



"LET NO MAN DESPISE THY YOUTH, BUT BE THOU AN EXAMPLE . . ."

EDITORIAL

Well Put, Mrs. Graham

Our thanks to Mrs. Gordon Graham, of Millville, N. B., for bringing to our attention in her poem a pertinent problem which teenagers face. By contrast with the Creation Account of Genesis she has brought out the absurdity of the evolutionary theory that "the earth just happened here by chance"—it made itself you see."

It would surely not be amiss for us to add our support to what she has said. I would like to underline some facts which will strengthen your faith in God, young people.

First of all, young people, let me say this: If your teacher accepts the evolutionary theory, do not think that he has accepted it because he is more intelligent or better educated than you are. There are people who are more intelligent and better educated than your teacher who do not accept the evolutionary theory. Whereas your teacher may have only spent a couple of years in teacher's college, there are Christian professors and students who have graduated from half a dozen colleges and universities who would not agree with your teacher. And what if your teacher has been graduated with a degree and he believes the evolutionary theory? It doesn't prove anything.

Your teacher may have accepted the evolutionary theory due to a blind and childish faith in his superiors in the field of education. Your teacher may not have the ability to think the problem through for himself. It's a problem to believe evolution! He may simply be accepting what the book says—no mark of intellect. The intelligent person does not accept everything he reads.

There are many question marks and loopholes in the evolutionary theory. Probably these have never been pointed out to your teacher nor discovered by him. Both the philosopher and the scientist have some embarrassing questions to ask the evolutionist. The evolutionist has his problems, as well as you have yours, young people. The fact is—he has more of them!

I am very ready to admit that my intellect can raise questions which it cannot answer about the beginnings of life. God fills the gap in my reasoning. And if the evolutionist were honest—and your teacher—they, too, would admit there are many questions they cannot answer. They have nothing to fill the gap.

I would point out also that many reject the Bible not for intellectual reasons, but for moral and spiritual reasons. Everyone who sincerely accepts the Bible recognizes that the Bible places moral and spiritual obligations upon him. The same Bible that contains the Creation Account contains the Sermon on the Mount and the Master's conversation with Nicodemus. It is easier for the worldling to cast all this aside and accept a theory which requires nothing of him in a moral and spiritual way. May I suggest that some teachers do not want to accept the Bible? And not for intellectual reasons either!

We do not wish to destroy all your respect for your teachers, although we would dis-

"GRANDMA'S BOOK"

Mrs. Gordon Graham,
Millville, N. B.

When I was only little,
Perhaps just two or three;
When Mother would be busy
I would sit on Grandma's knee.

She'd read me stories from her Book,
Of how the earth was made:
It was all without form and void,
The darkness always stayed.

'Til God said, "Let dry land appear,"
And made the blessed light;
The sun to rule the earth by day;
The moon and stars by night.

The waters, then He gathered up
In oceans, lakes and seas,
The rivers, too, flowed through the land;
He made the birds and bees.

He made the mountains tower high,
'Til David cried in glee:
"Unto the hills, O Lord above,
I lift mine eyes to Thee."

Now I'm grown, and in my teens;
I find myself in school
Trying to solve my problems,
In life's great whirlpool.

My teacher gets the Science book,
And reads such stuff to me:
"The earth just happened here by
chance"—

It made itself you see.

'Tis then I think of Grandma,
And how she read to me
From God's own word of David bold;
So I get bold, you see.

Then I tell teacher of Grandma,
"Did you have a grandma, too,
When you were only little?
And did she read to you?"

My teacher's eyes grow misty,
And take on a different look;
He seems to ponder in the past,
And fumbles my science book.

He draws his lips in a firm line;
His steps are strong, but light.
I know what teacher's thinking—
It's our Grandma's book that's right.

Samuel Chadwick said: "God puts His big things into the hands of young-eyed dreamers."

courage you in looking upon your teachers as infallible. Even if you disagree with your teacher on a matter as important as the evolutionary theory, you, as a Christian, owe your teacher a certain amount of respect. Show a Christ-like spirit even in defending the truth. Nevertheless "you should earnestly contend for the faith which was once delivered unto the saints." (Jude 3).

C. E. S.

LOVE IS BLIND,
BUT THE PRIEST ISN'T

Editor's Note: This is the concluding article of a series dealing with the marriage of a Protestant to a Roman Catholic when the marriage is performed by a priest even though the Protestant does not become a Roman Catholic. As Mr. Vinet states, this type of mixed marriage is probably the most common. "It is also the case in which Protestants are most humiliated and the Roman Catholic Church gains most."

The material for this series has been adapted from the booklet, "Grabbing Unborn Children," by Lucien Vinet, a converted Roman Catholic priest. The material is used with the author's permission.—Ed.

4. "The Protestant party signs a document that he or she will not interfere with the Roman Catholic party; the Roman Catholic party signs that he or she will interfere with the faith of the Protestant party.

"Readers will note here how unfair this contract is to the Protestant party. The Roman Catholic party will do everything possible to convert the Protestant to Romanism but the Protestant party is not even allowed to read his Bible in the presence of his family, lest it be interpreted as a failure to abide by his signature; the Bible reading would surely be interpreted as an "interference." Mr. Vinet suggests many other way of "interference," thus showing how restricted the Protestant is in enjoying his own religious life after he has signed the required documents.

5. "The Protestant party surrenders the secrecy of his married life.

"There is one right which married couples are very jealous of and this is the secrecy of their private marital lives. Roman Catholic priests will unblushingly snatch that natural right from Protestants in case of mixed marriages."

Through the Roman Catholic confessional the priest wrings all the intimate secrets of the married life from the Roman Catholic party. The priest will even give instructions as to how the marital life is to be conducted. In cases of unfaithfulness, the priest knows more through the confessional than the other married partner knows about his or her own companion.

Mr. Vinet concludes his booklet with an attempt to follow the thoughts of the priest about the weak-willed Protestant, "poor Bill," as he calls him. We give only a part of the suggested thought.

"I am a Roman Catholic priest, Bill. I grabbed your Protestant soul, your unborn children, your religious freedom, and the most intimate secrets of your life. I grab all, Bill, when you are so foolish as to surrender all."

The thought concludes: "Good-bye, Bill! Remember the secret of our Roman Catholic Church today is the weakness of Protestants like you. You have done an excellent job for us . . . Now I'm leaving you but I despise you, Bill. I would have respected you if you had had the strength of character to stand up for your faith. But you surrendered unconditionally to us. We were even surprised how easy it was to curb a Protestant conscience; how easy it was to make you obey the Pope's laws!

"Pardon me, Bill, but I have to go and officiate at another mixed marriage. I am busy "Grabbing Unborn Children."

The booklet, "Grabbing Unborn Children," may be ordered from the Canadian Protestant League, Armdale, Halifax, N. S.