

The Gospel Witness and Protestant Advocate

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The Religious Pacifist

THERE is a type of religious pacifist who presents a very interesting and instructive subject for psychological analysis. Our pacific friend is averse to religious controversy. He insists that no good can come from combating erroneous opinions. Of course, he is himself thoroughly orthodox. He subscribes to every doctrine of Evangelical Christianity. He regrets that anyone should propagate, or even hold, heretical opinions; but if perverse human nature entertains that which is contrary to the revealed Word of God, while it is to be regretted, and even deplored, it should never be combated.

Our pacific friend hears the Bible belittled, and the idea of its divine inspiration held up to scorn. He is very sorry that men should do this, but his pacific spirit forbids his making any protest against it. He hears the person of Jesus Christ discussed: His virgin birth denied, and all His claims to divinity thereby invalidated. The record of His miracles is set aside as being untrue, or at best "heightened" or highly coloured. As for the blood of Christ: the New Testament emphasis upon the blood and its expiatory value he hears attributed to pagan influences,—indeed, he sees men trample under foot the blood of Christ.

Our pacific friend is, of course, extremely grieved that men should speak thus of One Whom he has called Saviour and Lord. But notwithstanding the attack upon the person of Christ, which would rob him of His Deity, His authority, His honour, and which casts a stain even upon His birth, our non-controversial friend refrains from protest.

Someone will say that such a spirit is highly commendable, and is deserving our emulation. But is such pacifism sincere? Let us examine it a little. Suppose someone questions the veracity of our pacific friend, and charges him personally with untruthfulness—what then? His pacifism vanishes in a moment; fire flashes from his eye, his fists are clenched, and a torrent of vituperation flows from his lips. Yes, he will fight for his own honour, but not for the honour of his Lord. And if one should reflect upon Mr. Pacifist's ancestry, though it were in a way that would fall far short of the dreadful implication involved in the denial of the virgin birth of Christ, what follows? A most vigorous defence of our friend's family tree would certainly be put forth. Or if even a lesser criticism were offered, impugning the "scholarship", or even the natural intelligence, of our

friend, how the academic guns would boom in answer! How certainly all the diplomas would be brought forth and exhibited!

What, then, is the explanation of this strange attitude? There can be only one, and that is that our friend's personal reputation is of far greater importance to him than the honour of his Lord. The security of his own position among his fellows is of greater moment than the salvation of such souls as may be led astray by another gospel "which is not another".

Or, let us suppose our pacific friend to be a business man, a shareholder in certain corporations, the president of certain companies, perhaps the president of a bank. And what if these companies' rights are infringed upon by business competitors? What if the financial interests of certain corporations are put in jeopardy by the shrewd manipulations of some unscrupulous rival? What if the bank's credit is threatened by the unwisdom of some branch manager who has permitted the funds of the bank to be used for speculative purposes? What action does our pacific business friend take? Does he hold a prayer-meeting, as he so often recommends those who contend for the faith to do? (And we believe we ought to pray more, and still more earnestly.) But is that all our friend does? On the contrary, this friend who is opposed to religious controversy, the moment his personal interests are affected, and the interests of the companies he is connected with are jeopardized, if those responsible for these things have brought themselves within the law, how quickly will the machinery of the law be set in operation! The teller is brought into the police court, the manager is perhaps put under arrest; or, if a copyright or patent be infringed, a civil suit is immediately instituted; for in the material realm our pacific friend is a valiant warrior, a formidable foe, who will fight to the death for the last cent that anybody owes him.

But if men rob God, infringe upon the heavenly copyright of the only gospel proclaimed from heaven, if men substitute something devoid of healing power for the blood-remedy, the only cure for human sin, our pacific friend says nothing.

No; but we are wrong; he says a great deal. When the thief is running from the jeweller's store with a bag full of jewels, and an alarm is sounded, and a policeman is in hot pursuit, our non-controversial friend knocks

down the policeman and lets the thief go free! Does he? Oh no; not in real life! Only on Sundays and in religious assemblies!

Some of the bitterest letters which come to us are penned by people who profess to deplore controversy. They will not fight the enemies of the truth, but they are ready always to fight those who would defend the faith. They have no quarrel with the infidel who tears God's Word to pieces, but reserve the vials of their wrath for those who endeavour to maintain the faith. Their attitude toward the Fosdicks, the Glovers, the Mathews, the Marshalls, and others of that school, must be determined by the thirteenth chapter of first Corinthians. But the only appropriate accompaniment of their attitude toward evangelicals, believers in the Bible, contenders for the faith, who are animated by the apostolic spirit which says, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard", is fire and brimstone.

Let the preachers of religious pacificism examine their own hearts, and learn the reason for their attitude, and they will discover it is because they have put their own personal interest first, and the interests of Christ and His gospel and the souls of men last of all.

LESS-WORK-MORE-WAGEITIS

WE publish below a brief article by Mr. R. G. LeTourneau, the widely-known Christian designer and manufacturer of heavy road-making machinery. This brief article appeared in *The Globe and Mail* of Toronto a day or so ago. We reproduce it because it is so exactly to our mind. The whole world is just now suffering from an epidemic of *less-work-more-wageitis!* It is threatening to destroy Britain, and, if Britain, the Empire. It is as deadly a disease as Polio.

Mr. LeTourneau's article prescribes the remedy:

On Leisure

By R. G. LETOURNEAU, Longview, Texas

Question: Do we want more leisure time in which to spend our money, or more money to spend in our leisure time?

America has the 40-hour week, the five-day week. Now we are after the 30-hour week, the four-day week, and very soon we will campaign for the three-day week, the two-day week, the one-day week, the . . . But aren't we slow in reaching our ultimate objective? The boys in the county jail and the 52-20 crew are there already. They have all the leisure there is: no occupations, no business engagements. Said the guard to the prisoner who asked for the time: "How come you want to know? You're not going anywhere."

If a man wants to live on beans and stale bread, wear old clothes and sleep in a shack, I guess one day a week will get him by. But let's not stop the man from working who wants a lot of nice things that can only be had by working for them.

I suppose I'm what the world calls a busy man. I've never taken time out to learn golf; I have no time for fishing, billiards, reading fiction, going to movies, teas, luncheons. I couldn't tell you how Orphan Annie, Superman, Blondie, Jack Benny, Susie of the Suds Opera or Joe Louis are doing. I'm too busy learning and working to cultivate my mind in that way.

But I'll guarantee you I'm having more fun than the boys who read the funnies, more thrills than the followers of the radio serials, more pleasure than the folks who chase the sun across the sky in their rocking chairs, and more genuine enjoyment than the gentlemen of leisure in jail.

Frankly, the raptures of the copywriters over retirement plans and insurance annuities leave me cold. Give the other fellow the fishing line and hand me a tough mechanical problem, a 2H drawing pencil, some paper and a board,

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Editor

T. T. SHIELDS

Associate Editors

W. S. WHITCOMBE, M.A. (Tor.)

W. GORDON BROWN, M.A. (Tor.)

Contributing Editor

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

S. S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone RAndolph 7415

Registered Cable Address: Jarwitsem, Canada

and let me build a bigger, more powerful, faster machine. Then I like to tell out the Gospel of Jesus Christ, because it has more power than the biggest machine and because I want to hear my Lord say: "Well Done." And keeping busy helps to keep me out of mischief.

But I realize we are not all constituted the same. Some people definitely like leisure. I'd suggest that all such go in for it well-heeled, because leisure without the where-withal can be plenty dull. And the way to make more to enjoy leisure more is to work harder.

To me killing time is not true leisure, it is appalling murder. The right way to kill time is to work it to death. We ought to budget our time as carefully as we budget our money. The Psalmist prayed: "So teach us to number our days that we may apply our hearts to wisdom." And the apostle counselled the Ephesians to be "redeeming (buying up, ransoming) the time, because the days are evil.

ROMAN CATHOLIC STANDARDS OF DECENCY

MEMBERS of the Toronto Board of Education who saw a certain show at the Canadian National Exhibition, are reported to be "burning up with indignation" at certain features of the performance which they called "indecent". Other words applied to certain parts of the show were "stupid", "offensive", "vulgar". Among the critics was Mrs. J. Isabel Ross, Chairman of the Board of Education. She is reported to have said:

"I intend to write a letter to the president of the C.N.E. concerning this. I am speaking as chairman of the board of education and with a sense of responsibility for the youth of our city. What I saw there last night was almost unbelievable in a place of entertainment with the reputation that the C.N.E. has enjoyed through the years.

"How would it do to label the show 'adult entertainment' like they do in the movies?" she asked. "No. I would not even call parts of it fit for adults."

Trustee W. R. Cockburn, Chairman of the Board in 1946, agreed with Mrs. Ross, saying:

"I was really disgusted with much of it. It was very much like an old-time burlesque show. There should be some official censorship of such entertainments at the C.N.E. It is a great fair, and it should not be

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How to Boast

MANY of us treat not a few of the great texts of the Bible as we do some fellow-voyagers we meet on shipboard: we find their companionship pleasant and profitable, but after the briefest intercourse we say, Good-bye, and thereafter no correspondence is maintained, and in some cases years may pass before the acquaintance with the friend or the text is renewed or improved upon. Yet it is not fair to expect to be able to explore such a vast treasury of truth as even a single text may prove to be by a casual glance or even an hour's meditation. One such mighty scriptural deliverance is contained in the ninth chapter of Jeremiah: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

I

Here, then, is a subject in which a man may lawfully boast. It is something to find a solid standing-place, a platform whose foundations are established in righteousness, upon which the boaster may stand and be unafraid. For we are all boasters: we all "glory" in something. What the general is to the army, what the captain is to the ship, what the sun is to the solar system, what gravitation is to the material universe, this passion for glorying is to the human soul. It is the power that gives direction to the issues of life, it gives employment to every wandering thought, and captivates every vagrant fancy; it is the power which organizes, and unifies, and inspires, and commands, for good or ill, all the elements of a man's life. We say, therefore, that it is a discovery of great value, to have found a way by which that human tendency may exercise itself in harmony with the eternal laws of right. Such a discovery our scripture makes for us.

True Religion Something to Boast Of

The truth is that true religion is not something of which a man may reasonably be ashamed, but is the one thing in which he may lawfully glory. The opinion prevails in certain quarters, that religion, in its proper place, is like the veiled women of the East, it should abide in seclusion. In relation to the world of business and of pleasure, it should be like Esther in relation to Ahasuerus: it should never come unbidden to the council-chamber or to the feast. Religion is relegated to the realm of sentiment. There is no harm in a man's being religious if he derives benefit from it, providing he keeps it to himself, and does not allow it to obtrude upon others' irreligion. A man may light his cigar in a public restaurant without asking those who surround him whether his doing so is distasteful to them, and still be regarded as a gentleman. But for a man to enjoy his religion in public, and in social life, as another does his cigar, would be considered an evidence of bad taste. Let him ride his religious hobby if he wants to; by all means; but let him see to it that it is kept as other hobbyists keep chickens—in the back yard, carefully fenced with wire so that the neighbours be not annoyed.

And many a really devout man and woman has been

ensnared by this popular view of the becomingness of reticence in religion. We say it is too deep an experience, too precious a reality, to be publicly displayed. Take care that you are not unduly influenced by "the fear of man". Your religion is not a thing to be ashamed of. If you are not ashamed of the political colour of the paper you read, you need feel no abashment if it should transpire that you have become, by daily intercourse, familiar with the Bible.

But let us go a step farther. Religion, intrinsically, is worthy to take precedence of all other interests in life as the matter in which a man may lawfully glory.

Our scripture sets a knowledge of God against everything as the supreme good, as the most valuable asset in life, and as the only thing in which a man may boast himself. Let us turn this truth, as a searchlight, upon our own lives, let it disclose to us the character of the motives by which we are actuated, that we may know whether the standards by which we appraise the interests of life are in accord with this divine rule.

Let Not the Wise Glory in His Wisdom

"Let not the wise man glory in his wisdom" but in his knowledge of God. Wisdom here means more than knowledge possessed and applied. It involves intelligence, capacity, comprehension, native sagacity, penetration, judgment, execution. In fine, it means ability to do what needs to be done well; it signifies a man's equipment for his task in life, whatever the task may be. It means that which inspired Bezaleel, the son of Uri, and Aholiab, the son of Ahisamach, and who are said to have been "filled with wisdom of heart, to work all manner of work, of the engraver and of the cunning workman, and of the embroiderer, in blue and purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work." And it was equally that which fitted Solomon so well to reign as a king over the people of God. This "wisdom", therefore, represents the skill of a farmer or a philosopher, the ability of a mechanic or a millionaire. And this word of the Lord says that the truly religious farmer will glory more in the culture of his soul than in the culture of his land: that the devout philosopher will be prouder of revelation than of reason. It means that the conscientious workman will glory in a conscience void of offence more than in his wages. The merchant will be more devoted to his church than to his store; the student will set a higher value on a certificate of membership in a Christian church, than in a parchment which gives him rank among the learned; and, as honours are multiplied to him, he will even rather glory in the Bible which tells him of the Saviour than in some great book he has written which has put him among the sages. That which equips him for eternity will, in his life, always take precedence of that which is of value only in time; he will seek first the kingdom of God and his righteousness, and he will glory in the knowledge that he has found it.

Nor the Mighty Man in His Might

"Neither let the mighty man glory in his might", but in his religious knowledge. "Might" surely means more than mere brute strength. It stands for the physical as distinct from the intellectual endowments of life, and these are said to be of subordinate value to the posses-

sion of spiritual health and strength. The athletic Christian young man who would approximate this ideal will glory in the grace that enables him to "run with patience the race set before him, looking unto Jesus" more than in achieving the primacy on the campus. He will glory rather in the moral strength which enables him to withstand temptation than in all the powers of his splendid physique.

So, too, the beautiful garments of salvation will be more desired by the devout woman than any physical adornment, and the beauty of holiness will be estimated a more glorious possession than any loveliness of physical charm.

Nor the Rich Man in His Riches

"Let not the rich man glory in his riches" but in his religion. "Riches" do not mean mere money, but all that money can buy. It stands for physical comfort, intellectual indulgence, for pleasure of all kinds; it represents the adulation of the world, special precedence, position, influence, power. Valuable as are God's gifts, and greatly to be prized, these temporal things have in them potentialities for infinite good or evil. "Riches" represent all those things which minister to human vanity and selfishness, as well as that which tends to the making of useful men, and it is easy to glory in riches. Only because all things are possible with God is it possible for men, by divine grace, to subordinate these things to the excellency of the knowledge of Christ Jesus the Lord.

One May Glory in Religious Experience

Religion then, claims not the last but the first place in the lives of men. It is to be observed, however, that *the religion in which we are admonished to glory consists in experimental knowledge of the goodness of God*: "That he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, and judgment, and righteousness". We said at the outset that religion is a subject in which a man may lawfully glory—a subject, not an object. A man who glories in religion objectively is the worst of hypocrites. It is only when it becomes a part of him, when it enters into his life, and dominates the whole man, that religion becomes an adornment. We must understand and know God, not as a theory, not as an objective principle of life, not as a mere intellectual portraiture of One who ought to be worshipped, but we must know Him as One Who "exercises lovingkindness, and judgment, and righteousness". One must be the subject of His redeeming grace. Our lives must consciously be the sphere of its transforming ministry. We must "understand and know" the need and the reality of the exercise in our behalf of divine "lovingkindness". That means mercy, and "grace abounding to the chief of sinners". That is something to glory in. But we experience this further truth in religion, that it is a discipline, that its function is not solely regenerative, but that there is an educative and a disciplinary principle in its redemption. There is the forgiveness of "lovingkindness"; but there is also the discipline, the teaching, the training, the trial, and even the chastisement of "judgment"; and our religion must experience the "exercise" of these principles in our lives or we have no religion in which to glory.

And there is "righteousness", at once both the foundation and the superstructure of "lovingkindness and judgment". What a religion that is! A religion which

consists in an experience of a divine revelation, which "understands and knows" the very qualities of Deity to be in glorious exercise in human lives, a salvation which has "righteousness" for its genesis, and its goal, a life whose warp is righteousness, whose woof is lovingkindness and judgment and whose pattern is the beauty of holiness. "Let him that glorieth glory in this that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, and judgment, and righteousness in the earth: for in these things I delight saith the Lord." Such a religion, to every one who experiences it, is a crown of glory, and a royal diadem. It is at once the source, the inspiration, and the end of faith. We may well glory in a religion that can teach us to sing:

"Oh! well it is for ever,
Oh! well for evermore,
My nest hung in no forest
Of all this death-doomed shore:
Yea, let the vain world vanish
As from the ship the strand,
While glory—glory dwelleth
In Immanuel's land.

"With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lusted with His love.
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory-dwelleth
In Immanuel's land."

II

It remains for us to enquire, How we may becomingly glory in such a spiritual religion.

One Must Be Part of That in Which He Glories

Have we not, in part at least, already answered the enquiry? There is but one way, and *that is to yield ourselves to its power*. Paul enunciated this principle when he said, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Only a true British subject, one who is subject to the genius of British institutions, who is part and parcel of British history and tradition, an integral part of the imperial British fabric can really glory in British honour and in the privileges and responsibilities of British citizenship. Thus we can legitimately glory in religion only when we are inseparable from our religion and our religion inseparable from us. You cannot becomingly *glory in the Bible* by carrying a large edition under your arm, nor by merely storing it in your memory, and on any and all occasions rolling it from your tongue. Such glorying will but dishonour the Book, and disgust the world. We can glory in the Bible only as we allow its truth to master us, and to transform and transfigure our lives.

The Christian Church, For Example

You cannot glory in *the Christian church* by merely belonging to it, or by talking about it, or by attending its services, or by yielding to its ordinances: You can glory in it only as you give yourself to its service by bearing its burdens, and sharing its joys, and by giving your life to its world-wide ministry.

And you can glory *in the cross* and in Him Who died thereon only as you are crucified by it, only as it becomes a power in your life, the gateway to the grave; and through the death of the self-life, to a life newer and richer and more beautiful.

A Word to Young People Whose Vocations Are Not Yet Settled

We therefore must make the standard by which we appraise the values of life, a religious standard. There are *young people among our readers whose vocation is still unsettled*. What are the criteria which are to determine your decisions? Are you going to set your mind toward a sphere wherein you may win for yourself the glory of wisdom, and might, and riches? Or will you seek a vocation which will afford the largest opportunity for the exercise of lovingkindness, and judgment and righteousness? Let us enter a plea for the gospel ministry. It does not offer the glory of wisdom, for there, though you be possessed of the true wisdom, on earth you must forfeit the glory of it, and become, especially in these days, "a fool for Christ's sake". You will not therein be numbered among the mighty nor the rich. But no calling affords a larger opportunity for the exercise of "lovingkindness" than the gospel ministry.

Applicable to Social Life

We should apply this standard to *our social life also*. You must do if you would glorify the religion and the Redeemer you profess. Where will you seek your companionships, where will you form your friendships? Among the wise, and the mighty, and the rich? Or among those who, like yourself, if you are a Christian, are the monuments of lovingkindness, and judgment, and righteousness? Will you make your feasts for your friends and neighbours of equal social rank that they may aid you in return? Or shall your guests be such as can make you no recompense, but are in the need of the ministry of lovingkindness, and judgment, and righteousness? Oh, you householders! What is to be the glory of your households? Wisdom, might, and wealth? or lovingkindness, judgment, and righteousness. And ye parents: by what standards are your children to estimate the values of life? Where are they to be encouraged to find their friends, and life-companions? Where they may reflect the glory of wisdom or might or riches, or where they can find occasion for the exercise of lovingkindness, judgment and righteousness? Are we to find our friends among the friends of Jesus? Whatever your station, it is no condescension to invite to your home and enter on your list of friends, those who, however destitute of what the world calls wisdom, or might, or riches, are yet the subjects of lovingkindness, and judgment, and righteousness, whom the Lord Jesus is not ashamed to call His brethren, for whom the gates of pearl are open, and to whom at last shall be ministered an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

The Wisdom Whose Price is Above Riches

And if the price of this true wisdom, this spiritual knowledge be above rubies, if its principles are the very jewels in the diadem of the King, if that which has enriched our lives as Christians—as blood-bought, twice-born men and women, be but an earnest of the glory that ultimately shall eclipse the splendour of the stars and of the sun—then let us live to make others "understand and know" the Lord who delights to exercise lovingkindness, and judgment, and righteousness. If this be the ruling passion of our lives—to know God, and if that principle so rules as to

"Take from our lives the strain and stress,
And let our ordered lives confess
The beauty of His peace,—"

in view of the moral and spiritual chaos that still obtains, of the darkness that covers the earth, and the gross darkness the people, shall we not glory in the cross and in the gospel of the cross, and live and labour, and pray, that "God who commanded the light to shine out of darkness, may shine in men's hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"?

HOW THE ROMAN CATHOLIC CHURCH GROWS RICH

IF A MAN could beg enough to pay for house, and keep for himself and his family, if he could, successfully, repudiate all social obligations, and demand exemption from the payment of taxes and other debts, and persuade someone to give him vast acreages, "for recreational purposes, and growing vegetables", anyone could soon become rich.

The Roman Catholic Church has an insatiable hunger for land. In the report below from a Hamilton newspaper, it appears that a Roman Catholic institution acquired the Daly estate, on the outskirts of Hamilton, in the town of Ancaster. It would appear there are some 95 acres in the estate. Presumably the "Mount Mary Immaculate Orphanage" sought exemption from taxation on the whole property. According to the Judge's ruling, 75 acres of this will be taxed at the small assessment of \$5,470.00. It must have been assessed by a Roman Catholic assessor. But the other 20 acres surrounding the great mansion are exempt from taxation because "the land is required for recreational purposes and growing vegetables."

We know a lot of business buildings in this city that have considerable land about them. Perhaps in the light of this judgment they may find it wise to set out a tennis court, and plant a few potatoes, and ask that the land be exempt from taxation.

What blind, stupid, fools the mass of people are to allow this predatory, vampire, that calls itself a "Church", to prey upon every municipality, and province, an country, and live by begging, borrowing, or stealing, while other people must pay the more to make up for their exemptions. It is by this means the Roman Catholic horseleach, who never says, "It is enough", has sucked the economic life-blood out of every nation in which it has gained the ascendancy, reducing it to a state of impotence before its foes:

R.C. ORPHANAGE AT ANCASTER GETS

Exemption from taxation of the Mount Mary Immaculate Orphanage building and 20 acres of land on which they stand, is the judgment handed down by Judge Lazler in an appeal from the Court of Revision made by Nadia Nesuik and Ksania Andrejiv, Serving Sisters of Mary Immaculate, against the Township of Ancaster.

The remainder of the property, about 75 acres, will be taxed in accordance with the judgment. It is assessed at \$5,470.

Grounds for the judge's decision are that the Order has a Dominion charter which grants, among other things, the right to education and moral training of pupils in convents and schools.

Since the building, therefore, is a seminary of learning used for philanthropic or religious purposes, the building and enough land in connection with them should be exempt from taxation, His Honour finds. The land is required for recreational purposes and growing vegetables.

The sisters of Mary Immaculate purchased the F. F. Dalley estate, and the action grew out of their claim to tax exemption.

Roman Catholic Standards of Decency

(Continued from page 2)

marred by such cheap vulgarity—and that is putting it mildly."

The Roman Catholic Hierarchy describes our Public Schools as "godless". They insist upon robbing the Protestant taxpayer to maintain Separate Schools, under the control of the church, for the reason that our Public Schools are said to be dangerous to the "morals" of Roman Catholic boys and girls. But in the same report of this show described by the present and past Chairmen of our Public School Board, as being "indecent", the head of the show is reported as follows:

"Just last night we had about 50 boys and girls, members of a Roman Catholic club, come down to the show, accompanied by a priest. Later they came backstage for autographs and to chat. There was no mention of indecency in that group. And the interesting thing is that this priest had seen our show at the Roxy Theatre in New York and was therefore well acquainted with the type of entertainment we provide."

The priest, when queried about his reaction, said: "I could see nothing wrong in the show. The youngsters had no objection to it, and nothing offensive was taken by them out of it."

About fifty per cent of our penitentiary population were trained in Roman Catholic Separate Schools. The Roman Catholic priest's estimate of the moral quality of this particular show, may be a partial explanation.

Sources of Religious Tension

To the *New York Herald Tribune*:

Cardinal Spellman is right and will win wide agreement when he says that tension between religious groups in America is deplorable. He will certainly not win agreement when he goes on to charge the Protestant Church and Protestant leaders with this tension and accuses Protestantism of "bigotry". If this unpleasant word is to be introduced into discussion, one cannot help remembering the following facts: It is Roman Catholicism that claims to be the only true Christian church; Roman Catholicism which makes what to Protestants is the insulting demand that in any mixed marriage the Protestant person shall promise in advance that any children shall be brought up as Roman Catholics; Roman Catholicism that consistently refuses organized co-operation of religious forces even in community affairs; Roman Catholicism which in countries where it is sufficiently entrenched seeks privileged if not exclusive position; Roman Catholicism which reaches out for complete control of marriage laws and education as in Italy, Spain and Argentina. If Cardinal Spellman thinks these facts represent the "fair play and tolerance" which he is advocating and that the determination of Protestants to preserve in this country the constitutional separation of church and state in education is "bigotry", then Cardinal Spellman has a curious idea of the meaning of words.

Effective desire on the part of the Cardinal to remove the religious tension which he says he deplors can be tested in a very simple way. Would the Cardinal be willing, together with a few other chosen Roman Catholics of the hierarchy, to sit down at a conference with representative Protestant leaders in the democratic equality of discussion which befits the American spirit in the name of which he says he is speaking? If he would not do this, what reason could he give?

W. RUSSELL BOWIE.

New York, June 12, 1947.

A UNITED OR DIVIDED IRELAND

Scoffing at Loyalty Oath

After Mr. M. Conlon (Nat., South Armagh) had stated during the Partition debate in the Ulster Commons that he regarded the Oath of Allegiance as an empty formula that "had been forced down his throat, because he could not come to that House to express his views without taking it," Mr. Warnock, Minister of Home Affairs, made this declaration:

"I affirm now on behalf of the Protestant people in this country that they will never believe in promises made by people who are publicly prepared to repudiate an oath taken in Parliament. If they repudiate that oath they could never ask anyone to rely on their word again.

"What has happened in this House today will have profound repercussions throughout the country. Now we know where we stand. Our distrust is well founded, and we are entitled to distrust the expressed friendship and goodwill which emanates from those people."

Mr. Conlon began by saying that he took the oath with as little sincerity—when Mr. Warnock intervened. Speaking in apparent amazement, the Home Minister intoned: "I swear by Almighty God . . ."

Mr. Conlon: It is so much nonsense.

Mr. Warnock: "I swear by Almighty God" is so much nonsense!

Mr. Conlon: When it is pushed down your throat.

Mr. Curran (U., Carrick): That is a terrible confession to make.

Mr. Conlon: It has been made by many sincere and good Irishmen before.

Later, when Mr. Warnock rose to reply to the debate just in front of Mr. R. Getgood (Lab., Oldpark), Mr. J. Beattie (Ind. Lab., Pottinger) appealed to the Minister to give way, so that Labour's point of view could be heard before six o'clock.

Mr. Warnock, refusing, said he had always intended to close the debate, but he was particularly anxious to rise now.

During public controversies he had never said a single word in public or private hurtful to the feelings of anyone on the grounds of religion. To some extent he must depart from that high principle in that debate.

After quoting the oath of allegiance, Mr. Warnock declared that he was profoundly shocked to hear a member state publicly in the House that the oath taken by him was a mere formula and not binding on his conscience.

Mr. Warnock took it that the statement was voicing not only his own opinion, but the opinion of those who were in political association with him.

If the people of Ulster had the fear of being placed under a political constitution in which the Roman Catholic religion predominated, how could they be expected to believe the word of men who were prepared to repudiate their oaths?

Then followed the Minister's declaration quoted above. He added:

"I rose at this point because I was afraid I might not have an opportunity of saying what I have said, and which so much needed to be said." (Cheers.)

The anti-Partition motion was defeated by a three-to-one majority.

—From *The Ulster Protestant*, January, 1947.

Exception

At a London dinner Lady Astor was holding forth on the subject of conceit. She stated that men were more conceited than women, more vain and egotistical. Before the men present could protest she continued, "Why, right here tonight at this table the most prominent and cultured man in London society has a sloppily knotted tie." As if by a signal every man present put his hand to his tie to straighten it!—*Essex*.

VATICANISM IN VARIOUS COUNTRIES

Egypt

An agitation was begun in Egypt, and continued until Britain found it expedient to annul a 54 years' old Treaty, and grant Egypt complete independence—a measure that proved most embarrassing to both Britain and her Allies in the last war.

(Continued on page 14)

The Jarvis Street Pulpit

"The Philosophy of the Clouds"

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

(NOTE: This sermon was never preached in Jarvis Street Pulpit. It is printed from a manuscript written by Dr. Shields when he was just twenty-three years old. Nothing is changed, every word is exactly as written so long ago. Recent sermons have been reported and transcribed, but it occurred to us this sermon might be of interest to many, particularly to young preachers. This sermon was written as here published when the preacher had been preaching two years and nine months.)

"By watering he wearieth the thick cloud: he scattereth his bright cloud:
"And it is turned round about by his counsels: that they may do whatsoever he,
commandeth them upon the face of the world in the earth.

"He causeth it to come, whether for correction, or for his land, or for mercy."
Job. 37:11-13.

JOB'S life was a puzzle to himself and to everyone else. He seems to have been at a loss to know why such sore troubles should be visited upon him. His patience has been the admiration of all the ages; and yet perhaps, even in his case, patience was scarcely allowed to "have her perfect work". His words were not altogether without complaint: he cursed the day of his birth, and ardently wished that he had never been allowed to see the light; while he longed for the grave more earnestly than the prodigal longed for his father's house. But all this belonged to his weaker moments: Job had only moments of weakness: he had hours, and days, and weeks, and months, and even years, of unequalled strength. The order with most of us is simply reversed. In the hours of his strength Job almost forgot that he was afflicted. He solved the problem of his life by simply believing that God was good, and great: to him God was good in His greatness, and great in His goodness: and so he blindly committed his life to the care of Him whom he regarded as the Eternal Goodness.

"Behold, I go forward" he cries, "but he is not there; and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him: he hideth himself on the right hand that I cannot see him":— he cannot see the Lord, he does not know what God is doing—"But", he continues, "he knoweth the way that I take: when he hath tried me I shall come forth as gold."

But Job is not allowed to solve the problem alone: his wife will help him. Practically this was her argument: "The rewards of justice are, Evil for evil, good for good; Job has wrought goodness, and has been awarded evil: therefore, He Who thus rewards him is unjust". "Dost thou still retain thine integrity?" she said: "Curse God, and die." But Job will not listen to his wife.

Then Job's three friends, Eliphaz, Bildad, and Zophar, came to help him solve the problem. Their argument was very different from that of his wife. It was very much longer, for one thing, and withal much more worthy of acceptance. But still it was not right. In substance it amounted to this: God is just; and they only are made to suffer who have sinned; Job is suffering severely: therefore Job must have grievously sinned". But neither would that argument do.

Then there was another, Elihu, who offered to solve the problem. With becoming modesty he makes mention of his youth, and of Job's and his friends' superiority in years. For "shewing his opinion", he offers but one

apology,— "Great men are not always wise: neither do the aged understand judgment."

This was his argument: God is so great and powerful, and wise, and just, and merciful and good; and men are so very small and weak, and foolish, and blind, and sinful, that they cannot hope, nor have they any right to expect to understand the infinite judgments of God: "God thundereth marvellously with His voice: great things doeth He which we cannot comprehend." He teaches that it is the duty of the creature, blindly, unquestioningly, implicitly, and lovingly, to lean upon its Creator. "Although", he says, "thou sayest thou shalt not see him, yet judgment is with him: therefore trust thou in Him!"

The argument of Elihu was right. The Lord rebuked Job's three friends for their words, but there is no censure for Elihu. We must therefore consider his words as being approved of God.

Having the experience of Job before his mind, this wise man draws the picture of a clouded life; he speaks of the government of the clouds, and of the reason for their existence. And this will be the outline of our message this morning.

First, *The clouds which overshadow our lives*; secondly, *the hand that controls the clouds*, and lastly, *the divine purpose behind the clouds*.

May the Holy Spirit help us as we direct our minds to the study of the philosophy of the clouds to-day!

I.

THE CLOUDS WHICH OVERSHADOW OUR LIVES. The meaning of this text is, "By watering or by filling with water he maketh heavy the thick cloud: he scattereth his bright cloud." The idea is conveyed of the life being darkened by certain things being added, and by certain other things being taken away: "He maketh the thick cloud heavy"; there is the addition; "he scattereth the cloud of his light"; there is the taking away.

There is first the cloud of *temporal losses*. I mean the loss of material wealth. There is nothing that can certainly insure us against such loss. I know it is true that "a man's life consisteth not in the abundance of the things which he possesseth". That must be true since Jesus said it. But that does not alter the fact that the loss of our possessions, be they small or great, extracts some of the brightness from our lives. This was the first cloud that shadowed Job's life. I suppose we have none of us very much to lose, and if that be so we can

the less afford to lose what we have. "But if a man live many years and rejoice in them all, yet let him remember the days of darkness." Sometimes men lose, by their own carelessness, or improvidence. This we may guard against. Sometimes these clouds will arise, as they did in Job's case, through no fault of ours. "If riches increase set not thine heart upon them." By all means, brethren, let us be thankful, but let us not get our happiness from the things of this world: for the text says, "He scattereth the bright cloud".

Sometimes human life—even the most devoted Christian life—is darkened by *bereavement*. This was Job's lot. He loved his children for "he rose early in the morning and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned and cursed God in their hearts. Thus did Job continually". His sons were to him a "bright cloud", but it was scattered; he was left childless, and the heavy "thick cloud" overshadowed and darkened his life. And Job was no exception. Jacob cried, "Me have ye bereaved of my children". Naomi wept for her husband and her sons. David mourned over his son; and even the wicked Jeroboam mourned with all Israel over the death of his child, the only righteous one of all his house. They wept, dear friends, and so may we. Our bright cloud may be scattered, and the thick cloud of sorrow may darken our sky. Rejoice in the sunlight, beloved, but remember the night cometh.

Again the "bright cloud" of health is scattered, and the thick heavy cloud of *bodily affliction* settles down upon us. Job's night of trial grew darker; one black cloud was piled above another; and the bright clouds, the clouds with the "silver lining" we hear so much about, were rapidly being scattered. Job was smitten with boils "from the sole of his foot unto his crown". We who are usually blessed with good health, cannot well appreciate the darkness of those lives which are spent in the sickroom, in the hospital ward, or in the closely-watched chamber of the infirmary. Let us not deceive ourselves. Our bodies are only flesh and blood, and we are not proof against disease. Remember the brighter the light of the day, the greater the contrast, and the darker the night will appear.

Domestic infelicity was another of the "thick clouds" that contributed to the gloom of Job's after life. His wife was not what God intended she should be "an helpmeet for him". In many respects perhaps she was a most faithful and devoted wife. Very likely she rejoiced in his temporal prosperity, and perhaps naturally contributed to his worldly advancement. So far as this world is concerned, it is not improbable that they had no separate interests. But alas! Job's wife did not make it easy for her husband to serve his God, and all her many excellencies must fade into insignificance before this melancholy preponderance of unhelpfulness. God pity—let the whole world pity the man or woman, boy or girl, who does not, of all places in the world, find home the easiest place in which to serve the Lord! That is a thickly, darkly-clouded life indeed, whose home influence does not bring God near. Young as I am, I may perhaps presume to offer at least a theoretical opinion; and, indeed, so far as my own observation has taught me, an experimental and practical opinion too: it were better, nay a thousand times better for a man or woman to live and die alone, than to be joined in life to one who makes it harder, and yet harder for him or her to render an obedient and loving service unto God. For myself I had

rather be an orphan than the son of a father or mother whose life and example did not help me to live for God. O Christian! if you want to becloud or darken a life, make it hard for your wife, or husband, or father, or mother, or child to believe in God! If you would overshadow the world with the blackest clouds, by a professedly Christian, but miserably inconsistent life, make it hard for the world to believe that there is any reality in the religion of Jesus.

Unjust judgment or criticism was another thick cloud which darkened Job's life, and may darken ours. Because he was a great sufferer his friends adjudged that he was therefore a great sinner. By many, such judgment would have been treated with utter indifference. But the particularly righteous man is always peculiarly sensitive. The refining influence of grace, which fits a man for heaven, by no means unfits him for earth. The very refinement of grace, however, makes a man doubly susceptible to the wounding power of an unjust judgment. As it is the consecrated Christian's greatest joy to be like his Lord, it is his greatest sorrow to know that he is judged as being unlike Him. Job felt the rebukes of his friends very much. At length he turns from them, and cries, "I have heard many such things: miserable comforters are ye all . . . I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you. But I would strengthen you with my mouth, and the moving of my lips should assuage your grief." We may expect to be judged, or rather *misjudged* as Job was, even though we may not suffer as he suffered. And if such be our lot, we shall find our lives darkened by the "thick cloud". Had Job heard his Maker's eulogy of his character: "A perfect and an upright man, one that feareth God and escheweth evil", he would have needed no other comfort: but he did not know; and, brethren, we cannot know, when similarly judged, just what God thinks of us. Happy are we if our heart condemns us not in those things which we allow.

But *Job's evening grew darker*. One after another of his bright clouds had been scattered, until all had disappeared. The "wearied thick clouds" seemed to rise in the north and south, and in the east and west, until one great black cloud overshadowed him, and his light was gone! He seemed to be separated from God. It was, as Elihu said, "With clouds he covereth the light, and commandeth it not to shine by the cloud that cometh betwixt". He knew that God was somewhere; he felt that He was even not far away, but the question was—"Where?" "Oh, that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say to me."

Dear friends, such clouds may darken our lives. And then a cloud, whatever be its name, comes between us and the light of our Father's countenance. It is as though the light of the world were put out! When a man talks about "finding" God, when he does not know that God is near, he is in darkness indeed. Clouds are, perhaps, not always unwelcome; but whenever a cloud comes between us and the light, it covers our life with unwelcome darkness.

Very much more might be said on this point if time permitted. But take this first part of the text with you, and unfold it fuller for yourselves: "By watering, he maketh heavy the thick cloud: he scattereth his bright cloud".

II.

Let us now turn our attention to the second point: THE HAND THAT CONTROLS THE CLOUDS. We must try this morning to mix in with our theology a little of the science of meteorology, as is consistent with our proper understanding of the text, for our time is short.

First, then, *some clouds are the result of natural causes.* A cloud, ordinarily speaking, is a mass of visible vapour, or a collection of watery particles, floating in the air at various heights. We speak of fog, and mist, and cloud: but they are really all one, differing only in respect of density or distance from the earth. They all may be said to be attributable to one common cause, viz., the material process of evaporation, and the consequent inevitable contact of warmer with colder air. When the warm vapour, in obedience to its natural tendency, rises from the earth, or from the sea, sooner or later it comes into contact with a colder atmosphere. Sometimes, as at night, these two temperatures meet near the earth, with the result that mist or fog is produced; sometimes they meet higher up, then we have clouds. There are clouds then for the existence of which, and for the darkening influence of which, no human being is responsible. They are nature's work. They are not the result of a miracle. They do not darken the sky because there has been a direct, divine interposition. They simply float above us as the natural result of the unceasing and effectual operation of nature's laws. And so with our lives. Our lives may be darkened, and we ourselves may not be to blame. Our friends and our enemies alike may be irresponsible for the darkness. And yet the clouds may come. "It must needs be that offences come". If Job had undertaken to trace his trouble to its source above, could he have been blamed? He might have blamed the Sabeans, and Chaldeans for part of his losses, but who was responsible for the falling of the fire from heaven? It was very likely an ordinary flash of lightning. And who was responsible for the cruelty of the "great wind" which bereaved him of his children? He seems to have been a very temperate man, so that it is not at all likely that his sore bodily affliction was due to any indiscretion in the matter of eating or drinking. "I feared a fear" says he, "and it came upon me. I was not in safety, neither had I rest, neither had I quiet: yet trouble came."

And so, dear friends, we must bear many of our sorrows without even the poor satisfaction of believing that we are martyrs, and that someone else is responsible for our ills. But though the clouds are not the result of a miracle, we must remember that God made the laws by which they come. And when we look behind the scenes in Job's case, we find that what God does not directly send, He, at least, allows to be sent; therefore, brethren, be our darkness a cloud of bodily affliction, of temporal loss, or what not, let us beware how we complain lest we be found to complain against God.

Again, *there are some clouds which may be said to be man-made.* Job might justly have complained of the unkindness of the Sabeans, and Chaldeans. And so men may cloud our lives "for all men have not faith".

What I mean to say is that some even make their own clouds. You have heard of London fog? It is London industry that makes the fog. God's pure air descends upon London as it does everywhere else. But ten thousand fires burn upon the hearths; ten thousand furnaces blaze, that as many steam engines may put forth their arms of power—six million busy souls pursue the labour of the day, and there rises from this hive of human

souls, a vapour so warm and impure, that when above the housetops it comes into contact with the purer and colder air of heaven it is condensed, and London is in darkness, as though no sun were in the heavens.

So with many a Christian life. There are men and women who never cease their labour in the interests of this world. No time for the Bible, no time for communion with God. But the fires are never put out: the Spirit of God seems to cry to them, "O ye wheels! stop! be silent for to-day!" But still the busy wheels go on. Wheels of pleasure, wheels of business, fires of worldliness, fires of sinfulness; and above them the clear, pure, cool and refreshing air of the Divine Presence descends to bless their lives. And then they lift their heads, and are surprised that they cannot look right into heaven's gate. They find themselves surrounded with mists and fogs, and clouds, and wonder what it all means, and are ready to ask "Has God forgotten to be gracious?" Oh, brethren, it is a pity that we should multiply our clouds. There are clouds enough already. "With clouds he covereth the light". That is well enough, for He will do it wisely. But it is a pity that we should darken the light with clouds of our own making.

Some clouds are the result of the direct interposition of God. God sets aside all laws, and darkens the heavens at His pleasure. He did so in Noah's day, in Job's day, in Ahab's day. Perhaps He did it in Job's day when the fire came down from God out of heaven. And, brethren, He may do it in our day. You cannot say that your life is environed by certain laws, and that as long as those laws are not broken you are safe. God, at His pleasure, can set aside any law, when He may do so righteously. Let us see that we tempt not the Almighty as did the ancient world, as did Sodom; above all let us be careful that we do not place ourselves in the position which Jesus occupied for others' stead, when His blessed life, in the awful darkness of the cloud of divine wrath, went out on Calvary!

Then will you observe carefully that *however the clouds are made, they are all subject to the divine sovereignty.* What could be plainer? "It is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth." Look at Job's case. We have told you of the various ways in which the clouds arose for him. The Sabeans and Chaldeans did their part; the fire and the whirl-wind did their part; disease did its part; his wife and his friends did their part; Satan did his part: but over and above it all, God did His part—God was back of it all. And more than that, *He used Job's trouble, which seemed to spring from so many sources, to accomplish His own single end.* Elihu was right: He did not tell Job about the Sabeans and the Chaldeans, and the fire, and the tempest, and his wife, and his friends—He gathers together all his afflictions under the figure of the "thick cloud" and cries, "Hearken unto this, O Job: stand still and consider the wondrous works of God."

And so it is in our lives. The bright days and the dark days will come. The thick cloud and the bright cloud will float above us. But remember there is One Who holds Himself responsible for all that comes to us. The clouds may arise from various causes, but remember, "It is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth." Then be our lot the Sabeans, or Chaldeans, or fire, or tempest, or disease: you can afford to forgive your wife, and your friends. You may even count the devil himself out of your life, remembering

that far above all in wisdom, love, and might, there is One Who will make "all things work together for good". He—He is before all things, and by Him all things consist. His will shall have the preeminence.

III.

I must trespass upon your patience a moment or so longer for the consideration of these last words of the text:

THE DIVINE PURPOSE BEHIND THE CLOUDS. "He causeth them to come, whether for correction, or for his land, or for mercy." Believe, brethren, *that there is a divine purpose behind the clouds.* "He causeth it to come." Be sure of that. In every little thing that enters into your life and mine, and which has a tendency to annoy and cause us trouble: in all these numberless little clouds that overcast our sky during the passing of a single day, I mean in all those things which cause us to heave a sigh, which take the smile from our faces, and the pleasantness from our lives, I say believe this word of all of them: "He causeth it to come". Some people do not like to think that God orders everything. I would not like to live if I believed otherwise. A Christian heart can endure, suffering so long as his soul, believing in the love of God, is possessed with this consciousness, "He causeth it to come".

God's purpose in the clouds is sometimes correction. Job's friends thought it was so in his case. But they were mistaken. But correction was one divine purpose behind the clouds which overshadowed the world just before the deluge. Correction was God's purpose behind the clouds that darkened Sodom. It must be ours to enquire then, dear friends, as to whether we are in need of correction. Jonah was in the dark for three days, and correction was God's purpose behind the cloud. Let us not be surprised at the darkness if we have been disobedient, for God's law must be honoured.

God clouds one life for the sake of another sometimes: "He causeth it to come for his land." It is natural for a man to be selfish. When the rain-clouds, or *nimbi*, cover the sky, and by and by when the rain falls, we are all glad or sorry according as we are suited or not suited individually. I know an old man whose son was a farmer. It was the time of clover harvest. The old man came into a store one day, and said to some who were standing there, "Well we can stand a shower of rain now. Robert has his clover in." He did not stop to consider whether others had their clover in or not.

I knew another man of the same stamp. It was a very dry season, and many farmers were driving their cattle five miles to water. This one particular man had two good-spring wells on his farm, which never ran dry, so that he was not specially in need of water. It was toward fall, and he began to cut his peas. When he had about half the field down I heard him say, "I hope it won't rain now for a week until I get my peas harvested." You see, he did not care if his neighbours' cattle were almost perishing for want of water. But I'll tell you what God did: In the first case the rain did not come because other men's clover was out: in the other case the rain *did* come because other men's cattle were in need of water. And so God remembers His land; and one is made to suffer that the many may be blessed. We are to "fill up that which is behind of the afflictions of Christ", that is, we are to fill up the remnant of Christ's suffering "for his body's sake, which is the church". God darkens the life of the individual Christian for the blessing of the church. Ahab is exhorted

to get away hastily to his home, for God was going to send the rain "for the land". God remembers His land, His vineyard, His church. The cloud that darkened Stephen's life poured forth showers of blessing upon the church; and the cloud that darkened the life of Job has been pouring blessing upon the church ever since: "Ye have heard of the patience of Job." Since we have been blessed by the clouds overshadowing other lives, let us be willing for God to bless others by darkening our lives.

Brethren, *God sometimes clouds our lives in infinite mercy to ourselves.* "He causeth it to come, whether for correction, or for His land, or for mercy." It was in mercy to the generations that should be born, that God darkened the heavens and swept every living thing from the earth, except such as were saved in the ark. It was in mercy to the famine stricken ones of Israel, indeed, in mercy to the king himself, that Ahab was made to drive so furiously to Jezreel to escape the storm.

David said, "Before I was afflicted I went astray, but now I have kept thy word." And Jesus said that if a man were offended by hand, or foot, or eye, it were better that these should be taken from him, and that he should enter into life halt, or maimed, or blind, than that having all these, his whole body should be cast into hell fire. Many a man has welcomed the surgeon's knife as a life-saving instrument, while hating it for its sharpness. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." This was what Elihu meant when he said, "And now men see not the bright light which is in the clouds." And yet, dear friends, the light is there. It is true (I am speaking of Christians now. There are clouds which overshadow unchristian lives which have not one little ray of light to brighten them) but speaking of the Christian. I say it is true, the darkest, and blackest, thickest cloud which can ever overcast our sky, is not without its "silver lining". "With clouds he covereth the light, and commandeth it not to shine by the cloud that cometh betwixt." But still the divine mercy is not "clean gone forever". The sky may be darkened, but the sun is not put out!

"Ye fearful saints, fresh courage take,
The clouds ye so much dread,
Are big with mercy and shall break,
In blessings on your head.

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning Providence,
He wears a smiling face."

THE LEHMANN PUBLICATIONS

WE HAVE said it before; we say it again: we never read a copy of *The Converted Catholic Magazine*, of which Dr. L. H. Lehmann is the Editor, without wanting to share everything that is in it with every Protestant, and indeed with every Roman Catholic in the world. We know of no man on this Continent more competent to deal with the Roman Catholic question than Dr. Lehmann. The latest issue of *The Converted Catholic Magazine*, September, 1947, is like all the others—packed full of authoritative information.

We recommend our readers to write Dr. L. H. Lehmann, Agora Publishing Co., Department 916 C.C., 120 Liberty St., New York, and ask him to send you the Agora Book Catalogue, and then order everything that is advertised in it; and when you get these various pamphlets and booklets, read, mark, and inwardly digest all of them, if you would be a well-informed Protestant.

REPORT OF EUROPEAN TOUR BY REPRESENTATIVE OF AMERICAN COUNCIL OF CHRISTIAN CHURCHES

The report which we publish below, based upon personal observation of conditions in Europe, we are sure will be of great interest to all our readers.

The Union of Regular Baptist Churches of Ontario and Quebec, is a Member of The American Council of Christian Churches; and the Editor of this paper, and Rev. H. C. Slade, are members of the Executive Committee.—Ed. G.W.

By Rev. W. O. H. GARMAN

Secretary and Director of Civil Affairs American Council of Christian Churches

ON Monday, June 23rd, a party of 14 religious leaders, representing the Protestant, Catholic and Jewish faiths, at the invitation of the Secretary of War, left America to make an unrestricted tour of investigation in Europe. Thirty-five days later they reported back their findings to the Secretary, and having discharged that task, are now free to relate their experiences to the nation at large.

The whole tour embraced over 14,000 miles of travel. Approximately 13,000 miles were made in the commodious DC-54 plane assigned to us. It was manned by a crew of nine picked men, plus one parachutist, who was with us on our long hops across the ocean. We went to Europe by the northern route, flying high over the icebergs of the North Atlantic, and returned by the southern route, utilizing the Azores and Bermuda as jumping off places. The countries in which we landed were Newfoundland, Ireland, Italy, Switzerland, Austria, Germany, Luxembourg, France and Bermuda.

Before leaving Washington, military authorities assured us that we would have perfect liberty, that nothing would be hidden from us, that they would welcome constructive criticism, and would give us every assistance. We are happy to report that this was actually the case throughout the entire tour. Such a thing could only happen in free America. We have never worked with anyone more co-operative than were the representatives of the Army and our diplomatic corps during this tour. They provided the very best in hotels and food. In addition to our DC-54, smaller planes were at our disposal for short hops. Army staff cars, cars belonging to our embassies were also at our disposal, along with chauffeurs to operate the same. If we indicated prior to our arrival at a certain destination that we would like to meet with certain Christian workers, educators, and public officials, invariably when we arrived we would find that Army personnel had located these people for us and made arrangements for us to meet with them there and, in the case of the clergy, to entertain them in the hotel where we would be staying.

Our tour of investigation was by no means a one-sided affair, directed in the interest of the military. Indeed, we did meet with the commanding Generals in each area visited, sat in on staff meetings, were briefed and visited military installations. But we also met with the local Protestant clergy, with our chaplains, local officials in government, and private citizens in their homes. We visited the Displaced Persons' Camps, Youth Centers, hospitals, cemeteries, relief agencies, and bombed-out areas. In France we had an interview with the French President. In order that our tour be not too exacting or depressing, the Army interspersed our activities with trips to places of historic, religious, scientific, or cultural interest. Then, too, there were teas, dinners, and receptions where we were given opportunity to meet the military, educational and diplomatic leaders of our own

and other nations and discuss with them matters of interest pertaining to our tour. So we repeat, our observations were not made from just one angle, but we looked at the problem of Europe from all sides.

Now, Just What Did We See and Learn?

First, a word concerning the awful havoc and destruction seen in occupied countries, in particular Germany and Austria.

Germany has suffered terribly because of her sin against God and humanity and because of her departure from the historic Christian faith. Modernism, also known as higher criticism, originated in Germany, and this long before Hitler came upon the scene. These modernists paved the way for Hitler. If they had not first undermined the faith of the German people in the Bible and Christianity, Hitler never would have succeeded as he did. Both together led Germany to her doom.

Words cannot begin to describe the destruction we witnessed. Even when it is seen, it is so vast you cannot comprehend its scope. It was one of the most depressing things we have ever seen. In the larger cities, with almost no exception, one sees thousands upon thousands of destroyed buildings, dwellings, churches, schools, hospitals, libraries, apartments, office and government buildings. A few years ago these cities were some of the most beautiful cities to be found in the world. Now they are a mass of rubble. The glory of the past is gone, some think, forever. The damage is so vast that one often heard such exclamations as "This city can't be rebuilt in fifty years". How people can live amidst such ruin and continue to carry on without giving way to complete despair is a marvel of the ages, proving once more how strong the will is to live. The Germans are carrying on in spite of terrible handicaps. If there is some despair, it isn't to be wondered at.

Already they have done a remarkable piece of work in removing the rubble from the streets. Much of this work is done by women and girls. We were amazed to find all the more important streets and most of the side streets cleaned of rubble, where necessary repaired, and with traffic moving freely. Now these squads of women, assisted by some men, are attacking the ruined buildings. The bricks and building stones are cleaned of mortar and put in piles for future use. Debris is loaded in mine dump cars and hauled out of the cities with dinky engines. We were told that two weeks after the last bombing that Berlin had restored its water and light facilities. If given the proper chance, these people will most certainly regain some semblance of their former greatness. It will require many years, and much sacrifice, but I am convinced Germany can be rebuilt.

With Christian help and guidance, it can be even a greater Germany than the Germany of the past. The Protestant church in particular owes a great debt to the land of Luther. We must not let Germany perish.

SECONDLY—We would like to say something concerning the people.

We saw a striking evidence of their spirit in the beautiful flower boxes that graced many a window. Only too often the house sporting such a box would be largely destroyed and surrounded by buildings in similar or worse condition. Yet the owner had time and inclination to plant and care for flowers, thereby satisfying a hunger in his own heart for the beautiful and brightening the lives of his fellows. I concluded that a people which can enjoy flowers in spite of surrounding destruction and misery is far from being a crushed people; and by God's help they can regain much of the glory of their past.

Their vegetable gardens also spoke volumes. To augment their near starvation diet, they raised vegetables everywhere and in anything that would hold earth. They were seen growing in containers on window sills, up on roofs, and often right in the rubble. Lawns and parks were also devoted to this purpose. In this way the German parents, mothers in particular, keep their families from starving. Another recourse of theirs is to walk or cycle out into the country and gather greens. They looked like weeds to me, but apparently German mothers had discovered that they had food value. Hundreds of women are also seen in grain fields laboriously picking up stray grains dropped in harvesting. They also salvage every single piece of loose straw. In this way the German mothers are keeping their race alive.

However, in spite of all this effort, and all that America has done, there is much suffering. On many a face there remains the evidence of the horrors experienced during Hitler's reign. We met people who were still in a daze. We saw few young men. When seen, only too often they were minus a limb, or were otherwise incapacitated. The able bodied had in many instances been carried away to slave labor camps. As Germany has treated others, she is being treated.

The housing condition is deplorable in the extreme. There aren't near enough homes to go around, even for the German population. To make matters worse, there is a terrible amount of overcrowding caused by the hundreds of thousands of displaced persons forced to flee to the American zone in Germany because they have been evicted from their homes or because their lives are in peril, due to the oppressing Russians. These people come from Latvia, Estonia, Lithuania, Czechoslovakia, Silesia, and the Balkans. Often seven or more people live in one room. Children are born sometimes in such overcrowded rooms with everyone looking on. Between the overcrowding and the deficient diet, it isn't any wonder that such diseases as tuberculosis, diphtheria and typhoid are sweeping the country. Healthy Germans in the large cities are few and far between. In country districts, as you would expect, people are much better off and crops are good, but not sufficient to feed Germany. Anyway, the Russians most likely will confiscate much of the crops. The Vicar of the University of Heidelberg told us that 40% of his students were tubercular and 20% of his faculty.

Yet the thing that amazed me time and time again was the fact that the German people managed to present a clean and tidy appearance and this usually without the aid of soap, which is at a premium. Their attempts at cleanliness speak well for them.

It is our opinion that Russia is most responsible for the prevailing misery. She has done everything possible to cause confusion and retard every agreement reached by the other Allies that might have brought peace. By

so doing she is following the teachings of Lenin, who taught that the people must be made poorer and poorer, in order that a revolutionary condition might be created. By this means, Russia hopes to take over not only Europe, but the rest of the world. Personally, I expect to see this situation boomerang on Russia. It did on Hitler. The oppressed masses in Europe, mindful that Russia is most responsible for their continued misery, may turn upon the Communists and destroy them. If the masses don't, God in His judgment will. It has always been this way in the history of the world. God does not permit such conditions to go on indefinitely. Sooner or later He calls a halt. Some day Russia's number is coming up.

At present, however, the people of Europe live in constant dread. They are so fearful that the United States will withdraw her troops and Russia thereby will be enabled to take over. Everyone, our own troops included, is waiting for the first shot which will start the final conflict between the Communist oppressors and the democratic nations.

In view of this fact, and believing that our safety and the welfare of the world depends upon maintaining a strong Army, we believe that it is criminal to curtail military appropriations. We believe that universal military training, under certain restrictions, is as necessary as universal education. Without it we cannot have even a semblance of peace.

THE CONDITION OF THE CHURCH is our third main point of discussion and the one in which Christians in America are particularly interested. Being Protestant, our concern is chiefly with the Protestant Church. We do not have the statistics concerning the Roman Catholic Church.

1. The extent of the material and spiritual damage is most appalling. Perhaps no institution suffered more.

IN GERMANY there are 6,000 Christian institutions the vast majority of which have been burned out, damaged or plundered in the course of the Nazi regime or the war. There are 40,000,000 Protestants in Germany and 20,000 pastors most of whom have suffered terrible material losses and are quite depressed, and very much disillusioned. To save Protestantism in Continental Europe, Germany's Protestants must be saved, for they represent the great bulwark of Protestantism in Continental Europe. If they fall Protestantism will also.

IN AUSTRIA where there are only 350,000 Protestants of a population of 6½ million, the Protestant churches have experienced frightful losses. They are *actually poverty stricken*. Many pastors lost everything, their homes, church buildings, their libraries, sermon notes and all equipment. Their congregations are scattered to the four winds. They are desperately in need of clothing and their families like the rest of their membership are constantly threatened with starvation. The Austrian churches being a weak minority in a predominantly Catholic country never were self-supporting. Due to the war they have lost the support they formerly received from German Protestants. One hundred thousand dollars a year will be needed to pay the salaries of Austrian pastors if they are to survive.

IN FRANCE the plight of the Protestant churches is very sad. Destruction of property there was also very heavy. In addition the enemy systematically looted all French belongings, well nigh ruined all resources. France lost half her national wealth, 1,500,000 buildings were

demolished, 5,000 miles of railroad trackage and 200,000 cars were destroyed as were 5,000 miles of highways and 4,000 bridges. With the nation so impoverished little wonder the church has suffered.

Seventy-eight Protestant churches were destroyed and 147 severely damaged. Many others had considerable damage. Thirty-nine parsonages were destroyed and eighty severely damaged. There are only 1,000,000 nominal Protestants, and 10,000,000 nominal Catholics out of a population of 40,000,000. The great bulk of the French make no religious pretences.

The leadership suffered considerably because pastors were drafted into military service, some were killed, others were imprisoned, were refugees. As a result, 75 pastors are in a pitiful physical condition.

2. Another problem confronting the Protestant Churches of Europe is that of the refugee or displaced persons.

In the American Zone in Germany and Austria there are 500,000 displaced persons, 30% of whom are Protestants. They are from Roumania, Poland, Yugoslavia, Czechoslovakia, Hungary, the Baltic States and the Eastern Provinces of Germany. In this number are about 60 refugee pastors. In spite of the magnificent work our Army has done to feed, clothe and house these people, and the fine assistance rendered by relief agencies, they are naturally in deplorable straits, in need of just about everything. Many are Volksdeutsche who with Russian encouragement were dispossessed and driven from their lands by the Hungarians and Serbs. They can't go back to their former homes, they can't stay where they are and they can't come to this country. It was reported to us by the Protestant pastors in Vienna that the Protestants among them were discriminated against and prevented from coming to this country while the Catholics were accepted. The conditions under which we live sometimes are deplorable in the extreme, and the same pastors informed us that sometimes thirty or thirty-five persons were crowded in one room.

IN SOUTH BAVARIA which before the war was 2% Protestant so many displaced Sudetan Germans have flocked into that area that it is now 46 to 52% Protestant. The former Catholic population very much resents their presence. We heard splendid reports concerning the fine meetings some of these displaced persons were holding in their overcrowded homes. God was mightily blessing the preaching of His Word to the salvation of souls and the upbuilding of His people. But in spite of this they are in crying need of more suitable places in which to worship, of pastors, Bibles, hymn books and Sunday Schools.

IN FRANCE there are 250,000 refugees and displaced persons. There are 100,000 Republican Spaniards of whom 2,000 are Protestant, the remainder baptized Catholics but violently anti-clerical and very receptive to evangelistic approaches from Protestant sources. There are also 100,000 Russians mostly orthodox, and 50,000 Central Europeans, 5,000 of whom are Protestant many being of Jewish origin.

3. A third problem that confronts the Church has to do with Christian Education.

Many church schools were closed by the Nazis. Seminaries in particular are very hard hit. They too were looted and many of their buildings and equipment destroyed. Many teachers, Germans in particular, are physical wrecks carrying on under terrible difficulties. Under

the Nazis they were state supported and state controlled and the state saw to it that they had a definite Nazi's bias and hewed to the party line. Now they are attempting to open up independent of the government, and have little financial backing, limited facilities and below par faculties. Students were sleeping on broken down beds, on settees, and even on floors until help came from America and Swiss churches.

4. There is a brighter side to the church picture in Europe and we are happy to relate it.

(a) WE FOUND CERTAIN EVIDENCES OF REVIVAL in all countries visited. Nothing phenomenal but it was there. We have already referred to the meetings held in homes in Bavaria. In Vienna Protestant pastors informed us that attendance in 1946 doubled over 1945. From France also we had reports of revival in religious life. In Germany some few pastors reported that there was a return to historic fundamental Christianity and a corresponding departure from Modernism.

(b) SECONDLY, THERE IS A YOUTH MOVEMENT IN EUROPE, same as there is here. Our military government is encouraging proper youth organizations, and in those directly encouraged there are 600 military and civilian employees engaged in full time work which is augmented by the voluntary services of wives and G.I.'s. The work fostered by the government is principally concerned with vocational training, athletics, debating societies, book lending, and the like, but with no spiritual program. The spiritual program is in most places being arranged by the churches, and they report phenomenal attendance. At Nurnberg, however, an American Council of Christian Churches Chaplain, Capt. John B. Youngs, holds Youth for Christ meetings, well attended by both G.I.'s and the German youth. Many G.I.'s take their German girl friends. We are happy to report this since some have a distorted idea that all the German girl companions of our G.I.'s are immoral. This is not so.

(c) A THIRD GOOD SIGN REPORTED BY OUR MILITARY GOVERNMENT AND CONFIRMED BY SOME PASTORS was that there is a definite trend toward separation of church and state. Whenever the church is controlled by the state and its politicians, it always drifts far from its God-given moorings and becomes enmeshed in the most hurtful alliances that grieve the Spirit of God and nullify its testimony. The churches of Europe can well afford to do without the financial aid and pastors' salaries, they at one time received from the state.

(d) A FOURTH GOOD SIGN THAT WE MENTION has to do with Christian publications, Bibles, tracts and Scripture portions. *Hilfswerk* reports that its publications "have helped thousands and tens of thousands of Christians in Germany as well as prisoners of war in overcoming a spiritual and intellectual hunger." "For Germany alone the American Bible Society has provided pulp and printing material for nearly 2,000,000 Bibles, New Testaments and Gospels. The British and Foreign Bible Society has also published nearly 200,000 New Testaments for distribution in Germany." "The Polish Churches recently asked for a million portions of Scripture to be placed in every Polish home in a Bible Week to be held in the Summer of 1947." Surely God is working in these benighted lands.

(e) A fifth good sign that we merely mention is the constant increase in the number of seminary students. The Lord is raising up workers to meet the situation we have been describing.

5. What can we in America do to help meet Europe's great need?

1. With or without Russia's aid we can put into effect any good plan that will make European countries self supporting. If Russia won't cooperate we ought to go ahead without her and get a plan in operation as soon as possible.

2. We should send over food and clothing, and except where we send it to relatives, see that there is an honest and proper use made of the same. It is wise to send it to such reputable relief agencies as Hilfswerk, Innermission, or any of the other reputable agencies. There is a dire need of men's clothing and shoes. Only 10 per cent. of the clothing sent over thus far has been men's. It is feared that unless substantial quantities of food and clothing are sent over that thousands will starve or freeze this Winter.

3. WE SHOULD BRING AS MANY SEMINARY STUDENTS AS POSSIBLE to this country to be educated. They are anxious to come. Our Government is anxious for us to do so. With the facilities now available they can't be properly educated abroad. *This would be the finest kind of missionary work.* Fundamental Bible institutes and seminaries ought to be anxious to receive such students, train them and see them go back home as ardent disciples of the historic Christian faith and to lead thereby many of their own countrymen to a saving knowledge of Christ.

4. WE SHOULD SEND OVER SIZEABLE AMOUNTS OF CHRISTIAN LITERATURE. Pastors are most anxious for Christian literature, even in English, since many have had their libraries destroyed. If we are wise and grasp the wonderful opportunity we will flood Europe with true to the Bible fundamental Christian literature. Many German pastors are disillusioned, wonder which way to turn, are only too willing to read anything we send them. This is one of the greatest opportunities the Lord has ever given us for disseminating Christian truth and winning these pastors back to the historic faith that was once and for all time delivered unto the saints.

5. A FIFTH AND PERHAPS MOST IMPORTANT THING THAT WE CAN DO is to help fan to a blaze what flicker of revival fire there is in Europe by our prayers, our contributions to worthwhile mission agencies, our gifts of food and clothing and the Christian books and literature we send over. What Europe needs more than anything else is a great spiritual revival such as England had under Wesley and America under Moody. God is able in response to our prayers to raise up such men in Europe and unless they are raised up and Europe witnesses a moving of the Spirit of God, Europe cannot be saved. May we in America not fail Europe in this her hour of greatest need, and also the hour of our greatest privilege and responsibility.

Vaticanism in Various Countries

(Continued from page 6)

Malta

In 1929 the Vatican promoted an agitation in Malta for the return of Malta to Italy, which lasted two years, until the British Government settled the question by means of a Royal Commission. Reviewing events since, what an asset Malta proved to be to the Allies in the last war, and what a catastrophe it would have been in the hands of Italy!

India

India received the attention of these "missionaries", and on Christmas Day, 1929, less than a year after the signing

of the Lateran Treaty, an Indian procession marched through the streets of Lahore to the tune of the old Irish rebel song, "The Wearing of the Green". At the same time, Irish envoys were busy in the United States of America collecting funds for the liberation of India from British rule. In the following year (1930) De Valera, as President of the Irish Free State, said: "I hope India will soon gain her independence", and to that end promised to conduct a rousing campaign in Ireland.

Terrorist Training Camp in Italy

And now, with the return of peace and the consequent withdrawal of large bodies of troops from India and Palestine, those two countries are again plunged into turmoil. Is it too much to say that the same agencies are again at work? Significant items creep into the daily Press occasionally, despite Roman censors. Quite recently we read that a training camp for terrorists in Palestine has been discovered in Italy. An earlier message stated that, following an outrage in Palestine, the authorities arrested an accomplice on his way to Rome, where he hoped to find sanctuary within the Vatican!

Well, one wonders how many of the world's greatest blood-spillers are already safely housed within that 112 acres, comprising the most Lilliput sovereign kingdom in the world, yet mammoth in its share of reeking corruption and woe. Ever a bloodthirsty warmonger, it seems to have its finger in every plot for disruption and human massacre. Remove the menace of the Vatican, and how much of the world's ills would disappear!

ROME AND THE IMPERIAL RACE

CARDINAL MANNING, addressing his priests in the Third Provincial Council of Westminster, 1859, said:—"It is good for us to be here. It is yours, Right Rev. Fathers, to subjugate and subdue, to bend and to break the will of an imperial race, the will which, as the will of Rome of old, rules over nations and peoples, invincible and inflexible. You have to rear the House of Wisdom which was fallen; and to do this, you have now, as the Apostles then, to gather from the spiritual quarry the stones which shall build up the house of God. You have to call the legionaries and the tribunes, the patricians and the people of a conquering race, and to subdue, change, transform, transfigure them one by one to the likeness of the Son of God. With such a priesthood, what may not be done? What evangelists and soldiers of Jesus Christ may not arise from the inexhaustible energy, the steady courage, the fearless enterprise, the intellectual capacity, the indomitable will of England? You have a great commission to fulfil, and great is the prize for which you strive. Surely a soldier's eye and soldier's heart would choose by intuition this field of England for the warfare of Faith. None ampler or nobler could be found . . . England is the head of Protestantism, the centre of its movements, and the stronghold of its power. *Weakened in England, it is paralyzed everywhere;* conquered in England, it is conquered throughout the world; once overthrown here, all is but a war of detail. All the roads of the whole world meet in one point, and this point reached, the whole world lies open to the Church's will. It is the key of the whole position of modern error. England, once restored to the Faith, becomes the Evangelist of the world." (Sermons on Ecclesiastical Subjects, 1863, pp. 166-7).

Manning's successor, Cardinal Bourne, stated that "We want him (the Pope, an Italian priest) to be the spiritual and ethical leader of this country and we are not hiding that fact at all." (Quoted in that interesting pamphlet, "Protestantism Imperilled", issued by the Stanborough Press, Watford.)

Issued by the Protestant Press Bureau, Ilford, England.

Bible School Lesson Outline

Vol. 11 Third Quarter Lesson 37 September 14, 1947

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

DAVID SPARES SAUL

Lesson Text: 1 Samuel 24:4-17.

Golden Text: "Be not overcome of evil, but overcome evil with good."—Romans 12:21.

Supplementary Reading: 1 Sam. 24:1-3, 18-22; 26:1-25.

I. The Action of David; verses 4-7.

King Saul was compelled to return from following David when the land was invaded by the Philistines (1 Sam. 23:27-29). Great calamities swallow up minor ills. The trials of youth may seem severe, but when viewed in the light of later experiences, they fade into insignificance.

But the king's attention was diverted for a short time only. When relieved from immediate danger, he again gave way to puerile hatred and continued his unholy pursuit of young David. When a nation is at war and the people's energies are united against the foe, small troubles are forgotten, but when peace returns, petty jealousies are evident once more.

Saul estimated that he needed a force of three thousand men to seek and capture one young man. This shows how greatly he feared David (1 Sam. 18:12, 15). A Christian may feel weak and insignificant, but when he walks in fellowship with the Lord, even the unsaved will acknowledge that he possesses secret strength which all their shafts cannot destroy (2 Sam. 22:40, 41; Psa. 18:29-32; Eph. 6:10).

Temptations from Satan reach us through various agencies and instrumentalities, and we dare not altogether or always trust the advice of others (Psa. 146:3; Isa. 2:22; Jer. 17:5). David's friends were loyal and sincere, but their advice to slay the king was not good advice.

It is true that God had promised the throne to David (1 Sam. 16:1, 13), but his men suggested that now was the time for the Word of the Lord to be fulfilled (1 Sam. 26:8; Acts 1:6, 7). They urged him to take the matter into his own hands. Their idea was very plausible, but it is not right to run ahead of the Lord, or to hasten the fulfilment of His purposes. Abraham tried that expedient, to his own sorrow and to the sorrow of his family and descendants (Gen. 15:3, 4; 16:4, 11, 12; 17:15-20). The end does not justify the means (Rom. 6:1, 2). Moreover, the Lord's delays are not denials, and He would have us wait patiently for Him (Psa. 27:14; 37:7; 62:5; Isa. 25:9).

It would be natural to desire revenge, if our enemy should unexpectedly be placed in our power, but the Spirit of the Lord, Who abides within the heart of the believer, will check such fleshly desires and enable us to restrain these unholy impulses (Gal. 5:22; Jas. 4:5).

David was enabled to show mercy to his enemy in view of the fact that the young shepherd knew and believed the Word of God. A heart knowledge of the Word will save us from sin (Psa. 119:11, 133); it is the weapon appointed for our warfare against the attacks of Satan (Matt. 4:4, 7, 10; Eph. 6:17; Heb. 4:12).

In the first place, David believed what the Lord had said concerning Saul as His anointed servant (1 Sam. 10:1; 12:3, 5). The one whom the Lord regards as precious must be held in sacred esteem (1 Chron. 16:22; Psa. 17:8; Zech. 2:8), since he who persecutes the beloved of the Lord is guilty of causing injury to the Lord Himself (Acts 9:2, 5).

Secondly, David followed the Scriptural injunction of showing mercy (Lev. 19:17, 18; Prov. 24:17; 25:21, 22; Matt. 5:7, 44; Rom. 12:20). We must not seek to avenge ourselves, for the Lord will vindicate us and punish those who have sinned against us (verse 12; Deut. 32:35; Prov. 20:22; 24:29; Rom. 12:17-19; Heb. 10:30). Let us commit our cause unto Him, even as David did (Psa. 57:2, 3 and title; 1 Pet. 4:19).

II. The Appeal of David; verses 8-15.

"David behaved himself wisely in all his ways; and the Lord was with him" (1 Sam. 18:14), so that when the opportunity came, there was nothing on his side to prevent him from making an earnest appeal to King Saul. We must always act in such a way that we maintain our testimony. It is so easy to harbour unkind thoughts and to

utter bitter words against those who wrong us, and thus forfeit the right to make an appeal for reconciliation (Rom. 12:18; Tit. 2:7, 15; 1 Pet. 3:9, 16).

David's words illustrate the Scriptural principle of attempting to reason with the brother who has given offence (Lev. 19:17; Matt. 18:15-17). They will not always hear us, and in the case of the unsaved, we are sometimes under the necessity of praying to be delivered from unreasonable and wicked men (2 Thess. 3:1, 2). In like manner the Lord would reason with sinners, with whom He has a controversy (Isa. 1:18; Mic. 6:2, 3). Urge scholars to hear and heed His call for reconciliation through Christ (2 Cor. 5:18-21).

David's plea to Saul was based on sound arguments: (1) the Lord's mercy to the heartless king, (2) David's mercy toward him, (3) David's innocence, (4) David's freedom from the spirit of revenge, (5) the ridiculous odds of the chase, (6) the certainty of justice at the hands of God, the righteous Judge.

III: The Answer of Saul; verses 16, 17.

Saul seemingly yielded to the appeal of David and surrendered his anger for the time being (1 Cor. 13:5; Phil. 4:5; Jas. 3:17). David had gained his erst-while enemy; the king wished him well and prayed for him (Prov. 16:7).

Many reach the place of stagnation and barrenness in the Christian life, because they refuse to thrust away the stumbling-blocks which bar their progress (Isa. 57:14). No hindrance is so common as that of bearing a grudge against another (Psa. 37:8; Matt. 6:14, 15; Eph. 4:30-32; Heb. 12:15).

Saul's cruelty toward the protectors of David led him to fear a like treatment for his own family when the son of Jesse should come to power (Gen. 9:6; 1 Sam. 22:16-18; 2 Sam. 21: 6-8). People are apt to judge others by themselves and accuse others of their own sins (Rom. 2:1; 2 Cor. 10:12). Some will even fail to trust the mercy of God, not understanding that He Who is the righteous Judge is also the gracious Saviour (Psa. 62:11, 12; Eccl. 12:14; Dan. 9:9).

DAILY BIBLE READINGS

Sept. 8—Saul's fear of vengeance 1 Sam. 24:1-3, 18-22.
 Sept. 9—Saul in danger 1 Sam. 26:1-7.
 Sept. 10—Saul spared a second time..... 1 Sam. 26:8-16.
 Sept. 11—Saul repentant 1 Sam. 26:17-25.
 Sept. 12—Touch not mine anointed 1 Chron. 16:7-22.
 Sept. 13—Blessed are the merciful Matt. 5:1-12.
 Sept. 14—Vengeance belongs to God Rom. 12:9-21.

SUGGESTED HYMNS

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VICARIOUS PREACHING—"I have a suggestion to make. I understand it costs \$175.00 to train a student for one year. I will give half that amount, \$87.50, if another man who would love to be a minister but cannot, will provide the other half before the commencement of the fall term. (September 29th). There must be scores of Christians who like myself should never have left the ministry for a business career because of the way church members behaved when we were young. Let us live vicariously in one who can devote his whole time to the gospel of the blessed God."

MR. WHITCOMBE'S ITINERARY

REV. W. S. WHITCOMBE plans to visit the following churches in the course of the next month:

Noranda-Rouyn—September 6, 7; Whitevale—September 14; Harriston—September 21; London, Briscoe St.—September 28.

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