and that he had reached strong and clear convictions on the matter, I pressed him for his own answer to the question. He gave it to me in his savoury dialect:

"This is what it means," he said. "It means that there is ONE Mediator, not two, not three, not four, but ONE Mediator."

That is simple but profound exegesis. I wish that all commentators would combine simplicity and profundity in like measure.

There is One Mediator because there was only One "Who gave himself a ransom for all." As the children's hymn puts it,

"There was no other good enough to pay the price of sin."

There is One Mediator because "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12). There is One Mediator because there is but one way from earth to heaven: for Jesus said, "No man cometh unto the Father, but by me." (John 14:6). There is One Mediator because there is but one foundation: "For other foundation can no man lay than that is laid, which is Jesus Christ." (I. Cor. 3:11). There is but One Mediator because there is but One Great High Priest who is "holy, harmless, undefiled, separate from sinners, made higher than the heavens." (Heb. 7:26). There is One Mediator because Our Great High Priest "made one sacrifice for sins forever." (Heb. 1:12).

How Many Times?

How many times did the Mighty Maker of heaven and earth leave the glory that He had with the Father before the world was, and, stooping down below the angels, take upon himself the nature of man? Once, only once. How many times did Christ, the Divine Son of God who was also the Son of Man, bow his head upon the cross and utter that cry, "It is finished!" Once, only once, for, thank God "Christ was once offered to bear the sins of many." (Heb. 9:28). Had he belonged to an earthly order of priests that offer oftentimes the same sacrifices that can never take away sins, "then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. 9:26). How many mediators are there between God and men? The Bible answers, "there is one mediator between God and men, the man Christ Jesus." One and only one, because, this One Mediator can lay His hand upon us, since He has been made like unto His brethren and is capable of being touched with our infirmities, and this same Mediator can also lay His hand upon God, for "being in the form of God, he thought it not robbery to be equal with God." (Phil. 2:6). Thank God for such a Daysman as this Glorious Saviour. Thank God for such an advocate as Jesus Christ the righteous. Thank God for this merciful and faithful High Priest to whose throne of grace we may come with boldness to obtain mercy and find grace to help in time of need! With such an One as this to intercede for us, to pay the price of our redemption, what need have we of another? What place, indeed, can there be found for another? Our souls are knit unto Him, He is the fairest among ten thousand, the one altogether lovely. He alone can save unto the uttermost, seeing that He ever liveth to make intercession for us.

Do our Roman Catholic friends think that we Protestants are too rigidly exclusive in insisting that there is only One Mediator? Are they offended when we will have none of Mary as Advocate and Mediatrix? Let me ask them, "Is it exclusive and rigid when a young man and a young woman take vows of matrimony upon themselves?" There may be some to whom the words of the marriage ceremony sound harsh and repellent, but not to the loving bride: "Wilt thou have this woman to be thy lawfully wedded wife . . . wilt thou, forsaking all other, keep thee only unto her?" A holy hush never fails to fall upon the assembled company when the bridegroom answers that question. I love to hear a fine young man standing beside the woman of his choice, answer with

solemn pride: "I will." It is a holy thing for a man and a woman thus to plight their troth in the presence of God and of man. And what wicked, bestial creature would wish to destroy the divinely established institution of matrimony by removing the rigid exclusiveness, taking out the word "only", and deleting the promise to "keep thee only unto her"? Nor can the believer say less of the beloved bridegroom of his soul. Christ the Saviour is the only One, there is no other. To Him alone will we cleave, for no one is so tender and compassionate as He; no other one has the power to save.

There's not a friend like the lowly Jesus,
No, not one, no, not one.
None else could heal all our soul's diseases,
No, not one! no, not one!

No friend like Him is so high and holy,
No, not one! no, not one!
And yet no friend is so meek and lowly,
No, not one! no, not one!

Did ever saint find this Friend forsake him?
No, not one! no, not one!
Or sinner find that He would not take him?
No, not one! no, not one!

Roman Catholics may talk about "The Glories of Mary" as taught by their priests and doctors, but the Scriptures speak of the Glories of Christ. We insist upon them because the glorious exaltation of Christ, as found in the Bible, is the final answer to the blasphemous and idolatrous exaltation of Mary that the Roman Church has attempted. We can find nothing but the deepest sense of inward revolt and profoundest disgust in our souls for the veneration and prayers and the pagan display accorded to Mary in the capital city of Canada. But of Christ we say gladly and freely with heart and voice:

O Christ, in Thee my soul hath found,
And found in Thee alone,
The peace, the joy, I sought so long,
The bliss till now unknown.

Now none but Christ can satisfy,
None other name for me;
There's love, and life, and lasting joy,
Lord Jesus found in Thee.

Let us compare the glories of Christ as they are revealed in the Scripture with the so-called "glories of Mary" as Romanist mythology has imagined them through the years, or borrowed them from the pagan cults devoted to the female goddesses of antiquity.

Christ Alone Is Sinless

Even the Roman Catholic theologians are compelled to admit that the Dogma of the Immaculate Conception is not to be found in Scripture. I quote from *The American Ecclesiastical Review*, Vol. CXIV., No. 5, May, 1946, Publication for the Clergy, *cum Approbatione Superiorum*, published by the Catholic University of America Press, Washington, D.C. There the learned priest has this to say:

It is by no means certain that the doctrine of the Immaculate Conception is contained, even implicitly, in Sacred Scripture . . . it is therefore in divine tradition, the unwritten word of God, that we must seek the basic and unquestionable source of the dogma that the Mother of God was preserved from original sin in the first moment of her existence.

What a confession for a Romanist theologian to be compelled to make. The Dogma of the Immaculate Conception is not found in Scripture, but in tradition! And yet the same writer goes on to admit further that even tradition does not speak with one voice on the matter,

that some of the saints and doctors of the Roman Church are found in opposition to the doctrine of Mary's sinless conception.

The sinlessness of Christ is made indubitably clear in the New Testament. The angel announced to Mary: "That holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35). In the days of His flesh Our Saviour challenged His enemies "Which of you convinceth me of sin?" His judge declared, "I find no fault in this man." The Apostle declares that He once suffered the "just for the unjust, that He might bring us to God." (I Peter 3:18). He it was who fulfilled the Old Testament prophecy of the "lamb without blemish and without spot" whose precious blood was the price of redemption. (I Peter 1:19). The writer of the Epistle to the Hebrews (4:15), says that Jesus, the Son of God, our great high priest, "Was in all points tempted like as we are, yet without sin." The truth that Christ was immaculate in His life and in His words and deeds is not left in doubt in the Word of God. It is a doctrine that does not repose upon the subtleties of human reasonings but upon the firm foundation of Scripture. But what of the so-called "Immaculate Conception" of Mary? There is not a word of it in the Scripture! Search the Bible and discover it if you can! It is not there. Mary, as we have already said, called upon God as her Saviour, thereby confessing that she was a poor sinner like the rest of us, standing in need of the salvation of God. She said, "And my spirit hath rejoiced in God my Saviour." (Luke 1:47). Of Mary the Scripture pronounces this sentence, as it pronounces it of you and me: "All have sinned, and come short of the glory of God." (Rs. 3:23). There is none that doeth good, no not one." (Romans 3:12). Such as Mary, and such as you and I, need to call upon God Our Saviour, in the assurance that they that call upon the name of the Lord shall be saved.

Christ Alone Is Omnipotent

I should fear for the outcome of my soul's salvation were it committed into the hands of a poor woman who herself needed to call upon God as her Saviour. Thank God it is in safer hands, in the hands of Him "who did no sin, neither was guile found in His mouth." (I Pet. 2:22). Likewise I should have no assurance of safety, certainty or enjoyment either here or hereafter, were my soul's salvation entrusted to any one other than a Divine, Omnipotent Saviour such as the Bible declares Christ to be. "In him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." (Col. 2:9, 10). Can you gild the lily, or paint the rose, can you hold a candle to the midday sun and brighten its splendour? Can you surpass the greatness of Christ? Can you improve upon His Divine glory? Can you add to His atoning death? Can you find another who is tenderer, gentler, more merciful than our merciful and faithful High Priest? Romanists believe they can do all this and therefore they exalt Mary, calling her "another advocate", a "mediator with the mediator". They dare to say that when we fear to go to Christ, we may come with confidence to the Queen of Mercy. Those whom Christ cannot or will not save, Mary will deliver. Thus does the neo-paganism of Rome set at nought the glorious gospel of the grace of God in Christ Jesus, our Lord. Thus do they belittle Christ in order to magnify Mary. Do I need to remind you that the Lord God Omnipotent has said: "My glory will I not give to another, neither my praise to graven images." (Isaiah 42:8).

The other day I came across a strange piece of vain deceit written by a Roman priest. He quoted the verse in the Gospel of Luke (1:51), concerning the boy Jesus. "And He went down with them, and came to Nazareth, and was subject unto them." With this as his starting point, the priestly twister of texts went on to say that since Christ was the same yesterday, to-day and forever, that He was therefore still subject to Mary who could command Him in all things. What a strange perversion of Scripture that is! But read the whole of the story in the Bible for yourself. There you will discover that Jesus stayed behind in Jerusalem while Mary and Joseph went a day's journey toward Nazareth, supposing that He was in the company of relatives and friends. Finally they made their way back again to Jerusalem and found the boy Jesus in the temple "sitting in the midst of the doctors, both hearing them, and asking them questions." And then the inspired pen of the evangelist describes the scene in these words:

And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

And they understood not the saying which he spake unto them.—(Luke 2:48-50).

In the Scripture Mary is neither all-knowing nor all-powerful, but a poor woman of limited understanding, like the rest of humanity. She rebuked her Son and in turn was rebuked by Him, and the Gospel explicitly states her failure to understand the very words that Jesus spoke to her.

Romanism represents Mary as a mother carrying the Child Jesus in her arms; it names her the Mother of God, thus suggesting even more than it yet dares to state explicitly in its doctrinal statements. Does not a mother control her child and compel him to be obedient? Is not the mother, the source and fountainhead, of greater importance than the Son? That is undoubtedly the position that Mary occupies in the Roman Catholic system, as we saw it in Ottawa during the Marian Congress. But it is not so in the Bible. Comparatively little is said of her; much is said of Christ. The New Testament declares of Christ that "in all things He must have the preeminence", of Mary it records that she called upon God as her Saviour. Let us follow the Word of God rather than the darkened wandering of men's fancy, let us with the Forerunner point to Christ, not to His mother, and say, "Behold the Lamb of God, which taketh away the sin of the World." Let us repeat the Saviour's invitation, saying in opposition to the Church of Rome, "Him that cometh to me I will in no wise cast out." (John 6:37).

Christ Alone Is the Redeemer

We have already referred to the absolute uniqueness of Christ's Person and of His redeeming work. The one truth is founded upon the other: Christ is the One Mediator because He alone is truly God and truly man, He alone died the just for the unjust, He alone is the merciful and faithful High Priest and at the same time the all-powerful Saviour of men. His redeeming work was and is of infinite value because in Him dwelleth all the fullness of the Godhead bodily. (Col. 2:9).

Though found in fashion as a man, and humbling Himself unto the death of the cross, He who died on the cross is none other than the Great God and Saviour, the Maker and Creator of all things, from whom and by

whom and unto whom are all things. Of such an One only could the Apostles say: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12).

And yet side by side with the name of Jesus the Roman Church dares presumptuously and blasphemously, to place the name of Mary. There is an order of nuns who style themselves the Sisters of the Names of Jesus and Mary. Romanist theologians dare to call Mary "Our co-redemptrix". One of them says:

Mary is often called "co-redemptrix". She deserves this title because she co-operated in our redemption in three ways: (1) In consenting to be the mother of the Saviour; (2) In sharing his sufferings, in uniting her compassion to the passion of her Son; and (3) In making herself our mediatrix.

—A. Boulenger, *Doctrine Catholique*.

This is part of the Romanist scheme to take the glories of Jesus Christ and give them to Mary. Jesus was sinless and sinlessly conceived, so the Romanists must invent similar honours for Mary. According to the Scripture, Jesus was raised from the dead without corruption, therefore they say the same of Mary's body in Romanist mythology. Prayer is made to Jesus and in His name, and so Rome sedulously apes the same honours for its goddess, the Virgin Mary. Divine Worship is paid to the Son of God in the Bible, therefore Rome offers Mary hyperdulia, a form of worship distinguished only in name from the honour paid to God.

Of all this fantastic invention, we repeat, there is not a word in the Scripture; it is the pure invention of men. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8). It was to an ancient people that had been enticed away from the worship of the one God that the Prophet Isaiah was commissioned to speak these words in the Lord's name:

I, even I, am the Lord; and beside me there is no Saviour.—(Isaiah 43:11).

And there is no God else beside me; a just God and a Saviour; there is none beside me.

Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else.

—(Isaiah 46:21, 22).

Rome persists in putting Mary beside Christ; Rome detracts from His glory to give it to Mary; Rome takes away from His once-for-all redeeming work to share it with Mary; she snatches the crown of divinity from His head to offer it to Mary, a creature, thus adding another goddess to her pantheon. This great pagan system applies to Mary the very names that the ancient heathen religions applied to their female deities: The Queen of Heaven, Star of the Sea and other titles. The worship of Mary is essentially pagan and finds its source and inspiration not in the Bible, but in the worship of such female deities as Isis in Egypt, Ceres in Greece, and Fortuna in Rome. What we see in Ottawa to-day, the Apostle Paul saw in ancient Ephesus long ago:

And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.—Acts 19:28.

Christ Alone Is the Mediator

Nothing could be clearer than the explicit statement of Scripture that "there is one mediator between God and men, the man Christ Jesus." It is so unmistakably clear that even the theologians of Rome are compelled to give the text lip service by professing to accept its

truth, and then deviously explaining it as meaning that there must be another mediator with the mediator; that Christ, the King of justice, is harsh and forbidding, but that Mary, the Queen of Mercy, is tender and mild. They profess to accept the statement of the Apostle John that "If any man sin, we have an advocate with the Father, even Jesus Christ the righteous," but notwithstanding they name Mary our Advocate, saying, in the words of Liguori, "It was necessary to assign us another advocate, to whom we might have recourse with less fear and more confidence, and this advocate is Mary, than whom we cannot find one more powerful with his divine majesty, or one more merciful towards ourselves."

What an unwarranted slander that is on the character of the Lord Jesus Christ! He called the little children to Himself when the disciples would have driven them away. He was moved with compassion to feed the hungering multitudes when the disciples, at the end of their limited resources, felt compelled to send them away without food. The writer of the Epistle to the Hebrews assures us that "we have not a great high priest that cannot be touched with the feeling of our infirmities," and therefore exhorts us to come "with boldness unto the throne of grace that we may obtain mercy and find grace to help in time of need." (Heb. 4:16). Christ invited the poor and needy to come to Himself again and again, never did He suggest that they should apply to His mother. Yet the Roman Church dogmatizes about Mary the Mediatrix and Co-redemptrix as though Christ had never said, "Come unto me all ye that are weary and heavy laden and I will give you rest . . . Him that cometh unto me I will in no wise cast out."

Examine the record of Mary's relations to Jesus and see if she ever obtained any favour from Him. I mean, of course, not the fancifully silly, and too often disgusting stories, retailed by Liguori, but the inspired historical accounts given us in the four Gospels. We have already referred to the story of the Boy Jesus and the way in which it illustrates the great distance that separated the mother from Her Son. The same is seen again at the first miracle in Cana of Galilee, when Jesus turned the water into wine. Mary came to Jesus saying, "They have no wine." What was our Lord's reply? "Woman, what have I to do with thee? mine hour is not yet come." (John 2:3, 4). Does that sound like an acknowledgment of Mary's right to intercede with her son? Far from it. Note that He did not call her "mother", but simply "woman". So far from acknowledging a community of rights and prerogatives between them, He denied it, and added, by way of implied rebuke, that his hour had not yet come. Any bond on her part, any obligation on His part is explicitly denied by the Saviour.

On another occasion, His mother and His brethren desired to speak to him "while he yet talked to the people" (Matt. 12:46). Perhaps they wished to restrain Him in His severe denunciation of the scribes and Pharisees. Listen to the manner in which the Saviour of mankind refused to acknowledge the pleas of His mother and His brethren:

But he answered and said unto him that told him, Who is my mother? and who are my brethren?

And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

For whosoever shall do the will of my Father which is in heaven the same is my brother, and sister, and mother.—(Matthew 12: 47ff).

What a pitiful intercessor Mary or the brothers of Jesus, or any of the other saints, would make for us! Mary does not appear in a prominent place in the Gospel

records, but on every occasion when she came to Jesus making some request of Him, she was rebuked. How different that is from the Mary of Roman Catholic hagiology!

Roman Catholics say that reason demands that Mary should be granted special honours, for since she was His mother after the flesh, she must have some special influence over Him. What they call reason, is really sentiment, and a large part of their Mariology is a mealy-mouthed, sickly sentimentalism that exploits a natural maternal instinct and our respect for motherhood in the interests of a carnal religiosity. But Jesus Christ has already demolished the possibility of such specious, sentimental appeals to the fleshly bond that existed between Mary and Her Son. Listen as He Himself answers:

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

But he said, Yea rather, blessed are they that hear the word of God, and keep it.—(Luke 11:27, 28).

God Alone Is Worthy of Worship

For those who know and read the Bible it is not necessary to argue this first truth of Scripture that God alone is to be worshipped. One of the characteristic marks of paganism, ancient or modern, is that it fulfills the charge laid against it by the Apostle Paul:

Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever.—Romans 1:25.

These were the besetting sins of ancient Israel, for which God punished them again and again when they went a-whoring after strange Gods, as the prophets described their wicked aberrations.

The Bible is as modern as to-day's newspaper. Indeed, it is in advance of them. We have already mentioned the Apostle Paul and the bitter opposition he received at the hands of the worshippers of that prototype of Mary, the ancient female goddess, Diana of the Ephesians. Let me now read another and still more ancient passage, this time from the Old Testament. I wish that the Ottawa papers and those of the rest of Canada would have the genuine sense of true journalism and the courage to tell the truth about the Marian Congress in Ottawa, just as Jeremiah dared to report the truth in his day in these words:

Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

Do they provoke me to anger? saith the Lord: do they not provoke themselves to the confusion of their own faces?

Therefore thus saith the Lord God; Behold mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.—(Jeremiah 7:17).

Change the "streets of Jerusalem" for "the streets of Ottawa", and "the cities of Judah" for the "cities of Canada" and you have an up-to-the-minute report of what went on at Ottawa last week!

I know that the Roman Catholic theologians draw fine distinctions between *doulia*, and *hyperdoulia* and *latria*. I know that the more informed Romanists claim that they do not worship the idol but what it represents to their minds. And so do the more informed and enlightened idol-worshipping pagans. But in practice such distinc-

tions are not made. They are nothing better than verbal quibbles that have no meaning for the masses of the people. When I see the crowds acclaiming the Virgin as the Queen of the World, the Queen of Heaven, praying to her for favours, calling her omnipotent, linking her name with that of Christ, calling her the Co-redemtrix, and paralleling the birth and death and resurrection and intercession of Christ with another imaginary scheme of similar events in the fancied history of Mary; when whole verses and indeed entire Psalms that the New Testament applies to Christ in proof of His divinity, are snatched from Him and given to Mary, then I know that the fine spun theoretical distinctions break down, and in practice Mary is worshipped as only God should be worshipped: in its actual outworkings Romanism is guilty of the grossest forms of paganism and idolatry. It may be gilded over with grandiose celebrations and magnificent ceremonies, it may be cloaked in the hoary traditions that had their source in ancient pagan practices, it may be blazoned forth in newspaper, radio and official governmental recognition, but it still remains the ugly, hideous idolatry that Scripture denominates as "abominable" (I Peter 4:3) and from which it warns us to flee (I Cor. 10:14). When the Apostle John fell at the feet of one of the heavenly creatures to do obeisance to him, he was forbidden to do so:

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God.—(Revelation 19:10).

But, alas, to the thousands of worshippers of Mary and of the consecrated wafer at Lansdowne Park in Ottawa and in thousands of other centres, these inspired words of reproof are unknown, for to them the Bible is a forbidden book. Thus does Rome thrive on the ignorance of the Word of God that she sedulously cultivates.

A Strong Delusion

Those of us who witnessed the much publicized heathen display at Ottawa and heard the glories of Mary exalted above those of Christ, asked ourselves again and again why do these priests so perversely quit the gentle and tender, yet all-powerful Saviour and Redeemer to invent out of their own imaginations another advocate and intercessor? Why do they forsake the spotless Son of God, who died the just for the unjust, to conjure up out of their fancy a poor human being who in the inspired record confessed her own need of a Saviour? The only explanation that is possible is that given in the Word itself:

Because they received not the love of the truth, that they might be saved.

And for this cause God shall send them strong delusion, that they should believe a lie:

That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

—(II Thess. 2:10-12).

The message of the Gospel is simple and yet convincing, though wicked men can and do wrest it to their own destruction and to that of the poor dupes who follow them. Notwithstanding, let us proclaim the glories of Christ: His tenderness and grace, His all-sufficient, once-for-all, Atoning Death on the cross, His power to save all them that come unto God through Him. Let us proclaim it in all its simplicity and power to bring freedom to the captives and light to those who sit in darkness. Let us proclaim it with the full confidence that God, the author of Salvation, will not permit one of His words to fall to the ground.

"THE DEIFICATION OF THE VIRGIN"

Mr. Duplessis Compels Quebec Taxpayers
to Foot the Bill!

THE Prime Minister of the Province of Quebec sent a cheque for \$20,000 to the Archbishop of Ottawa as a contribution toward the expenses of the great pagan circus widely advertised as a "Marian Congress". The money, of course, does not come from the private purse of Mr. Duplessis but from the public funds of the Province of Quebec. Like other Canadian politicians, Mr. Duplessis has discovered a cheap and painless way of buying votes here on earth and of paying his way through purgatory hereafter. We rather suspect that many of these cheap vote seekers are more concerned about the immediate material advantages here and now than they are about the supposed blessings hereafter. Rome, for her part, welcomes the money, wherever it comes from, but it is particularly gratified when gifts of public funds from official personages appear to imply governmental recognition of Romanism as the state religion. Here is the report as translated from *Le Droit*, official Roman Catholic daily of Ottawa:

Check Sent to His Excellency, Mgr. A. Vachon

The Prime Minister of the Province of Quebec, Mr. Maurice Duplessis, has forwarded to His Excellency, Mgr. Alexandre Vachon, Archbishop of Ottawa, the sum of \$20,000 for the Marian Congress, it was learned this afternoon.

The gift was made by Mr. Duplessis in the name of the government of the Province of Quebec.

The municipality of Eastview also wished to do its part in the organization of the great Marian sessions which will begin next Wednesday in the capital of the country. The City Council of Eastview has given the sum of \$500.

We also learn that the Zeller Company Ltd. has subscribed a gift of \$300.

These offerings are in addition to the long list already published in *Le Droit*. They will help to give great splendour to the magnificent apotheosis in honour of the Virgin next week at Ottawa.

Many other large contributions to the Marian Congress were recorded in the press. The Sherbrooke City Council, for example, gave \$1,000 to send the local board to take part in the proceedings. There are thousands of Protestant taxpayers in Sherbrooke who were thus compelled to contribute to a religious festival that was abhorrent to them.

"The Deification of the Virgin"

The word employed in the official Roman Catholic paper to describe the proceedings of the Marian Congress is full of interest and significance. They are referred to as "the magnificent apotheosis in honour of the Virgin next week at Ottawa". The word "apotheosis" means the act of setting apart as god, the deification of a creature. Funk and Wagnalls *Standard Dictionary* thus defines the word:

The act of exalting or the state of being exalted to divine honours; deification: an ancient custom of enrolling heroes, conquerors, etc., and especially the Roman emperors, among the gods, and offering worship to them and to their images, as to divinities.

The well-known *Larousse* French Dictionary, gives substantially the same definition and adds that:

Caesar and a number of Roman emperors were also made gods, through gratitude or flattery. This custom lasted until the early days of Christianity.

There is also given in the French dictionary a secondary meaning as follows: "The final and most brilliant part of a theatrical spectacle." But the primary meaning is as above.

In describing the Marian Congress by using a word

that means the making of a god, the official Romanist paper of Ottawa has let the truth slip out, perhaps unintentionally. The parallel that is being sedulously drawn by Roman tradition between Jesus and Mary can only be described as the deification of the latter. The Romanists have already decreed her perpetual virginity, her immaculate conception, they pray to her and grant her "veneration" that in theory is only a little short of divine worship, and in practice not at all short of it. Now they wish to define the Dogma of the Assumption of Mary, by which they mean that Mary was bodily received up into heaven just as Christ was. All these additions to Roman Dogma are due to the fanciful invention of men, and not one shred of evidence can be found for them in the Scriptures. In actual effect, Romanist dogma makes Mary more important than Jesus to the sinner; she is another goddess added to the pagan Roman Catholic pantheon that seeks to outbid Jesus in her popular appeal.

Such a process of doctrinal development is well named an apotheosis or a deification of the Virgin Mary, but it is diametrically opposed to the Bible—W.S.W.

DR. SHIELDS IN THE MARITIMES

THE following report has been received from Dr. Shields in the Maritime Provinces, where he and Rev. H. C. Slade are conducting a series of meetings under the auspices of *The Canadian Protestant League*:

Mr. Whitcombe —

Good meetings in Halifax and Amherst. Not as large as would have been had they been more effectively advertised, but still there was great interest, and fine response in people joining the League.—T. T. Shields.

An extensive itinerary has been arranged for Dr. Shields and we hope to have a complete schedule for next week, together with fuller reports of those held up to that time.

COLLABORATIONIST HONOURED IN CANADA

The following letter appeared in *The Ottawa Citizen* of recent date:

Editor, *Citizen*: The *Evening Citizen* of June 16 carries the following Canadian Press news item:

Montreal, June 15 — (CP) — Pierre, Cardinal Gerlier, Archbishop of Lyons, France, was awarded the honorary degree of Doctor of Laws, Saturday, at the annual convocation ceremony of the University of Montreal.

I have before me a photograph headed "Reviewing Vichy Troops" beneath which is the following text:

This photograph, taken after the Petain-Laval regime came to power, shows two Roman Catholic Cardinals with Chief of State Marshal Petain and Chief of Government Pierre Laval reviewing a parade of Vichy-French troops.

Left to right: Marshal Petain; Cardinal Suhard, Archbishop of Paris; Cardinal Gerlier, Archbishop of Lyons (in Vichy France), and Pierre Laval.

Is Canada honoring a collaborationist with the Vichy Government, hence with the Germans, fighting against whom thousands of young Canadian lads lost their lives? Petain is in jail. Laval was shot.

A. T. McFARLANE.

Ottawa, June 16.

The photograph referred to above showing Cardinal Gerlier reviewing Vichy troops in company with Laval and Petain was published in *THE GOSPEL WITNESS*.

AN EXAMPLE OF THE IMPOSSIBILITY OF BEING NEUTRAL

AN INTERESTING and instructive example of the impossibility of remaining neutral in the struggle between Romanism and Protestantism was seen in the pages of *The Ottawa Citizen* of last week. In one of the editions of this paper a supposed interview with a certain United Church minister was published, in which it was intimated that this Protestant minister criticized all those who had criticized the Marian Congress and generally gave the impression that he was a good friend and ally of Rome. We have not the report of the interview before us, but that was the impression a rapid reading of it left with us. Apparently the reporter had thought that the minister's neutrality meant that he was really pro-Romanist. We grant there is a difference between neutrality and partnership, though oftentimes it is a distinction that is difficult either to maintain or to explain. The reporter, or perhaps his editor, apparently felt that he could therefore safely represent this "neutral Protestant" as one that was in reality quite friendly to Romanism.

And that, to employ a common slang phrase, "put him on the spot". The minister was compelled to clarify his own position and to do so had to declare himself. We congratulate him and his people and trust that other Protestants will profit by this lesson and not attempt to assume an impossible neutrality in this great struggle. The letter as it appeared in *The Ottawa Citizen* follows:

An Interview Repudiated

Editor, *Citizen*: I must protest against the "news" item

featured on your front page Tuesday night. It does not make it clear at all that you telephoned me. Anyone might suppose that I had gone out of my way to comment on the Congress.

When the *Citizen* telephoned I declined to comment giving my reasons therefor. Your article does not mention that I declined to speak on the matter at all but rather gives the impression that I was quite ready to speak and said a lot.

And I did *NOT* rap anyone. To condemn someone who feels called on to speak against the Congress would be to do what I had just declined to do in regard to the Congress itself. I do not think berating others helps true religion. And I will not berate those who feel they ought to speak.

I have very strong differences of opinion with the Roman Church as they have with me. To pretend that such differences are not there is not to face facts. I cannot understand how the worship of Mary, the Mother of Our Lord, can be justified. I told your reporter something to that effect as we began to talk this morning over the telephone but he did not see fit to mention that in his article. Let anyone should suppose that I at all approve of such worship I wish you would publish this letter.

(REV.) CHARLES DONALD

Ottawa, June 17.

REV. W. G. BROWN TO VISIT CHURCHES

- THURSDAY, June 26, Chatham Regular Baptist Church, Rev. E. C. Wood;
- FRIDAY, June 27th, Temple Baptist Church, Sarnia, Rev. W. H. MacBain;
- SUNDAY morning, June 29th, Strathmoor-Judson Memorial Baptist Church, Detroit, Rev. Roy McBeth;
- SUNDAY evening, Campbell Avenue Baptist Church, Rev. J. Watt;
- MONDAY, June 30th, Tilbury Baptist Congregation, Rev. C. Rogers.

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