

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 30, No. 27

130 Gerrard St. E., TORONTO, OCTOBER 25, 1951

Whole Number 1535

Why Has the Murderer of Canadian Prisoners of War, Kurt Meyer, Been Sent Back to Germany?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 21st, 1951
(Electrically Recorded)

"Help, Lord; for the godly man ceaseth; for the faithful
fail from among the children of men."—Psalm 12:1.

WE LIVE in a day when it seems almost impossible for anything to shock people. Now-a-days people seem to be morally benumbed, half chloroformed, so that no matter what happens, they do not care. The principle of Mr. Neville Chamberlain's slogan, "Peace in our time," seems to possess the minds of men. Politicians live for today, and care nothing of the fruits of their operations, if only they can deceive the public and get into office. I do not know who you are going to vote for in the next election. I know who I am not going to vote for; I could not with a clear conscience vote for one of them. What a low state of morals possess the people of Ontario! But that is not my subject; it is a wider one than that. I say that it seems very difficult to find people who are capable of moral indignation. I do not know how you feel, but I think there are some things taking place in our day that ought to make us furiously angry. But no. Anything will do. It is nobody's business: let the rogues have full fling.

Punishment Is Primarily Penal

I suppose very few people will be stirred by the transfer of that wholesale murderer, Kurt Meyer, to a prison in the British zone in Germany. I predict that within a month or so this devouring tiger will be at large. Here is a man who ordered the massacre of nearly twenty young Canadian soldiers who, having been overwhelmed in the fortunes of war, had surrendered, and were prisoners, disarmed. And in violation of all the rules of war, he ordered the mass execution of all of them. A devil like

that ought to have been hanged immediately. He was tried, found guilty, and condemned to death, and then a brilliant Canadian General, called Vokes, for what reason under heaven I cannot imagine, commuted the sentence to life imprisonment. And so he was brought to this country. I have driven past the Dorchester Penitentiary in New Brunswick where he was confined. He has been there five and a half years, and the poor fellow is very morose, and very lonely! He misses his wife and children. Poor chap! What about the relatives of the massacred Canadians, the mothers of those helpless soldiers, their wives, and other loved ones? Are they lonely? Lonely with no possibility of any future mitigation of their loneliness. He has threatened to commit suicide. Well, I can conceive of worse calamities than that. One thing I am sure of, the atmosphere of this earth would be more wholesome after a human fiend like that had departed. It is strange how people can show sympathy for a murderer, and have none for his victim. And all that in the name of charity and Christian sympathy! That is not Christian sympathy; it is not charity. God will by no means clear the wicked. "The soul that sinneth it shall die," as surely as God lives. God does not pass over iniquity. He has provided a way of salvation, but not by ignoring the sin.

There is a new philosophy among criminologists in our day, which teaches that punishment is to be inflicted with a view to correction and the reform of the criminal. That may sometimes be possible, but I doubt it. But that, according to the teaching of God's word, is not the

primary function or purpose of punishment. You will find in this Book, according to the law of God, how punishment was proportioned to the heinousness of the offence, and the principle of a life for a life is written into the very moral constitution of the universe. The scales of justice must be balanced; the moral equilibrium must be maintained. There must be a *quid pro quo*, there must be an equivalent in the administration of justice. It is wrong to set this man at liberty first of all because he deserves to die. You say that is a dreadful thing for a minister to say. No it is not. I say, it is the law of God, not man's law.

"Wibbly Wobbly Sort of Stuff"

But there is another purpose, I grant you. Criminals ought not to be allowed to wander at large; criminals ought to be punished *for the protection of society*. I remember that Lord Balfour, when he was Mr. Balfour, in the House of Commons described some honourable gentlemen as being "like that wibbly wobbly sort of stuff," he said, "that the ladies make." He referred to blanc mange. The world is full of people that are wibbly wobbly. Red Ryan was released from Kingston Penitentiary, and he had reformed, so they said. He was responsible for several robberies within weeks, after his release; and at last in a gun battle he himself was slain, and one or two valiant officers of the law doing their duty were also slain, because of that twaddle on the part of people who fail to see that justice must be done if society is to stand.

Loosing Another Hitler?

And so Kurt Meyer, not having been executed, at least should have been kept behind iron bars for the rest of his natural life. He is a brilliant general, one of the younger generals — he is only forty-two now. The prosecuting attorney who prosecuted at his trial said when interviewed that he is still a fanatical Nazi. And in Germany he is regarded as a national hero, and a martyr. And they have sent him back to Germany! He may easily become another Hitler; he may easily rally another Germany. We thought we had done with Germany once before, after the First War, but we had to fight it all over again in the Second War, and now a lot of official fools are planning to make us fight it a third time. Fools! That is what they are. I wish I were permitted to put an expressive adjectival expletive before the word "fools". I do not suggest that they are deliberately planning a third war: they are so morally stupid that they do not see that war must, inevitably, result from their folly. I remember reading somewhere of a Bishop who was terribly annoyed about something, and he turned and said, "Will one of the lay brethren present please make a remark appropriate to the occasion?" I knew of one godly man who came back from Germany in the First War and, addressing a company of ministers, he said, "Gentlemen, I have to admit, after all I have seen, that there are occasions when the only appropriate thing that one can say in the war theatre is 'Damn it.'" And the people who are responsible for this iniquity ought to be damned. They let a tiger loose, when western Germany is looking for a leader. This man has said that he would like to fight with Germany against the Russians. Don't believe it. He was taken to the penitentiary a fervent hater of everything British and of all the free nations of the world, and I am positive his attitude has not been modified.

The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.
\$3.00 Per Year. Postpaid to any address. 10c Per Single Copy.

Editor

T. T. SHIELDS

Associate Editors

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

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

S. S. Lesson (and Exchanges)

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone RAndolph 7415

Registered Cable Address: Jarwitsem, Canada

Why Is Meyer Released and By Whom?

You say, "Who is responsible for this, and why?" Don't you know? Let me tell you. An influential group in New Brunswick have been agitating for his release for some time. Do you know who they are? I can tell you who they are. It is said a padre frequently visited Kurt Meyer. The papers, duly censored, refrained from telling us what sort of a padre he was. I will tell you; he was a Roman Catholic priest. And Kurt Meyer is a Roman Catholic. And nearly all of the forces of western Germany are Roman Catholics. Why did they release him? Who were the group in New Brunswick? There is not the shadow of a doubt that this was ordered from the Vatican. The Canadian hierarchy gave their instructions to the Government, and the priest was the go-between.

You say, "What if he is a Roman Catholic?" Do you know, dear friends, — how I wish I could wake people up! — the First War was a Roman Catholic war. The papacy fought us in Australia, in Ireland, in Quebec — wherever we went. And before the Second War — I have told you some of these things before, but I remind you again — the Vatican was responsible for the rape of Ethiopia; the Spanish civil war was instigated and financed by the arch-devil that sits in Rome and calls himself "His Holiness". The Second War was rehearsed in Spain before it broke loose upon the world. In the beginning of that Spanish civil war there was not one Communist in the Republican Government. Under stress, at last they formed a National Government made up of all sorts of people; but not in the beginning. It was a war instigated and financed by Rome, and fought by the Italians who helped Franco, and to this day tens of thousands of political prisoners are wasting away, and rotting, in the dungeons of Spain.

And now today. Well, we had in the Second War the same thing in Quebec, and the same thing now. You remember the "zombies", don't you? When the war

was over a French-Canadian said, "That is good, now my sons can come home." "Where from, the Pacific or Europe?" "No," he said, "from the woods." That is where they had gone. And that fiendish thing is working against us all the time now everywhere.

R.C. War Criminals

Just let me remind you. With one exception, every one of the war criminals executed after the Nuremberg trial were Roman Catholics. Hitler was, Himmler was, Goering was, Mussolini was, Pétain was, Weygand, who ought to have been tried with Pétain, was "up to the eyes", as Clemenceau said, "with the priests". He betrayed France; he betrayed us. The infamous Leopold of Belgium was, and he so betrayed us, that but for Divine intervention, we should have lost nearly three hundred and fifty thousand men.

And now, this precious Government of ours at Ottawa, dominated by the Roman Catholic hierarchy, that cannot move without their permission, is bringing in Roman Catholic immigrants to flood this country. Down in Courtland, where Brother Dempster is ministering, a little village — I knew it more than forty years ago, and there was not a Roman Catholic about the place, — now in that little bit of a village they are building a great church. They are going to have their schools, and all the rest of it. Then it was reported that some mysterious organization had purchased a great stretch of land. Nobody knew who for a while, then it turned out that it was the Roman Catholic church. What for? To import Roumanians who are Roman Catholics, and to settle them down in Canada to perpetuate the feuds of Europe, and to have a few more thousand papal puppets to do the will of Rome.

"It Cannot Happen Here!"???

Look at Argentina. You say, "It cannot happen here," but it has happened there. No freedom left. The biggest newspaper confiscated; it dare not speak. One of the papers rather mocked at the idea, and I do not know whether it is true, I did not say it was true, but I said that the rank and file of people in Argentina believed that Hitler is still alive in Argentina. I believe myself it is quite possible; I am not sure. Two German submarines discharged their cargoes, and the crews and the passengers disappeared, nobody knows where.

Have you read anything of the machinations of Rome? They are almost unbelievable. One can scarcely credit the depths of depravity, and the horrible turpitude of their diabolical plots.

It is amazing to me that the Canadian Legion does not move. If I had been a soldier, and were I their president, I would summon them together from the Atlantic to the Pacific, and march thousands strong on Ottawa, and say, "This shall not be. We have seen our comrades die, and we will not consent to the liberation of this arch murderer." "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."

Petti-fogging Politicians

This North American continent, and Britain too, has been unfortunate in her rulers for some years. I am for the United States of America. I travel there a good deal, and I find among my American friends the finest people on earth; they are "our folks". But how in the world they managed to get the man they have as President, I do not know. We are very badly off here, but the Lord pity us if we ever had a man like that. I have yet to meet an American who does not bow his head

in shame at the very mention of that man's name. A petti-fogging politician, that really is not fit to be mayor of a small town, to say nothing of being President of the United States. Look at the game they are playing in Korea, and our men are dying. What for? Nobody knows. It is just a game of war tennis — back and forth. Who bothers reading it? They are south now, then they are north, then they are south, then they are north! If the business is to kill off the Reds they are doing very well; they have killed a million and a quarter of them so far, so they say. But the trouble is, the Reds are killing us off, and we have had nearly a hundred thousand casualties, I mean the United Nations. Oh, that we had a MacArthur in the White House, a man of conscience, and of moral principle, and a man of sane judgment. The Korean war would have been over long ago.

The Vatican Embassy

We were told last night that General Mark W. Clarke is to be the first full ranking ambassador to the Vatican. General Mark Clarke during the war was reported to be a Roman Catholic. He was put in charge of the American troops in Italy, and because of that, Rome was spared. "The mother of harlots, and abomination of the earth!" And he is to go as a full-fledged White House ambassador, said to be an anti-Red move! I am glad to see that there is protest from all over the United States at the report. But in a very little while there is going to be a Canadian ambassador at Rome. They are agitating for it all the time — that would involve Canadian Government official recognition of the claim of the papacy to temporal power; and by all the teaching of Rome, would deny the legitimacy of the sovereignty of His Majesty King George VI.

"Oh well, Dr. Shields is a fanatic." I will tell you this, Dr. Shields knows what he is talking about, and the Roman Catholic church knows that he knows what he is talking about. As the soldiers would say, they know that there is one man in this country who has their number.

Saved From Sin, Not in Sin

I do not know what we can do. "This man is in Germany now. Try to remember what I say when you read after a little while that he is released, when you read of the demonstrations in Germany, when he will be carried about as a great hero, and they will rally to his standard.

What is my justification in this? I would not so speak if I could not in so doing preach the gospel of the grace of God. You and I are sinners. We have not committed the crime of which Kurt Meyer is guilty, but in the sight of God, by the standards of His absolute holiness, we are sinners every one, and we cannot be acquitted. No priest or pope can get you off from that great assize. When the Lord whets His glittering sword, and His hand takes hold on judgment, unless we have found refuge somewhere, that sword will fall upon us. "But you ought to forgive people." No. No. The Bible is perfectly explicit: repentance and confession are always pre-requisites to forgiveness. God did not come, in the Person of His Son, to save you and me *in* our sin; He came to save us *from* our sin; and now He commands all men everywhere to repent. "He that believeth not is condemned already." There is not any possibility, my dear friend, of escape. "My minister does not say that; my minister does not believe that." I do not care what your minister says, or what he believes. I am telling you

what the Word of God teaches. We hear very little of judgment nowadays, but this world is surely ripening for judgment, and the chariot wheels of the great Judge are moving.

Only One Way

There is just one way out, dear friends, — "If we confess our sins . . ." But unless we do, there is not one chance, — I was going to say in a million — in a billion billion; there is no chance at all. Your sin was laid upon Jesus Christ, as was mine. He died in our room and stead. It is an old-fashioned doctrine, but it is true. He was "wounded for our transgressions, and bruised for our iniquities." And the cross is the mightiest certification of the absolute justice of God the world has ever seen. "This," said a voice from Heaven, "is my beloved Son in whom I am well pleased. Hear ye Him." But He got under our load, and took our sins upon Him; "was made sin for us"; He went as a sin-bearer to the cross, and a Holy God looked down upon Him, and He did not see His beloved Son at all; He saw only a sinner with a burden of sin upon him. As the darkness came down, and He entered into that awful blackness which lies behind the back of God, even He exclaimed, "My God, my God, why hast thou forsaken me?" Forsaken on your account, and my account! He spared not His only begotten Son. If He did not spare Him, He will not spare you.

God Is Faithful and Just

There is just one way of escape for us all. "He is faithful and just to forgive us our sins." He is true to His word. "Just" in the sense that as payment has been made,

"Since He has my discharge procured,
And freely in my place endured
The whole of wrath divine,
Payment God will not twice demand,
First at my bleeding Surety's hand,
And then again at mine."

"He is faithful and just." May I say it reverently? Sinner, if you come before God in the Name of Jesus Christ, how great soever a sinner you may be, if you come before God in the Name of Jesus Christ, and plead the merits of His blood, His sacrifice, not your own, then the very heavens would fall, and the universe crumble, if God were to break His word. He cannot do it. I say it reverently — God could not be God and refuse to receive you, if you come in the Name of Jesus Christ. Bound by an eternal covenant, He must acquit those whose sins have been paid for, atoned for, by the blood which flowed from the heart of incarnate Deity.

What about it? You cannot do anything about Kurt Meyer except protest, and this I do for my own conscience sake, but we can do a great deal about ourselves. Recognize, and ever stand for this principle, God can be just, and yet the Justifier of him that believeth on Jesus. Let us find our way to that safe place this evening, then we may rejoice forever.

Let us now sing:

Art thou weary, heavy-laden,
Art thou sore distressed?
"Come to Me," saith One, "and, coming,
Be at rest."

Hath He marks to lead me to Him
If He be my Guide?
In His feet and hands are wound-prints,
And His side!

Is there diadem, as Monarch,
That His brow adorns?
Yea, a crown in very surety,
But of thorns!

If I find Him, if I follow,
What His guerdon here?
Many a sorrow, many a labour,
Many a tear!

If I still hold closely to Him,
What hath He at last?
Sorrow vanquished, labour ended,
Jordan passed!

If I ask Him to receive me,
Will He say me nay?
Not till earth and not till heaven
Pass away!

Finding, following, keeping, struggling,
Is He sure to bless?
Saints, apostles, prophets, martyrs
Answer, Yes!

THE BIBLE MISSIONARY CONFERENCE

THE Bible Missionary Conference as announced in these pages in previous issues is in progress as we go to press. There is an excellent spirit evident in all the meetings and also in the little knots of friends from various churches that gather in various parts of the spacious Jarvis Street Church building after each session. We are happy to have as our special speakers, Dr. McCaul, who delivered a masterly address last night (Tuesday) and Rév. John B. Cunningham, one of our own Seminary graduates, who has thus far brought us two soul-stirring and effective messages. Rev. A. R. W. Murray arrived from Halifax last night and was introduced by Dr. Shields and replied briefly and modestly. We look forward to enjoying his ministry also. Dr. Carl McIntire is to be with us on Friday afternoon and Friday evening, when he will give an illustrated lecture on the South American Tour, in which he and Dr. Shields took part in connection with the International Council of Christian Churches.

A fuller report of these messages will be published in our next week's number but in the meantime we commend them and the cause they represent to the prayers of our readers. Incidentally, Mr. Cunningham of Calgary, who has not been with us for more than ten years, remarked that the company of friends in our meetings was quite as large as the annual meetings as he used to know them in Jarvis Street Church during his ministry in Ontario. —W.S.W.

THE NEW BIRTH

"The change which our Lord declares needful for salvation is evidently no slight or superficial one. It is not merely reformation or amendment or moral change or outward alteration of life. It is a thorough change of heart, will and character. It is a resurrection. It is a passing from death unto life. It is the calling into existence of a new creature, with a new nature, new habits of life, new tastes, new desires, new appetites, new judgments, new opinions, new hopes, new fears. See this, and nothing less than this, implied, when our Lord declares that we all need a new birth."

—BISHOP RYLE, in *Exposition of John iii.*

The Jarvis Street Pulpit

"Thomas Was Not With Them When Jesus Came"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, October 21, 1951

(Electrically Recorded)

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came."—John 20:24.

Prayer before the Sermon

We are assured, O Lord, by Thy Word, of Thy presence in the midst of Thy worshipping people. We are assembled in Thy Name; we have no other reason for being here but to meet with the risen Saviour. Though we see Thee not, yet we may know by the goings of God upon our own spirits that Thou art here. For this, O Lord, we especially pray this morning first of all, that Thou wilt rid our minds of all preoccupations. Help us to free ourselves from consideration of terrestrial things; help us to set our faces toward Thee, and our affections on things above, where Christ sitteth on the right hand of God. May our minds be engaged this hour with contemplation of the glories of the Saviour. All we need is Thy presence. In the days of Thy flesh, the needy gathered about Thee in great multitudes. They came for healing, and Thou didst heal them all; they came for instruction, and Thou didst teach them all; they came sometimes for comfort, and Thou didst comfort them all. And we are here this morning, a company of needy people, and we cannot specify our needs, because we know nothing of our tomorrows, save only this, that we need Thee; we need Thee every hour, most gracious Lord.

We would come to Thy Word this morning for further instruction. We thank Thee that this written Word is before us, that it has pleased Thee in Thy grace so to communicate with us. Oh, help us to count it as our greatest treasure. May we this morning yield ourselves to its teaching, and submit to its authority. We thank Thee for the privilege of direct access to Thy holy presence, through Jesus Christ our Lord. We bless Thee that there is no intermediary, but that we may come directly to Thee.

We pray for every boy and girl here this morning, that just as the children in the days of Thy flesh recognized Thy presence, and Thou didst take them up in Thine arms and bless them, so put Thine arms about these children, even the youngest of them, and help them to know that what we have been singing this morning is really true: Jesus loves me this I know, for the Bible tells me so. We are all as little children before Thee. We need to feel ourselves encircled by the arms of Divine grace. O come to us this morning, and so minister to us that we may be enabled to rejoice in Thee.

We commend to thee all who are absent, those who are in a journey, those who are indisposed, some slightly, some seriously; we pray for the mothers at home with their children, and for those whose duty keeps them at their work even on Thy day. Grant, we beseech Thee, that every one may feel the touch of God upon their spirits, and that this day may be a heavenly day to us all.

Now bless us every one, because we ask it in Jesus' name, Amen.

THIS twentieth chapter, as you know, is one of the accounts of the resurrection of our Lord. It had been rumoured that the grave was empty; it had been said that He was risen, and that the women had seen a vision of angels. Very naturally the disciples came together, attracted by their common interest in the One Who had been crucified at the place called Calvary. And while they were thus assembled, Jesus Himself came through the shut door and stood in their midst. He showed them His hands and His side, and gave them

indubitable proof of the reality of His resurrection. The record says that "Then were the disciples glad, when they saw the Lord."

But there was one of the twelve, his name was Thomas, also called Didymus, and for some reason or another — not, I believe, because he had not heard, as the others had — Thomas did not gather with the twelve, and he missed the blessing of that meeting, the personal revelation of the risen Son of God to His disciples. I want to speak to you this morning for a little while about that absent one, and see if we can find out why he was absent, and what he missed by being away when Jesus came.

I.

You had it in the context of your lesson this morning, the promise of the Lord Jesus: "Where two or three are gathered together in my name, there am I in the midst of them." He did not say, "There will I be," but He said; "As surely as two or three are gathered in my name, I am in the midst of them." And these disciples undoubtedly gathered in the name of Jesus; it was the name of Jesus that attracted them, the marvellous story that He, Who had been crucified and laid in the grave, was raised again. They did just exactly, I suppose, what you and I, under similar circumstances, would have done. We should seek out other interested people, and compare notes with them, to see if we could find some confirmation of the report that He was risen. So they came together, and "Jesus came". He was actually there, the same Jesus Who had been crucified at Calvary.

Now, my dear friends, it is still true that *where the disciples of Jesus gather, He is always to be found*. I grant you that those who have no interest in His name, those who care nothing about the gospel which tells of His salvation — they may not gather. But those who love Him, those who believe in Him, will assemble, and as certainly as they do, He is found in the midst. We are not talking about theory now, for this is our experience, day by day, and week by week. Hundreds and hundreds of times we have proved it to be true — "Jesus came." There was not any doubt about it; He was there in all the fulness of His grace. What a privilege it is to be where He is. How eagerly the people gathered in the days of His flesh; how they thronged the streets just to see Him! You remember the story of the man of little stature who climbed into a sycamore tree just that he might get sight of Jesus, for "He was to pass that way". Only a week ago there were hundreds of thousands of people who thronged the streets of Toronto just to get a look at Princess Elizabeth. No hope of touching her, no expectation of speaking to her, but just to see her.

I am glad it was so; it was as it ought to be. And I read last night that as she arrived in Vancouver all the windows round about the station were occupied, the roofs were occupied, every point of vantage was taken; thousands of people waited to see the King's daughter. That, I say, is as it should be. But if the Lord Jesus were just as real to us as she was, and if we knew that He was to be in a certain place at a certain time, don't you think we should be there? Zaccheus was. "For he was to pass that way." He found out the route that he was to take, just as you had it in the paper, and he planted himself at a point of vantage where he could not miss seeing Him; he was determined to see Jesus Christ. If we, I say, were as anxious to see the King of kings, as were the multitudes to see the heir to the British throne, we should be continually enquiring, "Where is He going to be?" "Where can I go that I may be where He is?" "Tell me where He is coming."

Jesus came, and *He spoke to them*. He always does; He is not a dumb Saviour. Many a time in this place we have heard His Word; we were sure, beyond all possibility of doubt, that the risen Lord was in our midst, and He spoke to our hearts. He not only did that, but He showed His hands and His feet and His side, He showed the marks of the nails and of the spear, the evidences that He Who was now in life was the same Who had been laid low in death, the One Who died for us. What a vision that was! Not to see an image of Christ on a wooden cross — that is an ugly thing, but to see the Saviour Himself, as He extended His hands and showed them Who He was. The children sang this morning,

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

How blessedly true that is, isn't it? If I were to turn this into a testimony meeting this morning I should have some hundreds I am sure to testify that they had found cleansing through the blood of Christ. That is all we need. And how often, I say, when we have thus assembled, have we seen the Crucified; we have beheld the lamb of God, Who taketh away the sin of the world.

These disciples came feeling rather gloomy. They had mourned the death of their beloved Lord. Some of them had been to the grave where they had laid His precious body; they had seen the sealed sepulchre, and the Roman guards keeping watch. They came together, so far as they had any certain knowledge, mourning a dead Christ, and behold, He appeared to them in their midst, the living One! Do you wonder that it is said, "Then were the disciples glad, when they saw the Lord." Haven't you been made glad on many occasions, when thus by faith you have seen the Lord Jesus? Aware of His presence, getting a new view of His sacrifice, you have rejoiced in a fresh assurance that Jesus is your Saviour. "Then were the disciples glad, when they saw the Lord."

I vividly recall a prayer meeting of a good many years ago. The people were assembled, and the meeting had progressed for some time, when a man who was a very prominent business man, a member of this church, walked in to the prayer meeting, looked around to see where his wife was sitting, and walked up and sat down beside her. He opened a hymn book in a mechanical way, and he looked as though he had been very thirsty, and had been drinking vinegar all day. He was a sad sight to see. I fancied that everything had gone awry at the

office; he looked as though he were out of sorts with the whole world. A hymn was announced, and he looked at it, and never opened his lips. After a while we sang another hymn, and he began to chirp, just like a canary after it has got through moulting. You have missed the song, and then you hear it coming back again. I saw him just sing a line or so, and then lapse into his gloomy state. As the meeting progressed the sky cleared. You remember last Friday morning the sky was overcast, then we had a shower of rain, and it looked in the early morning like a good day to be indoors, but by noon the sky had cleared, and the sun was shining. I watched that man sing, and I saw the clouds pass, and I saw him enter into the service of praise, and sing lustily. After a while he said, "Pastor, may we sing so and so." He actually announced a hymn, and we sang it, and he sang it with all his heart. After a while, when time for testimony came, he was the first on his feet. He said, "I just want to say that everything had gone awry all day long, and I came into this meeting to-night feeling about as miserable as a man could. Now I feel that I have got into the heavenly places, and I just want to give God thanks for these glorious hymns of praise." "Then were the disciples glad, when they saw the Lord." I have seen that happen scores of times when the Lord comes into the midst of His people.

Not only so, but *they received a commission from the Lord*. He said, "Peace be unto you: as my Father hath sent me, even so send I you." He gave them a job to do. I do not know anything that is more distressing than idleness. I remember during the depression a man's saying to me, "The most difficult thing in the world just now for me is to get up in the morning." He said, "I had a record at the place where I used to work, and for twenty years I had never lost an hour, and had never been a minute late. But the place is closed down, and I drag myself out of bed, and walk the streets all day long, and come back at night weary and hungry and hopeless. Nothing to do." It was worse than war, to have nothing to do. And the Christian man or woman who has nothing to do, who hasn't a job, who feels no responsibility to get something done for the Lord—it is a good thing to come to church—but who has received no special Divine commission, saying, "Go and do that thing,"—a person of that sort does not enjoy his or her religion. It is impossible.

Furthermore, "He breathed on them, and saith unto them, Receive ye the Holy Ghost." How many of us here this morning could testify that *we have received a fresh anointing again and again in the place where Jesus came*. He comes to establish us in the faith, to commission us to do something in His name, and breathes upon us the Holy Ghost, that we may be empowered for all the duties of life. That is one side of it.

II.

"But Thomas, one of the twelve, called Didymus, WAS NOT WITH THEM WHEN JESUS CAME." Before we enquire as to why, we may, just face *the fact* that, while the other disciples gathered in His name, for some reason or another, *Thomas was absent*. I really do not understand people who profess and call themselves Christians, who are never found in the place of prayer. There is bound to be something wrong, my dear friends, with your spiritual life, if that is true. There must be something about you, as there was about Thomas, that keeps you away from the place where Jesus is sure to come.

What is it? Why is it we do not come where He comes? Many do; many did. Thomas was in the minority, and I am speaking perhaps to the minority this morning, but to people who are habitually absent from the place of prayer. Now do not give me any excuses; do not excuse yourself. Thomas was no busier than the rest of the twelve; Thomas had no more work to do than those who came. I do not suppose he was any more indisposed than they were. They were there, and he was absent. Let us face the fact, that we are absent because we do not want to be there. We could be there; we are needlessly absent from the place of prayer. I am positive that the place of prayer is the power house of the church; what power is generated, is generated there. And what a distressing thing it is that there are scores of churches, supposedly Christian churches, in this city, which never have a prayer meeting. They do not think of coming together to pray. They have other kinds of meetings, but not meetings for prayer. Thomas was not with them.

Now it is noted that *he was "one of the twelve"*. Thomas was one of the twelve. Some of the rest perhaps might be excused, but not the twelve. He had chosen the twelve that they might be with Him. They had been with Him, but here was one of the twelve who was absent. I remind you, that those who occupy positions of leadership in the church of Christ have a very special responsibility—Pastors, deacons, superintendents, teachers, those who are in positions of leadership—whoever else is absent, they ought to be there. But here was one of the twelve who was absent. I have known some churches that have a great board of deacons, and none of them ever attend prayer meeting. I should want to ship the lot of them somewhere, if I had deacons who did not attend prayer meeting. What are they here for but to set an example to all the flock? But here was one of the twelve if you please, absent when Jesus came.

I wonder *why he was absent*. I do not believe it was because he did not love the Lord Jesus. I will tell you why I say that. When Jesus said, hearing of the sickness of Lazarus, "Let us go into Judea again," they said, "Master, the Jews of late sought to stone thee; and goest thou thither again?" But Jesus insisted that He must go. Then said Thomas to his fellow disciples: "Let us also go, that we may die with him." Thomas was a real lover of the Lord, and yet he was absent on this occasion. I should not like to think that those who are absent from the place of prayer are losing their affection for Christ. Surely there must be another reason for that. You haven't ceased to love Him, have you? I hope you are still in love with the Lord Jesus.

Then if you are, why don't you come where He does? What would be thought of two lovers, each having declared their love for the other, and if some trysting place was arranged, and one were to come and wait and wait and wait, and the other did not turn up, he or she would say of the absent one, "I wonder is he cooling off," or "is she cooling off." It wasn't that Thomas did not love his Lord. Nor was it that he was not interested in the things of which Jesus had spoken. There are people of great religious interest who do not come to the place of prayer. Why do I say that? Because when Jesus spoke of going away it was Thomas who said, "Lord, we know not whither thou goest; and how can we know the way?" "Won't you tell us something more about it?" It was in response to that, that great word of the Saviour was spoken: "I am the way, the truth, and the life: no man

cometh unto the Father, but by me." It was Thomas' remark that brought that response from the lips of the Saviour. And yet, on this occasion, he was not there.

I think I know why he was not there. He was not there because he did not expect Jesus to be there. We know that as yet he did not believe that Jesus was risen from the dead. He said, "It is all right; you can go there and mourn together if you like, but He will not be there." Oh, if Thomas had been sure that Jesus was going to be there, he would have been there too. Why is it we are absent? Because, we do not cast ourselves upon His promise, and really lay hold of it, and say to ourselves, "Jesus will be there, and I am bound to go and see Him."

I remember hearing of a certain mayor of this city, who was a Christian man. After his election as mayor he said to his secretary, "Now remember, no appointments are to be made for me under any circumstances whatsoever on Wednesday nights. I will see nobody on a Wednesday night." The secretary looked at him inquiringly, and he said, "I have an appointment with my Lord every Wednesday night, and I never fail to go to meet Him; I will meet no one else." And while he was mayor of this city he maintained that position, and Wednesday night he was always at the place of prayer.

When I was Pastor of a little village church years ago the minister of another church came to me and said, "I wish I had your people." I said, "Why?" His prayer meeting was on a Wednesday night, and mine was on Thursday. He said, "There are a lot of your people that I know, and thoughtlessly my wife and I have invited them over to visit us sometimes on a Thursday night, but they always say, 'No.'" He said, "We have never yet succeeded in getting one of them to visit us on a Thursday night. And they all have the same reason; they say that it is prayer meeting night, and they never miss." He said, "I wish I had a lot of people who made it the habit of their lives always to be in the place of prayer." Why shouldn't we? You make the habit of your life to be in the place of business. Many a time you drag yourself there when you would rather be home, but because you must be there, you go. Did you read of the girl who broke her arm in the crowd waiting to see the Princess? They wanted to take her away to the hospital, but she said, "Please let me stay; I want to see her." Broken arm or not, she said, "I want to see her."

My dear friends, if we really wanted to see Jesus, and if we really believed that He would be there, I do not believe that we should be absent. But we do not believe it. "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came."

Think of *what Thomas missed*. For a whole week longer than the rest of the disciples he was without any assurance that he had a risen Saviour. He might have had a week of overflowing joy, like the others had, but instead of that, he nursed his gloom and his unbelief, and spent another week in the doldrums. Why? Because he did not go where Jesus had promised to meet him, and therefore he did not see Him, and he did not hear Him, and he did not receive that breath from Heaven. I am sure that there are many here this morning who have repeatedly felt, from being at the place of prayer, that they had a new lease on life, deeper assurance, stronger faith, and a greater desire to get on with the work of the Lord, because they have had a personal

interview with the Master Himself. Because you see Thomas spent another week in which he had no testimony; he had nothing to say. He could not tell anybody anything. The other disciples had plenty to talk about, but not Thomas; he had not been there. You know very well that when you have been where Jesus is you find it easier to bear testimony to His grace, don't you? You have seen the Lord; that is the great matter. "Thomas, one of the twelve, called Didymus, was not with them when Jesus came."

I want you to note that *his absence was observed*. This was written by the Holy Ghost, Who took account of all who were there. And Thomas was not there. I have a bit of a photographic memory. I can look at this congregation and go home and then look at it again, take it section by section. Sometimes I say, "Well, I wonder, So and so was not there this morning; somebody else was." But I may make a mistake. Somebody may be hiding behind somebody else's hat, and I may not see them. That is one advantage of having a small hat when you come to church. But I would remind you that the Lord never makes a mistake; He knows when we are absent. He comes expecting to meet us, and He looks about, and "Thomas, one of the twelve, called Didymus," is not here this morning. I wonder what is the matter. You say, "But I didn't suppose I was important enough to be missed from the prayer meeting." Well, you are, but even if we did not miss you, the Lord of the house will miss you. He knows when you are absent, and He knows why you are absent, and He knows what you are missing, and how you are impoverishing yourself, and enfeebling yourself because you do not come where and when He wants to meet you.

III.

But now I have a better side of the story. THOMAS WAS PRESENT AT THE NEXT PRAYER MEETING. How did that happen? What made him come? I will tell you. Those who were there got such a blessing in seeing the Lord that they went to look for him, and they found him, and do you know what they said? They did not say, "Oh, but you should have heard Peter the other night, Thomas;" "You should have seen John's shining face, and heard his testimony." No, they did not say that; they all had the same story to tell; they said, "We have seen the Lord; we have seen the Lord." That is what you were saying last week: "I saw the Princess." We had it at the prayer meeting. I do not know how many people got up and said, "I saw the Princess." Well, I am glad you did. But what a blessing it is when we can go to somebody, and say, "We saw the Lord last Saturday night." Did you? Oh, if we could say, "One thing I am going to see this time, I am going to get my eyes on Christ, and get such a vision of Him that when I go out I will have something to tell people; I can go and tell them that I saw the Lord, and I heard Him." You do it; get a blessing, and then go and tell people where you get it. I have seen sometimes on the menu in a restaurant: "If the dinner is not right tell us; if you enjoy it tell other people." Now if the Lord blesses you, tell others, "We have seen the Lord." That is what they said.

But you say, "What is the use? You cannot convince Thomas." No? You know what Thomas said: "I don't believe you." You go and tell people that you had a

great time at the prayer meeting. Let there be the ring of assurance and certainty in your voice: "We have seen the Lord." Thomas may say, "No. Except I put my finger into the print of the nails, and thrust my hand into his side, I will not believe." You know you must not always take people at their word. Some people say some very gloomy things about themselves, and they really do not mean it.

I remember coming upon a story somewhere in one of Spurgeon's sermons, about where he had called on some dear old saint who had got into the darkness of doubt, and she was not quite sure; maybe she had made a mistake, and maybe she was not a Christian after all. So Mr. Spurgeon put his hand in his pocket, and he said, "All right, I will give you five pounds for your hope." "What?" she said. "You ask me to sell my Lord for five pounds?" He said, "But Mrs. So and so, you told me He was not your Lord." "I am afraid I did not mean that, Pastor." Thomas was not properly convinced yet, but I think he began to think that perhaps in the mouth of so many witnesses it would be well for him to investigate the matter. He said, "I will not believe unless I can put my finger into the print of the nails." But one after another the disciples came to him. It looked as though they had made it unanimous, as though they had said, "Look here, Thomas was not here; let us all tell him what we saw." And one after another they said, "Thomas, we have seen the Lord." "We have seen the Lord." "We have seen the Lord." And by the time the ten had told him Thomas perhaps began to say, "Well, I wonder. Maybe I had better go and see for myself." You keep on telling them, "We have seen the Lord," if you really have; tell them of the blessing you have received.

And then, "After eight days again his disciples were within, — and listen — and Thomas with them." He attended the next meeting. "Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." Then He said to Thomas, "Thomas, I know all about it; I noted your absence eight days ago, and I know what you have been saying in the meantime. But here I am now. Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." Oh, I have always been thankful that Thomas was never guilty of that vulgar touch. He was at His feet saying, "My Lord and my God." The real Thomas at last spoke out as he worshipped the risen Saviour. Thomas was convinced when he too saw the Lord.

Then our Lord spoke a word for us. You say, "But the disciples actually saw him, and then Thomas actually saw him. Of course if He were here in the flesh, and we could see Him just as the disciples did, that would be another matter; I think I would be there myself. I think thousands would be there to see a man who had been dead and who was raised to life again. O yes, but ours is a different situation." But listen: "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." We walk by faith, not by sight. We believe His promise, and though invisible to the natural eye, yet we know within ourselves that the Lord is present, and His spiritual presence becomes very, very real.

Will you ponder this text, you who do not come regu-

larly to prayer meeting? You say, "The Pastor has been speaking to me this morning." I have. That has been my purpose, just to speak to you, and to tell you what you are missing when you do not come where Jesus is. Let us pray.

We thank Thee, O Lord, for the truth that Thou dost meet with Thy believing people. We pray Thee to bless our meditation this morning to the good of our souls, for Thy Name's sake, Amen.

EFFECTIVE MISSIONARY WORK AMONG THE JEWS

THE Jewish race maintains its distinctive identity in all countries of the world. No Jew is ashamed of his racial origin: his only danger, perhaps, is that he may be too proud of it. As a matter of fact there is not much of which any human may justly be proud. But we remember the scripture which says: "What advantage then hath the Jew? . . . Much every way; chiefly, because that unto them were committed the oracles of God."

The Jewish race was chosen of God that to them His oracles might be committed, and that through them the word of God might be given to the world. Our Lord Jesus, after the flesh, was born of a Jewish mother. All the apostles were Jews, and the mass of people, who first received the gospel, were Jews. From the tenth chapter of Acts on through the fifteenth, it is explained how the gospel was carried to the Gentiles. Thereafter it was said to the Ephesian Gentiles: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh."

In the epistle to the Galatians it is said to Jew and Gentile alike: "For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Because of this we have never favoured separate missions to the Jews. We have never known of one mission which we could support. We believe the gospel should be preached to Jew and Gentile alike, and that when one receives Christ, whether Jew or Gentile, black or white, red or yellow, that higher spiritual relationship supercedes all racial connections.

A Real Mission to Our Jewish Friends

Recently we were delighted at what we believe to be a direct movement of the Spirit of God. One of our very earnest, consecrated, workers in Jarvis Street Church, came to us recently and said, "I have a number of Jewish friends, and I have secured eighteen subscriptions from them to THE GOSPEL WITNESS. They are reading it with great interest, and some of them say they have never read anything like it before."

Of course not! They do not go to Christian Churches, and if they did go to many churches called "Christian" to-day, they would hear very little gospel.

Our Jewish friends can receive THE GOSPEL WITNESS through the mail, and with perfect freedom can read all it contains.

We have two suggestions:

First: that every member of our GOSPEL WITNESS family, who has acquaintances among Jewish people, should endeavour to persuade them to subscribe to THE GOSPEL WITNESS. And then as the paper goes into their home week by week, we shall all be able to pray that the message may find a place in the hearts of our Jewish friends.

If perhaps there is someone whom you cannot persuade, and yet whom you specially want to receive the message of THE GOSPEL WITNESS, why not subscribe for that person yourself, so that the paper will go to him? It will cost you only \$3.00 and giving \$3.00 toward the evangelization of our Jewish friends should be within the ability of almost anyone.

Then we have a second suggestion:

If one consecrated worker could secure eighteen subscriptions to THE GOSPEL WITNESS among his Jewish friends, what could other people do if with the same zeal and determination they were to set out to sell THE GOSPEL WITNESS to all their Gentile friends? Should you meet with some prejudiced people, try to persuade them not to judge without hearing, but to receive the paper week by week, and let it speak for itself.

That is all we ask of anyone. So once again now, we urge all our WITNESS subscribers to co-operate with us in this matter of extending the circulation of THE GOSPEL WITNESS.

One Other Thing:

We know of no other paper in Canada that is doing, or could do, in defence of Evangelical Protestantism, of New Testament Christianity, what THE GOSPEL WITNESS is doing. The Roman Catholic Church is becoming increasingly aggressive, and increasingly arrogant and even insolent. If we cannot do much with Romanists — we might do much, and it might be well to send THE GOSPEL WITNESS to Romanists through the mail — over and above all that we may be able to do to enlighten Romanists, it is necessary that the Protestant people of Canada should be awakened to the truly terrible menace of Roman Catholicism. It threatens us everywhere.

Will you not try to do your part to wake up the people by sending THE GOSPEL WITNESS to as many as possible?

THE TEST OF SINCERE OBEDIENCE

"The fulfilment of irksome duties is the test of sincere obedience. When pleasure and service are identical, it is easy to be diligent in heavenly business; but when flesh and blood rebel against a known duty, it is time to invoke the aid of divine grace. Every personal feeling and private affection must give way before the imperative demands of our Lord and Master. Contention for the faith is far less pleasant than communion with Christ; but the neglect of the precept may involve the withdrawal of the privilege."

—C. H. SPURGEON.

EVANGELICAL INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1952

(Copyrighted by the American Council of Christian Churches,
and used with their permission)

FIRST QUARTER

- Jan. 6—The Call of Moses—Exod. 3:1-2, 11-20
Golden Text—Acts 7:30
- Jan. 13—Moses and Aaron before Pharaoh—Exod. 5:1-9,
19-21
Golden Text—Acts 7:35
- Jan. 20—The Tenth Plague—Exod. 12:1-14
Golden Text—1 Cor. 5:7
- Jan. 27—The Passage of the Red Sea—Exod. 14:1-4, 15-22
Golden Text—Heb. 11:29
- Feb. 3—Israel at Rephidim—Exod. 17:1-16
Golden Text—Gal. 5:17
- Feb. 10—Israel at Sinai—Deut. 5:1-21
Golden Text—Gal. 3:19
- Feb. 17—Israel in Apostasy—Exod. 32:1-6, 21-29
Golden Text—1 Cor. 10:7
- Feb. 24—The Tabernacle in the Wilderness—Exod. 40:1-15
Golden Text—Heb. 9:23
- Mar. 2—The Day of Atonement—Lev. 16:1-10, 20-24
Golden Text—Heb. 9:25, 26
- Mar. 9—Three Feasts of Jehovah—Lev. 23:9-25
Golden Text—1 Cor. 15:23
- Mar. 16—The Law of Nazirite Separation—Num. 6:1-6, 9-12
Golden Text—2 Cor. 7:1
- Mar. 23—Israel at Kadesh—Num. 13:17-20, 27-33; 14:26-33
Golden Text—Heb. 3:12
- Mar. 30—The Ashes of the Red Heifer—Num. 19:1-9, 17-22
Golden Text—Heb. 9:13, 14

SECOND QUARTER

- Apr. 6—The Serpent in the Wilderness—Num. 21:4-9
Golden Text—John 3:14
- Apr. 13—EASTER. The Resurrection of Christ in Type
—Num. 17:1-13
Golden Text—1 Cor. 15:20
- Apr. 20—The Way of Balaam—Num. 22:1-6, 12, 13, 15-18,
21-22, 31-35
Golden Text—2 Pet. 2:15
- Apr. 27—Israel's Separation Commanded—Deut. 7:1-16
Golden Text—1 Cor. 15:33
- May 4—A Prophet Like unto Moses—Deut. 18:15-22
Golden Text—Acts 3:22
- May 11—Israel's Dispersion and Regathering—Deut. 30:1-10
Golden Text—Rom. 11:15
- May 18—Joshua Takes Command—Josh. 1:1-9
Golden Text—Eph. 1:3
- May 25—The Passage of Jordan—Josh. 3:1-17
Golden Text—Eph. 6:12
- June 1—The Covenant of Gilgal—Josh. 5:1-15
Golden Text—Col. 2:11
- June 8—The Capture of Jericho—Josh. 6:1-16, 25
Golden Text—1 John 2:14
- June 15—The Conquest of Ai—Josh. 8:1-2, 10-22, 28-29
Golden Text—1 Cor. 11:31
- June 22—The Treachery of the Gibeonites—Josh. 9:3-15,
18-21, 27
Golden Text—2 Cor. 11:13-14
- June 29—The Cities of Refuge—Josh. 20:1-9
Golden Text—2 Cor. 12:9

THIRD QUARTER

- July 6—The Church of the Thessalonians—1 Thess. 1:1-10
Golden Text—1 Thess. 1:10
- July 13—The Return of Christ—1 Thess. 4:13-18
Golden Text—1 Thess. 4:15
- July 20—The Culmination of the Apostasy—2 Thess. 2:1-12
Golden Text—2 Thess. 2:8
- July 27—Directions Concerning Worship—1 Tim. 2:1-15
Golden Text—1 Tim. 2:8
- Aug. 3—Directions Concerning Leadership—1 Tim. 3:1-13
Golden Text—1 Tim. 3:7
- Aug. 10—The Believer's Path in Facing Apostasy
—2 Tim. 2:1-15
Golden Text—2 Tim. 2:4

- Aug. 17—The Believer's Perils in Facing Apostasy
—2 Tim. 3:1-9
Golden Text—2 Tim. 3:5
- Aug. 24—The Believer's Program in Facing Apostasy
—2 Tim. 3:14-4:9
Golden Text—2 Tim. 4:3
- Sept. 7—Christian Forgiveness—Philemon 8-22
Golden Text—Philemon 17
- Sept. 14—The Superiority of the Son of God—Heb. 1:1-14
Golden Text—Heb. 1:4
- Sept. 21—Christ Our High Priest—Heb. 4:14-5:10
Golden Text—Heb. 4:16
- Sept. 28—Christ's Superior Sacrifice—Heb. 9:11-22
Golden Text—Heb. 9:14

FOURTH QUARTER

- Oct. 5—The Path of Faith—Heb. 11:1-10, 23-29
Golden Text—Heb. 11:26
- Oct. 12—The Control of the Tongue—Jas. 3:1-12
Golden Text—Jas. 3:2
- Oct. 19—A Salvation That Endures—1 Pet. 1:1-12
Golden Text—1 Pet. 1:7
- Oct. 26—The Goal of Knowledge—2 Pet. 1:1-11
Golden Text—2 Pet. 1:8
- Nov. 2—The Family of God—1 John 2:12-17
Golden Text—1 John 2:15
- Nov. 9—Transgressing the Doctrines of Christ—2 John
Golden Text—2 John 9
- Nov. 16—The Acts of the Apostates—Jude 1-16
Golden Text—Jude 3
- Nov. 23—The Glorified Son of Man—Rev. 1:12-20
Golden Text—Rev. 1:18
- Nov. 30—Letters to Three Churches—Rev. 3:1-22
Golden Text—Rev. 3:20
- Dec. 7—Tribulation Saints—Rev. 7:9-17
Golden Text—Rev. 7:14
- Dec. 14—The Second Coming of Christ—Rev. 19:11-21
Golden Text—Rev. 19:11
- Dec. 21—CHRISTMAS LESSON. The Birth of the Man
Child—Rev. 12:1-17
Golden Text—Rev. 12:5
- Dec. 28—The New Heaven and New Earth—Rev. 21:1-7
Golden Text—Rev. 21:5

Bible School Lesson Outline

Vol. 16 Fourth Quarter Lesson 5 November 4, 1951

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

JESUS ENTERS JERUSALEM

Lesson Text: Matthew 21:1-17.

Golden Text: "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."—Matthew 21:9.

I. Celebrating the Triumph: verses 1-11.

Parallel Passages: Mk. 11:1-10; Lk. 19:29-38.

We have now come to the events of Passion Week, as the last week of our Lord's earthly life is called. Christ's entry into Jerusalem was a triumph, as far as He was concerned, but a tragedy for the Jews and the Romans. God had been working out His purpose in redemption, in spite of Satanic forces. Christ was now marching in triumph toward the culminating point of the Divine will for Him and for the world—His death, resurrection and glorification. He was a step nearer victory over the seed of the serpent (Gen. 3:15; John 12:31; Rom. 16:20; Heb. 2:14, 15).

The unbelieving Jews, on the other hand, were facing the tragedy of a lost opportunity. They did not recognize or welcome their Redeemer and King, but scornfully spurned Him (Lk. 19:41-44). Their house would soon be left unto them desolate (Psa. 69:25; Mic. 3:12; Matt. 23:37-39; Lk. 13:34, 35), and their nation would pay a terrible price for rejecting the Saviour (Matt. 27:25; Acts 2:23).

The hostile Romans seemed to be having their own way. It was their hour and the power of darkness (Lk. 22:53). The Saviour would soon put Himself into their hands (John

10:18; 19:10, 11), and they would be guilty of the irrevocable step of crucifying the Son of God.

Many were the exhibitions of kingly power on that day. Our Lord displayed Divine omniscience when He foretold the details of place, circumstances and conversation in connection with the finding of the ass. He then demonstrated His right to use each of the animals which He had created (Psa. 50:10). He can do what He will with His own (Matt. 20:15; Rom. 9:20, 21). Our Lord may also command His subjects, for "Obedience is the bond of rule." His disciples did as Jesus had commanded them (John 15:10, 14).

Our Lord has supreme power over the affairs of nations and men. He shapes all events according to His own will (Eph. 1:11), and history is but the outward manifestation of prophecy. Christ entered into Jerusalem according to the Scriptures (Zech. 9:9).

All the emblems of that foyal procession were significant as being representations of Deity, clothed with humanity, the lowliness which characterized Christ as the Son of man; the palms of victory (Rev. 7:9), the untamed colt (Rev. 19:11) and the praises of the people (Rev. 19:6). Carried away with excitement and temporary enthusiasm, the people now cried, "Hosanna!" although they would soon shout "Crucify Him!" (Matt. 27:23).

The question asked by the onlookers "Who is this?" has been repeated by the multitudes ever since that day. The destiny of every man depends upon his attitude to the Lord Jesus Christ (Matt. 22:42). To many He is simply Jesus, the prophet of Nazareth, but to countless millions He is Jesus the Christ, the Son of the living God, the Saviour (Matt. 16:13-17).

II. Cleansing the Temple: verses 12-17.

Parallel Passages: Mk. 11:15-19; Lk. 19:45-47.

This is the second occasion on which the Lord cleansed the temple. He had done so at the very beginning of His ministry (John 2:13-17).

The people were guilty of defiling the sacred precincts of the temple. The custom of selling such animals for sacrifice as lambs and doves had been commenced, evidently for the convenience of worshippers from a distance. But the unseemly practices of bargaining and graft, which had grown out of the custom, were a disgrace in that holy place. The place of prayer had become a shelter for thieves (Isa. 56:7; Jer. 7:11).

The house of the Lord is the place where His honour dwells (Psa. 26:8). Nothing should be done in His house which would cause reproach to Him; worldly practices or programs should have no place in the church of God (1 Tim. 3:15). On the other hand, the house of the Lord should be the home of praise, preaching and salvation.

The meek and lowly Jesus was yet strong to rebuke sin (Matt. 23:13, 14, 23, 25-33). Men are prone to disregard or condone sin, but in His holiness God cannot endure it, but must ever oppose its presence and power. If we give ourselves to Him, Christ will cleanse the human temples of our bodies from every defilement (1 Cor. 6:19, 20; 2 Cor. 7:1).

DAILY BIBLE READINGS

Oct. 29—The Psalmist Foretells His Entry Psa. 118:1-26.
 Oct. 30—The Prophet Foretells His Entry Zech. 9:1-9.
 Oct. 31—The Saviour-King Isa. 9:1-7.
 Nov. 1—The Saviour Accepted John 12:12-19.
 Nov. 2—The Saviour Rejected Mk. 14:53-65.
 Nov. 3—Jesus Enters Jerusalem Again Zech. 14:1-11.
 Nov. 4—Jesus Enters Jerusalem Matt. 21:1-17.

SUGGESTED HYMNS

Ride on, ride on, in majesty. Who is He in yonder stall?
 When mothers of Salem. Saviour; blessed Saviour. With
 harps and with vials. Ye servants of God.

"No greater mischief can happen to a Christian people than to have God's Word taken from them or falsified, so that they no longer have it pure and clear. God grant we and our descendants be not witnesses of such a calamity."

—MARTIN LUTHER.

ROMISH SUPERSTITIONS

FROM two reports of speeches and addresses recently delivered by the Archbishop of Montreal, we translate the following excerpts:

The Pipe Line Conception of Grace

"His Excellency Mgrs. Paul-Emile Léger, Archbishop of Montreal, presided on Monday evening at the ceremony of the enthronement ("intronisation") of the new *curé* of the Parish of Notre-Dame du Rosaire, M. l'abbé Siméon Charron.

"In the course of his address . . . His Excellency asked the faithful to help in dispelling certain current prejudices, to get rid of that mentality which consists in believing that priests have everything. 'We own nothing! Priests are men detached from all goods that are not for them.'

"We have great need of the water of Grace. Where shall we go to find that water? In the Sacraments. The Sacraments are like seven great pipes which bring the water from the foot of the Cross. The parish is a kind of spiritual bath-tub (*baignoire*) which contains supernatural water, and it is the priest who brings the water of Grace to the faithful."

Rome Seeks to Add to the Work of Christ on the Cross

The same prelate last summer preached the funeral sermon in Notre-Dame Cathedral of 26 out of 35 victims of a fire which destroyed a home for aged persons. Among other things the Archbishop made the following strange and anti-scriptural statements:

"The passion of Christ is being continued in the Church and by the Church. The Sacrifice of Christ is being renewed every instant upon the earth and the infinite fruits of the Passion are applied to souls. . . .

"There are then in the Church some souls, victims whose sufferings continue the expiatory work (*vertu*) of the Passion of the Saviour . . .

"God wished some victims to expiate the crimes of the guilty city and He chose these simple innocent souls. It was very difficult to find souls fit for this mission. . . .

"You knew it on that day, poor victims of the earthly fire, and you know now perhaps another fire, that of the justice of the Lord. We must be so pure to appear before the divine majesty! . . ."

Baptized Paganism

The darkest heathen superstition in the African bush could scarcely be farther removed from the truth of the Gospel than the statements of the Archbishop of Montreal. If any of our readers still entertain any doubts as to the urgent need of preaching the Gospel to Roman Catholics, surely the above quotations from this leading member of the Roman Catholic Hierarchy would dispel them.

It is to be noted that Rome's doctors do not deny the divinity of Christ or the merits of His Sacrifice on Calvary, but they seek to add to it the works of poor sinful men and women. They seek to paint the lily, to gild the rose and to add their little candle-light to the brightness of the sun. They do not deny that salvation comes from the Cross of our Lord but they interpose the Church and its sacraments and its priests between the soul and its Saviour. They claim an absolute monopoly of salvation for their earthly organization composed of sinful men, of priests, and popes, some of whom they themselves admit to be unspeakably immoral and evil men. They seek to reduce the Spirit of God and His work in the human soul to the mechanical action of an officiant placing water on a child's head or of a certain formula of words pronounced by one sinful man to another.

At the entrance to the grounds of St. Joseph's Shrine in Montreal there is, or there used to be, a life-size image representing Joseph. Engraved upon the base of the stone work are these words in Latin: "Come to Joseph." How different from the words of the Lord Jesus Christ: "Come unto me all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). The Church of Rome diverts poor burdened souls from Christ to its saints and its priests. The best of them were but poor sinners like the rest of mankind, saved, if at all "not by works of righteousness which we have done" but by the free grace of God in Christ. The worst of them were vile sinners. Such men, even the best of them, could not save sinful men of like passions. What a contrast with the Word of God, which speaks of the One Mediator in these words: "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, for his own sins, and then for the people's: for this he did once, when he offered up himself" (Heb. 7:24ff).

Rome's Repeated Sacrifices vs. the "One Sacrifice for Sins Forever" (Heb. 10:12)

Roman Catholicism is the religion of the natural man, that is to say it appeals to carnal pride, flatters unregenerate man by telling him that he can do something to purchase salvation from God. It will be noticed that the Archbishop of Montreal attributes to the death of these unfortunate victims of the Montreal fire an expiatory virtue and a power, which he seeks to unite to the death of Christ. In other words, these poor sufferers in the fire were in some sense saviours, "other Christs". The latter phrase is commonly employed in Roman Catholic circles to describe the work of the priests. What blasphemy! Here is the ancient Galatian heresy revived in the imposing sacerdotal robes of Rome, but the ruling principle is ever the same: to glory in the flesh. By telling men that they can add something to the work of Christ, that they can pay for the free grace of God, that they can win divine favour by their own works, the natural man is flattered. We hear Paul asking with indignation of the Corinthian believers: "Was Paul crucified for you, or were ye baptized in the name of Paul?" (1 Cor. 1:13).

And yet in spite of his great swelling words what small comfort the prelate of Rome has to offer to the poor sufferers and their relatives. They have suffered not only in the fire on earth, he says, but now they must suffer still more in the fires of purgatory to expiate their sins!!! What a horrible picture! What a black prospect to hold up before men and women whose hearts are heavy with sorrow. How different is the assurance that to depart and be with Christ is far better. And again, the words of the Apostle Paul come with their message of comfort to the believer even as he weeps at the loss of a loved one: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have not hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For God has not appointed us to wrath, but to obtain

salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him" (1 Thess. 4:13, 5:9).

The Archbishop's Crude Illustration of Rome's Doctrine

The Archbishop's likeness of the Church to a bathtub is crass and crude, but in spite of its crudity or rather because of it, it sets forth the Roman Catholic conception of the way of salvation very plainly. The Church and its priests interpose themselves between God and the soul. They claim a monopoly on grace. It cannot be obtained at any other place except at an authorized dealer, they say, which is the Roman Church and its officials. The salvation of sinful men depends upon the exact phrase falling from the priests' lips at just the right moment. One word less would be fateful, one word more would be sinful, so Rome tells us. According to this fleshly system of mechanics, spiritual salvation is based upon the proper physical act of the priest. And that act in turn may be conditioned upon the payment of a specified sum of money by the would-be recipient. How childish and how blasphemous!

In the days of His flesh the Lord Jesus invited men and women to Himself: "Come unto me all ye that are weary and heavy laden and I will give you rest." He rebuked the disciple who drove away the little children and their mothers. How good that we do not have to pray to saints like that! The Master took the little ones in his arms and blessed them. And is our Saviour less loving and less tender now that He is seated at the right hand of the Majesty on high? Is He any less able to save those who call upon Him? The Word of God assures us that it is not so: "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15f).

—W.S.W.

WELL DONE, PREMIER McNAIR, OF NEW BRUNSWICK

THE official snobs of Ottawa, and especially Toronto, and in other places, who as Controllers, Councillors, or members of legislatures, and of other bodies, who monopolized the time and strength of their Royal Highnesses, Princess Elizabeth and the Duke of Edinburgh, so as to make it impossible for tens of thousands of loyal people to even see them may well read the following press despatch and be ashamed of their snobbery:

Fredericton Bars Presentations to Royal Couple

Fredericton, Oct. 22 (CP)—Fredericton today became the first provincial capital to decide against formal presentations to Princess Elizabeth and the Duke of Edinburgh when they visit here, November 6.

Previous plans called for the presentation of members of the provincial cabinet, members of the city council and other guests, when the Royal couple visits the legislative building.

Premier J. B. McNair said their Royal Highnesses would "be here to see the people and not to meet a selected few." It would be an imposition to keep the general public waiting outside the parliament buildings in the cold during the time it would take to make the presentations, he added.

The couple will spend five hours in this New Brunswick capital.

"THE HUNGRY SHEEP LOOK UP AND ARE NOT FED?"

THREE hundred years ago one of the greatest of our English poets, the Puritan John Milton, set down in immortal verse his unsparing condemnation of the clergy of his day. As the heading of *Lycidas* puts it "The author bewails a learned Friend . . . and by occasion, foretells the ruin of our corrupted Clergy, then in their height." His famous words resound to us over the centuries, and are still true in our day of many who call themselves ministers of the Gospel:

Blind mouths! that scarce themselves know how to hold
A sheep-hook, or have learnt aught else the least
That to the faithful Herdman's art belongs!
What recks it them? What need they? They are sped;
And, when they list, their lean and flashy songs
Grate on their scrannel pipes of wretched straw;
The hungry sheep look up, and are not fed,
But, swoln with wind and the rank mist they draw,
Rot inwardly, and foul contagion spread;
Besides what the grim wolf with privy paw
Daily devours apace, and nothing said.
But that two-handed engine at the door
Stands ready to smite once, and smite no more.

Some of the great poet's literary critics have ventured the judgment that this controversial interlude strikes a harsh note that mars the beauty of the poem. Milton himself thought otherwise, and it may not be considered presumptuous for us to prefer his artistic sense to that of his critics. To "the mighty-mouth'd inventor of harmonies", as Tennyson happily describes him, poetry was something more than series of pretty words or of sweet images. In his mind the poet's office was closely allied to that of the prophet. Artist as he was, the matter of his message was of greater importance to him than the manner of saying it.

True prophets in all ages and generations have been compelled to ask themselves and their Master, "who hath believed our report?" Milton was no exception to the rule, nonetheless his prophecy received a terrible fulfillment. Students of his poetry have long debated as to the precise reference in his phrase about "the two-handed engine", but there can be no doubt as to what Milton meant by the words. And there is no doubt as to the dreadful accomplishment they received, not merely once, as he foresaw, but twice over. The Puritan Revolution in which he took an active part was surely one judgment of God on the "corrupted clergy" of his day. And as if that mighty blow were not sufficient, the Restoration that seemed to vindicate their cause brought in its train a more subtle kind of spiritual ruin that made them a by-word in the eighteenth century and the church they served a fruitless and useless cumberer of the ground. A religious body that was so spiritually blind as to cast out in scorn the mighty power of God as it was revealed in the Wesleyan movement had surely sunk close to the lowest depths of spiritual ignorance and impotence.

Divine Judgment in Our Day

A "lean and flashy" ministry in the pulpit never fails to call down the same divine judgment upon itself that Milton so vividly prophesied upon the proud clergy of his day. A man does not need to be a prophet nor the son of a prophet to foresee that the same kind of preaching will bring down the same spiritual ruin in our day. To deny it would be to deny the truth of the word of God. Indeed, we have already witnessed the working of

this law in decreasing church attendances, multiplying wickedness, increasing liquor consumption, and a lowering of the moral standards in our national life. We scarcely dare ask ourselves, though we must, if there is not a still more terrible judgment hanging over our heads, the merited fruit of an unbelieving pulpit and an indifferent people. We are convinced that there is unless the people and their preachers turn to God in sincere repentance for their sin and unbelief.

A Threefold Diagnosis

The great Puritan's diagnosis of the ills of the church in his generation was threefold: First, he describes the unsatisfied longings of the people for the Word of God:

The hungry sheep look up and are not fed.

His second charge is but the obverse side of the first: the starving flock is smitten with spiritual blight and "foul contagion spread". His third charge is like unto the other two, and also contains a modern note in its description of the encroachments of Rome and of Protestant indifference to them:

Besides what the grim wolf with privy paw
Daily devours apace, and nothing said.

Those three symptoms spring from one and the same cause, a turning aside from the Word of God, and alas they are all too common in the churches of this land.

The Void in Modern Preaching

During the summer vacation we had occasion to visit a number of churches of different denominations outside of the circles in which we usually move. We wondered to what sort of doctrine we should have to listen. To our delight there was little or nothing to which we could offer any objection. Everything that was said was good and true. The preachers spoke of God and righteousness, of His purpose in the world as the basis of our hope and courage, they spoke of faith in God, some even spoke of the forgiveness of sins and of redemption. To this writer, and to the great majority of our readers, such words as these evoke all the great doctrines of grace: the Deity of Christ, His all-sufficient Atonement, the Inspiration of the Bible and all that it teaches. But what the preachers left unsaid formed a great void in their sermons. They had little to say of Christ that could not have been said from the desk of a Jewish synagogue or from the steps of a Mohammedan mosque. Anything that was said of redemption was so vague that it might have been said of the death of Socrates or any other martyr to the truth; if they spoke of the Divinity of Christ it might have been interpreted in the sense of Dr. Harry Emerson Fosdick who spoke of the divinity of Christ in the same breath as he spoke of the divinity of all men. There was entirely lacking that note of holy indignation against sin that made the elders of Jonathan Edward's church feel that they were sliding down to hell. There was little of that urgency in their preaching that composed the whole burden of the uneducated cobbler who preached to young Charles Haddon Spurgeon, pointing to him as he cried, "Look, young man, look and live." The preachers seemed to speak of a far distant unknown land without telling their hearers of the way to get there. It would almost seem as if some of them seemed to have exercised all their ingenuity to preach a Christian sermon without Christ. To the Apostle Paul, to all the writers of the New Testament, the Gos-

pel is Christ: "I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2).

The natural man may be flattered by "another" gospel, which is not another, but there is no power in it to transform the old life. Indeed, it is of the very essence of "another" gospel that it pleases men by telling them that they need no saviour except their own will and their own strength. Such vain doctrine pleases but it does not satisfy and it results in empty churches and hungry flocks. To a preacher that complained of slim attendances at church, a sage old farmer-deacon remarked that he never had any trouble attracting his flock of hens when he scattered a bag of feed for them. If some modern churches would feed the flock of God with the meat of the Word, they would discover afresh its power to prove its divine inspiration by drawing men and women to its glad sound.

Experts in dietetics tell us that there are children even in well-to-do homes that suffer from undernourishment. It is not because their parents are too poor to buy food for them but because they are not wise enough to select a proper variety of diet. The children have plenty to eat and it is all good food though it lacks what growing bones and developing muscles require. The necessary vitamins are not there and hence in the midst of plenty the little ones starve. How many churches are like that! They produce anemic, consumptive members, people who profess and call themselves Christians, without the heroic virtues of genuine believers because they lack definite convictions of Scripture truths.

Systematic Doubt in Theological Schools

We know from experience that one of the major causes of the decline of vital doctrinal preaching in many Protestant pulpits is the systematic doubt to which young student-preachers are subjected in theological seminaries. A young man preparing for the ministry in one of the great denominations of this country recently showed us his textbook in Bible Introduction, a book that future preachers follow in seeking to understand the Old Testament. It tore the Scriptures to shreds and tatters and reduced them to random collection of human writings. Subject any young man to that for three or four years, and no matter how vital and real his own spiritual experience, he will end up with no message to preach. He will have many doubts, but few convictions. He may be a good debater or an excellent literary critic, but he has lost the prophet note of "Thus saith the Lord." If he has the courage to fight against the views which rob him of an authoritative book, he will be regarded as a troublesome fellow if he is not summarily cast out of the synagogue. Such are the conditions in the theological schools of all the great denominations in United States and Canada. No wonder that there is little great preaching in these days, no wonder that the evangelical note is lacking and that the evangelistic sermon is scorned as outmoded.

"Foul Contagion"

The work of Protestant churches is plagued by the multiplicity of false cults that spring up like toadstools. It is small comfort that they disappear as speedily as these noxious growths, for they are succeeded by others as deadly. It is true that in all ages false prophets have arisen, but when have they succeeded in obtaining as many followers as in our day? We must attribute their

success to the slim diet served in many Protestant churches. Their presence is an eloquent testimony to the vital lack in the work and ministry of the great denominations. But this is not the only plague that has visited the churches of our generation. Within the bosom of the churches themselves there has developed what Milton well names a "foul contagion". What better description could be found for that strange delusion that possesses church leaders who strive for the union of such diverse elements as Protestants and Greek Catholics, Unitarians and fundamentalists, sceptics and unbelievers, and who have repeatedly invited the Church of Rome to send its representatives to join with them. Such a covenant with death would have been swiftly repudiated in churches fed on the sincere milk of the Word. Its utterly unscriptural nature would have been evident at once to men of the Book and would have won from them the condemnation it richly merits. But people who have not been nourished on the Word of God cherish it as a rosy promise of the Christian unity for which our Lord prayed in His high priestly prayer, as though either unity or union could be achieved in the sense of our Blessed Master's words by anything other than loyalty to Him and His teachings.

Protestants Who Do Not Protest

And what shall we say of Protestants who have ceased to protest? The "nothing said" of Milton is as serious a symptom of spiritual death as the "foul contagion", for both spring from a famine of the hearing of the Word of God. Rome is growing ever bolder. Occasional voices are raised, rather feebly, against its encroachments, but the Roman priests have found that their most effective defense with uninstructed Protestants is to laugh their accusers to scorn as fanatics and extremists. The vast majority of Protestant preachers either know nothing or care nothing of Rome's past history or its future plan of action. They do not judge that vast colossus in the light of Scripture but in the light of their natural reason and only too many of them are inclined to admire its huge disciplined organization that presses steadily onward like a juggernaut towards its carnal goal of political supremacy. Those of us who dare to protest against its encroachments are branded by the opprobrious epithet of "trouble-makers".

A Brighter Side to the Picture

This is a black picture that we have painted, but it does not go one whit beyond the truth of the matter. Yet we gladly recognize that there is a brighter side. We thank God for his faithful servants even in the great ecclesiastical machines, men that have not bowed the knee to Baal. We do not envy them their place, chained as they are on every side, indeed we lament their sad position in which they must bow their neck to the yoke of men and man-made traditions. Yet insofar as they are true to the Word of God we pray for them and rejoice in their ministry. But outside the major denominations there has grown up in the last generation a great host of churches — some of them call themselves tabernacles and some are known simply as "Halls"; some of them number great companies of people, others are little obscure meeting-places; but taken by and large they constitute a great host of faithful believers in a supernatural gospel which they proclaim with unceasing vigour and with the blessing of God upon their efforts.

They are content to go without the camp bearing their reproach, only that they might keep company with their Master. Thank God for such a great company. Let other great organizations boast of their great wealth, of their host of followers, of their complicated machinery and their fine buildings, such things as these do not make a genuine church.

All the great denominations on this continent have lost thousands of members who have been disgusted with the lack of Biblical teaching in their pulpits and the scepticism and spiritual coldness of their ministers. Finding their protests unheeded they have at last reluctantly left the church of their fathers to form churches where the Gospel would be preached and the Word of God honoured. Leaders in the denominational councils deplore these divisions as a sacrilegious rending of the body of Christ, but they are unwilling to give Him and His Word their rightful place. Seceding churches and denominations which have been formed to proclaim the whole truth of God are now a great host and give every promise of rapid growth. In the United States, the Southern Baptists, the largest single Protestant group in that nation, are with few exceptions true to the Book and are conducting an aggressive ministry. God has not left Himself without a witness.

The Church of Christ is not primarily an organization but an organism, the body of Christ. It does not consist of buildings nor of ecclesiastical machinery but of living stones, redeemed men and women. Wherever His people meet, He is sure to be there. Where He is, there is a true church. In this assurance, bands of believers who meet in His Name, whether they be few or many, may rejoice that God Himself is with them. "And if God be for us, who can be against us?" —W.S.W.

MR. TRUMAN PLAYS POLITICS WITH THE POPE

PRESIDENT TRUMAN is a somewhat enigmatic person. Some of his actions have led us to believe that he has hidden elements of strength in his character. Again other things he has said and done seem to us to mark him as a little man, a ward-heeling politician who by some stroke of chance was catapulted into an office which is far too big for him. Now he has announced the appointment of an official American representative to the Vatican with full ambassadorial status. Mr. Myron Taylor wore the ambiguous and nebulous title of personal representative of the president and even that evoked strong protest from the American public and particularly from Protestants. Mr. Truman's step marks a reversal in American policy for there has been no official representative at the Vatican since the last century, when the American ambassador was recalled.

As was to be expected the American Roman Catholic Hierarchy is jubilant. The official Vatican newspaper, *L'Osservatore Romano*, has an article on the matter in which it reflects the papal jubilation. Recently the pope was reported to have said to Mr. Franklin Roosevelt, Jr., a son of the late President, that he would be delighted to welcome an American ambassador. It may be added that Mr. Roosevelt Jr. is about to contest an election in New York, a centre where there are many Roman Catholic votes. On the other hand, a number of voices have been raised in vigorous protest against the appointment, and no doubt there will be many more.

Both the commendation and the opposition to Mr. Truman's announcement reveal that essentially it is a religious issue that he has raised. This is most unfortunate at any time and place, but most of all in a nation into whose constitution is written the principle of separation of church and state. There is no doubt whatever that the Vatican appointment breaks the spirit if not the letter of the Constitution written by the founding fathers of the United States of America. They had learned by bitter experience the abuses that follow in the train of union of church and state. Baptists led in the historic fight to win recognition of their principle of separation of church and state. And now a president who is a member of a Baptist Church has thrust the thin edge of the wedge into the American constitution and has thereby won the gratitude and applause of the Roman Catholic Hierarchy. Roger Williams' dust must surely stir uneasily in its grave at this sacrilegious desecration of truth and honour for the sake of cheap political advantage. Thank God that in his day there were men in the English colonies and later in the infant Republic who had other thoughts than Mr. Truman of what constituted true greatness.

Perhaps the best comment on the President's action is the sentence of our Lord's on those who did their works to be seen of men: "Verily, I say unto you they have their reward." Mr. Truman will have his reward at the hands of the Roman Catholic political priests unless the Protestants of United States are sufficiently aroused to overwhelm him with their disapproval.

The latest news is that Mr. Truman has delayed the appointment of a Vatican Ambassador until Congress takes action upon it. Whether this indicates that he has been frightened by the unexpected wave of opposition or whether he is merely playing politics further by casting the issue into the lap of Congress, is difficult to say. To us it looks like a dramatic move to make this religious question a national political issue in which he may make capital. Again we say how unfortunate it is deliberately to thrust religious quarrels into the political scene merely for the sake of personal advantage.

The fallacious plea of the Roman Catholic leaders that there is a political advantage in the Vatican embassy as a link with a common enemy of Communism is refuted by the power of Communism in Italy, the home of the popes. If the Vatican cannot keep down the foe at home, how can it be of any avail in dealing with it abroad?

We also note that *L'Osservatore Romano* prints a vehement denial of Russian charges that the Vatican is a centre of espionage. But it is just on that ground that the Roman Catholic Hierarchy on this continent has attempted to justify the Vatican embassy. We have been told that an official representative in Rome would glean much valuable information that could be obtained in no other way. If this is not espionage, what is it? As if the pope would allow United States or Canada to find out anything that he did not want them to know!

If this project is completed, it will bestow upon one church in the United States the signal distinction of being the sole church officially recognized by the government. That is the sort of special privilege that the Church of Rome has always sought to gain by means foul or fair, and all down through history its inevitable greed for political power, special privilege and wealth has hovered over it like an avenging angel that, once invited, brought its own punishment. —W.S.W.

THE MOST EFFECTIVE KIND OF PREACHING

IT IS not enough to hold out to the world's eye the mirror of its own imperfections. It is not enough to come forth with a demonstration, however pathetic, of the evanescent character of all its enjoyments. It is not enough to travel the walk of experience along with you, and speak to your own conscience, and your own recollection of the deceitfulness of the heart, and the deceitfulness of all that the heart is set upon. There is many a bearer of the Gospel message, who has not shrewdness of natural discernment enough, and who has not power of characteristic description enough, and who has not the talent of moral delineation enough to present you with a vivid and faithful sketch of the existing follies of society. But that very corruption which he has not the faculty of representing in its visible details, he may practically be the instrument of eradicating in its principle. Let him be but a faithful expounder of the gospel testimony. Unable as he may be to apply a descriptive hand to the character of the present world, let him but report with accuracy the matter which revelation has brought to him from a distant world—unskilled as he is in the work of so anatomizing the heart, as with the power of a novelist to create a graphical or impressive exhibition of the worthlessness of its many affections—let him only deal in those mysteries of a peculiar doctrine, on which the best of novelists have thrown the wantonness of their derision. He may not be able, with the eye of a shrewd and satirical observation, to expose to the ready

recognition of his hearers the desires of worldliness—but with the tidings of the gospel in commission, he may wield the only engine that can extirpate them. He cannot do what some have done, when, as if by the hand of a magician, they have brought out to view from the hidden recesses of our nature, the foibles and lurking appetites which belong to it. But he has a truth in his possession, which into whatever heart it enters, will, like the rod of Aaron, swallow up them all—and unqualified as he may be to describe the old man in all the nicer shading of his natural and constitutional varieties, with him is deposited that ascendent influence under which the leading tastes and tendencies of the old man are destroyed, and he becomes a new creature in Jesus Christ our Lord.

Let us not cease, then, to ply the only instrument of powerful and positive operation, to do away from you the love of the world. Let us try every legitimate method of finding access to your hearts for the love of him who is greater than the world. For this purpose let us, if possible, clear away that shroud of unbelief which so hides and darkens the face of the Deity. Let us insist on his claims to your affection—and whether in the shape of gratitude, or in the shape of esteem, let us never cease to affirm that in the whole of that wondrous economy, the purpose of which is to reclaim a sinful world unto himself—he, the God of love, so sets himself forth in characters of endearment, that naught but faith and naught but understanding, are wanting, on your part to call forth the love of your hearts back again.

—THOMAS CHALMERS

Premiums For New Subscribers

This paper is a printed missionary, and carries no advertisements. The regular issues contain 16 pages. The subscription price is \$3.00 for 52 issues. WITH EVERY NEW SUBSCRIPTION we will give one of the four following books as a premium:

1. **Blakeney's Manual of Romish Controversy, by Dr. R. P. Blakeney, 316 pages.**
2. **Popery in Its Social Aspects, by Dr. R. P. Blakeney, 326 pages.**
3. **The Prodigal and His Brother, or The Adventures of a Modern Young Man, by Dr. T. T. Shields, 132 pages.**
4. **The Priest, The Woman and The Confessional, by Father Chiniquy, 144 pages.**

All but "The Prodigal and His Brother" were out of print and unobtainable and were republished by "THE GOSPEL WITNESS".

You may choose any one of the four as a premium. If you would like any or all of the other books, you may have them at one dollar each.

You may order the paper and one of the books sent you for a month's trial without sending any money. If you are not satisfied return the book or send us \$1.00 and we will charge you nothing for the paper for the month.

ORDER FORM

- (a) Please send to the undersigned for one month's trial "THE GOSPEL WITNESS" and Premium No.
- (b) Please send "THE GOSPEL WITNESS" and Premium No. to the undersigned for which find \$3.00 enclosed.
- (c) And also books (or book) numbered for which find \$..... enclosed.

NAME.....

ADDRESS.....