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THE CASE OF KURT MEYER

THE daily press calls this case a "mystery". It says he was furtively brought to Canada, and secretly returned to Germany, and Canadian people generally seem to be asking why.

To us there is no mystery at all about the Kurt Meyer case. It is as plain as the proverbial pikestaff. In our issue of October 25th we predicted that the very thing now reported of him, would take place.

Now it is being suggested that he will soon be given his complete liberty, and that he may be absorbed as a high-ranking officer of the U.N. forces. And have we come to that? A man legally convicted as a war criminal, for his responsibility for the murder of helpless war prisoners on a wholesale scale, who was sentenced to death, but whose sentence was commuted to life imprisonment, is to be set at liberty, and possibly given the prestige and honour of a generalship in the U.N.'s Army?

Kurt Meyer's crime was of a deeper die than that of any ordinary murderer. Unarmed war prisoners were at the mercy of their captors, and presumably rested in confidence that their status as war prisoners would be respected. But instead, at least eighteen of them were ruthlessly murdered by this German fiend's command.

Now he is at home in Germany "romping with his children". We do not know how many of the eighteen murdered Canadians had children of their own. But if there were some, then those children will never have the privilege of "romping" with their fathers. And only God knows how many of these young men might have become the fathers of children; nor, therefore, how many unborn benefactors of the race were destroyed with their fathers by Kurt Meyer's order.

But whether or no, the mothers and wives, and other relatives of the eighteen murdered war prisoners, must, to the end of life, mourn the untimely death of those they loved. But this war fiend lives on.

Have the nations of the world generally so degenerated that they must seek an alliance with Satan, and appoint a convicted murderer to a position of honour and influence, while supposedly uniting in the defence of human decency?

But why is the Kurt Meyer case called a "mystery"? When, after his release from Kingston Penitentiary, "Red Ryan" started again on the warpath against society, the Police examined the circumstances of every crime, to see if "Red Ryan's" finger prints were there. Does

it need a Sherlock Holmes to unravel the Kurt Meyer "mystery"? If so, we readily accept the role, and consider that in solving the mystery, we display no special acumen, nor exhibit any trace of genius.

The sentence of death on Kurt Meyer was commuted to life imprisonment. Why? There were no mitigating circumstances. There was nothing to moderate the odium attaching to one of the vilest and most heinous crimes of the war. Why was the criminal's sentence commuted?

We should be sorry to impugn the good faith of the Canadian Soldier-Judge who commuted the sentence, and no doubt such influences or pressures as were brought to bear upon him were exercised in such a way as to leave him free to declare that it was his own decision. We are morally certain it was not his own decision. Directly or indirectly he received his orders through the Government from the Roman Catholic Hierarchy.

The same very probably was true of the terribly unjust release of "Satan in Top Hat", as he is entitled in a book on our shelves, the infamous Von Papen.

And why was Kurt Meyer transported to Canada, and thus taken out of the dangerous turmoil of Europe? Merely that his diabolical life might be spared, somehow, and somewhere, to carry on the devil's business.

Now Meyer says that he went to Canada a fanatical Nazi, and returned with the conviction that nationalism is dead. How does he know? By whose orders was this man who was sentenced to life imprisonment, and therefore dead to the things of the outer world, permitted to know all that was happening without?

We have little doubt he was one of the pampered pets of the Papacy. And who is foolish enough to believe that the murderous Naziism of which he proved himself so horrible an exemplification, no longer dominates him?

We are not naive enough to suppose that any word of ours would alter the situation, but we make our protest notwithstanding, for conscience' sake.

There ought to be such an outcry on the part of the Canadian people from coast to coast as would compel the Government to take action. The evening press of November 27th has this to say:

"Bonn, Germany, Nov. 27—(UP)—German Major-Gen. Kurt Meyer, serving a life term in connection with World War II slaying of Canadian troops, was granted a seven-day parole from Werl war crimes prison recently on 'urgent compassionate grounds', British authorities said to-day".

Meyer was granted leave on "urgent compassionate grounds." But still we ask, Why should compassion be shown a wholesale murderer, who had no compassion for his victims? The headlines said, "Hadn't Seen 6 Children since 1942. British Army Explains Meyer Leave." What of it? Eighteen innocent Canadian war prisoners, whose murder he ordered, have not seen their children either, and the mothers of those eighteen have not seen their sons.

What respect can any morally-minded person have for either Canadian or British justice in the face of such an outrageous miscarriage of justice?

THE TORONTO MUNICIPAL ELECTIONS

The Toronto Star, and Mr. Walter Thomson himself, in the Provincial election of last week, made Mr. Thomson's repudiation almost unanimous. The vote was not a vote for the Frost Government, but a protest against the extravagant vagaries, and impossible promises, of Mr. Walter Thomson and *The Toronto Star*. But with our system of representation, electors are often left no alternative but to cast a protest vote.

Now we have another election. Is it any of THE GOSPEL WITNESS' business? Of course it is, where moral principle is involved! And beside that, we receive so many inquiries that we feel compelled to at least express an opinion.

- As to the Mayoralty: for those who have the moral welfare of this great city at heart, there can be no possible choice, but to vote for the present Mayor McCallum. We quite admit that no human is free from defects; but better to vote for a man who has a few faults, than for one who has nothing else but faults.

Mr. Lamport is the advocate of an open Sunday, and low and loose standards through the whole scale. One need not pity him: for unless every Toronto citizen, who has a love of common decency, votes against him, by voting for Mayor McCallum, he is in danger of being elected. We may be sure that, rain or shine, Mr. Lamport will receive the vote of all "lewd fellows of the baser sort" in the city.

Oh, we forgot! There is another candidate: Mr. Nathan Phillips. Quite a decent man, we believe, and much to be preferred to Mr. Lamport; but still not the man for Mayor of this city!

About the Board of Control: There is room for improvement in every one of the present members of the Board. But we have to learn, particularly in this day, to do the best we can with the best we have.

Controller Balfour does as the Roman Catholic Hierarchy tells him. He is the Roman Catholic Church representative.

The man, newly aspiring to the controllership, Ford Brand, has had no aldermanic experience, and all we know of him is that he is one of the most extreme Laborites; and we should think he would be no asset to any Administrative Body. Instead of Ford Brand, he might well be called "Fire Brand"; and the best thing to do with a firebrand is to put it out.

Of all the candidates for the Board of Control Mr. Leslie H. Saunders is by far the best. We have sometimes wished he would attend to his particular job, and not play politics, as he is guilty of doing sometimes.

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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

But notwithstanding these reservations, we believe Mr. Saunders is a man of conscience, a man of some ability; and we intend to vote for him, and to vote for him only, for the Board of Control. We believe he is by far the best of all Board of Control candidates.

GOSPEL WITNESS readers will do as they like, as they ought to do, of course. We only offer them an opinion. But if all Toronto GOSPEL WITNESS readers were of our opinion, and were to vote for Controller Saunders only, for the Board of Control, it would give him the advantage of some thousands of votes over the others: that is, we mean, some thousands of GOSPEL WITNESS votes for the controllership. Thus it is quite within the range of possibility that GOSPEL WITNESS votes might elect Mr. Saunders. This is merely our opinion.

A PRAYER BY JOHN CALVIN

"Grant, Almighty God, that since the rule of Thy true and lawful worship is sufficiently known to us, and Thou continuest to exhort us to persevere in our course, and to abide in that pure and simple worship which Thou hast fully approved; O grant, that we may, in true obedience of faith, respond to Thee; and though we now see the whole world carried here and there, and all places full of the awful examples of apostasy, and so much madness everywhere prevailing, that men become more and more hardened daily; O grant, that, being fortified by invincible faith against these so many temptations, we may persevere in true religion, and never at any time turn aside from the teaching of Thy Word, until we be at length gathered to Christ our King, under whom, as our head, Thou hast promised that we shall ever be safe, and until we attain that happy life which is laid up for us in heaven, through the same Christ our Lord. Amen."

The Jarvis Street Pulpit

Not Penance But Repentance

The Third Sermon in a Series of Seven Sermons on How to Receive Eternal Life
By the Pastor, Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 25th, 1951
(Electrically Recorded)

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.
"Him hath God exalted with his right hand to be a Prince and a Saviour, for
to give repentance to Israel, and forgiveness of sins." Acts 5:30-31.

Prayer Before the Sermon

On the ground of Thy sure word of promise, O Lord, we know that Thou art with us this evening; and that being so, we are every one of us within reach of every blessing which we really require for this life, and the next. All fulness dwells in Thee, and Thou hast encouraged us to come to the overflowing storehouses of grace, that we may be supplied out of Thy unsearchable riches. But as we come, we are like children, who really do not know the measure of their own need; we do not know what our souls require. We have no knowledge of the days to come; we do not know what temptations will beset us, what trials and disappointments await us. We do not know how to ask Thee for such fortification against these contingencies as our souls may need. But we thank Thee that there is a place of refuge, there is a place of plenty, there is a Father's house, where there is always bread enough and to spare.

We beseech Thee, O Lord, to so deal with us by Thy Spirit this evening that we may lay hold of those things which are provided for us in Christ. Thou hast blessed us with all spiritual blessings in heavenly places in Christ, according as Thou hast chosen us in Him before the foundation of the world, that we should be holy, and without blame before Thee in love. This, O Lord, we desire to be; therefore, do Thou minister to us of Thy Word, by Thy Spirit's grace, this evening.

If any in Thy presence are perplexed in respect to matters concerning their soul's salvation, and what may lie beyond for them, we pray that Thou wilt make the way of life perfectly plain, so that the simplest and most uninstructed soul may know how to believe, and how to receive Jesus Christ as Saviour. Let Thy blessing, we pray Thee, attend all assemblies of the saints, and all proclamations of the gospel, the dissemination of the truth of the gospel, in tracts, and journals, and in personal testimony. Get to Thyself, we pray Thee, the glory which is Thine, by bringing the lost sheep into Thy fold.

Now grant us a sense of Thy presence, and a real experience of the ministry of truth, enabling us to understand even the deep things of God, to the praise of the glory of Thy grace, through Jesus Christ our Lord, Amen.

THE Bible sharply distinguishes between the world of sense, and the world of spirit. There are some things which can be apprehended by the senses — the eye, the ear, the palate. We touch, we taste, we see, we hear, we feel, and thus hold communication with the objective world, the world beyond ourselves. And through these avenues the truth enters, and the mind deals with what is thus perceived; just as a child, taught little by little, says, "This is a table," or a chair, or whatever it may be. Through the eye the external object has been viewed, and the mind within puts an interpretation upon the vision without. Or if it is through the ear, similarly that truth which is communicated is dealt with.

But there is another realm of the spirit, which does not belong to the natural man, and men in a state of nature have no apprehension of the truth of that spiritual

world. To them it does not exist. They have no correspondence with it whatsoever. "The natural man receiveth not the things of the Spirit of God . . . neither can he know them, because they are spiritually discerned." The Christian has a sixth sense. You remember it is written — I have often quoted it to you: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Generally, when I have heard that text quoted, it has been quoted with reference to things in Heaven, as though it meant that after we get yonder, we shall have such delights, and experience such joy, as we could not understand here. Well, I suppose that is true; but that is not what that text means, for it continues: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." And without that Divine revelation, the realities of the spiritual world, to the natural man, not only have no value, but have no existence. Moreover, I suppose even Christian people may fail sometimes to have their senses exercised to discern both good and evil. Hence we sometimes feel it is amazing that even those who profess and call themselves Christians should so often act so strangely and indifferently toward the things of the spiritual world. If a man-eating tiger were abroad — escaped from a circus it would have to be here, I suppose, but in India or elsewhere, out of the jungle, — parents would have concern to keep their children out of harm's way. If there were an epidemic of bubonic plague, or some other fearful scourge of that sort, people would exercise every precaution to avoid contagion by contact, or infection without contact; they would use every preventive they knew to avoid the plague. But this world is full of spiritual plagues, and spiritual dangers which men seem to care but little about. Take, for example, the matter upon which I must touch this evening, the matter of Roman Catholicism. Its more than one thousand years of bloody history, its leadership in all the moral plagues that have infected mankind; — its record of torture, the dungeon, the thumb-screw, the rack, and the torch, and the stake — blotted out. But its record is written in blood! The same hellish power is abroad today, even more extensively than it has ever been before. Brother Bauman spoke to us this morning about France. It used to be known as "the eldest daughter of the Church." At the time of the French Revolution, it quite largely threw off the Romish domination, and that section which did rebel against it became instead atheistic. I do not think there has been a war in Europe in the last one thousand years that was not directly or

indirectly planned, instigated, and fomented by the Vatican. We are somewhat suspicious of Germany, and of Germans; a little bit careful about Italians as such, and terribly afraid of Russia, but the real enemy of mankind, and the mother of all these evils, is Rome — "Babylon the great, the mother of harlots, and the abominations of the earth." And yet, the majority of supposedly Christian ministers would recognize that stupendous fact, and speak about the devil's chief agent as "a sister church"! What I want to do is to show you, by touching on the principles that have to do with the seven sacraments of Rome, that Romanism is not Christian; that there is absolutely nothing Christian about it. It is as far removed from Christianity as Hell is from Heaven, and as the devil is from God.

Now my subject this evening deals with a matter that is held by Romanists to be indispensable to salvation. Understand when I speak of these things I am not speaking against individuals. I have known Roman Catholics whom I am sure were the Lord's own. Somehow they had got through all the darkness and superstition of Rome to behold the Lamb of God. I do not know how they did it, but I am sure it was so. And I have no doubt the great mass of Roman Catholic people are perfectly sincere and devout. I am speaking of the system, the horrible anti-Christian system, which finds its head in the Papacy. You cannot touch it at any point, I do not care what it is, without discovering its anti-Christian character.

"Not Penance, but Repentance." I hold in my hand a Douay Bible, a Roman Catholic Bible, bearing the imprimatur of the church. In nearly every instance it translates the word for repentance, "do penance". Not *repent*. It is a mis-translation. But Romanism perverts history; it perverts the Scripture; it perverts everything. It corrupts and pollutes everything it touches, whether it be matters of religion, matters of state, or matters of domestic interest. It is the supreme enemy of mankind on this earth; and as I have said to you often, the devil's chief agency. The vicar of Christ, so far from being the vicar of Christ is in reality the vicar of Satan. He holds his commission not from Heaven, but from Hell.

I find it impossible at any time to believe that any pope can be a good man. I do not believe there ever has been a good pope. I do not think any man can pass through all the stages of the priesthood, to become the supreme hierarch of the church, if he has any sense at all, without knowing that he is an imposter and a blasphemer of the highest order.

The Scripture warns us not to strive about words to no profit. Sometimes a half a dozen words may mean substantially the same thing. But in dealing with this question I am not striving about words, for the reason that the words "penance" and "repentance" are as far removed from each other as night and day. They have little in common. We will leave the subject of repentance for a little, for later consideration.

I have a little book here*—it has three hundred pages, and its companion has three hundred pages. It was out of print, and I obtained permission from the Hope Trust of Edinburgh to reprint it. And we reprinted these two books, which are virtually a compendium of the distinctive tenets of Romanism. I have, I think I may modestly say,

a somewhat extensive section of my library, dealing with the Roman Catholic question, but here is something that is a convenient handbook. They used to be sold for a dollar and a half, or two dollars a piece. I remember when I was a boy I used to see Bibles printed by the British and Foreign Bible Society, and they always had on the front cover, "Sold under cost." I used to wonder even as a boy how they could sell anything under cost without becoming bankrupt, but later association with the Bible Society taught me that the people of God throughout the world contribute to the funds of the Bible Society, which enables them to offer to people the Word of God for actually less than it cost to print and publish. Well, these cost very much more than a dollar each. I am not selling them, but I am just telling you where I get my information this evening. I could get it more copiously elsewhere, and I know where to look for it, but I have it here because it just occurred to me that perhaps some of you might be disposed to question some of the things I say, and if you do, come up, and I will show it to you.

I.

NOW WHAT IS YOUR UNDERSTANDING OF PENANCE? I suppose you would generally suppose that the doing of penance is the doing of certain things prescribed by the priest, as punishment, and partial atonement for sins confessed. And it is that in part. I do not suppose that one Protestant in ten knows that the teaching of Rome is that the confessional is a court of justice, in which the priest is the judge. They call it "the tribunal of penance." Romanism requires people to come to this "court of justice", and confess their sins, and accept the judge's verdict.

But it is not quite as simple as that. This tribunal of penance deals, not with overt acts merely, but *with sins of conscience*, with sins which are known only to the person who has committed them. And the theory of the Roman church is that it is impossible for a judge to form a judgment without having all the evidence of the case clearly presented to him,—and that principle, of course, is rational enough. "He that answereth a matter before he heareth it; it is folly and shame unto him." We should, however, deny to the priest any judicial competence. But if the priest be recognized as a judge, and if the priest is to judge on matters of conscience, then he must know every moral evil, every sin, every wrong, that rests upon the conscience of the person confessing. Hence, this tribunal of penance becomes a secret confession, and they speak of it as "auricular" confession, confession through the ear. So the priest sits, and the penitent on the other side of the screen bares his or her heart and life to the priest, and of course puts himself or herself into the hands of the priest. It is all very well to talk about the secrecy of the confessional, and the sacredness of it, but it is not always secret. And whether it is secret or not, when someone has done wrong, and he knows that someone else has full knowledge of the wrong committed, he becomes immediately afraid of that person who has it in his power to divulge the guilt of the other, and so bring him into all kinds of difficulty. That is the philosophy of the confessional—to keep people under the thumb of the priest, whom, they are taught, is clothed with Divine power,—they call him "God in the confessional"—having authority to send that soul to purgatory, or directly to perdition. And against that judge's deci-

*The books referred to, "The Romish Controversy" and "Popery in Its Social Aspects", may be obtained at "The Gospel Witness" office, 130 Gerrard Street East, Toronto, at one dollar each.

sion there is no appeal. It is the most diabolical system that ever was invented, and is designed to bring the consciences, the spirits and bodies of people, absolutely under the domination of the church. There can be no freedom where that obtains.

What does penance mean? Let me read you two paragraphs.

"We believe that Jesus Christ has been pleased that those who have submitted themselves to the government of the Church by baptism,—

Now you may not know it, but the teaching of Rome is that baptism is their prescriptive right, and that no matter by whom, when, or where you were baptized, whether as an infant or as an adult, by that very fact you became subject to the church of Rome. So it pleases them to recognize and acknowledge baptism as administered by Protestants, in order that it may declare that we are all rebels against the church. We belong, we were joined to the church by baptism. This is what it says:

"... Jesus Christ has been pleased that those who have submitted themselves to the government of the Church by baptism, and who have since violated the laws of the Gospel, should come and submit themselves to the judgment of the same Church, in the tribunal of penance, where she exercises the power which is given her, of remitting and retaining sins. This penitential court of justice being so necessary a curb to licentiousness—so plentiful a source of wise admonitions—so sensible a consolation for souls afflicted for their sins, when their absolution is not only declared in general terms, but when they are in reality absolved by the authority of Jesus Christ, after a particular examination and knowledge of the case."

And here is a paragraph from the Council of Trent. There is nothing more authoritative to the church of Rome than the decrees of the Council of Trent. Now mark every word:

"If any one shall say, that the sacramental absolution of the priest is not a judicial act"—

when the priest absolves the penitent he is as a judge pronouncing sentence,

"... but a bare ministerial act of pronouncing and declaring to the person confessing, that his sins are forgiven, provided only he believes himself to be absolved; or if the priest does not seriously absolve him, but only in joke,"—

even if the priest jokes about it—anybody who says that the judge of eternal matters may not be serious, may even joke about it—anyone who says that that act is not a judicial act,

"let him be accursed."

That is what Rome says.

What is penance? Here are some questions and answers from "The Abridgment of Christian Doctrine," a Romanist publication.

"Q.—How many parts hath the sacrament of Penance?

"A.—It hath three parts,—namely, contrition, confession and satisfaction.

"Q.—What is contrition?

"A.—It is a hearty sorrow for our sins, proceeding immediately from the love of God above all things, and joined with a firm purpose of amendment."

That is good, isn't it? Contrition means real sorrow for sins, as an offence against God.

"Q.—What is attrition?

"A.—It is imperfect contrition, arising from the consideration of the turpitude of sin, or fear of punishment; and if it contain a detestation of sin, and hope of pardon, it is so far from being

itself wicked, that though alone it justify not, yet it prepares the way to justification; and disposes us, at least remotely, towards obtaining God's grace in this sacrament."

Attrition means that a man is sorry for his sin because he has been found out. And every criminal who comes into a court of justice, because he has been discovered, and is there indicted, is very sorry. But he is chiefly sorry that he has been found out, that is all. That is the only thing he is sorry for, and he fears punishment. But Rome does not want to be too particular. And if you follow the vagaries of Liguori, and all the rest of it, there is not a sin in the calendar for which Rome does not make allowance, and provide forgiveness. Not one. But listen:

"Q.—What if a dying man be in mortal sin, and cannot have a priest?"

There is the picture. A man is dying, and he cannot have a priest.

"A.—Then nothing but perfect contrition will suffice, it being impossible to be saved without the love of God."

A man dying without a priest hasn't very much chance.

Let us look at that fine distinction between "contrition" and "attrition." Penance consists of three parts—contrition or attrition, one or the other; then *confession*. A man goes to his priest and confesses. And the third part is *satisfaction*. He must give some sort of satisfaction for the sins he has committed. You know the teaching of Rome is, as I showed you two weeks ago, that the way of salvation is the way of baptism. The unborn infant must be baptized if there is danger of death. And there is no salvation for anybody without baptism, but baptism does really save. In what sense? By baptism the benefits of the death of Christ in respect to original sin are applied to the person baptized, whether an infant or an adult. That is, all the sins committed up to baptism—you say, "An infant has not committed any sin,"—then all the sinfulness involved up to baptism, are covered by the death of Christ, and washed out by baptism. But what about the sins committed and confessed after baptism? You have to atone for them yourself, every one of them. And *penance* is one of the *seven sacraments*, by which atonement is made. You become sorry, you confess, and then the priest prescribes certain duties by way of satisfaction. All that is an interim contribution on your part toward the mitigation of the total "temporal" punishment to be consummated in purgatory.

But after all, penance is a human thing; it is something you do yourself. You do penance, mortify the flesh, do some charitable act, do some good thing. But in any event, you do it; do it. It is salvation by doing! Thus penance stands on the very threshold, so far as Romanists are concerned.

II.

WHAT IS THE DIFFERENCE BETWEEN PENANCE AND REPENTANCE? Repentance is a quality of the heart, an attitude of soul. Penance is something I do for myself; repentance is something that God, in His grace, does for me. We, therefore, come here to that everlasting distinction between works and grace. Men are to save themselves through the agency of the church, on the church's terms, and at the church's price.

Now *what saith the Scripture?* "Him hath God exalted with his right hand." It is a very significant

phrase—"the right hand" of God. It represents the utmost of almightiness, the acme of Divine power, God puts forth with His right hand. What did He do with His right hand? *He exalted Jesus Christ.* They crucified Him, and He told them, "You would have no power over me if it were not given you from above. If I did not submit, you could not crucify me. No man taketh my life from me; I have power to lay it down, and I have power to take it again." And sovereignly He laid down His life. I believe that is the mightiest thing that God ever did, for Jesus is God. Can you tell me any power that could dam back the torrent of Niagara? We use it, but what engineer would attempt to dam back the flow of that mighty cataract? What engineer would presume to try to cap Vesuvius or Etna? How puny our utmost powers are, with all our boasted scientific accomplishments! We can build our atomic centres, with all our machinery, and all the rest of it, and an earthquake, in two minutes, could destroy and bury it out of sight. When God lets loose the powers of nature, everything must give way; there is no stopping it at all. Now all those powers were resident in Jesus Christ. He could, with a glance, have blasted His enemies into perdition, had He so willed. You remember in the garden, when they came with their staves and their torches—they were well organized, a crowd of them—and He said, "Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed Him, stood with them. As soon then as he had said unto them. I am he, they went backward, and fell to the ground." He only spoke to them, and said, "Whom seek ye?" and they fell backward. "Whom seek ye?" He could have hurled them all into Hell in a fraction of a second if He had wanted to. What did they come for? To arrest Him, and to take Him before the religious leaders of the day, and then to hand Him over to Pilate, the Roman power to crucify Him. I referred the mightiest thing that Jesus Christ ever did. Here were the hands—Oh, I know it is what theologians call an "anthropomorphism," when we speak of God as represented in human figures. But He was made in the likeness of men, and "in him (dwelt) all the fulness of the Godhead bodily." And here was He, Who meted out heaven with a span, Who weighed the mountains in scales, and the hills in a balance; Who comprehended the dust of the earth in a measure; Who holdeth the waters in the hollow of His hand,—God, manifest in the flesh. What did He do? He yielded the hands of Omnipotence to the hammer and the nails, and He permitted them to crucify Him, and to crown Him with thorns, and to drive a spear to His side to kill Him, then they laid Him in the tomb. And all Hell, as well as the Roman soldiers, gathered outside. Yes, they determined to drive Him from light into darkness, to chase Him out of the world—buried out of sight. The devil's shock troops were there, principalities and powers, and the rulers of this world's darkness—the utmost that the enemies of God could do. And God stooped, and by the energy of the grasp of His might, He raised Jesus from the dead, and set Him at His own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age, but in that which is to come. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

Do you want to play with that Woolworth imitation of

the church of Christ they call the Roman Catholic church? That is not the church. They call that blasphemous, the Pope, the head of the church. No, Christ is the head of the church.

And "Him hath God exalted with his right hand." What for? "To be a Prince." "All authority is given unto me in heaven and in earth," said He, "and, lo, I am with you always, even unto the end of the world." "A Prince and a Saviour," entering into the holiest of all, not with blood of others, but with His own blood, there to appear in the presence of God for us.

How then does salvation come? He is a Prince and a Saviour. Just this way—"to give repentance." That is the beginning of salvation. "To give repentance." Repentance is a quality that descends from heaven, a quality of the soul, something wrought by the Spirit of God. How? Well, the Word of God teaches us how He gives repentance. The Spirit of God comes to convince men of sin, by the teaching of God's Word, and of righteousness, and of judgment. That is the three-fold ministry of the Spirit to the world without. What sort of sin? Tell a man he is a fool to get drunk; tell a man it is wrong to steal; it is wicked to become a debauchee; to convince men of particular sins? Yes, that is included, but that is not what that text means.

There is a man in the University, for instance, we will suppose—I have nobody in mind particularly—he is a professor, I do not know of what; he may be a professor of philosophy. But he finds special delight in casting a slur upon the Bible; he does not believe it. He does not believe in Christ; Mr. Philosopher is too superior to believe anything like that. Why he is a Doctor of Philosophy, and a Doctor of every other thing that needs doctoring! You cannot tell him anything. And of course he has been honoured, he is eminently respectable—this great man. You talk to him about Christ, and he sneers a little. He may be too much of a gentleman openly to affront you by any discourteous remark, but you know very well he is on his scholastic pedestal, or at least he thinks it is a pedestal; he thinks it is made of granite, but it is only made of putty, or something like that. But there he is. Just tell that man he is a sinner, and he does not believe you. What saith the scripture?—"HE will reprove the world of sin . . . because they believe not on me." The sin, the one sin that will throw wide the gates of Hell to any soul is the refusal to believe on the Lord Jesus Christ. His academic gowns, his loud profession, and his exalted position, will not save him.

What I want to point out is that these things that we call sin are only symptoms. When the child has a rash, or some other thing about it, you call in the doctor, but he does not apply ointment to the rash; he says, "That is not the trouble, the trouble is not in the skin. It is deeper than that." We have got to get at the root cause of it, underlying all these things, and when we deal with that the symptoms will disappear. What at last is the root cause of every sin? It is refusal to believe in the Prince and the Saviour, to receive Him as Saviour, and to submit to Him as Lord. That is the cause of sin. And only when the Spirit of God comes, giving repentance, revealing that to the man, does that eminently respectable proud sort of sin become loathsome and abominable. Only the Spirit of God can make it so to appear.

And "of righteousness." What does a priest know about righteousness? What do you know about it? What do any of us know about it? Nobody knows. You never saw a righteous man in your life. "There is

none righteous, no, not one." God said, "Let us make man in our image, after our likeness." He made him, and he fell, and from then until the time that Jesus came, the world never saw a perfect man, and never saw an incarnation of the righteous law of God. And when Pilate, pointing to Jesus, said, "Behold the man," he spake better than he knew. He is the only real Man who ever lived. He is our Standard. You and I can measure ourselves with each other—you can always find somebody a little bit worse than yourself; somebody who looks a little bit worse anyhow, and if you measure yourself with other people you can always find some ground for self-gratification. "I am better than he is." But if you were a million times better than the best man, what good would that do you? Listen: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees," who strictly conformed to the letter of the law—"Except your righteousness shall exceed the righteousness of the scribes and Pharisees . . ." to what extent?—to equality with the righteousness of Jesus—"ye shall in no case enter into the kingdom of heaven." God will not have anybody in Heaven who is less righteous than the Lord Jesus. That is Heaven's standard. There will not be any moral pigmies in Heaven. "When he shall appear, we shall be like him; for we shall see him as he is"—not physically; we shall bear His moral likeness when the work of sanctification is complete.

You and I may think we are not such bad fellows after all, but when the Spirit of God talks to you, "he will reprove the world of sin . . . because they believe not on me: Of righteousness, because I go to my Father, and ye see me no more." In effect, our Lord said: "When I am gone, nobody on earth will know what the righteousness of God is, except as the Holy Ghost teaches him." That is the teaching of the Word of God. And when the Spirit of God comes and shows us what righteousness really is, and what a heinous thing it is ever to have sinned against Christ by refusing to believe, then indeed repentance is wrought in the soul. When Isaiah saw the Lord sitting upon a throne, and His train filling the Temple, he exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King the Lord of hosts."

And then, "OF JUDGMENT." Most people quote that, "Of judgment to come," but that is not what it says, and that is not what it means. "Of judgment, because the prince of this world is judged." Suppose two men were accused of an exactly similar offence, all the circumstances and everything exactly the same. Suppose the offence were witnessed by the same witnesses, and it has to be adjudged by the same judge. They come before the court, and the judge pronounces sentence upon Number One. What do you suppose Number Two would expect? Exactly the same sentence. Very well. When Jesus Christ went to the cross, you went to the cross, and I went to the cross. He went as our substitute. All our sins were made to meet upon Him, and at the cross God pronounced judgment, and executed sentence upon unrighteousness. Jesus died under the stroke of Almighty Justice on your behalf. Now I tell you, when the Spirit of God teaches you that, and teaches me that, and we see that the most heinous sin of all is ever to have questioned the word of Jesus Christ, the Incarnate God, and to have rejected the witness of His life, and death, and resurrection, and thus to have repudiated His revelation and

exemplification, or the inflexible, inexorable, uncompromising—in a word—absolute holiness of God by presuming that we might escape the judgment of God, by bribing divine Justice by the filthy rags of our own righteousness. When the human conscience feels the force of that revelation, the Prince and the Saviour has given repentance.

But what is repentance? Just this. There is a Scripture where Paul says that they testified both to the Jews and Greeks "repentance toward God, and faith toward our Lord Jesus Christ." Do you see the implication? Repentance, not toward some violation of the Decalogue, not repentance in respect to some moral aberration — you may dress it up and call it a white lie, or what you like:—no, no, that is not what repentance is in its large and comprehensive sense. It means this: I did not like to retain God in my knowledge; I did not know who He was; perhaps I did not want to know who He was; I just went my own way, until the Spirit of God arrested me. Jesus said, "He that hath seen me hath seen the Father." "If you want to know Who God is and what God is like, I am God. Ye believe in God, believe also in me," said He. And I say, "Is that possible? Why, by that revelation and illumination my whole life is turned upside down; I am turned right about face; I have an entirely new attitude toward God; I have changed my mind about Him." Oh, I wish our Roman Catholic friends could have such repentance. I will tell you why. Romanism is a religion of fear—fear of punishment, punishment to be imposed by the church; fear of purgatory, fear of perdition. A high school boy came in to see me a few years ago, to talk to me about some of the tenets of Rome, and to ask me for some books. He was a Romanist, and as I talked to him he said, "Why you understand it." I said, "I probably know more about it than you do." "Maybe you do." I said, "I will ask you a few questions. Do you believe in perdition, in Hell?" "Yes, sir." "Do you believe in purgatory?" "Yes, sir." "What is the difference between Purgatory and Hell?" "Oh, Purgatory is temporal, and Hell is eternal. We atone for our sins by penance, and by going to mass. That is, we do penance and go to Mass to mitigate the temporal punishment awaiting us in Purgatory. We are saved by Christ from the eternal punishment in Hell, but our temporal punishments must be mitigated by ourselves." Then I asked, "And so because you haven't rendered satisfaction for all your sins, in respect to the temporal punishment they merit, when you die you go to Purgatory to complete their atonement there?" "That is right," he said. I said, "Tell me about it. What are you taught?" He said, "The flames of Purgatory, you know, are hotter than the flames of Hell." I said, "I don't know; I know they say so, but I do not know it, and never expect to know it." He said, "That is so; the flames of Purgatory are much hotter than Hell. The only difference between Purgatory and Hell is that the flames of Hell are eternal, and the flames of Purgatory are temporal." "Temporal," I said, "why I read one of your authorities, who estimated as to the time the spirit of a certain Bishop had been in Purgatory, and he reckoned that he had already been there six hundred years." I said, "Don't you think that is rather a long sentence? You may call it temporal if you like, but I do not want to be there for six hundred years." A terrible doctrine! Why is it written? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God is love; He loves us; He

gave His Son to die for us. He wants us to believe in Him. He will give us repentance, and then remission of sins, and wipe it all out, blot it out as a thick cloud, and cast all our sins behind His back.

There is another miracle—I do not understand it. But there it is in the Book. Oh, it is so difficult for us to forget some things, isn't it? Some things you would gladly remember that you so easily forget, and some things you would like to blot from your memory, but you cannot forget them. Think of all the sins of the world, the sins of believers washed away by the blood of Christ. This is what He says: "And their sins and their iniquities will I remember no more." I am sure that when I get to Heaven the Lord will treat me as though I never had sinned, because my sins are so completely atoned for by the blood of Christ. Don't you think that is better than the doctrine of penance? Christ is exalted "... to give repentance to Israel, and forgiveness of sins."

There are many examples in the Word of God. I will give you one, and send you away. It is the example of a proud Pharisee, a learned doctor of the law. He knew all there was to know of the written law, and as for his obedience to it, to the letter of it—"touching the righteousness which is in the law," he said, "blameless." He heard of a lot of people following a Man that had been crucified, called Jesus, and he hated the name, and hated everybody who loved that Name. He came with letters from the chief priest to Damascus to go into every house and search out everybody that believed on the Lord Jesus, and bring them bound unto Jerusalem. His hatred of Jesus, and of everybody belonging to Him, was aggressively virulent. When the first Christian martyr was stoned, this man, this proud scholar, stood by, and the men that stoned Stephen took off their clothes, and laid them down at the feet of this spectator, Saul of Tarsus. Proudly he set out for Damascus, and when he was on the road, suddenly there was a light from heaven. I think it was brighter than any flash from an atomic bomb — it was so bright that it completely blinded Saul physically, and knocked him down. He fell on the ground, and there was a voice: "Saul, Saul, why persecutest thou me?" And he trembling and astonished said, "Who art thou, Lord?" and ringing down the skies there came the startling answer: "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." Saul thought Jesus was buried deep in the grave, and suddenly he learned that He was exalted to the glory. What did he do? He said, "Lord, what wilt thou have me to do?" You know the story of how he went to Damascus, and of how a certain man, Ananias, was sent to him, to whom the Lord had said, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake." He was blind for three days, and then he became the great apostle to the Gentiles. Giving an account of his conversion he said to his judges, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Then the light came, the Spirit of God wrought within him, and turned him round about, and made him a new creature. Then to the Corinthians he said, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, (and reasonings) and every high thing that exalteth itself against the knowledge of God — and listen to this — and bringing into captivity

every thought to the obedience of Christ!" That is repentance. First, everything contrary to Christ, and after God has touched him, no thought dare he entertain that is not brought into captivity to the obedience of Christ. Literally a complete orientation of life in respect to the Sun of Righteousness Who has risen upon the soul with healing in His wings of the morning! "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Hallelujah, what a Saviour! Let us pray.

Oh Spirit of God, we would be among Thy willing learners and disciples, to learn more and more about the Lord Jesus Christ. We thank Thee that Thou didst ever come to us. We cannot understand why we should have been brought into the light; we only praise Thee that it is so. Bless Thy word to us this evening. May those of us who are Thy dear children worship Thee tonight with grateful hearts, and grant, we beseech Thee, that Thou wilt increase our zeal and our courage, that we may make known to others what the Spirit of God has taught us about the way of salvation. For Thy Name's sake, Amen.

A MISSOURI LETTER

A S AN example of what THE GOSPEL WITNESS does, we print the following letter from Missouri:

October 18, 1951.

"Toronto Baptist Seminary
337 Jarvis Street,
Toronto.

Dear Dr. Shields:

THE GOSPEL WITNESS has been coming to me for two years. Oh, how I enjoy it! You preach my beliefs. Amen! to all your sermons.

I am old, sick, and very hard of hearing, so do not go to church now. I have some money that belongs to the Lord, and I want you to invest it in your wonderful work for the Lord. There are many churches here, but your work suits me better, so am now sending you cheque for \$100.00 to use for God's glory, as you see best.

God bless you in Church, Seminary, and home, is my prayer.

Your friend,

There are towns and villages all over this country where there is scarcely a rushlight of Gospel truth shining, yet the Lord must have His elect people in all these places. If we now address subscribers who are living in such places, why not explore a little bit, and see if you can find a company of like-minded people who love the Lord, and whom you could invite together for prayer in your house, and then, perhaps, a little later for a weekly Bible Study. Then try to enlist them, and with their help, try to secure 25, 50, or 100 subscriptions to THE GOSPEL WITNESS in your town. Then after the paper has been visiting these homes weekly for a few months we may hope to be able to gather together companies of Christians, and perhaps find someone to shepherd them. Think of the many places where the gospel is not being preached, and if we have not the money to support a missionary preacher in such places, we can at least begin with a few people to whom we may send the gospel in printed form through THE GOSPEL WITNESS.

Let us see what can be done.

"The Lord will guide with His counsel those who follow the teaching of His Word and wait on Him for further light."

—MATTHEW HENRY

HOW SOON WILL CANADA BECOME A ROMAN CATHOLIC REPUBLIC?

WE REPRINT below a letter appearing in *The Globe and Mail* of November 26th, because it saves us the trouble of saying a lot of things we have wanted to say.

We have not noticed any criticism of another matter which we have observed. Our three-cent stamp no longer bears the image of the King, but of the late Rt. Hon. R. L. Borden, who was Prime Minister in the First Great War. We had the greatest respect for Mr. Borden while he lived, and an increasing respect for him now that his work can be viewed in the perspective of thirty or more years. But why substitute anyone for His Majesty the King?

Whether the French-Canadian would-be Republicans like it or not, Canada is a British Commonwealth, of which His Majesty King George VI. is the King. But little by little the arch-enemy of all British institutions, and of all human freedoms, through its influence in the Government, is evidently trying to train the Canadian people to the acceptance of anti-monarchistic principles:

Following is the letter referred to:

DEPRIVING CANADA OF ITS HISTORY

I see the Government's merry game of depriving us of our history goes on apace. First it was the time-honored heading, "Dominion Government" disappearing from the local telephone book. Then it was the "Royal Mail" becoming "obsolete" and making way for the "euphonious" and dignified "Canada Post". Now come fresh attacks on "Dominion": the Dominion Lands Act becomes the Canada Lands Act, the Dominion Bureau of Statistics, the Canadian Bureau of Statistics; the Dominion Statistician, the Canadian Statistician, and we are told that it is official policy to eliminate "Dominion" and substitute "Canada" or "Canadian" whenever the opportunity occurs.

Still a Monarchy?

All this raises two questions. First, why? Second, where is it going to stop? Why is "Royal Mail" "obsolete"? (Incidentally, I notice it still appears on the postal trucks in Toronto. Has Toronto become a separate state? Or has the Government just run short of paint there? Or is it a case of "Valour will come and go"?) Is this country still a monarchy? If so, the mail is still "Royal". If the mail is no longer "Royal", what about the navy, the air force, the mint, the King's Regulations? Are these also to be disinfected one by one? Unless we are committed to proclaiming a republic, this jiggery-pokery is wholly indefensible. If we are committed to a republic, when was this change submitted to, let alone sanctioned by, the Canadian people?

There might be a serious reason (though, in my judgment, a bad one) for jettisoning "Royal". For replacing "Dominion" by "Canadian" there is no reason that is worth the breath to utter it. The clatter about "Dominion" implying subordination to some other country is just rubbish. It is a fine old word, with a long and honorable history. The official French translation is the equally fine old word, "Puissance" ("Power"), which by no stretch of the imagination can be taken to imply subordination. "Dominion" was good enough for Macdonald, for the rest of the Fathers of Confederation, for Blake, Laurier, Borden, Meighan, Bennett, and, I think, even Mr. King. It was highly convenient for distinguishing between the central authority and its institutions and property, and the provinces and theirs. "Canadian" has a much broader, and for these purposes, less precise, meaning; much the same is true of "national", and "federal" is an importation.

Ridiculous By-Products

The abolition of "Dominion" is going to have some ridiculous by-products. "CBS" will mean either "Canadian Bureau of Statistics" or "Columbia Broadcasting System". When the "Dominion Statistician" becomes the "Canadian Statistician," what happens to all the other statisticians in the country, who have been accustomed to call themselves Canadian? Will

the CBC have to change its "Dominion network" to "Canadian network"? If so, won't it get confused with the "Trans-Canada network"?

On the face of it, the whole business is childish. What lies behind it? Is it an attempt to root out, little by little, familiar and distinctive terms which bind us to our past? If so, we should be told so, frankly; given the reasons, if any; and allowed to say whether we want it done or not. The most objectionable feature of the performance is its surreptitiousness. Apparently the Government hopes that if it is quiet and cautious enough, no one will notice what is happening until it is too late.

Republican Trend

Where is it all going to stop? Are we going to wake up some morning and find ourselves citizens of the Republic of Canada? It looks like it. But I think there are a lot of people who don't want it. They object to the abolition of "Royal" and "Dominion". They object to the end toward which all this seems to tend. They object most of all to having this sort of thing thrust upon them, without even a pretense of consultation or consent. Some have already protested. I hope more will. I am convinced that what has been done so far is mainly the result of propaganda by a few noisy chatterboxes. Perhaps if the rest of us can make enough noise the thing will stop.

—Eugene Forsey

—*The Globe and Mail*, Nov. 26, 1951

"NO ONE CAME TO THEIR HELP!"

ONE of our Toronto newspapers reported a distressing incident that took place in this city the other day. A young man and his fiancée were molested, it was said, by a band of youthful hoodlums. When the young man resisted their unwanted attentions, they set upon him and gave him a beating. The couple took refuge in a nearby house until they thought all danger was past, but the gang waited till they came out and subjected them to further violence. Finally a police officer was called and the gangsters even dared to assault him also. The newspaper account reported that a crowd of spectators gathered to see the fight, but, it added, "No one came to their help."

It is not our purpose to comment here on the alarming increase of lawless violence among the young people of our great cities. Urgent as that problem is, we are even more disturbed by the apathy of those who, in the face of mob attacks on inoffensive persons, make no attempt whatever to come to their help or to lift their hand in support of the duly constituted forces of the law. Each time we read such accounts, and this incident is by no means an isolated case, it gives us cause for deep anxiety. We are compelled to ask ourselves whether this apathy is an evidence of a weakening of the public conscience. Our democratic way of life is only as strong and vital as the moral stamina of our ordinary citizens. If the love of righteousness and the hatred of evil has disappeared from our midst, then the foundation of our whole social fabric is utterly rotten and it will tumble about us in ruins.

Must we assume that the explanation of such incidents is that the average citizen entertains a furtive dislike for the uniformed representative of law and order, or that his sympathies are secretly, perhaps even unconsciously, with the lawbreakers? Or is it that the man in the street is a bit of a coward, that he is afraid of standing shoulder to shoulder with a policeman lest some of the blows intended for the arm of the law should fall on him. Doubtless there is much truth in all these suggestions. They explain why potential lawbreakers and cowards do not come to the help of right, but what of decent, honourable men and women? Why do they not

defend the cause of law and order? Fundamentally, our question is not only why indifferent spectators allow uniformed policemen to battle it out alone with law-breakers, but why the many high-minded reformers are left to carry on a losing struggle against the forces of darkness while multitudes of decent, respectable people sit idly by without lifting a finger to help them. If every good movement and every worthy organization that sincerely desired the betterment of man's physical, mental, moral and spiritual conditions were assured of the whole-hearted and enthusiastic support of all honourable and respectable men and women in the world, it would not be long until society would undergo a thorough house-cleaning. Nay, such a different attitude would bring about nothing less than a complete regeneration:

"Time will run back and fetch the Age of Gold;
And speckled Vanity
Will sicken soon and die,
And leprous Sin will melt from earthly mould."

But alas, how far is this from the actual state of affairs!

When Elijah engaged in a life and death struggle with the forces of evil, there were seven thousand who had not bowed the knee to Baal, though there is nothing in the divine record to tell us where they were when he stood single-handed against the multitude of priests on Mount Carmel, nor do we read that they dared face the tyrant and rebuke his iniquity. We may by faith thank God for the seven thousand silent saints, but nonetheless we owe it to them and to His cause earnestly to pray that they may be given the added grace of confessing their Master before men.

In an advanced stage of civilization such as ours there must be a division of labour that is carried to a high degree. Each member of society has his own work to do and he must be able and willing to perform it readily and efficiently at the given place and time. But beyond his own immediate task, he is apt to conceive of himself as having no further responsibility to the world at large. For example, it is the policeman's work to enforce the law, as it is the fireman's task to extinguish the blaze and the street-car man's duty to drive his car. The ordinary man would consider that it was not only outside his sphere of obligation to undertake any of the peculiar tasks of these specialists, he would think it a rash intrusion on his part to dare such a feat. Most people, perhaps, would be quick to say that as far as law and order are concerned, it is their bounden duty to keep the peace themselves and equally their obligation not to intervene when the duly appointed officers are engaged in the performance of their tasks.

Such an argument as this is valid in the ordinary course of events, but in times of great crisis it no longer holds. When a fire sweeps through the northern forests, bringing death and destruction in its train, the fire-ranger is clothed with the full authority of the law to lay hands on every able bodied man and conscript him to fight the conflagration. In matters of life and death, the law of the land recognizes that every man is bound by the same primeval, fundamental obligation to ward off the danger as is the specialist assigned to that particular task. In the pioneer days of this continent, when the duly appointed officers of the peace were not strong enough to cope with lawless elements, they organized a posse, calling upon all the men of the community for assistance. These instances are perhaps sufficient to illustrate the principle of everyman's inescapable obliga-

tion, as a man and as a citizen, not only to obey the law but to maintain its majesty wherever it is broken. The government takes active steps to see to it that every citizen pays his taxes as it does to ensure that he obeys the laws. Only occasionally does it intervene to compel his assistance in enforcing those laws, but there is a fundamental, moral obligation to be ready to do so when need arises that binds each of us and from which we cannot escape.

In the dawn of history there was a man who vainly attempted to escape from his deserved punishment by asking the question that multitudes have since appropriated as their plea for evading their duty: "Am I my brother's keeper?" To ask such a question is to answer it if one's conscience is enlightened. On another occasion, much later in history, when the world's greatest contest of right against wrong was being enacted before the eyes of men, a powerful but weak and wicked man sought to evade his moral responsibility in that great drama by taking water and washing his hands before the multitude, saying, "I am innocent of the blood of this righteous man, see ye to it" (Matt. 27:24). Not thus can a moral being absolve himself from guilt by making an empty profession of neutrality. The world has rightly branded Pilate as one of the murderers of the Son of God, for no man can be neutral when Truth and Righteousness is on trial. No middle ground is possible, as Our Lord Himself said: "He that is not with me is against me" (Matt. 12:30).

The common conception of sin makes it to consist in isolated acts of wrongdoing, of separate offenses against the law of God. The Word of God probes deeper into the heart of man when it declares that not only have all sinned but that they are coming short of the glory of God (Romans 3:23). It teaches that men have sinned because they are sinners, that they are *by nature* the children of wrath (Eph. 2:3). Sin is not only what men do, but sometimes what they fail to do, that is, it is not only the doing of wrong but the failure to do right. Take the great example given by our Lord in the parable of the Good Samaritan: the law of the land could impute no crime to the priest or the Levite who passed by on the other side within sight and sound of a suffering man. But the Good Samaritan's neighbourly act showed by contrast how far they had fallen short of the best that they might have done. It is in such a searching light as this that our deeds and our hearts are examined before the throne of God. We may silence our own consciences and justify ourselves in the eyes of men for avoiding the heat and the dust of toil and the blood of battle, but our failures to come to the help of the mighty are otherwise judged in the final court of appeal. To plead there that we did no wrong, that we merely "passed by on the other side" is to condemn ourselves out of our own mouths by confessing that we did no right.

Wherever a strong voice is raised against some social plague, whether it be the drink traffic, or the menace of gambling or some other evil, those who profit by their interest in these abuses forthwith assume a pious tone to rebuke the would-be reformers for meddling in affairs that do not concern them. If the voice raised in protest belongs to a minister of the Gospel, they hasten to bid him stick to his last and warn him that he ought to be so fully occupied with his heavenly calling that he could have no time for anything else. What evangelistic zeal is displayed by the liquor interests when they seek to hold up to scorn any preacher who dares to point out the

evils of their accursed but profitable business! Occasionally we hear from some well-intentioned people who are aggrieved because we contend for the faith. They abhor controversy, they assure us. And some of them abhor it so strenuously that they hold a standing grudge against us and our activities! They forget that we have great examples and authoritative precepts to justify our conduct. Was not our Lord a controversialist? His seven-fold woe on the Scribes and Pharisees thunders the answer. Did not Paul, the great Apostle to the Gentiles, withstand his fellow-apostle Peter to his very face when he was blameable? Neutrals will find little comfort in either the New Testament or the Old.

Another application of our principle is called to mind by the story of the young student-preacher who in the course of his first service in a remote pioneer district made the sad mistake of calling upon one of the members of the church to lead in public prayer. With evident embarrassment and considerable indignation, the surprised parishioner rose, and shaking his finger at the young preacher said, "Look-a-here young man, we pay you to do the preaching and the praying around here!" And alas, in many a church, both large and small, many a member entertains the profoundest religious convictions, if his conduct is any indication, that it is the minister's business to do the preaching and the praying and everything else that constitutes the work of the church and of the Lord.

This leads us to the greatest question of all. Where do we stand with relation to Christ? Are we for Him or against Him? Again we say, there is no middle ground. Many good-living people who have not definitely declared for Christ, lull themselves into a sense of false security by pointing to their own righteous works, as they conceive them. But with respect to Christ, the Son of God, they maintain a neutral attitude. With Pilate they seek to wash their hands of Him. They seek to justify themselves by the assertion that they have done no wrong, when actually they accuse themselves of the greatest guilt of all, that of passing by on the other side.

—W.S.W.

"THE BEST IS YET TO BE!"

Some people have to wait a long time for their blessings. Sarah was ninety years old when Isaac was born. This thing itself is merely accidental, but the principle which is under it is living and beneficent. If we have the true life in our hearts, not one of us has yet seen his best days. Physically we may be on the wane; but spiritually we may win our greatest victories actually on the day of death. You have not yet got the best your brain can give. There is a finer wine in your heart than has yet been crushed out. Do not close the shutters, rather break out another window, for the light of the sun is yet plentiful. You may bring forth fruit in old age, and be fat and flourishing until the last. You have not got God's best. He keeps the good wine for by-and-by. I hear your sigh and your groan, and for every one of them you shall yet have a hymn or a loud psalm. Your great prayer shall be answered: the prayer that drags your heart out in passionate entreaty for the runaway boy, for the lost girl, for the healing of a wound in the spirit never spoken to mortal ear! Live in this hope, and this hope will keep you young. Sarah laughed at ninety, and made all her friends laugh in her late-come joy.

—JOSEPH PARKER

PUBLIC CONFIDENCE IN THE MAILS

The trial of the Quebec priest who interfered with the mail turned out to be a farce.

What he did was advise and conspire with the postmaster to prevent delivery of mail destined to certain persons.

But the magistrate said that because the mail was unaddressed and was for general delivery to householders, it didn't matter very much. The charge was just a technical one. There was no criminal intent. Penalty: a fine of \$100.

If the post office department doesn't appeal that sentence then it will have lost any claim to public confidence. The people of Canada have been taught that His Majesty's mail is almost sacred. When a piece of mail is given to the post office it ought to be in the safest possible hands. The post office department accepts money for that mail on the distinct understanding that it will make delivery. The fact that the mail is unsealed, even that it is unaddressed, matters not a whit. If the post office looks lightly on the interception of any kind of mail then the public can never trust it again.

Actually the mail was stolen. If an outright thief had done it the penalty would have been stiff, including a long jail sentence.

The religious ardor of the accused is irrelevant. If his offence was a technicality deserving of only a nominal penalty, then might not such people as Dr. T. T. Shields, the notorious anti-Catholic, feel free to corrupt the mails for their purposes? Or Liberals intercept Conservative election literature in the mails?

At stake is public confidence in the public mails. If the post office department at Ottawa doesn't view the matter any more seriously than the magistrate then there can be no such confidence. A post office system is useless unless it can guarantee that, as far as humanly possible, ALL the mail entrusted to it will be delivered to the proper persons.

—Calgary, Alberta, Oct. 1, 1951.

STILL MORE LIQUOR TO BE SOLD

Peel County, which since 1915 has been under The Canada Temperance Act, voted that Act out of operation November 26th, by between two to three thousand majority. And hereafter liquor "outlets" will be multiplied.

Verily ours is a degenerate day. Wherever and whenever the devil, or one of his agencies is nominated for office it seems to be a foregone conclusion that the devil will win.

ROME MIXES RUM WITH PRAYERS

The following news item is taken from *The Manchester-Guardian* of October 10, 1951

Sheffield magistrates yesterday refused an application that a Roman Catholic club be struck off the register because it had consistently supplied drinks after hours.

Sixteen of the club's officials were fined a total of £32 for supplying intoxicating drinks after hours, seven members were fined £1 each for consuming, and the steward and stewardess were fined a total of £2 for aiding and abetting. Two persons who admitted helping behind the bar were discharged absolutely. There were 173 summonses against the 27 defendants.

Mr. D. F. Banwell, prosecuting, said the club, St. Vincent's Catholic Society Young Men's Club, Sheffield, was kept under observation by the police in April and May. Drinking never ended before 10.30 p.m., and sometimes continued until eleven o'clock and even midnight. Special privileges were enjoyed by clubs and care should be taken to see they were not abused.

Asking the Bench not to strike off the club, Mr. J. J. McAvoy said it had been founded in 1854. The society was first formed in Sheffield and had spread throughout Britain in Catholic parishes. The Sheffield branch was still known as the No. 1 branch. "At nine o'clock every evening all sales and games end and the members have prayers for five minutes. Then the ordinary business of the club goes on," he said.

The offences were admitted, but would not occur again, he said. The parish priest, who had known nothing of the irregularities, would undertake to see that the club did not break the law in future. The chairman, Mr. J. Ayre, said they accepted the priest's undertaking.

OUR FREE PUBLIC LIBRARIES AND CATHOLIC ACTION

THE Free Public Libraries of the United States of America have been of tremendous help to the entire citizenry in matters of education and recreation. Many of the helpful books in the Public Libraries are too expensive for the ordinary citizen to purchase, much as he no doubt would like to own some of them. But he does, through our Public Libraries, have access to the minds of outstanding authors.

On controversial subjects, the Public Libraries to-day are intimidated by pressure groups, particularly one group which is dominated by a vicious and dangerous policy called Catholic Action that induces members of the Roman Catholic Church to measure everything with a Roman Catholic yardstick. The practical working out of this with regard to Public Libraries is twofold: one is to prevent the Public Libraries from buying books which the Roman Catholic hierarchy disapproves; the other is, if Public Libraries do buy books of which the Roman Catholic hierarchy disapproves, then employees of the Public Libraries who are Roman Catholics are directed under Catholic Action pressure to see that these books are not put out on the shelves where the public can inspect them, but to secrete them and, when they are asked for, to say that they are "out," and this process is repeated over and over again.

An example of this was the fight made by Roman Catholic pressure to keep the Library of the District of Columbia from purchasing Paul Blanshard's two books: *American Freedom and Catholic Power* and his latest, *Communism, Democracy and Catholic Power* (both books published by The Beacon Press, 25 Beacon Street, Boston 8, Mass., \$3.50 each). Protestants do not bring pressure to bear to prevent books favorable to Catholicism from being purchased by the Public Libraries nor do Roman Catholics ever point out where any statement of Mr. Blanshard is not factual. Romanists simply indulge in a blind condemnation. The whole principle of trying to suppress the sale and reading of books distasteful to the Roman Catholic hierarchy is undemocratic and un-American and violative of our Bill of Rights in the Constitution of the United States of America.

A further illustration of what Roman Catholic censorship does is to be found in the treatment accorded a pamphlet written by Rev. George H. Dunne, a Jesuit priest. He wrote a series of articles in *America*, a Jesuit weekly magazine. These articles became so popular that they were reprinted in pamphlet form. But he had upheld Mr. Blanshard's view regarding Roman Catholic relics, and condemned in no uncertain terms the commercial exploitation of relics, adding, "When criticism is stilled, there is cause for alarm." Yet Cardinal Spellman's office deleted Reverend Dunne's paragraphs dealing with this subject.

In its issue of November 1, 1949 (p. 16), *The Churchman* published the paragraphs deleted by Cardinal Spellman's office and because of the timeliness of the subject, the *Scottish Rite News Bulletin* reprints them. Those deleted paragraphs follow:

"Nothing, of course, can be said in defense of the exploitation of relics, medals and novenas for fund-raising purposes. Those who are guilty of these abuses easily rationalize them. The primary object is the encouragement of prayer and pious practices. The fund-raising is incidental and is, after all, for pious purposes.

"The rationalization is inadmissible. It is a reflection of an age and a society in which money is king. However worthy the cause for which money is sought, its influence is bad. It can cause men to compromise ideals, water down the teachings of Christ, cultivate the rich, ignore the poor.

"The trouble is that it is impossible to serve both God and Mammon, much less to enlist Mammon in the service of God. Those who attempt to do so, however much they may rationalize their position, inevitably wind up in the service of Mammon. (Article VI, p. 40.)

"Personally, I would be happier with a probably non-authentic relic of St. Anne who, however little I know about her, was, whether that was her name or not, the Mother of the Mother of Christ. Although I do not go in much for relics, I should find the non-authentic relic of St. Anne a more comforting symbol than any of the substitutes mentioned above. (Article VI, p. 38).

"When Charlemagne, upon the theory that error has no rights against truth, invoked penal laws and the secular power of the state to suppress the erroneous beliefs of the Saxons and to impose upon them Christian truths, he was rebuked by Pope Adrian and by the famous monk Alcuin. Alcuin's words are worth recalling: 'Men can be attracted, but not forced, to the faith. You may drive people to baptism, (but) you won't move them one step closer to religion. For this reason those who preach the Gospel to the pagans should rely upon prudent and peaceful means, because the Lord knows the hearts He seeks and gives them comprehension. . . . If the sweet yoke and burden of Christ had been announced to these inflexible Saxons with as much perseverance as has been brought to the collection of imposts and the rigorous execution of laws punishing the least faults, perhaps they would not have a horror of baptism.' (Quoted in Gustav Schnurer, *Kirche and Kultur in Mittelalter*, Paderborn: Ferdinand Schöningh, 1924, I, 396, citing Migne, G. *Epp.* IV, 161.) (Article VII, p. 45.)

"When criticism is stilled, there is cause for alarm. Silence is a sign that smug complacency has entrenched itself, and complacency is the prelude to decay and death, whether in literature or in life, in society or the state, in politics or economics, in the school or in the church. (Article IV, p. 25.)"

Paul Blanshard, in commenting on the foregoing deletions, said that "there can be only one explanation of this censorship. Under Cardinal Spellman's rule in New York, the Catholic hierarchy is not willing to permit even its own trusted priests to criticize the commercial exploitation of relics freely or to stand squarely for freedom of thought in the church. The condemnation which was meted out to *The Nation* for carrying a criticism of this commercial exploitation of relics is now being applied within the church."

To anyone carefully reading the foregoing deletions from Reverend Dunne's pamphlet, it will be easy to understand the unceasing fight made by Catholic Action to censor our Free Public Libraries.

—*Scottish Rite News Bulletin*

ONLY ONE

"I am only one, but I am one.
I cannot do everything,
but I can do something.
What I can do, I ought to do.
And what I ought to do,
by God's grace, I will do."

—Anon.

SMALL FRY REACTION

The following piece of pleasantry is culled from a serious publication that is generally devoted to the problems of industry and political economy. We had thought of substituting this title for the original heading: "Old Hymn Unorthodox—Hear the Pennies Dropping Out of Date!" Or the following quotation might be appropriate: "Alexander the Coppersmith Did Me Much Harm". As there seems to be little else that we can do about the rising cost of living, we might as well derive a little amusement from it, hence the following article. If there is any moral connected with it, it would be that the present subscription price does not cover the cost of publication of "The Gospel Witness", which, like every other journal is suffering more keenly from rising prices than almost any other enterprise.

In our preoccupation with the shrinkage of the consumer's dollar we have overlooked another victim of the times that has, if anything, suffered even greater indignities: The small boy's penny.

The dollar is taking a beating, unquestionably, but at least it's still an accepted medium of exchange. The lowly penny isn't worth its weight in peanuts.

There was a time when a cent would buy a licorice whistle, several marbles, a mouthful of bubble gum or a squint at a penny-arcade movie. A man could win a child's smile, and feel himself a philanthropist, for the price of a copper dropped loudly in a piggy bank.

Not any more.

Just try sneaking a penny into a piggy bank today. It can be embarrassing if you're caught. And anyway, the kid doesn't want it cluttering up his bank. Might give the piggy indigestion. Now if you've got any of that *shiny* stuff, mister . . . uh . . . thanks!

A toy manufacturer in New Jersey has shown an alert sensitivity to the implications of this situation. The company has announced that its penny-bank line is being discontinued. From now on it will turn out banks geared to take nickels, dimes and quarters only.

People don't pinch pennies any more, it seems. They just carry them around in their pockets to pay the sales taxes.

This apparently explains the current shortage of pennies in the United States. The New York Times reports that odd-penny prices reflecting sales taxes and cost increases, along with the growing use of parking meters and vending machines, have created such an acute scarcity of coppers and other small coins that the U.S. mint has been working double shifts to step up production.

Break open that piggy bank, Junior—Daddy needs those old pennies more than you do!

—INDUSTRY

SLEEPY HEARERS

Alas, the place of hearing is the place of sleeping with many a fine professor! I have often observed that those that keep shops can briskly attend upon a twopenny customer, but when they come themselves to God's market, they spend their time too much in letting their thoughts wander from God's commandments, or in a nasty drowsy way. The head, also, and hearts of most hearers, are to the Word as a sieve is to water; they can hold no sermons, remember no texts, bring home no proofs, produce none of the sermons to the edification and profit of others.—JOHN BUNYAN

HOW TO CONDUCT PRAYER MEETINGS

By Robert Murray McCheyne

NO PERSON can be a child of God without living in secret prayer; and no community of Christians can be in a lively condition without unity in prayer. In Daniel's time you see how it was (Dan. 2:17, 18). You see what Jesus said to His disciples on it (Matt. 18:19), and what sweet promise of His presence and a gracious answer He connects with meeting for prayer. You see how it will be in the latter day (Zech. 8:21), when meetings for prayer, or at least concerts for prayer, shall be held by different towns . . . The prayer meeting I like best is where there is only praise and prayer, and the reading of God's Word. There is then least room for frail human nature to pervert the meeting to an improper end . . .

Meet weekly, at a convenient hour. Be regular in attendance. Let nothing keep you away from your meeting. Pray in secret before going. Let your prayers in the meeting be formed as much as possible upon what you have read in the Bible. You will thus learn variety of petition, and a Scripture style. Pray that you may pray to God, and not for the ears of man. Feel His presence more than man's. Pray for the outpouring of the Spirit on the Church of Christ and for the world; for the purity and unity of God's children; for the raising up of godly ministers, and the blessing of those that are so already. Pray for the conversion of your friends, of your neighbours, of the whole town. Pray for the sending of the gospel to the Jews; and to the Gentile nations.

Pride is Satan's wedge for splitting prayer meetings to pieces; watch and pray against it. If you have not the Spirit of God among you, you will have the spirit of the devil. Watch against seeking to be greater than one another; watch against lip-religion. Above all, abide in Christ, and He will abide in you. He is able to keep you from falling, and to make you happy, holy young men. There is no joy like the joy of holiness. May Enoch's Companion be yours.

—Memoirs of McCheyne

"As he began the New Year in 1750 George Whitefield cried: 'O for a disinterested spirit! O to be willing to be poor that others may be rich! O to be nothing that Jesus may be all!'"

—REV. MARCUS LOANE, M.A.

BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

"Other Little Ships"	\$2.00
"The Plot That Failed"	2.00
Special Illustrated Number of Sept. 2825
"Russellism or Rutherfordism", 71 pages25
"The Papacy in the Light of Scripture", 26 pages25
"The Oxford Group Analyzed"05
"Does Killed in Action Mean Gone to Heaven?"05
"The Christian Attitude Toward Amusements"05
"The God of All Comfort"05

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

CONFUSION OF LANGUAGE

Speaking of this confusion of language, may I not be permitted to inquire whether even in our own English tongue there is not to-day very serious confusion? Do men really mean words to be accepted in their plain common-sense? Does not the acute man often tell his untrained client what he intends to do in language which has double meanings? Do we not sometimes utter the words that have one meaning to the world and another meaning to our own hearts? Yea does not always mean yea, nor does nay always mean nay; men sign papers with mental reservations; men utter words in their common meaning, and to themselves they interpret these words with secret significations. The same words do not mean the same thing under all circumstances, and as spoken by different speakers. When a poor man says "rich," he means one thing; when a millionaire says "rich," he means something very different. Let us consider that there is himself at liberty to trifle with the meaning of words. Language is the medium of intercourse between man and man, and on the interpretation of words great results depend. It behoves us, therefore, who profess to be followers of Jesus Christ, so to speak as to leave ourselves without the painful reflection of having taken refuge in ambiguous expressions for the sake of saving ourselves from unpleasant results. It will be a sign that God is really with us as a nation, when a pure language is restored unto us—when man can trust the word of man, and depend with entire confidence upon the honour of his neighbour.

—JOSEPH PARKER

GOD'S JUDGMENT ON NATIONS

When God wills to punish a people or a kingdom, He takes away from it the good and godly teachers, and preachers, and bereaves it of wise, godly, and honest rulers and counsellors, and of brave, upright, and experienced soldiers, and of other good men. Then are the common people secure and merry; they go on in all wilfulness, they care no longer for the truth and for the divine doctrine; nay, they despise it, and fall into blindness; they have no fear of honesty; they give way to all manner of shameful sins, whence arises a wild, dissolute, and devilish kind of living, as that we now, alas, see and are too well cognizant of, and which cannot long endure. I fear the axe is being laid to the root of the tree, soon to cut it down. God of his infinite mercy take us graciously away, that we may not be present at such calamities.—MARTIN LUTHER

CHRISTIAN CERTAINTY

It might become a Socrates, who was left to the light of nature, to express himself with diffidence, and to affirm that he had spared no pains in acting up to the character of a philosopher, in other words, a diligent inquirer after truth; but whether he had philosophized aright, or attained the object of his inquiries, he knew not, but left it to be ascertained in that world on which he was entering. In him, such indications of modest distrust were graceful and affecting; but would little become the disciple of revelation, or the Christian minister, who is entitled to say with St. John we know "that the whole world lieth in wickedness, and that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ."—ROBERT HALL

Bible School Lesson Outline

Vol. 16 Fourth Quarter Lesson 9 December 2, 1951

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

JESUS AT GETHSEMANE

Lesson-Text: Matthew 26:36-50.

Golden Text: "Watch and pray, that ye enter not into temptation."—Matt. 26:41.

I. His Agony: verses 36-46.

Read also Mk. 14:32-42; Lk. 22:39-46.

At the conclusion of the Lord's Supper Christ departed from the house, probably that of John Mark's parents, and from the city of Jerusalem with His disciples. They made their way to the Garden of Gethsemane, an enclosed piece of ground between Kedron and the foot of the Mount of Olives (v. 36; Mk. 14:32, Revised Version).

Gethsemane means "Oil-press", a name suggesting the deep anguish of spirit of the Son of man as He prayed there alone (Psa. 42:6; Isa. 63:3; Lam. 1:12; John 16:32). Luke the physician mentions the fact that His sweat became as it were great drops of blood, which was a physical sign of intense heart strain (Lk. 22:44). The spiritual oppression must have been tremendous, for the weight of the world's sin was already coming upon Him (Isa. 53:4-6; 2 Cor. 5:21; 1 Pet. 2:24).

Our Saviour had complete confidence in His Father's love and in His power (Mk. 14:36; John 10:17). He was entirely submissive to His Father's will (John 5:30; 6:38; 12:27, 28; Phil. 2:8). In the time of trial we, too, should pray, assured of the sympathy and help of our Saviour, Who suffered as no mortal could ever suffer (Heb. 12:3, 4).

The word of God does not state specifically what is implied in our Lord's prayer that the cup might be removed, if it were possible, but we do know that the imagery of the cup suggests extreme mental and spiritual suffering (v. 27; Matt. 20:22; John 18:11). It may be that He prayed to be saved from physical death at that time through extreme exhaustion (Psa. 102:23-27; Heb. 5:7), and that this conflict represented another attempt on the part of Satan to destroy the royal seed through whom he was to be defeated (Gen. 3:15; Matt. 2:16; Lk. 4:29), and to prevent Christ from reaching the cross, where the Adversary would be judged (John 12:31; 16:11).

Peter, James and John failed their Master. He had asked them to watch with Him, to stand by, to remain alert while He prayed, but their eyes closed in sleep. He gently reproached Peter, the natural leader and spokesman for the others. This was the last hour before the powers of darkness were given permission to carry out their designs (Lk. 22:53). It was time for the disciples to prepare themselves for the trials so soon to overtake them. They should have been watching with Christ and praying for themselves. Had they done so, they would have been fortified to withstand temptation. The need for watchfulness is greater because, of the infirmities of the flesh (v. 41). Our Lord was not excusing the disciples when He made this observation, but rather warning them.

II. His Arrest: verses 47-50.

Read also Mk. 14:43-46; Lk. 22:47-49; John 18:3-9.

Judas, one of the Twelve, carried out his agreement with the Lord's enemies (vv. 14-16). The traitor disciple brought with him a multitude, armed with swords and staves. A wicked adventure draws many followers, while the good cause often lacks supporters (Exod. 23:2).

It would have been ridiculous, had it not been so tragic, to see that motley crowd of armed men coming to take the lowly Nazarene, Who went about doing good. Judas knew that the Lord Jesus was powerful, yet he had no conception of the spiritual resources available to the Saviour as the Son of God (v. 53). One word from the Lord and the hosts of Judas would have melted away. As it was, Christ gave them a brief glimpse of His Deity (John 18:6).

Judas approached the Lord with the respectful greeting of a submissive pupil to his teacher, and with the kiss of love and friendship. Yet his heart was filled with rebellion and hatred.

Loyal Peter was eager to defend his Lord against the

hostile crowd. Peter was wide awake now, and active, but he was exhibiting an impetuosity of the flesh. The Lord rebuked him for trusting in carnal weapons (2 Cor. 10:4), warning him that such force would be met with force (Rev. 13:10). The Saviour saved others, but Himself He could not save, if He would be the world's Redeemer. He would submit to death and bear the curse of sin, in order that He might deliver others from death and the curse (Gal. 3:13; Heb. 2:14, 15). Christ did not escape from Judas and his crowd; not because He could not, but because He would not. He knew the things that were coming upon Him (John 18:4), and that the Scriptures must be fulfilled (Isa. 53:7-10).

DAILY BIBLE READINGS

Nov. 26—Jesus Prays at Dawn Mk. 1:29-39.
 Nov. 27—Jesus Prays at Evening Mk. 6:34-46.
 Nov. 28—Jesus Prays All Night Lk. 6:12-19.
 Nov. 29—Jesus Prays for His Own John 17.
 Nov. 30—Jesus Prays in the Crisis Mk. 14:32-42.
 Dec. 1—Jesus Prays To-Day Heb. 7:22-28.
 Dec. 2—Jesus at Gethsemane Matt. 26:36-50.

SUGGESTED HYMNS

My God and Father, while I stray. We worship thee, sweet will of God. Christian, seek not yet repose. Yield not to temptation. In the hour of trial. Christian, walk carefully.

Vol. 16 Fourth Quarter Lesson 10 December 9, 1951

THE CRUCIFIXION

Lesson Text: Matthew 27:24-38, 45-50.

Golden Text: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—1 John 4:10.

I. The Saviour Delivered unto Death: verses 24-32.

Read also Mk. 15:15-21; Lk. 23:23-33; John 19:12-16.

The religious trial of Christ before the Jewish Council, which had ended in a decision of guilt (Matt. 26:57-27:1), was followed by the civil trial before the Roman authorities. The Jews had their own courts to try cases relating to their laws and traditions, and they might pass a sentence of death upon a prisoner, although they might not carry out such a sentence without the permission of the Roman Governor (John 18:31). That is the reason for the trial before Pilate (Matt. 27:2-26).

The Roman trial, like the Jewish trial, took place in three stages: the first appearance of Christ before Pilate (Matt. 27:2, 11-14; Mk. 15:15; Lk. 23:1-5; John 18:28-38); the appearance before Herod Antipas, the tetrarch or ruler of the province of Galilee (Lk. 23:6-12); and the final appearance before Pilate (Matt. 27:15-26; Mk. 15:6-15; Lk. 23:13-24; John 19:1-16).

Pilate was perhaps more weak in action than wicked in thought, but one cannot help despising him for cruel pride and vacillation. This was a mere mock trial, with no real charge, no true witnesses, no adequate opportunity for defence. The judge was swayed by fear of the people and by the dread of losing his position. He would not stand by his conviction that Christ was without fault, but gave sentence against truth and justice, against the evidence submitted, against the advice of his wife, and against the promptings of his own conscience (Lk. 23:14, 15, 22; John 18:38). No wonder he attempted to shift upon others the responsibility for the verdict!

All were guilty in the eyes of God—Judas, the crowd, the Sanhedrin Council, Herod and Pilate. In fact, Scripture teaches that all of us who have sinned are considered as having part in the crucifixion of Christ (Acts 2:23). Every sin is primarily against God (2 Sam. 12:13; Psa. 51:4).

Pilate trifled, when great issues were at stake (Heb. 2:1-4). Each individual is faced with the decision of his attitude to the Lord Jesus Christ: "What shall I do then with Jesus which is called Christ?" Let us encourage those under our influence to crown Him as Saviour and Lord.

It was for us that the Saviour died on the cross, and it was for us that He endured all the shame and sorrow (1 Pet. 3:18). We bow in adoration, gratitude and love to Him for His suffering on our behalf. Such boundless mercy and grace call for our whole-hearted surrender to Him.

The Roman soldiers mocked the Saviour's claims as King. How little they knew that their actions foreshadowed the future when they placed upon Him a scarlet robe for a gown of state, a diadem of thorns for a crown and gave Him a reed for a sceptre (Rev. 19:11-16)! Their hollow plaudits

and their false obeisance speak to us of the day when every tongue shall confess Him, either willingly or unwillingly, and every knee shall bow before Him as subject or suppliant, in confidence or in fear (Phil. 2:9-11). Those who will not receive Him as Saviour in the day of grace must acknowledge Him as Judge in the day of wrath (Psa. 76:7-9; Rev. 6:15-17).

II. The Saviour Dying upon the Cross: verses 33-38, 45-50.

Read also Mk. 15:22-28, 33-37; Lk. 23:34-46; John 19:17-30. Christ was crucified at Golgotha. The word "Golgotha" in the Hebrew means "Place of the Skull", and it corresponds to the Latin word from which the word "Calvary" is derived.

As Son of man, Christ experienced thirst, pain and suffering. He had taken upon Him the form of frail humanity, that He might die on our behalf (Rom. 8:3; Gal. 4:4-6; Heb. 2:14-16), and He refused the vinegar mingled with gall, since it would have acted as a stupefying draught. He bore the utmost for us.

As Son of God, Christ ascended the cross of His own free will, offering Himself as a spotless Lamb. He demonstrated His Deity, not by descending from the cross in answer to the complaints of the priests, scribes, elders and spectators, but by remaining there until His sacrificial work should be completed. The supernatural events at the time of the crucifixion also bore testimony to the fact that He was the Son of God; the darkness, the earthquake, the rent veil and the resurrection of the saints.

The soldiers divided among themselves the garments of Christ, and then gambled for the possession of the seamless robe (Psa. 22:18; John 19:23, 24). Another prophecy was fulfilled when the two thieves were crucified with Him (Isa. 53:9; Lk. 23:39-43).

The complete text of the superscription upon the cross may be learned by combining the complementary records of the four Evangelists. Each one, guided by the Holy Spirit, quoted that part of the accusation which was in keeping with the purpose of his Gospel, and the whole statement appears to be as follows: THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS (v. 37; Mk. 15:26; Lk. 23:38; John 19:19).

Christ endured not only physical death, but also spiritual death on our behalf. In a manner which is utterly beyond human understanding, He Who was spotless and pure became sin for us, so that in that moment He was separated even from the Father (v. 46; Psa. 22:1; 2 Cor. 5:21). Christ lived as no other has lived, and He died as no other has died.

The last prophecy to be fulfilled on that eventful day concerned the vinegar, which was given to Christ as refreshment in the hour of extreme thirst (Psa. 69:21; John 19:28-30). He had previously refused the adulterated drink, but this was evidently just vinegar. All things were now accomplished. When He had cried with a loud voice of triumph, "It is finished!" He yielded up His Spirit (Psa. 31:5; Lk. 23:46; John 17:4).

DAILY BIBLE READINGS

Dec. 3—Forgiveness by the Cross 1 John 1.
 Dec. 4—Righteousness by the Cross Rom. 3:21-31.
 Dec. 5—Wisdom and Power by the Cross 1 Cor. 1:17-24.
 Dec. 6—Victory by the Cross Rom. 6:1-14.
 Dec. 7—The Adequacy of the Cross Heb. 10:1-14.
 Dec. 8—Glorying in the Cross Gal. 6:1-14.
 Dec. 9—The Crucifixion Matt. 27:24-38, 45-50.

SUGGESTED HYMNS

"Man of Sorrows", what a name. To God be the glory! Christ hath for sin atonement made. 'Tis midnight; and on Olive's brow. O Sacred Head once wounded. There is a fountain filled with blood.

A GENEROUS VANCOUVER FRIEND

The following letter is self-explanatory. We are grateful to our "friend" and cheerily acknowledge his gift.

Vancouver 16, B.C.
 Nov. 10, 1951.

Dear Sir:

I take much pleasure in enclosing \$20.00 for the GOSPEL WITNESS fund. It is a wonderful magazine, and my copy gets well read. It is passed on to three others that I know of. None of these three is in a position to subscribe. Praying God's rich blessing on this paper, and on those who prepare it, I am

Yours sincerely,
 A Friend.

Send the Series on "How to Receive Eternal Life" To a Friend

Among our readers there are many who have unsaved friends and relatives. Some of them may be Roman Catholics. Some of them non-Catholics. Some of them may be merely nominal church members. There will be seven sermons in the series, and we will send the seven sermons week by week to any name and address you send us for \$1.00.

You may ask, Why \$1.00 when it is only \$3.00 for a year? The answer is this, There is just as much office work in sending the paper for two months as for twelve months. Indeed, at some points there is more work than when a subscription is put in with the great mass.

We will begin each subscription with November 1st, and continue to the last issue in December. You could easily select five or ten of your friends, and pay for them for two months, and THE GOSPEL WITNESS will reach them regularly by mail. Who knows how many of them may be converted?

Christmas Presents?

Already many will be wondering what sort of present they should buy for their friends. They may spend several dollars on a present. It may or may not be useful; and perhaps a few days after Christmas will be entirely forgotten.

Why not make a list of your friends, and send them THE GOSPEL WITNESS for a year as a Christmas present? We will mail the first number in an attractive Christmas envelope, and enclose an attractive Christmas greeting card; and we will put on the card whatever you direct us to write. Or, if you wish to get your own card, and put your own writing on it, and mail it to us we will enclose that. Then the gospel message will go to your friends every week, and they will have you in remembrance for fifty-two weeks, instead of just a few days about Christmas time.

Read the advertisement below and fill out your subscription order at once.

We repeat these two proposals this week. Already we have received many \$1.00 subscriptions for the Special Series of Sermons, and some subscriptions as Christmas Presents. We suggest you act immediately.

HOW TO RECEIVE ETERNAL LIFE

The third of the series of sermons on this subject was preached by Dr. Shields last Sunday, and appears in this week's issue. The subject for next Sunday will be—

NOT THE MASS BUT THE CROSS

The other three subjects, with their dates follow:

- Dec. 9—Not Holy Orders but Holy Living.
- Dec. 16—Not Works but Grace.
- Dec. 23—Not Purgatory but Paradise.

"Merry Christmas" 52 Times A Year!

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