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## The Jarvis Street Pulpit Great News—Jesus Is Coming Again!

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

Preached on a Sunday Evening

*Owing to Dr. Shields' absence from the City in the West, the regular sermon in the Second Coming Series which was due for publication this week, has been delayed. We print in its place a sermon preached some years ago.*

(Stenographically Reported)

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

"When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

—II Thess. 1:7-10.

**T**H**ERE** is no more thoroughly attested fact of history than that Jesus Christ came into the world. There are comparatively few of the most extreme critics who attempt to deny the fact that Jesus Christ once lived upon earth. What did He come for? I answer you in the words of Scripture: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners". He came; and He came to save sinners. There is no doubt about that. I shall not argue the point this evening, but simply proclaim the fact. I know absolutely nothing about the future. Nor does any other man know anything about the future. We know nothing of the future life beyond what is written in this Book. If this Book be not true, then we may as well close our churches, and cease our preaching, for we have no message at all; but if it be true, then it is possible for us simply and plainly to declare the word of the truth of the Gospel.

I have said it is an established fact that Jesus came. This Book tells us that He is coming again. I do not know why so many people should be inhospitable toward that truth. There are many professing Christians nowadays who seem to be specially opposed to the doctrine of the Lord's return. I shall not quarrel with anyone as to whether He will come before or after the Millennium. I have the profoundest conviction myself that there can be no Millennium until Jesus comes. I have no doubt about that; but I am not going to make that a test of

fellowship. But this is cardinal, is fundamental to the Gospel,—the fact that as surely as Jesus came once, He will come again. Now, if that be denied, then the whole Gospel is denied; for we have precisely the same authority for believing that Jesus Christ will personally, visibly, and even audibly, return to this earth, as we have for believing that He came the first time.

I.

It is about His second coming I want to speak to you in simplest terms this evening; and to remark that according to the teaching of this scripture I have read to you, the second coming of our Lord will mark the end of the gospel dispensation. When He comes again, He will not come as the thorn-crowned, crucified, Saviour. When He comes the second time, He will come without a sin offering. He came once to give His life a ransom for many; He laid down His life; He poured out His blood for the cleansing of sinners; He paid the price of our redemption; He ascended into glory; He sent His Holy Spirit, and from then until now it has been the work of the Holy Ghost to convince men of sin, and righteousness, and judgment. He has been doing that work; but when Jesus comes again the dispensation of the Holy Ghost will be at an end. There will be no offer of salvation to anyone; He will come without a sin offering. He will not come the second time to stand at the door and knock; He will not come again to plead with

men to be reconciled to God; He will not come that men may believe on Him, and receive Him as Saviour. He will come in an entirely different way and in a different character the second time. Now I know that it is popular to-day in some quarters to believe in a further probation beyond the grave. Not very far from this building, as I speak this evening, there is a gentleman holding forth on that theory; and teaching men that there is another probation, that there is another chance beyond this present life. I affirm that there is not one solitary passage in the Word of God that affords the slightest foundation for hope that when the Lord Himself shall come the second time the door of mercy will still be open. I remind you, my dear friends, that the time is certainly coming when the last gospel hymn, such as we have heard this evening—the gospel hymn of invitation—will have been sung; the time is coming when the last offer of forgiveness will have been made; when the last gospel sermon will have been preached, when the door will be closed; and there will be no possibility of a reconsideration of the decision made respecting the soul's relation to Christ. Human opinions on this matter are of no value. Let us come to the clear teaching of the Word of God; and, beyond peradventure, the Bible teaches that space for repentance is limited to this life. Sometimes you see down town: "Going out of business. Everything must be sold". And after a few weeks of sale there is some re-adjustment, and the company continues in business at the same stand. But I assure you that the time when the gospel will be preached to sinners, and when offers of salvation will be made to rebellious men,—that time will come to an end. I don't know when it will end for you. For some of us we have no fear, for we have trusted as poor sinners in the precious blood of Christ. I don't know when it will end for you; but here is a point clearly marked in Scripture, that when Jesus Christ shall come the second time there will be an end for ever of all offers of mercy.

## II.

Then another thing: According to this text, when He comes the second time everyone will see Him; His coming will be a revelation. When He came the first time He was born as a babe in Bethlehem; and there came wise men from the East, saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him". But when He comes the second time, no one will need to ask where is He; for the Lord Jesus shall be revealed from heaven in flaming fire with all the angels of His power with Him. "Behold," saith the seer, "he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." My dear friends, the time is coming when the word of the truth of this Gospel will be amply vindicated. What a day that will be for the Dr. Fosdicks and the Dr. Faunces, and Shailer Matthews, and all the modern infidels who have denied His virgin birth, His essential Deity, His vicarious sacrifice, His personal return! Who is going to prove that Jesus will come again? Jesus, blessed be His name, will prove it Himself. He will come; and in that day the great men of the earth and the kings and the captains, and all the mighty men, will pray for the rocks to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. Why, believer, if you are troubled a little bit to-night; if sometimes you feel as though the battle were going against the old faith,—Cheer up! Cheer up! our

# The Gospel Witness

and

## Protestant Advocate

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day is coming; for our day is the Lord's day, and He will come Himself. He will be revealed from heaven; and there will be no doubt as to Who He is, or whence He came. To-day men question, Did He actually come from heaven? Was He begotten of the Holy Ghost? Was He really the incarnate God? or was He Joseph's son? Did He come into the world by natural generation, or was His birth a miracle? and was He God manifest in the flesh? Let me tell you, my dear friends, the time is coming when He will be revealed from heaven, and there will be no doubt about it then. Everyone will know whence He comes; everyone will know Who He is; everyone will know what is the measure of His power when He comes with flaming fire, with all His mighty angels, with the angels of His power.

I am glad He is coming again. I confess that sometimes I feel weary. I expect you do, too. Sometimes I feel rather tired, not of the work of the Lord, but in it; sometimes the battle is strenuous; sometimes it seems as though the powers of darkness were gaining the ascendancy! But whenever I am tempted thus to be dispirited, I turn back to the great promise of His coming again; and I say to myself, "He has said: 'If I go and prepare a place for you, I will come again; and receive you unto myself; that where I am, there ye may be also'." It is a glorious promise to the believer, a glorious prospect to the child of faith,—that our Lord Jesus is coming back again.

## III.

I remind you that His coming will be a day of judgment. He will come taking vengeance. We hear a great deal to-day about the meek and lowly Jesus; we hear much about the Fatherhood of God, and God is pictured very often as an indulgent father. I ask you men and women if you have not seen things in our own social life that needed severe treatment? Have you not seen men who were such flagrant sinners that your conscience flamed out in indignation against the wrong, until you

said in your heart, "If there is no judgment day there ought to be; or else the moral government of the universe is at fault." There ought to be an opening of the books; there ought to be a payment of debts; there ought to be a re-adjustment of things. Oh, yes, there are still the beggars who sit at the rich man's gate; there are still the widows who plead against the injustices of earth. Things are not equally distributed here. I do not wonder sometimes that people who lose sight of God's judgment, who look at the things of this life only, and lose the perspective of eternity,—I don't wonder, I say, that such a view of life should produce Communists and Bolsheviks. And let me remind you, my brother,—now listen—that religious teacher who diverts the thought of men from the future, who denies that there is a day of divine reckoning, a day when the Judge of all the earth shall come,—that kind of teaching, whether in a university professor, or in the pulpit,—that kind of teaching breeds Communism and Socialism, inevitably. It breeds anarchy; for I declare if I did not believe there was a righteous Judge who was going to order all things according to His word, and who will have His sovereign way at last, I think I should find it difficult to hold myself in check. If I did not believe that Someone is going to adjust things, I should sometimes feel like taking the law into my own hands. But this is the teaching of Scripture: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." And He will,—He will! Oh, let me drive it in upon your heart and conscience, He will repay; for He is God, and He will not be denied.

Quietly, sweetly, graciously, at the beginning of His public ministry, when He stood up in the synagogue at Nazareth, and there was handed to Him the roll of the prophet Esaias, He found the place where it is written, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." "Gracious words"!—"I have been specially sent to bind up the broken-hearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bound, to proclaim the acceptable year of the Lord,"—and when He got to that, He closed the book. Turn to the prophecy of Isaias and read the next sentence. Listen! "To proclaim the acceptable year of the Lord, and the day of vengeance of our God". And as He closed the book and announced the first part of His programme, some day He will come down the skies to open the book and proclaim the second part.

He is coming to take vengeance. Yes; I think we need that note to-day. We have not had enough of it in Toronto, nor in other cities. But look abroad. I remember making a tour of the battlefields of France while the First Great War was still on. When I saw hundreds of dead lying upon the ground, and miles, and miles, and miles of territory in the region of the Somme where not a living thing remained, where towns and villages had

been blotted out of existence, and the whole face of the earth changed — I said to some friends who were with me, "This looks as though something superhuman had been at work: It really looks as though hell had here been let loose." I used to say during that war, "The Kaiser ought to be brought to judgment." If he and his war lords had been hanged for their sins it would have done more to restore peace to the earth than all the conferences of Europe. But whether that be so or not, I remember this coming to me; as I looked at that awful devastation, the passage I have quoted came into my mind with a new significance: "Vengeance is mine; I will repay, saith the Lord." And He seemed to say to me, "I will repay, because no one else can repay." You cannot punish a man in this life sufficiently for his sins.

I heard a brother say a striking thing a few months ago: "The more a man sins the less he suffers." A lot of people say you get all the hell you are going to have here. This man said, "The more you sin the less you suffer." I have thought much about that. I have seen a man depart by only a step from the path of rectitude; and he was in agony: he could not sleep at night. He may not have been absolutely honest; he may have cheated someone of a dollar or so; but his conscience was so tender he could not rest until he had made it right. But if that man still goes on in his sin, he will take not only a dollar, but will take a thousand; and instead of a thousand he will take a million; one sin will be multiplied to a thousand; until he becomes so hardened and so calloused that nothing can touch his conscience or his heart. His heart is hardened through the deceitfulness of sin. It may be his "eyes stand out with fatness; he has more than heart can wish;" and he continues on the wrong road, and perhaps ends his life apparently without judgment.

#### IV.

No, my friends, there ought to be a future reckoning; and the Bible says there will be. When He shall come "with flaming fire, taking vengeance"—on whom? On the inhabitants of the penitentiary? On the very wicked people? On the outcasts of society? No! That is not what our text says. The Bible, you know, always goes to the root of matters,—"taking vengeance on them that know not God." Surely a man will not be punished for his ignorance, will he? There is a striking phrase in the Bible referring to the creation of the world. Referring to the Genesis record of how the worlds were made, the pen of divine inspiration says of those who mock at the truth of the Lord's return, "For this they willingly are ignorant of, that by the word of God the heavens were of old and the earth standing out of the water and in the water." Elsewhere it is said, "They did not like to retain God in their knowledge." Now, my friends, if we shut out the light, we are responsible for our own darkness; if we refuse to respond to the instruction of the divine Spirit, then we are ourselves responsible for our ignorance. I wonder if there is a man here who says, "Well, sir, respecting all these matters I confess myself to be agnostic,—that is to say, I don't know. You talk to me about God, and I admit there is something in nature I cannot explain; there is an undeniable, invisible, intangible Something that the microscope cannot discover, that the telescope cannot reveal. There is a Power behind it all, a Something that designs and works out things according to law. I don't know what it is. Religious people call that power, 'God', others call it, 'Law'.

someone else, 'Force',—I call it the Great Unknown. I don't know God." You had better be careful, my friend, for when Jesus comes, He will take "vengeance on them that know not God". You ought to know God! "The heavens declare the glory of God, and the firmament sheweth His handiwork". "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse". There is not a man living who has not been placed, by God's revelation of Himself, without excuse for being ignorant of God.

You see, therefore, how this word goes to the heart of the matter: Christ is coming to judge "them that know not God, and that obey not the gospel of our Lord Jesus Christ." Perhaps someone says, "That is very narrow. Do you mean to tell me, sir, that I am to be judged for not obeying the gospel, when I am a perfectly moral and respectable man, just because I don't accept the gospel? Do you mean to tell me I am to be judged for that?" No, I do not; but that is what the Bible says. The greatest thing a man can do is to believe on the Lord Jesus Christ. "What shall we do, that we might work the works of God? \* \* \* This is the work of God, that ye believe on him whom he hath sent." On the other hand, the greatest offence any one of us can commit is to refuse to believe on Jesus Christ, for that is the foundation sin: that is the sin from which all other sins spring. And the Word says He hath appointed a day in which He "shall judge the secrets of men by Jesus Christ according to my gospel."

Now there is a terrible word here I do not understand. I shall make no effort to understand it. If the Lord had wanted me to understand it, I think He would have explained it fully. I believe no one else can understand it, either. There are some things in the Bible I do not want to understand. They belong to experiences I pray God none of us may ever have. When He comes to take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ",—what follows?—"who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Now what does that mean? I don't know what it means, except that it means exactly what it says. It means that when Jesus comes those who have not received the gospel will find themselves at the end of their opportunity, and it will be to them a day of judgment; and they shall be punished everlastingly from the presence of the Lord;—not in the presence of the Lord, but from the presence of the Lord. They shall be expelled from His presence, and from the glory of His power.

I said just now, there is a gentleman not very far from here who is preaching the very opposite of that this evening. I ask you as reasonable men and women, those of you who are not converted, to consider these two positions for just a moment or two. There are those who tell you that there is no place of eternal punishment; there is no future retribution. We believe the word of God teaches there is a judgment to come. Now, supposing those who teach that we should presume upon the mercy of God, and go out into the other life with the expectation of a larger hope,—I say, suppose those who thus teach should turn out to be blind leaders of the blind; suppose that in accepting such teaching you are following a false guide;—I say, suppose such teachers should prove to be in error, what then? Suppose the solemn words of this text be true, surely the safe thing,

the wise thing, is to take no risks. Yield to Christ now; receive salvation now; open your heart to the gospel now. What hope is there that if we reject Him now we shall be more amenable to the influences of the Spirit in another dispensation? Oh, I beg of you, my friends, to heed this solemn teaching, which is to the effect that the Lord Jesus Christ is coming again; and that when He comes He will come in judgment.

## V.

Yet I must say a word or two at this point before I close, that you may see that He is not coming for judgment only, but "to be glorified in his saints, and to be admired in all them that believe." Do you know what it will be for Him to be glorified? His glory is not what all the angels, and archangels, and cherubim and seraphim, and all the innumerable hosts of heaven think He is. God's glory is not His reputation. It is not what men think He is, nor what angels say He is. God's glory is what He really is. And He will be glorified just in the measure in which He is manifested; and when He is revealed from heaven He will be glorified in His saints, because His redeemed people will show—it is a wonderful truth—His redeemed people will show who and what Jesus is. Here is a poor sinner who explored the utmost bounds of the far country; he went down into the lowest depths of the horrible pit. Now he is washed in the blood of the Lamb. He is made a new creature in Christ Jesus, he is clothed in the righteousness of Christ, he is without fault at last before the throne of God; and he will be one of the jewels which will be glorifying to Christ. It will be a great thing to see a man like Saul of Tarsus.—How wonderful it will be to see a man like Saul of Tarsus, whose hands were red with the blood of the saints, leading in the praises of the Lamb! I trust, dear friends, the same will be true of many of us. I hope it will be so of everyone of us. If we were to sing that hymn over again to-night:

"When the roll is called up yonder, I'll be there,"

and if we had time for a personal testimony from everyone in this building, and if we could go from seat to seat, how many could rise and say, "I will be there sir, because I have been washed in the precious blood, and I know I have everlasting life."

He will "come to be glorified in His saints, and to be admired in all them that believe." We admire Him now, do we not? We praise Him for all His boundless grace; but when we shall see Him as He is—His long patience, His tender mercy, His pardoning grace, His matchless, boundless love,—there will be no language in which we shall be able to express our admiration of the Lord Jesus Christ. Do you believers wish He would come to-night? Paul refers to a class of believers as "those who love His appearing". There are some people who wish He would come to-night. I confess it would be the greatest news that could come to me. I wish we might be awakened from our sleep, I wish we might hear the cry, "Behold the bridegroom cometh". There is not anything in this life that I would not gladly surrender, if I could see Him face to face, if I could know that there was an end to this toiling and striving, and fighting against all the powers of darkness. If I could see Him coming down the sky, I believe I would shout, "Hallelujah!" like a salvationist to-night. Blessed be God, He takes away the fear as He destroys the power of death; He puts within us a passion for Himself, so that we would rather see Him than anyone else to-night. I beg of you to choose between these

two to-night. He is coming;—but is He coming as your Judge, or as a Bridegroom for His Bride?

"The bride eyes not her garment,  
But her dear bridegroom's face;  
I will not gaze at glory,  
But on my King of grace.  
Not at the gift He giveth,  
But on His pierced hand,  
Whose grace is all the glory  
Of Immanuel's land."

How many of us, then, are waiting for His coming? I have done when I have told you this simple story:

A young man was arrested, charged with the commission of a certain crime, and was lodged in jail. He was brought before the magistrate for his preliminary hearing, and remanded for further investigation of his case.

One day as he was sitting, gloomy in spirit, in his cell, the jailor opened the door and admitted a stranger. The stranger appeared to be a young man; he was plainly clad, and not of particularly striking appearance in the gloom of the prison cell. But he came and sat down beside the prisoner and spoke to him very kindly, and said that he was sorry to find him in this state. He said, "I understand you have no friends?" "No, I have not many friends," said the young man. "Well," said the stranger, "you will need someone to appear for you when the day of trial comes; and I am myself an advocate, and if you will put your case in my hands I think I can do something for you; indeed, I will make bold to promise you absolute acquittal." The young man was very cautious, and said, "That is very kind of you, sir, but I really have not made any selection yet of anyone to appear for me." To himself he said, "If this man were a man of ability and prominence, he would not come begging a case. I should have to send for him; and further, he would be differently appraised, there would be evidences of prosperity about him. I am afraid he could not do very much for me". To him the stranger was without form or comeliness. To gain time he said, "I will not make a decision to-day, sir. I hope to select an advocate some time before the trial, and if you will come and see me again I will think the matter over." The stranger went away.

Some time later the jailor admitted another, this time a man of very striking appearance, and of pleasing dress, with flashing diamonds upon his fingers, and every appearance of a man of the world who was exceedingly prosperous. He too said, "I am sorry to see you here. I suppose you have not yet appointed anyone to appear in your behalf on the day of Assize?" And the young man said, "No, I have not. A stranger came a little while ago and offered me his services, but I asked him to give me further time to think." "Well," said the stranger, "I am an advocate, and I have influence at court; and I am inclined to think that you are not guilty. I have read of your case, and I am profoundly sympathetic with you; and I should be very glad indeed to undertake your case, if you will put it in my hands". Again the young man reasoned with himself. "This man seems to be a more likely advocate than the other; at least, he promises more; and I think I had better close with him at once." And so he said, "Very well, sir, I gladly accept your offer, and I will put my case in your hands."

A day or so later the first stranger returned, and having put his case before him as he had done before, he said, "I hope you have now arrived at a decision." "Yes,"

he said, "I have. After you called the other day, another came, and I must frankly say he greatly impressed me, and I accepted his offer and handed over my case to him." "I am sorry to hear that," said the stranger, "I wish you would reconsider it, for I know the other advocate, and I am sure he can do nothing for you; and I am sure if you put your case in his hands you are a lost man; whereas I will promise you acquittal." He pleaded with him most earnestly, but he said, "I am afraid it is too late." "Well," he said, "I give you my offer again. I ask you to reconsider it." The young man refused; and the stranger went away. Thereafter, day after day the stranger came back again, always offering his services, and begging him to reconsider the matter. And then as the day of trial drew very near, the stranger came more frequently; and was more insistent, and more earnest in his appeal. At last, one day he said to the prisoner, "I have come with my last appeal. I give you one more opportunity to change your mind, and on this occasion I must tell you, I was present when you committed the crime. I saw you do it with my own eyes. I know that your hands are red with blood, and that you are guilty of murder; and yet I have a way whereby I can secure your acquittal." The young man looked at him, pondered it over, and at last said, "I don't believe he saw me do the deed. I don't believe him." And he said, "No, I am afraid it is too late. I have engaged my counsel." The stranger moved toward the door, then he paused and said, "Will you change your mind?" He opened the door and stepped outside, and then he pushed it open again and said, "Did you call me back?" "No," said the young man, "I have made my decision." And the door closed behind him.

The day of trial dawned at last, and the prisoner was brought to the bar. The counsel for the prosecution and the defence were present, and all the witnesses were there. The courtroom was crowded, and everyone was breathlessly waiting for the appearance of the judge. At length in the courtyard without was heard the trampling of horses' feet as the judge's carriage drove up accompanied by an armed escort. A solemn hush fell upon the court as the judge in all his robes of office took his place upon the bench. All eyes were fastened upon him, particularly the prisoner's. But the moment the prisoner looked into the face of the judge his heart almost stood still; his face took on an ashen hue, his knees knocked together; for he recognized in the judge upon the bench, the one whom he had refused to allow to become his advocate. There was no pity now; there was no mercy now; there was no offer of repentance now. And as the trial proceeded, and witness after witness was called in the prisoner's defence, the prisoner's head was bowed in utter dejection and hopelessness, for he said, "What avails all this evidence, when my judge knows that I am guilty?"

You know the moral of my parable. "Behold I stand at the door and knock." He comes as an Advocate to-day. I beg of you to put your case in his hands. "If any man sin we have an advocate with the Father, Jesus Christ the righteous." He has never lost a case. He will not lose yours. But if you reject Him, He will come as your Judge, and all hope will be at an end. I beseech you to be reconciled to God! Oh, let this be a night of decision for Christ!!

**READ THE GOSPEL WITNESS**

## THE FRUITS OF ROMANISM

THE following report was not written by a Protestant. It comes from the pen of a Roman Catholic priest who has recently returned from an extensive tour of Latin America, and it was written in French for French-Canadian Roman Catholics. We have translated it into English for readers of THE GOSPEL WITNESS in order that they may read what a Roman Catholic priest is constrained to confess concerning the moral and spiritual bankruptcy of Romanism in these lands where it has enjoyed the sole monopoly for four centuries. "By their fruits ye shall know them."

It will be noticed that this Canadian priest fears that subversive elements will be successful in seizing the leadership in these hitherto traditionally Romanist countries. He candidly admits the progress made by Protestant missionaries. We pray that more and more of them may go to that dark continent. This report of a Roman priest is one of the most effective pleas we have yet read for missionary work there. He is pleading for a great influx of North American priests to revive the fainting forces of Romanism. And yet the Hierarchy that is now pleading for missionaries from North America, only a year or so ago staged a violent anti-Protestant campaign designed to bar our missionaries from South America on the grounds that they were foreigners and intruders, and that they were badly received by the people.

Rome is a prolific breeder of ignorance and superstition, and these in turn produce atheism and communism and every other creed of hatred and destruction. It is little wonder that communism is growing in strength wherever Rome is now dominant. Italy itself, the home of the popes, has the strongest communist party outside of Russia. And yet this system that produces communism proclaims itself as the bulwark against its own unholy offspring!

We in Canada are faced with the outworking of the same principles. French Canada, seemingly so loyal and devoted to the Church of Rome, is inwardly seething with discontent. Tens of thousands of French-Canadians are looking and longing for something better than the stones and scorpions that their self-styled "fathers" have given them in answer to their cry for spiritual food. Who will dare the wrath of the priests in order to bring these enslaved people the message of free grace in Christ Jesus, the Bread of Life? That is the only real answer to the threat of Roman domination on the one hand and to the Red menace on the other.

There is another moral that we should like to point out from this report on South America: Statistics of religious affiliations are apt to be very misleading. The priest himself emphasizes this by saying, "The first impression we get on consulting statistics . . . is an impression of strength . . . In reality that is far from the truth. . . ." The same must be said about Canadian statistics. Canadian politicians quote figures to show that the Roman Church controls so many thousands of votes in this land, and they draw the conclusion that therefore they must weakly succumb and appease the monster by doing its bidding. That is the craven reasoning of weaklings. Canada needs statesmen who will be courageous enough to appeal from the priests to the people of French Canada. Let us remember that the supposed solidarity of Roman Catholic masses in Canada is almost as great an illusion as it confessedly is in South America. The imposing facade of this politico-religious Jericho will eventually fall if liberty-loving

Canadians have the courage and faith to challenge it. And let us remember that hidden within this immense structure of Romanism are many who secretly sympathize with us, and regard themselves as victims and captives of an alien power.—W.S.W.

## ROME'S FAILURE IN LATIN AMERICA AS SEEN BY A PRIEST

Translated from a report by "Oblate Father"  
Albert Sanschagrin

AS A priest I was anxious to see and understand the religious life of Central and South America. The first impression we get on consulting the statistics and on ascertaining that there are in these countries almost 150 million Catholics, is an impression of strength, even of overflowing Christian life animating the secular life of the State, and of institutions and of individuals. In reality, that is far from the truth. Along with incontestable merits there are lamentable deficiencies. With a touching devotion, especially on the occasion of the feast-days of Mary, there is mixed a deceptive formalism.

### Two Aspects

When we happen to ask what is the religion of the people of a locality, of a province, of a region or a country, the reply is always spontaneous: "Why, all are Catholics!" In certain circles one would never call oneself a Protestant, for that would be a social dishonour. But this Catholicism of which they are so proud, is often nothing more than formalism, window-dressing and sometimes only a name, a tag. They are baptized and married at the Church, they ask a priest to say prayers over their coffin, and yet, in too many countries, because of the shortage of priests, they do not even bother with these three minimum religious acts. . . .

On the other hand . . . the worship offered to the Holy Virgin and to the patron saints, public or private, is manifest without deference to public opinion. Besides they manifest an attachment for the Pope which is truly touching. They have also a veneration for the priest which is shown publicly by kissing his hand each time they salute him, etc.

### The Common Masses and the Elite

But in the popular masses, in spite of these exterior manifestations, which are more common among the women than the men, there exists a profound religious ignorance. So true is this that one cannot help asking if Christian worship is not more the result of the need of some religion than the consequence of reasoned convictions. On the part of the élite one meets the best and the worst. The Christian élite is fully Christian, and one encounters more generosity than at home. There is also the élite (must one say this?) for whom Catholicism is a comfortable armchair from which they distribute their alms, believing all the while that this exempts them from their just duties. Thirdly, this élite, on the other side of the picture, are in the hands of Free Masons, for whom all means are fair, who control public powers, and thus procure for this country the anomaly of having a sectarian government while the immense majority of the population is Catholic.

### Protestantism

Is Protestantism active in Central and South America? Enormously . . . I would never have believed that the



various American Protestant sects could have accomplished such an effort of penetration both by their personnel and their capital. . . .

### The Causes

Indeed, I have asked myself many questions in order to find out, if I could, the cause of the ignorance and passivity of the people. How is it, I asked myself, that all these people, formed and educated by two of the strongest Catholic powers of Europe, have not to-day a greater Christian vitality? I have not yet found a satisfactory answer to my question. Neither did they give me one which could satisfy me. The climate, the heathen atavism, the lay influence of Free Masonry, the lack of priests, have certainly played a great part, but do not suffice to explain the radical causes of such a state of things. . . .

### The Shortage of Priests

The Latin American clergy are just as heroic, but are deficient in numbers. It is not uncommon to find parishes of 30, 40 or 50 thousand souls entrusted to one priest. At Porto-Rico I visited a parish of 70 thousand souls entrusted to an old man of 70 who, at the same time, was the chaplain of a hospital and of a school, each of which should have had the services of a priest. And this relatively small number of clergy is in part of foreign origin. In the last 25 years the Republic of Panama has given only one of her sons to the Church. There is therefore a problem of recruiting by the local clergy right in their own parishes.

### Canadian Missionaries

But there is an immediate problem which requires the most urgent solution. Until now the foreign clergy was recruited in Europe: Spain, Italy, France, Germany, etc. War has devastated these countries. They are turning now towards North America: United States and Canada.

### Historical Turning-Point

It seems to me that the Church in these countries is at a turning-point. The masses are torn in opposing directions. They are waiting for the necessary orientation, and will turn to the side which will give them social security. If the Church could have at her disposal a good contingent of priests who could help this deficient clergy, and if this clergy would direct itself in ecclesiastical and lay domains in the direction of an indigenous apostolate (that is, the recruiting of a local clergy and specialized Catholic Action) South America would become in several decades the stronghold of Christianity.

## DEGRADING SUPERSTITION

**S**UPERSTITION dies hard, even in an enlightened age. Two news reports in papers published in widely separated lands reminded us of this. One of them is dated from Montreal and tells the story of an Italian-born priest who has recently brought to Montreal phials said to contain the blood of St. John the Baptist, patron saint of Canada.

Two small phials of deep significance to French-speaking Roman Catholics of Quebec arrived yesterday in Montreal from Italy. They contain what is said to be the blood of St. Jean Baptiste, patron saint of French Canada.

Rev. Benedetto Maltempi, provincial commissioner of the Order of Servants of Mary and priest of Notre

Dame du Mont Carmel parish here, brought the relics from Naples after a visit to his native land. . . .

During the voyage home, the box was shaken up and one of the phials, about 1½ inches high, was detached. Father Maltempi said only the Archbishop of Montreal, Msgr. Joseph Charbonneau, has the authority to open the container and repair it.

Even supposing the little bottles did contain the blood of St. John the Baptist, of what importance or significance could that be to any Christian instructed in the Word of God? The Bible asks: "Was Paul crucified for you? or were ye baptized in the name of Paul?" What saint, past or present, can add any whit to the perfect sacrifice of Christ on Calvary? What saint was perfect? What saint was God manifest in the flesh? Jesus Christ is the One Mediator, what need have we of the ministrations of any other? The answer given in Scripture is: "There is no other name given under heaven among men, whereby we must be saved." The only name is the Name of Christ. At His Name every knee shall bow. Why are not Roman Catholics consistent enough to see that by introducing a myriad of saints they detract from the Holy One of God? If they were allowed to read their Bibles they would see the error of these superstitious practices.

What credulity is required to imagine that the "phial" contains the blood of John the Baptist? Let those that wish to do so, believe it if they can. Those who follow the teachings of the New Testament will confide in no other saint and in no other Saviour than the Lord Jesus Christ.

### And in England Also!

But such miracles as the above are not confined to Italy and to French Canada. A paper from England informs us of another "miracle" in Stockport, Cheshire:

STOCKPORT, Cheshire, Wednesday.—Police may be asked to keep an all-night watch on the red brick Roman Catholic Church of St. Mary, perched on a hill overlooking this town, to prevent unauthorized people from interfering with the chaplet of twenty-two "miracle roses."

The roses, placed on a wooden statue of the Madonna 23 weeks ago, have kept their freshness without dropping a petal. . . .

"I claim no miracle here," the local priest insisted. "This question is not for me to decide, but for the proper authorities in Rome. I merely point to the fact that the roses are still living, and I see no reason why, having lived five months, they should not live for years."

A well-known Stockport florist, with 40 years' experience in the business, to-day disagreed with this view. He showed me a cream-coloured rose, stiffly wired, which had been carelessly thrown down in his work-room a month ago and was still perfect in shape although becoming slightly discoloured.

"Strong stemmed roses, nipped in the bud, well-wired round the petals, and kept in a cool atmosphere without crushing, may live for seven or eight months and have done so in my experience," he said.

"If these roses live for a year or more, then it will be extraordinary. But it is too soon yet to say that something supernatural has happened."

Rome appeals to the lower instincts of human nature. It has always been willing to make terms with paganism, and at bottom it exploits the same superstitions as heathenism does. The Jews are still seeking after a sign; the simple truth that Christ died for our sins according to the Scriptures lacks the circus atmosphere of cheap and tawdry miracles, while these latter make no demand upon their moral outlook upon life, whatever demands they may make upon credulity. Roman priests,

African witch-doctors and Indian medicine men all know how to exploit the willingness of certain types of mind to be duped. They all use the same argument in defense of their action: "It works". By which they mean that in terms of hard cold cash it pays good dividends, though it invariably depresses and degrades intellectually and spiritually.—W.S.W.

## A CHRISTIAN VIEW OF PALESTINE

### A Critical Front in the Struggle For Religious Freedom

E. J. BINGLE in *World Dominion*

THE contemporary debate on Palestine, with its interjections of terrorism, martial law and commissions of enquiry, has continued for a generation. It is commonly assumed to be a conflict between Jews and Arabs which can be narrowed down to the economic problems of immigration and land settlement. The conflict has a background of contrasted race, culture and religion, with British imperialism as a scapegoat for both parties. Christians are thought to have no direct interest in the matter and there is no specifically Christian view of the causes of conflict or of its outcome. Any religious view is held to be largely irrelevant.

There are nevertheless religious issues lurking within the field of conflict between Jew and Arab. The Jewish claim of an historic connection with Palestine purports to establish an indefeasible right to immigration and settlement and ultimately a Jewish state. This claim is not sustainable on grounds of history alone. The Jewish connection with Palestine and the short-lived Jewish state are so remote in time and relatively of such short duration that they cannot validate the claim that sixteen million Jews, or any of them, scattered throughout the world from China to Peru, should be free to return to their ancestral homeland. The dogmatic assurance with which this claim is made indicates that it is a secularized version of a religious belief regarding the promise made to Abraham. As a religious belief it is subject to the judgment of Christianity and Islam which are both related to Judaism. As far as one can judge, Zionism makes little claim to a religious basis. If it did, its absolute claim to a territory on religious grounds would be subject to the prophetic judgment of a God whose promises are not absolute but conditional.

The Arab claim, though made apparently on nationalist or racial grounds, has a lurking religious element which when exposed arouses fear and hesitation on the part of outsiders. The Arabs as a people were made historically by the rise of Islam which is the real explanation of their conquests and their culture. The Arab League covers a geographical area which is by no means a natural unity; it is with one exception a league of Islamic states. It is fundamental to Islam that religion and citizenship are co-incident and in Egypt this basic conception is being worked out in detail. It supplied the emotional drive of the Pakistan movement in India. An Islamic state tends therefore to be an exclusive state, even though Islam, like Judaism, has suffered some degree of secularization.\* An Arab state in Palestine would tend to conform to this pattern, though circumstances might limit the rigour of its application. When the Arabs claim that they are not anti-Semitic they may be strictly truthful; the idea of exclusiveness may nevertheless lurk within their very

\*In Turkey almost complete secularization.

idea of the state, if we are to judge by other Arab or Islamic states.

A Christian judgment on both these religious presuppositions must deny them both.

Christian objections to political Zionism rest on a Christian reading of Jewish history in the light of the New Testament. The fact that this view is not accepted by the Jews does not necessarily invalidate it. Zionism in the nineteenth century received some Christian support, but this rested partly on a naive acceptance of Jewish assumptions and partly on a reading of the Bible not widely accepted by Christian scholars. The prophecies of a Jewish return to Palestine were in fact fulfilled in the return after the Exile, while the destiny of the Jewish people turned on their rejection of the Messiah in the person of Jesus of Nazareth. The Christians of the New Testament claimed that they were the Israel of God and the heirs to the Promises. St. Paul in Romans, cc. 9-11, proclaims the hope that Israel "after the flesh", will one day be engrafted into the new Israel of God which is the Christian Church. That such a hope may seem nonsense or worse to Jews and irrelevant to some Christians does not thereby prove it false. The secularized view of many Zionists, which rests an absolute claim to Palestine on remote historical and contingent facts, must be rejected by Christians since it makes nonsense of history and destroys real religion.

On the other hand, Christians cannot be anti-Semitic either in the more general sense propounded by Nazism in such dastardly ways or in the narrower Arab sense. There is a great deal of anti-Semitism in Christian history of which we can only be ashamed and of which we need to repent. What guilt rests on Jews rests also on the Romans and on us all: "Were you there when they crucified my Lord?" We were all there and we are still guilty men.

Nor can Christians admit that religious confession should be made the basis of a state where many religions exist side by side, so that religious communities outside Islam are given a tolerated status but are not real sharers in the state. An Islamic state might be justified where all citizens were in fact Moslems, though even this might involve a denial of freedom; it is clearly unjustifiable in a state of mixed religions. If this view is liberalism, it is liberalism which rests on a basis of Christian doctrine regarding the value and freedom of the individual man. The danger of the totalitarian or party-state is still the most real issue of the contemporary world and is more widespread than many realize.

Alongside these more general considerations there are particular Christian interests in Palestine which must be taken into account. Palestine is for Christians, as well as for Jews and Muslims, the Holy Land. What that means needs more precise definition. It does not mean that Palestine must needs be under a Christian government. That was the fallacy of the Crusaders. We can see only too clearly now that those pathetic states which were set up in the thirteenth century were artificial reproductions of Western feudalism with not much of Christianity about them; their rapid decline was a judgment on their artificiality.

There are, nevertheless, Christian holy places in Palestine which it is the Christian duty to safeguard. How that can best be done is a matter of debate, but it seems reasonable that they should be under some form of international control or protected by international guarantee. The Christian holy places include areas not so regarded



by Jews or Moslems. It is important to draw attention to this, since some of the Christian sites in Galilee have been threatened by Jewish industrial developments — an ominous indication of the secular temper of Zionism.

Some Christians may question the religious value of holy places, since Christianity is a religion of the spirit. Their preservation has a value beyond that of a museum piece. They are a reminder that Christianity is a religion of Incarnation, that the Word was made flesh at a given time and in a given geographical setting. They have a value which may be called sacramental, since they recall by material means the nature and quality of the Christian faith. Such a reverence may tend to superstition which clouds the reality for which they stand. Nevertheless, the Word which is Christ is available now to all men everywhere because He once trod the ways of Galilee and Judaea in the first century of our era; these sites are vivid reminders of this profound truth.

There is in Palestine an even more vivid reminder of this truth, in the existence of the Christian Church.\* It is not large, nor in view of the attitude of Judaism and Islam towards conversion is it likely to grow rapidly. It is divided, confused and in danger, with an uncertain fate.

It is in large measure an indigenous church rooted in the soil and not merely the creation of foreign missionary effort. It is mostly Arab and it is significant that Arab Christians have taken their stand alongside their Muslim brethren in opposition to Zionist claims. Some have even developed a new interest in Islam and in Muhammad as a "national" leader. National consciousness may serve as a bridge between Christians and Muslims and as a way of witness.† The alternative may be that under economic and other pressures (such as being applied in Egypt) it may be led into wholesale apostasy. There are also Hebrew Christians whose fate is even more pitiable; they hardly dare to be mentioned, such is the hatred of their Zionist brethren. A Christian Jew may not be admitted to Palestine on a Jewish immigration quota: Jews who are atheists or communists, or who reject the fundamentals of Judaism, are freely admitted as Jews. The Jewish Agency has ruled that Judaism is a purely racial concept, with one exception—no Christian, whatever his ancestry, may belong to the Jewish race.

Such a church might grow more rapidly if existing tensions were relaxed and the age-long rigidity of Judaism and Islam were mitigated. Such is the evidence of the Bishop in Jerusalem before the United Nations commission of enquiry‡ and we have no reason to doubt the fact that there are many secret believers in Palestine as in other Moslem lands. Where conversion means starvation as well as social exclusion and legal disabilities, we may not judge our brethren, but we must judge such a society to be mentally diseased and fear-ridden to

\*Population of Palestine as at 31st December, 1944:

Moslems .....	1,061,277
Jews .....	528,702
Christians .....	135,547
Others .....	14,098

Total .....

1,739,624

From *Great Britain and Palestine, 1915-1945* (Royal Institute of International Affairs, 1946).

†See M. W. Watt in *International Review of Missions*, January and April, 1947.

‡See *The Times*, 12th July, 1947.

a dangerous degree. That is true of both social groups in Palestine.

Missionary effort has continued in Palestine through this generation of turmoil. Since there are ancient churches in the land, it has tended in recent years to seek helpful links with them and to strengthen them where possible. The older policy of new separatist churches is not now regarded with favour by many missionaries. The main form of witness has been by hospitals and schools, though other approaches have not been neglected.

It is noteworthy that the circumstances of Palestine have a special bearing on medical and educational work. Medical work must be largely directed to the Arabs, since the Jewish organizations have developed medical welfare to a degree unknown elsewhere in the Middle East. The exodus of Jewish doctors from Germany during the Nazi regime may have something to do with that. The Arabs are dependent on the more modest provision of a mandatory Government which has perforce been spending its revenue on the policing of the country, so that Christian medicine has been welcomed by them.

In regard to education the situation is peculiar and significant. Under the terms of the Mandate Jewish education was placed in the care of the Jewish Agency which has spent large sums on schools and teachers, with the magnificent Hebrew University as the crown of the structure. Hence Government schools are largely for Arabs and, for reasons already stated, the mandatory administration has had far fewer resources to spend on education than the Agency which draws its support from a world-wide constituency. The consequences have, as the Peel Commission observed,‡ been fraught with the most serious dangers. Education in Palestine has been bifurcated; Jewish and Arab children may not meet in the one place where toleration and understanding may be learnt—at school. The schools have become centres of rabid, malignant nationalism, so that Jews and Arabs are segregated from childhood in conditions which must inevitably promote civil war in the rising generation.

The one place where Jewish and Arab children may meet is in Christian schools. It is a good sign that some parents of both groups are anxious for their children to be educated under more tolerant auspices; it is a mark of the psychosis of racial nationalism that persistent efforts are being made to destroy these islands of understanding where the command to love one's neighbour is being practised. It is of the utmost importance that such Christian witness should be preserved and, if possible, extended. It may be that the educational policy of the Palestine mandate has been the most disastrous thing about it. Partition in education does not promise a hopeful future.

Christians have also a concern with and responsibility for the causes of the present situation in Palestine. It is probable that the framers of the Mandate did not foresee the rapid expansion of Jewish immigration into Palestine; it is also possible that Zionism could not have stimulated such immigration apart from Nazi persecution in Germany and the situation which developed in Poland.

‡*Palestine Royal Commission Report*, pp. 333-342. Cmd. 5479, H.M.S.O., 1937.

†A letter appeared in the *Palestine Post* from a Jewish girl who had been educated in the Jerusalem Girls' College in which she said that when people stated that Jew and Arab could not live together in harmony, she replied, "I know they can because I was three years in the Jerusalem Girls' College where we lived in perfect harmony together."

It is also possible that immigration into Palestine has been artificially stimulated since the war, partly for profit, partly from a mistaken Zionist desire to secure a Jewish majority in Palestine as rapidly as possible.

Christians have therefore a double responsibility: first, since the rise of anti-Semitism in Germany and Eastern European countries was not foreseen and combated, and secondly, since alternative new homes were not made available to Jewish refugees from Central Europe. This responsibility they share with others, while the conditions of the great depression made unwelcome any immigrants anywhere. When the doors of other countries were barred against them, it appeared—or was made to appear—to Jewish refugees that Palestine was the only refuge available. When to such despair was added the secularized religion of the Jewish homeland, a situation was created which led directly to the present impasse.

Christians must regard any attempt to set up a Jewish or an Arab state in Palestine with the greatest apprehension; either would lead inevitably to civil war with more than local repercussions. They should therefore support by all means in their power any efforts designed to relieve the tension between the two communities. While it can be claimed that Christians on the spot have shown in practice some ways of relieving such tensions, it is unlikely that the real causes lie there. The pressure of Jewish immigration originates in Central Europe and it is there that tension should be relieved. New outlets for refugees in countries of the West and across the Atlantic may well prove to be the real remedy for the unhealthy state of Europe and Palestine. We cannot reject outright the Jewish Home in Palestine — it is a solid fact backed by a generation and more of hard work—but there is every need to slow up the rate of its expansion and to seek outlets for Jewish emigration elsewhere.

Palestine must also be regarded by Christians as a critical front in the struggle for religious freedom and human rights. Both forms of state which are now claimed are denials of this fundamental freedom. They repudiate any right of conversion (except in one direction) and they tend to impose the severest economic penalties on those of another faith. This right is indeed the basis of all Christian missionary work but it lies even deeper—it is a fundamental condition of human living. How it is to be secured is by no means obvious — the United Nations faces heavy weather over its Bill of Human Rights — but in its absence men become automata without rights or responsibility or humanity.

Christian missions have made and can still make a real contribution to the problem of Palestine. In their institutions they enable Jew and Arab to meet and understand each other, at an age when life-long character, traits and friendships may be formed. Behind Christian philanthropy lies Christian dogma, the Word which must be preached. Here we meet with invincible repugnance on the part of Jew and Arab alike. The theological approach must be made, but it requires an understanding of Jewish and Islamic doctrine and culture which few Christian missionaries possess.\* It is commonly assumed in Christian circles that the evangelization of Jews and Muslims is a hopeless task; the failure of centuries appears to support such pessimism. Without pretending to a false

optimism, may it not be possible that the tension of Jew and Arab in Palestine may point to the need and possibility of a ministry of reconciliation in the name of One in whom there is neither Jew nor Greek, barbarian, Scythian, bondman, freeman?

## A HOME FOR T.B.S. STUDENTS

By W. Gordon Brown, Dean

FOR many years the Seminary faculty has felt the need of student residences. A large proportion of our men and women come from out of town. The School is located in downtown Toronto, where conditions in many rooming houses, particularly the type that students may feel they can afford, are far from ideal. We remember hearing of a room in which one or two Seminary girls attempted to batch. They put on the wall this motto, "It takes courage to live like this". It did!

### Dirty Rooming House

A year ago two of our finest young women, one a graduate nurse and the other a former school teacher, rented a room measuring about ten by ten, at a cost of \$3.75 a week each. In this rooming house there was what was called a community kitchen in the basement, about ten feet long by six feet wide. This had to be shared by no less than sixteen people. For furnishings it had a two-burner gas plate for the whole sixteen, a small cupboard open to all, where other roomers were apt to help themselves to one's food, since it was against the rules to keep food in one's room! Then there was a large garbage can, always overflowing. For the use of this community kitchen the landlady collected from each person an extra twenty-five cents a week. The rooms were dirty; one of these girls we have mentioned, when she moved in, found she had to sleep in used linen. This description is actual fact given by one of the girls on my request. It goes to show the need for proper accommodation, perhaps not elaborate but certainly clean, with a homelike atmosphere, at reasonable rent.

### Meals at Lower Cost

A fine beginning toward relieving such conditions was made at the opening of the school year when, under student auspices, although arranged by the faculty, a dining room was organized, in which are served lunch and dinner Monday through Saturday, cooked by an expert, much of the work being done by the students. We had thought that some students might earn their meals by serving table for the others, but we found that this scheme would increase the cost of meals ten cents each. At present our arrangement is that the students who eat in the dining room are divided into five teams and each team takes its turn for a week at a time. The group must prepare vegetables, set tables, wash up, and make themselves generally helpful to the chef. Our friends have been very kind in sending in foodstuffs of vegetables and fruit, canned goods, eggs, etc. Nothing is wasted and the donations considerably reduce our costs. In addition, we acknowledge with gratitude gifts toward the installation of a large refrigerator, with which our storeroom is now equipped.

### A Real Home

But merely serving lunch and dinner is not making a home for students. They must somewhere spend many hours outside of school. It was only about the end of

\*The recent foundation of a chair in Islamics at the Selly Oak Colleges, Birmingham, is a hopeful sign of a new approach.

September that this writer discovered that a certain rooming house was for sale, which might fit our need. Some Trustees saw through it and at a hastily called Trustees' meeting it was agreed to purchase it furnished. At that time the rooms were all rented and the owners agreed to continue as our tenants for more than two months, during which time they would gradually get us possession. Full possession of the property therefore becomes ours this first of December. We have engaged a matron, a good number of our students have moved in, and rooms are being readied for others. A number of improvements must be made. Efforts must not be spared to make this a real home.

We hope soon to announce further plans for another residence. The one we now have is for men and we want another for girls. Besides that, we have need of flats for married students who find it particularly hard, especially when they have families, to get suitable accommodation.

#### Needs Great and Small

For the purchase of these properties the Seminary requires a good deal of money, and contributions, whether large or small, will be gratefully received and heartily acknowledged. For our men's residence we have a number of particular needs which some of our friends may be able to help us meet. Among them we list: a piano, occasional chairs, bedspreads for single beds, good pictures, lamps and particularly desk lamps, office desks or library tables, cushions, drapes and book-cases.

### PROTESTANT LEAGUE NEWS

By Rev. D. C. McLelland, M.A.

Secretary, THE CANADIAN PROTESTANT LEAGUE

#### Toronto Members Stirred by Two Addresses

A WELL-ATTENDED meeting of *The Canadian Protestant League* in Jarvis Street Baptist Church, Toronto, last Thursday night, heard two thrilling addresses. The first gave an account of the terrible conditions under which Roman Catholic people exist in Spain. The other told of the splendid work being done by Protestant missionaries to bring the light of the Gospel of Jesus Christ to people living under somewhat similar conditions in the Canadian Province of Quebec.

Rev. Z. Carles, director of *The Spanish Christian Mission*, spoke of the fear, suffering, and poverty, foisted upon the people of Spain by the R.C. hierarchy. On one occasion the speaker recalled a young girl who wanted to become a Protestant. Her mother ran to the priest. He advised her to make her daughter a prostitute, for he said that his church could save her if she went on the streets, but could never save her if she became a heretic. The mother obeyed the priest, and in a short time the girl died of social disease.

With many other facts Mr. Carles soon convinced the audience of their good fortune in being Protestant, and of the necessity for keeping Canada Protestant.

#### Rev. M. Heron

Taking as his text Jeremiah 1:19, "They shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee," this young missionary stirred the audience with his testimony of the difficulties and victories of his work in Quebec. Still awaiting the decision of the judge before whom he

recently appeared for the offence of preaching the Gospel on a street corner, Mr. Heron is being defended by *The Canadian Protestant League*. Realizing the need for such action, two Loyal Orange Lodges in New Brunswick have forwarded donations towards this fund.

The meeting unanimously approved the sending of a telegram to the *League* president, Dr. T. T. Shields, and Rev. H. C. Slade, wishing them well on their speaking tour of Western cities.

#### Galt Protestants on the Alert!

Although the weather had turned bitterly cold, interested Protestants in Galt, Ontario, filled the Fraser Hall to capacity for a *Protestant League* meeting.

Rev. D. C. McLelland, Secretary of *The League*, gave the audience some pertinent facts on the subject, "The Vatican and the Royal Wedding". Some of these facts appear in the latest issue of the "*News Letter*" which is now being sent to members. Anyone desiring a copy, or extra copies of this bulletin may have the same by writing to the office, 130 Gerrard Street East, Toronto.

#### Moncton, N.B., Forges Ahead!

The newest branch of *The Canadian Protestant League*, at Moncton, New Brunswick, has already held its second meeting. Rev. A. K. Herman of Sackville took as his subject, "Contrast and Challenge".

The speaker showed that the essential differences between Protestants and Roman Catholics are emphasized by the R.C. priests, who teach separatism from youth. These divisive policies are followed not only in religious life, but also in educational, social, and political spheres as well. At the close, Mr. Herman stressed the spiritual challenge of the day urging each one to take "the Gospel in shoe leather" to Roman Catholics. He advocated putting R.C. neighbours and friends on a prayer-list, and thus working in partnership with God for their salvation.

### HAMILTON PROTESTANT LEAGUE MEETING

REV. W. S. WHITCOMBE, M.A., was the special speaker at an excellent meeting of THE CANADIAN PROTESTANT LEAGUE held in the spacious auditorium of Philpott Tabernacle, Hamilton, on Monday, December 1st. The message was most timely, and provoked earnest thought on the part of those who realize the serious days in which we live. After mentioning various illustrations of the "Romish Delusion", such as the slavery of its devotees, its pagan idolatry, the suppression of our liberty to preach the Gospel in Quebec, the failure of the Roman Catholic clergy to pay income taxes, and the school question, the speaker commented upon the character of Romanism. He stated that it was a most difficult system to combat, being like a huge monster with multitudinous limbs, and when one of these was chopped off, another would appear in its place. The only successful method of attack was to bring the message of salvation by grace through the Lord Jesus Christ to individual Roman Catholics, who at present are seeking in vain to win their way to heaven by this false system of salvation by works. Rev. John Byers, Pastor of Victoria Avenue Baptist Church, presided, and Mr. Arthur Abrahams led the singing.—O.L.C.

## PROTESTANT LEAGUE MEETINGS IN CALGARY AND RED DEER

**A**LTHOUGH far removed from the centre of THE CANADIAN PROTESTANT LEAGUE'S activities in Toronto, and from the seat of Romanism in the Province of Quebec, Protestants through the West none the less take a most earnest interest in the vital issues which face us in these days. We are able to see that the "problem of Quebec", as it is so often called, is not of provincial, but national concern, and we are ready and willing to take our place in the forefront of the battle.

Matters affecting our civil and religious liberties are of deep concern to us, and we are taking a vital interest in the case of Murray Heron and his co-workers in Northern Quebec. A meeting to discuss this and other matters of importance was held by the Calgary Branch of the League last October 28. A goodly number was present. It was suggested by the Executive that the offering of the evening should be forwarded to Toronto for the League's PROTESTANT LEGAL DEFENCE FUND, and about \$65.00 was received.

Then on November 18, a meeting was held in Red Deer to consider the same important questions, and a good response was received. Red Deer is half-way between Calgary and Edmonton, in the heart of a rich agricultural district, and is a strategic location for League activities. The local Branch in Red Deer has taken a revived interest in the League's work, and promises to accomplish much in the common cause.

Most of the local Branches of the League through the West meet regularly month by month, and this way the issues of the day are kept before us.

—JOHN B. CUNNINGHAM

## BRANTFORD LEAGUE MEETING

**P**ASTOR MURRAY HERON at Noranda addressed the Brantford Branch of THE CANADIAN PROTESTANT LEAGUE at the Y.M.C.A. on Wednesday, November 26th, on the subject "Freedom of Speech and Assembly Endangered". His account of the by-law prohibiting public assembly anywhere in the bounds of Rouyn, and of another forbidding the distribution of any kind of literature without the signed permission of the mayor of the municipality, showed clearly to the people gathered that there lay behind these regulations a sinister power that would make impossible the work of any evangelical body in the province of Quebec. He told of the eagerness of the population for Gospels and warned that if these by-laws could be successfully upheld, prohibitions of like nature would very soon be instituted in the predominantly Roman Catholic areas of this province and other parts of the Dominion. Mr. Heron also spoke to a large group on Saturday night and was given a very sympathetic hearing.

### "WHY"

#### "The Canadian Protestant League"

By Dr. J. B. Rowell, Rev. W. S. Whitcombe and Dr. T. T. Shields

40 pages, designed for circulation by League Members. Send for sample copy. If convenient enclose 3-cent stamp for postage.

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## NEWS OF THE WESTERN TOUR

**A**S we go to press this Wednesday morning, we insert the following sketchy report of the tour of Western centres made by Dr. Shields and Rev. H. C. Slade in the interests of THE CANADIAN PROTESTANT LEAGUE. These two weary travellers arrived in Toronto by plane a little more than an hour ago at 9:15 (Wednesday, December 3rd), having left Winnipeg sometime early this morning. They have been away from Toronto for 204 hours, since leaving on Monday, November 24th at 8:00 in the evening and in that space of time they have travelled 5,700 miles and held seven meetings, as follows: in Regina, Saskatoon, Edmonton, Calgary, Lethbridge, Winnipeg, and Brandon. The schedule of meetings as announced in THE GOSPEL WITNESS was fulfilled with the exception of the first meeting on Monday, which they were prevented from reaching by adverse flying conditions. This, however, was made up on the following Sunday, that is November 30th, by a great meeting in the Winnipeg Civic Auditorium, at which it was estimated there were more than 2,000 persons present. The meeting at Regina was somewhat delayed by bad flying weather. The plane carrying the speakers was unable to land at Regina and was forced back to Swift Current. Dr. Shields and Mr. Slade then proceeded to their destination by train. When they arrived at the Regina station at ten o'clock at night they were whisked away to the City Hall where they found a full house waiting to hear the scheduled address. The meeting carried on until midnight! For good measure, an additional meeting at Brandon was added to the schedule and there was a good attendance and an enthusiastic audience.

Dr. Shields is to deliver the same address in Jarvis Street Church, Toronto, on Thursday, December 4th, and Mr. Slade will speak on the highlights of the meetings in the West. We have not yet seen either of these flying Protestant Leaguers, but Dr. Shields' voice over the phone sounds full of his wonted vigor, though we understand Mr. Slade is suffering from a heavy cold. We hope to have a fuller report of these meetings for our next issue and in the meantime wish to express our gratitude to God for journeying mercies and His blessing manifest in this flying tour.

W. S. W.

## LATEST NEWS OF THE ROUYN CASE

**O**N every hand we are besieged with inquiries regarding the outcome of the prosecution of Pastor M. Heron and the Misses Alice Moore and Eileen Veals for street-preaching. The following wire gives the latest news available:

DECEMBER 2, 1947

ROUYN, QUE.

JUDGE NOT READY TO GIVE DECISION UNTIL JANUARY.

Murray Heron

Apparently the powers that be in Quebec are carefully considering their next move with regard to freedom of speech, and to that end are carefully digesting the defense of free speech presented by the counsel for THE CANADIAN PROTESTANT LEAGUE.

W. S. W.

Archbishop Richard J. Cushing, of Boston, Mass., reports that attendance at Roman Catholic schools this year will reach a new high record of 2,865,600 in 10,800 schools staffed by 101,000 teachers.

## Among Ourselves

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

Miss Bessie Falle is in Thrée Rivers, P.Q., renewing her French, preparatory to returning to French Equatorial Africa.

Miss Grace Moore has taken a position as a secretary in the office of the Foreign Mission Fellowship associated with the Inter-Varsity Christian Fellowship.

The Practical Work department of the Seminary has reorganized both a men's and a ladies' quartette, which are available for occasional services. Inquiries concerning them should be addressed to the Director of Practical Work, Rev. B. Jeffery.

Rev. G. W. Smith recently made a trip to Caron, Sask., to put his three sons in the Grade School conducted by Briercrest Bible Institute. On the way he stopped at our church in Fort William, where Rev. W. C. Tompkins is pastor. An offering was received for Mr. Smith's work in Jamaica; then the thoughtful pastor suggested that a retiring offering be received for pocket money for the boys, a thing which greatly cheered their hearts. Mrs. Smith is recovering from a serious operation, which will postpone for a little time the return of herself and her husband to Jamaica.

The little book describing *The Indomitable Fellowship*, by B. R. Oatley-Willis, student in this Seminary, gives a good story of the workings of God through Christian men on that great aircraft carrier of the recent war. This book may be purchased at the Seminary Book Store at twenty-five cents.

Further fine gifts of foodstuffs for our dining room have been received from Brownsville Baptist Church and from Mr. A. E. Jones of Caledonia. Our Chef hinted that if any friend in the country had some vinegar to spare, he could use several gallons.

Last Monday evening, November 17th, a very happy social gathering of students and friends was held in the Baraca Club, when about one hundred and fifty enjoyed bowling, volley ball, movies, and group games. Following refreshments was a hearty sing-song, after which Dean Brown spoke on "What Is a Christian Anyway?" Our social committee is to be congratulated on the splendid way in which the evening was organized and run.

Further contributions for the dining room have come from Miss Hilda Ashcroft and Cannington Baptist Church, and Mr. Mason Horner of Cannington has donated two cartons of chocolate milk.

Last week we received shipping bill for a bag of potatoes from a friend in the Dalesville Baptist Church, Rev. G. B. Hicks, pastor. During the Convention they brought up 92 tins and jars of fruit, vegetables, pickles, etc. We are most grateful for these fine gifts.

Rev. E. V. Apps writes from Vernon, B.C.: "I get very homesick for T.B.S. every fall, even though it is nearly twenty years since I arrived there. Will make it one of these days, D. V."

We hear that former student, Rev. James T. M. Green, was united in marriage with Miss Edna Wall, member of Calvary Baptist Church, Oshawa, on November 17th, in Jamaica. We extend to them also our heartiest good wishes.

Miss Margaret McCreadie has gone to the Maritimes to work with *La Bonne Nouvelle*, in French evangelization, directed by Rev. Henri Lanctin.

## News of Union Churches

Springfield and Brownsville  
REV. J. K. YALLAND, pastor

Mature in Christian character and ripened in years of faithful service, the pastor of these churches enjoys a fruitful ministry. With his youth being renewed, and his life being constantly anointed with fresh oil, his people enjoy drawing water from the wells of salvation. Sunday morning, November 16, when we arrived there were 127 present for the Sunday Bible School. Forty-two of these were in the Pastor's Adult Bible Class, where the keenest interest was shown in the Word of God, and one could not but be favourably impressed with such a biblical ministry.

Brownsville is one of our older churches, and where a large number have passed on to be with their Lord since Mr. Yalland became pastor nearly seventeen years ago. At this point the attendances are not so good, but a fair number of faithful saints gather weekly around the Word.

In the evening service at Springfield the church was quite well filled and there was a warm spiritual atmosphere. It was that kind of atmosphere where one enjoys spiritual liberty in preaching the Word, and where one finds a response to the gospel appeal. There was a response in this way during the evening service.—M.R.H.

### A STRONG CHALLENGE

(Mr. Stanley High, at present one of the roving editors of the *Reader's Digest*, spoke to the 63rd General Conference at Northfield, Mass. Part of the stirring speech which he gave appeared in the American magazine called *Time* (August 18th). It is of such force and insight that we repeat here some of the things he well said.—B.)

"I COULD speak . . . about how I've failed the church . . . Instead I'm going to talk about how the church has failed me . . . And the way it is failing me . . . And the way it is failing me is, I think, a key to the way it is failing and due to continue to fail society.

"I don't make any apology for putting the failure of the church on a personal level . . . I think that the first business of the church is to redeem me. And I don't mean to redeem me in the purely social sense which convinces me that the Golden Rule ought to be my Confession of Faith. By redeeming me, I mean personal redemption—the process by which I'm spiritually shaken apart and spiritually put together again, and from which I—the personal I—emerge a totally different person. . .

"The first reason for this failure is that the church—the modern, modernist Protestant church—rates me altogether too highly . . . I'm simply not as good as modern Protestantism assumes me to be. I haven't got the spiritual stuff to do, on my own, what modern Protestantism expects me to do. The church has failed me because it has given me too much freedom and too little discipline . . . It has assumed that all I needed was the right hand of fellowship, when . . . what I am in greater need of is a kick in the pants. . .

"Ever since my Sunday School days I've had it dinned into my ears that I'm a Child of God, that I'm made in His image. It seems to me that those who lay so much emphasis on my bearing such a resemblance to the Almighty are not only mistaken about me, they're also mistaken about history.

"Man was made in the image of God in the first chapter of Genesis. He didn't stay that way very long. In fact, he only stayed that way until the third chapter of Genesis. Then he had what the theologians call a

Fall. He's never been the same since—not on his own . . . The whole of the Bible and the whole of the ministry of Jesus, as I understand it, were designated not to persuade man how good he is on his own, but how evil he is on his own. And how good, by the process of redemption . . . he can become.

"I, personally, need the church as I never needed it before. I happen to know that my fellow laymen need it as never before and are ready, at the slightest suggestion, to acknowledge that need. But the church we need will have more of Dante and Dostoevsky in its message and less of Alfred Lord Tennyson and Eddie Guest; more of the Last Judgment and less of the Golden Rule. It will not only have a living God, but a Live Devil. Its Heaven will have a Hell for its alternative. Its objective—so far as I'm concerned—will not be my cultivation, but my rebirth. I might fail that kind of church. But that kind of church could not fail me."

### DR. HENRY TOWNSEND ON THE POLITICAL POLICY OF THE VATICAN

**A**T the Central Hall, Westminster, on Thursday last, to mark the anniversary of the burning of Latimer and Ridley at Oxford, three gatherings were held under the auspices of the United Protestant Council. Recalling the hundreds of men, women and children put to death by burning in the days of Queen Mary Tudor, Principal Townsend characterized her reign as "the most terrible reign in English annals." That Queen, of course, acted in the way she did under the direct influence of the Church of Rome, and Dr. Townsend linked up that period with the Vatican which in the 20th century made solemn treaties with Hitler and Mussolini, two of the worst figures in the whole of human history.

Making clear in every case the authoritative evidence upon which he was relying, Dr. Townsend dealt in some detail with the action of the Vatican in relation to the first and second world-wars, and made particular reference to the Vatican's endorsement of Mussolini's attack upon Abyssinia. Undoubtedly the Vatican was responsible for the rise of Fascism under the "sawdust Caesar"; and it was out of Fascism that our present-day troubles have come to us. It was affirmed that "Mussolini had been sent by Providence". In 1929 the Lateran Treaty was signed, and three years later, at St. Peter's itself, Mussolini was sprinkled with holy water. So intimate was the association between Mussolini and the Roman Church and between Fascism and the Vatican that Cardinal Hinsley once declared that "if Fascism goes under, the Church goes under with it."

The same political policy of the Vatican is undoubtedly at work to-day. In no less than five countries—Italy, France, Holland, Belgium and Germany—there are in existence M.R.P. parties definitely Roman Catholic in tendency if not in action. Dr. Townsend enquired: "Has the Vatican ever produced good government in any country? Has it ever fought for anything save its own place and power and prestige? To-day as ever it stands for intellectual and spiritual bondage. Protestants must unite for definite action. The greatness of our country is rooted in the Protestantism fought for and suffered for by our forefathers, and we must be more ready to contend for the faith upon which so much depends—the faith for which Latimer and Ridley and so many others laid down their lives."

—From *The Baptist Times* of England.

### TITLES AND TEXTS OF EVANGELICAL INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1948

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#### FIRST QUARTER

1. Jan. 4—The Kingdom Divided (1 Kings 12:1-17).  
Golden Text: Proverbs 16:18.
2. Jan. 11—Idolatry in Israel (1 Kings 12:25-33).  
Golden Text: Exodus 20:4.
3. Jan. 18—God Provides for Elijah (1 Kings 17:1-16).  
Golden Text: Psalm 34:10.
4. Jan. 25—The Contest on Mt. Carmel (1 Kings 18:25-39).  
Golden Text: 1 Kings 18:21.
5. Feb. 1—God Encourages Elijah (1 Kings 19:1-18).  
Golden Text: Genesis 26:24.
6. Feb. 8—Ahab's Covetousness (1 Kings 21:1-16).  
Golden Text: Luke 12:15.
7. Feb. 15—Elijah and the Chariots of Fire (2 Kings 2:1-11).  
Golden Text: Genesis 5:24.
8. Feb. 22—Elijah's Successor (2 Kings 2:12-22).  
Golden Text: Zechariah 4:6.
9. Feb. 29—The Shunammite's Son (2 Kings 4:25-37).  
Golden Text: John 11:25.
10. Mar. 7—Naaman the Syrian (2 Kings 5:1-14).  
Golden Text: Psalm 103:3.
11. Mar. 14—Gehazi Punished (2 Kings 5:15-27).  
Golden Text: Numbers 32:23.
12. Mar. 21—The Hosts of the Lord (2 Kings 6:8-18).  
Golden Text: 2 Kings 6:16.
13. Mar. 28—Easter. "He Is Risen" (Matt. 28:1-10).  
Golden Text: Matthew 28:6.

#### SECOND QUARTER

1. Apr. 4—Saved From Famine (2 Kings 7:1-16).  
Golden Text: Psalm 107:8.
2. Apr. 11—Jehu (2 Kings 10:18-31).  
Golden Text: 1 Sam. 16:7.
3. Apr. 18—Jonah Sent to Nineveh (Jonah 1:1-17).  
Golden Text: Jonah 3:2.
4. Apr. 25—Repentance of Nineveh (Jonah 3:1-10).  
Golden Text: Luke 11:32.
5. May 2—The Message of Amos (Amos 4:4-13).  
Golden Text: Proverbs 29:1.
6. May 9—Israel Warned (Amos 8:1-14).  
Golden Text: Luke 8:18.
7. May 16—Sin the Cause of Separation (Hosea 10:1-15).  
Golden Text: Isaiah 59:2.
8. May 23—Israel Overthrown (2 Kings 17:6-18).  
Golden Text: 2 Chronicles 24:20.
9. May 30—Repairing the House of God (2 Chron. 24:4-14).  
Golden Text: 2 Corinthians 9:7.
10. June 6—Hezekiah, a Good King (2 Chron. 29:1-11).  
Golden Text: 1 Samuel 2:30.
11. June 13—Conviction Through the Word (2 Chron. 34:14-28).  
Golden Text: Jeremiah 23:29.
12. June 20—Downfall of Judah (2 Kings 25:1-12).  
Golden Text: Isaiah 3:8.
13. June 27—Review, or Temperance Lesson (Isa. 5:1-7).  
Golden Text: Isaiah 5:4.

#### THIRD QUARTER

1. July 4—The Incarnate Word (John 1:1-18).  
Golden Text: John 1:14.
2. July 11—The Lamb of God (John 1:29-42).  
Golden Text: John 1:29.
3. July 18—The Lord of Creation (John 2:1-11).  
Golden Text: John 2:11.
4. July 25—The New Birth (John 3:1-18).  
Golden Text: John 3:16.
5. Aug. 1—The Soul Winner (John 4:5-26).  
Golden Text: John 4:29.
6. Aug. 8—The Judge (John 5:17-30).  
Golden Text: John 5:22.



7. Aug. 15—The Bread of Life (John 6:1-14).  
Golden Text: John 6:35.
8. Aug. 22—The Water of Life (John 7:31-44).  
Golden Text: John 7:37, 38.
9. Aug. 29—The Author of Liberty (John 8:31-47).  
Golden Text: John 8:36.
10. Sept. 5—The Light of the World (John 9:1-11, 35-38).  
Golden Text: John 8:12.
11. Sept. 12—The Good Shepherd (John 10:1-16).  
Golden Text: John 10:11.
12. Sept. 19—The Resurrection and the Life (John 11:21-44).  
Golden Text: John 11:25, 26.
13. Sept. 26—Review, or Temperance Lesson (Prov. 4:13-19).

## FOURTH QUARTER

1. Oct. 3—The King of the Jews (John 12:1-16).  
Golden Text: Zechariah 9:9.
2. Oct. 10—The Son of Man (John 12:20-36).  
Golden Text: John 12:24.
3. Oct. 17—Jesus Washing the Disciples' Feet (John 13:1-17).  
Golden Text: John 13:34.
4. Oct. 24—The Way, the Truth, and the Life (John 14:1-14).  
Golden Text: John 14:6.
5. Oct. 31—The Other Comforter (John 14:15-27).  
Golden Text: John 14:27.
6. Nov. 7—The True Vine (John 15:1-16).  
Golden Text: John 15:5.
7. Nov. 14—The Holy Spirit (John 16:1-15).  
Golden Text: John 16:8.
8. Nov. 21—The Interceding Son (John 17:1-19).  
Golden Text: John 17:21.
9. Nov. 28—The Betrayed Friend (John 18:1-13).  
Golden Text: John 18:2.
10. Dec. 5—The Suffering Saviour (John 19:17-30).  
Golden Text: John 19:30.
11. Dec. 12—The Risen Lord (John 20:1-18).  
Golden Text: John 20:8.
12. Dec. 19—The Glorified Christ and His Disciples (John 21:1-14).  
Golden Text: John 21:14.
13. Dec. 26—Christmas Story (Luke 2:1-20).  
Golden Text: Luke 2:11.

## Bible School Lesson Outline

Vol. 11 Fourth Quarter Lesson 50 December 14, 1947

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

### SOLOMON REBUKED

Lesson Text: 1 Kings 11:4-13.

Golden Text: "Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. 10:12.

Supplementary Reading: 1 Kings 11:26-42; Deut. 17:14-20.

## I. The Sin: verses 4-8.

The essence of tragedy is the story of a strong man with one weakness so situated that the one weakness causes his downfall. The testimony of Solomon's youth was nullified by the sin of his manhood.

It takes a steady hand to carry a full cup. Solomon prospered, but in his good fortune he failed to give glory to God, and became proud (Deut. 8:11-14). Not content with his great riches and vast retinue, he coveted the resources of Egypt (Deut. 17:16; 1 Kings 10:26-29); truly, the love of money is the root of all evil (Psa. 62:10; Mk. 10:23-25; Lk. 12:15; 1 Tim. 6:10).

Solomon loved many strange women and gave unto them in love (Neh. 13:26). Women may exercise a powerful influence for God and for good (Esther 4:14; Prov. 31:10-31; Rom. 16:1, 2) or a mighty influence for Satan and for evil (1 Kings 21:25; Matt. 14:3-11). Teachers should impress upon the young people the importance of allowing the Lord to be Master in the realm of the affections. One cannot disobey the Lord in the matter of friendships and marriage without paying the penalty (Prov.

2:16-19; 2 Cor. 6:14-18; 7:1). Solomon openly refused to do the Lord's will (Exod. 34:12-16; Deut. 17:17; Neh. 13:27).

Solomon's wives turned away his heart (Josh. 23:11-13), so that it could be no longer said of him that his heart was perfect with the Lord his God (1 Kings 8:61). When the Scriptures speak of David as a man of perfect heart, a man after God's heart, they do not imply sinless perfection, but rather indicate that in all his thoughts and deeds he desired to please God (Job 1:1, 8). When he fell into sin, he was grieved and returned to the Lord (2 Sam. 12:13; Psa. 51:3). There is a difference between a man who has been overtaken in sin and one who deliberately chooses sin. Secret faults are not presumptuous sins (Psa. 19:12, 13). Beware of the man who has pleasure in unrighteousness (Rom. 1:32; 2 Thess. 2:12).

The Lord's commands are not unreasonable (Psa. 119:86; Matt. 11:30; 1 John 5:3). It was because He understood the weakness of the flesh that He had forbidden the children of Israel from intermarrying with those peoples who worshipped idols. Solomon disobeyed the Lord in this respect. Being influenced by his wives, he compromised, and made concessions to their religious beliefs (1 Kings 3:1-3). He had temples built for the gods of the heathen, and at last he himself engaged in idolatrous worship.

## II. The Sentence: verses 9-13.

The greater the privileges, the greater the responsibility. Solomon's sin was more heinous in view of the special advantages which he had enjoyed: (1) His godly parentage and the example of his father (vv. 4, 6, 38; 1 Kings 9:4). Young people from Christian homes should be reminded of their obligation to follow the precepts and example of their parents (2 Tim. 1:5; 3:14, 15). (2) He had been the recipient of a special divine manifestation on at least two occasions (1 Kings 3:5; 9:2). It sometimes happens that people who have experienced a manifest blessing at the hands of the Lord fail to walk in humility before Him. All such have the greater condemnation (Lk. 12:48). (3) God had given to Solomon a direct, positive, personal commandment in regard to his conduct and the necessity of walking in obedience (1 Kings 6:12; 9:6). Like Peter, he had been warned of his danger, but he had not heeded the admonition (Lk. 22:31-34, 54-62).

In punishment for his disobedience Solomon was to lose the kingdom (1 Kings 9:4, 5). The most humiliating feature of the judgment was that his kingdom was to be given to one who had formerly been his servant. The Lord has sovereign power to exalt one and put down another (1 Sam. 2:7; Psa. 75:6, 7; Mk. 10:31; Lk. 1:52).

Mercy seasoned the justice of God (Prov. 20:28; Hab. 3:2). The covenant with David was not to be abrogated because of the failure of his son (2 Sam. 7:12-16). For David's sake the kingdom would not be rent from Solomon himself (Psa. 89:33). Mercy is granted to the repentant sinner in these days for Jesus' sake (Eph. 1:6; 2:4-10). Again, not all the kingdom would be taken from Solomon's son; the royal tribe of Judah would remain the heritage of David's line (1 Kings 12:20). The tribe of Benjamin was so closely associated with Judah that the two were sometimes classed as one.

## DAILY BIBLE READINGS

- Dec. 8—The Wives of Solomon ..... 1 Kings 11:4-13.  
Dec. 9—The Wives of Restoration Jews ..... Neh. 13:23-31.  
Dec. 10—Laws Against Intermarriage with Pagans ..... Deut. 7:1-11.  
Dec. 11—The Danger of Turning from God ..... 2 Tim. 4:1-10.  
Dec. 12—What God Has Done for David's Sake ..... Jer. 33:14-26.  
Dec. 13—What God Has Done for Jesus' Sake ..... Eph. 4:24-32.  
Dec. 14—God's Faithfulness to David ..... Psa. 89:20-37.

## SUGGESTED HYMNS

Yield not to temptation. When all Thy mercies, O my God!  
Take time to be holy. Blessed be the fountain of blood. I was  
a wandering sheep. What can wash away my stain?

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ORDER FORM

SEND THE BOOKS OR GOSPEL WITNESS AS MY GIFT TO  
THE PERSON OR PERSONS LISTED IN THIS ORDER FORM

THE GOSPEL WITNESS,  
130 Gerrard St. E., Toronto 2.

Please find enclosed \$\_\_\_\_\_ for which send No. \_\_\_\_\_ as per above advertisement (write number or numbers on line) to the following addresses:

NAME

ADDRESS

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Sender's name and address:

Name \_\_\_\_\_

Address \_\_\_\_\_