

# The Gospel Witness

and

## Protestant Advocate

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## THE WORST HAS HAPPENED

**G**EORGE DREW has been elected Leader of the National Conservative Party. Everybody who had an insight into the character and tactics of the Ontario Premier, knew he would be elected. One can win at any game if he violates all the rules. That is how George Drew has always won, and how he always will win. Politically he is one of the most unscrupulous men who ever held office in Canada. He has a passion for office. He is not a Conservative in any true sense, except that he is determined to conserve, and, still further, to promote the interests of George Drew. Our authority for saying he is not a Conservative is this:

When during the Hepburn régime it was publicly suggested that Hepburn would form a Union Government, George Drew was the first Lieutenant of the Hon. Earl Rowe. This writer had it from the inside, indeed, from one who had occupied the position which Premier Drew now vacates, that George Drew was very anxious that a Coalition Government in Ontario should be formed, because in the second draft of the proposal, Hepburn had included Drew for the Attorney-Generalship, and George Drew was hungry for office. He parted company with Hon. Earl Rowe ostensibly on the ground of the CIO, but actually because Mr. Rowe refused to consider the Coalition.

We have had that in mind as a standard by which to appraise the goings to and fro of Premier George Drew. He was willing to do anything for office then. He is willing to do anything for office now. Personally, we have not the shadow of a doubt that George Drew knew he was going to be appointed Leader before he went to Ottawa. How did he know? The Liberal Party is in a moribund condition. It is seldom a Party succeeds after one Leader of long tenure has vacated his office. Beside that, the country is surfeited with the Ottawa bureaucracy. No doubt there is a general feeling that it is time for a change. George Drew is an opportunist if he is anything, an opportunist at all costs to everybody but himself.

The Quebec Hierarchy were looking around for a new bandwagon. Quebec has never been either Conservative or Liberal. The politics of Quebec are the Roman Catholic Church, and the great majority do just exactly what the Hierarchy, through its priests, instruct the voters to do. To win Quebec, all one had to do, was to

get on good terms with the Roman Catholic Hierarchy of Canada, with Headquarters in Quebec.

It was pathetic to observe Mr. Diefenbaker and Mr. Donald Fleming fishing for the French-Canadian vote. Mr. Diefenbaker has some weaknesses, but of the three he was, by all odds, and by every standard of reckoning, almost incomparably the superior man. But ability can seldom win against subtlety. It is said of our great adversary, "We are not ignorant of his devices." Some of us can say the same of the Premier of Ontario.

When we were in England recently with some friends, we went to Runnymede. The exact spot at which the great Charter was signed is not known; but we went to the traditional area where a monument is erected to commemorate it. A little distance along the river some little boys were fishing. One of the boys said his father kept a butcher shop, and he begged a piece of liver, and then put it away until it could crawl away; and he was using these maggots for bait, but he was catching fish scarcely larger than minnows. He had not the right kind of bait.

The difficulty with Mr. Fleming and Mr. Diefenbaker was that they did not know how to bait their hook for the big fish that was waddling about in clouded Quebec waters, waiting to be taken by an appetizing bait. Mr. Drew knew what bait to use. How do we know? We know what bait he used in Ontario political waters to catch the same kind of fish. In clouded waters where one cannot see much below the surface, only the fisherman and the fish know the kind of bait that is being used. Poor Messrs. Diefenbaker and Fleming scarcely got a nibble, but the big fish swallowed the proverbial hook, line, and sinker, when Drew cast in his line.

Notwithstanding his weaknesses, we would rather have seen Mr. Diefenbaker elected. If he had had the courage to make a strong appeal on sound British Canadian Protestant principles, he might easily have won, even against George Drew. But he, like Mr. Fleming, angled for the Quebec vote, and they both lost.

When the General Election comes, we assume that Mrs. Drew will campaign in Quebec in the French language. Mr. Drew will have a very good supply of the kind of bait Quebec likes—luscious promises of liberal grants to the Roman Catholic Church throughout Canada. We shall be surprised if Mr. Drew does not

implement the provisions of the Sirois Report, and transfer all the debt of the Roman Catholic Institutions of Quebec, guaranteed by the Provincial Government, to the Federal Treasury, to make all Canadians pay off the debt of Quebec Roman Catholic Institutions.

There would seem, superficially, to be little to choose between George Drew and Mr. St. Laurent, but although the latter is a Roman Catholic, he is reputed to be a man of liberal spirit, and would be more just in his administration, we think, than George Drew.

At this writing we are not sure, but we are inclined to believe that as between the two, we could even find it in our hearts to vote for St. Laurent, rather than for George Drew—a man who has done more to sell Ontario out, lock, stock, and barrel, to the Roman Catholic Church, than any other man who ever occupied public office in this Province.

It would be well if someone could put up a great sign—we scarcely know what colour—on the Parliament Buildings at Ottawa: ICHABOD!

## CONSERVATIVES SEEK TO CONQUER QUEBEC

Excerpts translated from the "Ottawa Letter" of one of the editorial writers of *Le Devoir*, official Romanist paper of Montreal.

**T**HE Conservatives have become aware that all their efforts would be in vain if they continued to ignore or to irritate Quebec. To gain power they are giving themselves first of all to the conquest of our province. They appear to have decided to pay the necessary price in order to regain a footing in Quebec. And in speaking of price, we do not mean a well-filled electoral fund to purchase votes, but political concessions to rally public opinion . . .

In order to pursue the conquest of Quebec, the Conservatives are counting both on the programme which they have apparently written with their eyes fixed on our province and also on the leader whom they have elected to put their programme into execution. The principle of provincial autonomy is strongly affirmed in the general resolution dealing with federal-provincial relations and is also touched on in the particular resolutions dealing with social security, labour legislation and even immigration. The Conservative programme avoids with care all statements of the imperialistic or assimilating principles which might wound the feelings of Quebec. . . . From the point of view of showing respect to French peculiarities (*particularism français*), Mr. Drew committed many youthful sins that his Liberal adversaries did not fail to recall, and this youth was prolonged until recent years.

Mr. Drew seems disposed to make due apologies (*amende honorable*). He seems disposed to set a price on it in order to allow his party to gain a footing in Quebec. The Conservative programme recommends abolishing the decreasing rate in the payment of family allowances. This would set right an injustice toward our group just as did the recent decree of Mr. Saint-Laurent which put French immigrants on the same footing as British immigrants. It is not impossible that Mr. Drew himself inspired that resolution which constitutes an act of reparation since it was precisely after the virulent attacks made by the premier of Ontario against the "baby bonus" that the Liberal government

formulated its law in such a way as to work unfavourably against our large families.

The French-Canadians in Ontario have reason to hope for a satisfactory settlement of their school question due to the fact that Mr. Drew wishes to gain Quebec opinion for the cause of Conservatism. Rumour has it that the successor chosen by Mr. Drew, that is, Mr. Kennedy, has promised to redeem at the next session the promises made by his former chief to French-Canadians in Ontario in the course of the recent provincial campaign. Another rumour, of which it would be interesting to have the confirmation, has it that a "gentleman's agreement" has been made between Mr. Drew and Mr. Sabourin to assure us of four deputy ministers in case the Conservative Party attains power . . .

We must judge Mr. Drew and the Conservatives by their acts. French-Canadians will therefore follow with attention the speeches that they make and above all the attitudes that they take in Parliament. Mr. Drew and the Conservatives appear disposed to make serious efforts to conquer Quebec, but they must remember that they will have much to do in order to regain the confidence that they have completely lost in the course of the recent years. Quebec has good reason to be exigent and to demand proofs of the new attitude of the Conservative party before responding to its advances.

## THE PRIESTS' PAPER EXPLAINS HOW DREW WON

**A**FTER the recent Ontario elections which were won by George Drew's party, *L'Action Catholique*, official organ of the Roman Catholic Hierarchy in Quebec, explained in a leading editorial how he won the victory. We translate from that article as follows:

A glance at the list of those elected allows us to observe that this time the French-Canadians voted in favour of the Drew Government. It appears that there were two principal factors which determined the choice made by our compatriots. Col. Drew had given substantial increases to their schools and he promised a speedier rural electrification.

The school question is one of first class importance to our people in Ontario. A Commission has been appointed under the government which has just been reelected, and now it will bring in legislation based on the report. French-Canadians in Ontario therefore have confidence in Mr. Drew, and it is a happy circumstance that they are now represented in the government.

Mr. Drew's policy of electrification will favour the French-Canadian centres which, until now, have not been spoiled in this respect.

In a word, our compatriots in Ontario have put the party spirit to one side. At the last election they were Liberals, now they have become Progressive-Conservatives. Catching the scent of coming events which were to sweep the Drew government into power, they placed the collective interest of their group before loyalty to their party.

—Louis-Philippe ROY, *L'Action Catholique*, June 8, 1948.

In other words French-Canadians voted for Drew because they knew that he had already bribed their priests with millions of public money for their sectarian schools, and because they knew that he had already reached an understanding with the same priests concerning future legislation in connection with the report of the Royal Commission on Schools. Mr. Drew gained the French vote by making a deal with the priests!

# The Jarvis Street Pulpit

## The International Council of Christian Churches Versus The World Council of Churches at Amsterdam

A Lecture by Dr. T. T. Shields

Delivered in Greenway Hall, Jarvis St. Baptist Church, Toronto, September 30th, 1948

(Stenographically Reported)

"Not by an army, nor by power, but by my spirit, saith the Lord of Hosts."

—Zechariah 4:6 (E.R.V.).

I THINK you will all agree that the people of Great Britain, and of the British Empire in general, and the people of the United States, are not militarily minded. We, none of us, want to fight. We should prefer to spend the billions of dollars that are spent in armaments, in various forms of public welfare, for the general good of the people. And yet Great Britain, and the British Empire in general, and the United States, have become very largely armed camps. We all have been afraid to lay our armour by; not because we have any aggressive designs toward other people: but merely because we have been driven to these measures by the necessity of self-defence. Our arms are not a burglar's tool kit, but only a policeman's baton, designed to keep order in the world.

That has an analogy to conditions obtaining in the Christian Church. I use that term in its generic, general, sense—I mean those organizations which are called "Christian" throughout the world. We are pacifically inclined: we do not want to fight.

### Contention for Contention's Sake, To Be Deplored

I hope it is true that we all hate contention for contention's sake. And yet there is not a Christian Denomination in the United States, or in this country that has not forced a group of its churches, and its ministers, into forming a defensive alliance. We have simply had to fight lest the faith of our Lord Jesus Christ should be entirely taken from us. I think, perhaps, we took our stand in this church almost before anyone else. I think it was given to us to discern something of the trend of the times.

### The Federal Council of Churches

When I first became Pastor of Jarvis Street Church in 1910, at one of the early meetings of the Deacons I noticed there was an item which had been put on the Jarvis Street budget—Federal Council of Christian Churches. It was then only two years old. I said to the Deacons, "Why should we support that organization?" Well—they did not know. There were eminent men among them, lawyers, and prominent men of business. They had been asked to contribute to some worthy cause—so they put down the Federal Council of Churches as one of the objects to which we should make regular contributions. I said then, "That organization is an enemy of everything for which we stand." When I explained what it was, they said, "We will drop it"; and from that time we never contributed another cent to the Federal Council of Churches.

That is an American organization, which has its affiliate here in Canada, known as The Canadian Council of Churches. What is it? The Federal Council of Churches is in fact almost wholly a clerical movement. It did not begin among the laymen. The vast majority of the laymen of the Denominations which the Federal Council now claim to represent, do not know anything at all about it. I will venture to say that the Federal Council does not represent ten percent of the rank and file of the people composing the Denominations of which they claim to be the representative. It is a clerical movement headed by Modernist preachers. Some of the leaders of the Federal Council of Churches are semi-infidels, who would outdo Tom Paine in their infidelity. There is not one element of the revelation of God in Christ, which some of them do not deny. They claim the name of "Christian", but they have emptied that name of all its content. Harry Emerson Fosdick was their mouthpiece on the radio for years. They deny the divine inspiration of the Scriptures, the Virgin Birth of Christ, His essential Deity, His bodily resurrection, the miracles of the Old and New Testaments. They deny the necessity of the new birth, the truth of the personal return of our Lord. There is nothing in the whole tale of Christian revelation which those leaders do not implicitly, or explicitly, deny.

### The Federal and The Canadian Councils

The Federal Council has its counterpart in The Canadian Council of Churches, and the President of The Canadian Council of Churches is Dr. Gilmour, the Chancellor of McMaster University. I do not mean to say that all those who find membership among the ministers, or among the churches which compose either the Federal or Canadian Council, should so be categorized. But they are like those to whom our Lord addressed Himself when He said: "O fools, and slow of heart to believe all that the prophets have spoken." Those to whom Christ spoke were the apostles. They were slow to apprehend the truth. They were spiritually obtund, half stupid, and it took them a long time to understand what was happening about them. That is true of millions of people who profess, and call themselves Christian. They go back and forth to church as a door swings on its hinges; and they are satisfied to leave things to their ministers, and they do not know what is happening. They do not know that the Christian Church as a whole is being sold out to the Prince of Darkness, as I shall prove to you.

In the United States there have been dissentients, who

have broken away from the Presbyterian Church, the Methodist Church, north and south, and from the Baptist Conventions, north and south, and from all the greater bodies. For their own souls' sake they have had to say at last, "We can stand this no longer. We are going to find fellowship with people who still believe the Bible to be the word of God." So they have broken away, and formed new bodies, just as we had to break away from the Baptist Convention, and form our own body of believing people, who still stand by the Bible as the word of God. We were reluctant to do it; but we reckoned that it was better that we should part company even with those whom we have loved, as we supposed, as disciples of Christ, than that we should compromise with error, and be disloyal to our Lord. So we have gone without the camp with Him, bearing His reproach.

### **The Reason for Existence of the Union of Regular Baptist Churches**

That is the reason for the existence of the Union of Regular Baptist Churches. That is the reason for the existence of Toronto Baptist Seminary. That is the reason for the G.A.R.B., the General Association of Regular Baptists in the United States, for the Bible Presbyterian Church, for Faith Seminary, for Westminster Seminary, which was originated by Dr. Dick Wilson, and Dr. Machen, one a great Hebraist, the other a foremost Greek scholar. These all had to take their stand, rather than surrender their faith in the gospel of Jesus Christ.

### **The Federal Council Not the Voice of Protestantism**

Now in the United States the Federal Council of Christian Churches claim to speak for all Protestants, until it was supposed by some that there were just two voices—Roman Catholic for the Romanists, and the Federal Council of Churches for Protestants. They took no count of those dissenting bodies, nor of the new bodies which had sprung up like the Pentecostals, and the Church of the Nazarene, and a great many others, who notwithstanding as it would seem to me, their vagaries and extravagances, still fundamentally were true, and preached the gospel of the grace of God. But these were not reckoned at all.

### **Why The American Council of Christian Churches**

The Federal Council went to all the great radio stations, and said, "You have given a voice to the Roman Catholic Churches. You must give us a voice. We represent Protestantism." They got the voice, and put on the air Harry Emerson Fosdick as the voice of Protestantism in America—one who denies everything. My friend, Rev. Carl McIntire, saw the drift of things, and he called a company of people together, and The American Council of Christian Churches was formed, in opposition to the Federal Council, in order that all those dissenting bodies might find a basis of fellowship on which they agreed, Anglicans, Presbyterians, Baptists, and so on, who believed the Bible in spite of their varying interpretations, who stood for the fundamentals of the Christian faith.

### **The American Council Growing**

The American Council of Christian Churches grew until it has auxiliaries, or chapters, in all States in the United States. It is now a very influential body. They

forced themselves upon the American Government during the war. The Federal Council of Churches stepped in and said, "We are Protestants. We want so many chaplains." And every chaplain they sent out was a Modernist. The American Council stepped in, and said, "They are not the voice of Protestants: they represent certain non-Romanists. We represent a great body." They forced the American Army and Navy to recognize them, with the result that many sound Evangelical chaplains were appointed in the Army and Navy. Furthermore the Radio Corporations recognized them, and gave them an opportunity also. I had the privilege of speaking on a continental hook-up myself from this church, from coast-to-coast, as a voice of Protestantism in America.

### **Federal Council Sponsor of World Council**

Well now, the Federal Council of Churches sponsored the World Council of Churches. The World Council was the creature of the Federal Council. They sent out their invitations to all sorts of people, churches of all names. They invited the Greek Orthodox Church to become a member. They invited the Roman Catholic Church to join the World Council of Churches, but the Roman Catholic Church did not join. The Pope promised to send "observers" who would report to him what was going on.

Then The American Council of Churches said, "If they are going to do that, and are now going to try to mobilize the Modernists of the world, we will sponsor a movement that will endeavour to mobilize the Evangelicals of the world." So The American Council of Churches issued a call for a meeting of the International Council of Christian Churches, to meet in Amsterdam, August 12th to 19th. We got in first.

### **The International Council**

The International Council of Christian Churches met first. We had no design in doing that: we simply decided upon those dates. I was not a party to it, because I had not been well, and had been unable to attend the meetings of The American Council, nor had Mr. Slade attended, though he had represented the Union as a member of The American Council. But the meeting was called for that time, and at length, after consultation with the Deacons, they very generously decided that it was a missionary journey, and that the Pastor ought to go to Amsterdam. I am glad I went. I think, in the providence of God I was permitted to have some part in that great Council.

The people of Holland were approaching a great event in their history. Their much-beloved Queen Wilhelmina was to complete fifty years of reign, and abdicate in favour of her daughter, Juliana, who was our guest in Ottawa, where one or two of her children were born during the war. That was to take place during the week of The World Council of Churches. We fortunately got in ahead of them. But the city was all in gala dress. In every street they were putting up decorations.

Amsterdam is a most interesting city. Nearly all of its houses are built upon piles, although you cannot see it. It is in the Lowlands, and the terrain is moist. The Queen's palace right in the centre of the city, has not a foot of garden about it, but just pavement. It was built in the early sixteenth century, as the City Hall, a stone structure. Later it became the palace for state occasions. It is built upon about fourteen thousand great posts driven into the ground. Amsterdam is

intersected with canals, north, south, east, and west. These were all to be lighted, and some of them lined with flowers. Nearly the whole city was blooming like a garden, getting ready to celebrate the retiring of the Queen, and the reception of the new Queen.

The church in which we held our meeting was four hundred years old, or thereabout, and, strangely enough, it was built upon cow skins, or skins of oxen, filled with sand. Hundreds of them were laid down for a foundation, and upon that the church was built; and after nearly four hundred years, there is not a crack in its walls. It was there the Pilgrim Fathers worshipped before they sailed for America. And it was in this church that The International Council of Christian Churches met in the English-speaking Christian Reformed Church.

### The World Council

Some had been there in preparation for it for weeks before we got there. The hotels were crowded with their officials, and others who had business in connection with the national celebration of the Queen's Jubilee. Hotel rooms were at a premium. However, we managed to fare pretty well. The World Council reported 450 delegates. They had quite a good number of Russian priests in attendance. We saw them in the hotels and restaurants with their gowns and caps. We saw them as they made their way to the centre of meeting.

### Sectional Meetings Secret

The World Council organized themselves and divided the Council into sections, and these various sections were to spend several days in deliberations, then when each had formulated a statement of its position they were to present that to the General Assembly. These sectional meetings were all held in camera—behind closed doors. No representative of the press was allowed in. Not a delegate to the International Council of Christian Churches was permitted to hear their discussions, or to get inside. My friend, Mr. McIntire, had always found a place at the meeting of The Federal Council, as Editor and publisher of *The Christian Beacon*. But from the World Council he was excluded—he was given no privileges whatever, and treated with contempt; until at last they set up a box with the name "McIntire" on it, and in that box they deposited their press releases, when they had anything to say to the public press.

The World Council was made up of men like Van Dusen conspicuously, and others of Union Theological Seminary, New York, and leading Modernists of the United States. They were the sponsors of the Movement.

Just now the Stars and Stripes are very popular in Europe. An American dollar will do almost anything. The leadership of the World Council was almost exclusively in the hands of Modernist leaders of The Federal Council. The official rate of the guilder in Amsterdam was thirty-eight cents. But if you went into a store and saw anything marked "Five guilders", you could always get it for a dollar. They are so anxious to obtain American dollars, that they will give you almost anything for them. American stock is very high just now because of the Marshall Plan, because of the money that America is pouring out for the relief of Europe. Britain is doing her full share, and almost starving her own people in order to feed their erstwhile German enemies. Better, almost, to be a German in Germany, than a Briton in Britain, if you want something to eat

nowadays. That being so, American representatives carried a great deal of weight in the World Council.

### Council Far From Unanimous

Yet notwithstanding, there was a good deal of warm discussion behind closed doors. You cannot shut a door so tight that no secret will get out. The dear man will tell his wife—and then it is, Good bye! But the secret got out that they had some hot discussions in those secret sessions. There was by no means unity. Some had come as "observers", some as "advisers", who were not permitted to speak, nor to vote. Only delegates voted. Among them there were not a few Evangelicals, who had been swept into the current, not knowing what would occur, and they had gone to see what was taking place. Some of them had found voice, and there was no unanimity.

### The American Council Discloses Dissension

Well, The American Council was blamed for having spoiled the whole business. They wanted to announce that the churches of the world were now a unit, and that the World Council represented all non-Romanists throughout the world. But The International Council said, "You do not represent us." We had delegates from twenty-eight different countries, and sixty different Denominations, and were able to shout in the ear of the World Council, "You don't represent us."

### The Closing Sessions

They had to report at last from all these several sections in the closing sessions. By this time Amsterdam was out with all its ribbons on, and ready for the royal celebration; and about three hundred of the four hundred and fifty dear brethren of The World Council who had gone to attend the World Council, preferred to go and see the sights, rather than attend the final meetings, and at the meetings where they at last reached their conclusions, out of 450 delegates, there were only 154 present—not as many as we had in The International Council every day we met. So that so far as the actual decisions of the Council were concerned, the decisions of The American Council represented more than those who voted at The World Council.

### The World Council Idea in Genesis

To find the inception of The World Council you must go back to the Book of Genesis: "The whole earth was of one language, and of one speech". And they came together, and said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name". That was the first World Council of Churches. "And the Lord came down to see the city and the tower, which the children of men builded." And He confounded their speech, and they were scattered abroad on the earth. That was the beginning of Babel, or of Babylon. If you are familiar with history you will know that Babylon, and the Babylonian principle manifested itself down through the ages, until at last it found its complete expression in that great body which said, "We are the only Christian Church", and its head says, "I am the only authorized ruler of the world, the vicar of Jesus Christ, king of kings, and lord of lords." That is what he says. I say that the occupant of the Papal chair, whoever he may be, is the biggest liar and blasphemer under the sun. That is what the Papacy always has been. It is Babel, a city and a tower, whose top aspires to reach unto heaven.

### The World Council Imitates Babel

Now The World Council of Churches is a weak imitation of that. That is what it wants to be.

There is a drift in all churches toward Rome. There are few standing against it. There are some, thank God; in all these churches. We have representatives of all Denominations in THE CANADIAN PROTESTANT LEAGUE. But many of them are afraid of their lives to say a word.

The spirit of The World Council of Churches is a spirit of compromise. What did they want to do? Just have a great big organization. And what were they talking about? Communism, Fascism, Economics. Anything about the gospel of the saving grace of God? No, not a word. Nothing about the regenerating power of the Holy Spirit? To modernists the Holy Spirit is only a vague divine influence which sometimes helps a little.

One man, Prof. Reinhold Niebuhr, talking about the power of Capitalism, and the power of Communism, and so on, was asked a question, "In the discussion of power, was there any recognition of the practical understanding of the power of God?" Dr. Reinhold Niebuhr replied, "We were dealing with sources of power in society, and sources of authority, and the ultimate accountability people had to God, was that of political organizations. Let me define it in this way: Divine control over the society of men."

I went once into the office of a man who had just joined a certain service club. Over his desk was a motto. He said, "Don't you think it is fine?" I said, "Yes; but what good is it on the wall?"

At best The World Council is nothing but the proponent of a philosophy of idealism. Even a condition of idealism may be developed, but granted it is of the highest quality, they have no remedy for poor, bankrupt, human nature, to do what it ought to do.

I told the teachers here Tuesday night that I heard Dr. Frost, when he was Director of the C.I.M., tell of a missionary in China preaching to a large group somewhere. On the outskirts of the group there was a noted Chinese scholar. After the meeting he went to the missionary and said, "May I ask a question?" "Yes." "I have been trying to understand you, sir. You have been telling us a lot about what we ought to do. We have not a few ethical systems in China. We set before people certain ideals. We tell them what they ought to do, but we have no power whatever to make people want to do what they ought to do. If I understand correctly what you have stated, you have a religion that brings the "want to" and the "ought to" together, and that puts within a man a power which makes him want to do what he ought to do. Am I correct?" "Well said," replied the missionary. "That is exactly what the gospel of Jesus Christ is." "Well, sir, if that is so, you have the religion that the whole weary world needs."

The World Council of Churches gave instruction to Government and statesmen, and I know not what, denounced Capitalism, first of all, and there was an uproar against that. Then Mr. Taft put in a word which calmed the brethren—it would not have calmed me. He proposed that the resolution should condemn "*laissez faire* capitalism". I am sure you don't know what that means. Neither did Mr. Taft, nor anyone else. But it got the brethren to vote for the thing.

I think it was *Time* that said The World Council was the greatest gab-fest that was ever held. The secular

press of the United States showed little respect for The World Council. They gave them space, but in many cases held them up to ridicule, and many times treated them with contempt. That World Council was just an "outing" for a number of people. This little body of clerics will presume to speak "for the Protestant world". Some of us have to let them know that they are not speaking for us, hence The International Council.

### An Interesting Meeting

It was a most interesting meeting. There were twenty-eight different countries represented. There was one very able, scholarly, man from China. They were there from India, from South Africa, the United States, and at least one from Canada, and some others, who were asked to represent certain other Canadian bodies who were resident in Holland. I was most happy to meet with those Dutch theologians. We had rectors, and professors, and Doctors of Divinity galore, and they were real scholars. They were there from Switzerland, Norway, Denmark, as well as from France, Germany, Italy, Greece, India, China, and some of the Malay States.

There was this in common, I did not find anyone in that company who did not believe just the things for which we, ourselves, stand: that salvation is an individual matter; that we are not here to organize great bodies to make the world better, but we are here so to preach the gospel that individuals will be made new creatures in Christ; and that as new creatures they will go out into society, and in every relationship of life, they will exercise their influence, as Christian men, until the salt will preserve society from corruption.

"Ye are the salt of the earth." I think I can say there was every evidence in that Council that we had some of the "salt of the earth". I heard them pray. I heard that Chinese Doctor of Divinity pray. I did not understand a word he said, but I felt that the Spirit of God was speaking through him. It was a real prayer. Oblivious of all surroundings he seemed to look to heaven as he talked with God, through Jesus Christ.

Our first meeting was held in the Dutch Reformed Church. There were two great galleries, crowded to the roof. There were at least two thousand people present, and the preacher, a Dutch professor, preached like a whirlwind. I could not understand what he said, but I felt the impact of it. He went at it like a veritable Niagara for one solid hour. I learned something from him. He stopped, mopped his brow, said something, and sat down. Then all the ushers began taking the collection. They had little boxes on the end of a stick. They handled those things with great dexterity. They took up the collection, and when the collection was taken, the preacher rose, and resumed. And he went on for another hour. I said, "I will try that myself one of these days." I have had to do it at PROTESTANT LEAGUE meetings.

It was really a great meeting. I had flown across the Atlantic without sleep. I just had a little sleep in Paris, and flew to Amsterdam, and I must confess I was tired, and I am afraid at some points I may have nodded assent to what the preacher was saying.

But it was exhilarating and inspiring, and we came away from that service feeling we had been in the presence of God.

At The International Council meetings a great deal of time, at every session was spent in prayer. I am sure if you could have heard the French, and the Dutch, and



the Swiss, and the Norwegians, and all the rest of them, each of them talking to God, Who understood them all, you would have felt you could say, "Amen"! Something impressed you that those men were men who knew something of the salvation of God, and who knew how to pray in the Holy Spirit.

We discovered through that meeting, I think, or at least we were confirmed in our opinion—for some of us believed it before—that Europe is perhaps the greatest, the most needy, and the most promising missionary field in the whole world.

When we arrived at Amsterdam we found a lot of new buildings. They said, "They are all new. They are improvised. This airport was completely destroyed." We flew low in a special plane, eighteen of us, from Paris to Amsterdam so that we could see the war damage.

### The Cities No Criterion

One cannot judge of Europe by the cities: one needs to get back to the country. There they really suffer, I am sure. The people need the gospel. The Roman Catholic Church is taking full advantage, and trying to recover its lost ground. I am sure that the prestige of the Papacy has never been at a lower ebb in Europe than to-day. I know they are aggressive. I know they are trying to recover lost ground. As I told you Sunday night, I saw the Pope. I saw that vast multitude of people, and I saw no evidence of reverence anywhere, and few signs even of respect.

In talking to a certain physician, he said, "Oh, well, you know it is proverbial that people come to Rome to lose whatever religion they had."

### The International Council Launched

The International Council of Christian Churches was well launched. Mr. McIntire is the President, as he ought to be, as the one who was the father of The American Council of Christian Churches, and the first to raise up a banner against this ecumenical movement that sought to commandeer the name of Protestantism, and carry them all into the Modernist camp. I think we have stopped that, and I am sure in all those European countries we shall have groups of Evangelicals who will be greatly heartened to know that there are others of like precious faith, who pray for them, and who will be glad to cooperate with them.

### Sir Arie Kok, General Secretary

Two men were appointed, one General Secretary, and the other Executive Secretary of The International Council of Christian Churches, with headquarters at Amsterdam. One is Sir Arie Kok, a Dutchman. He was, for forty years, attached to the Dutch Embassy in Peking, and speaks I know not how many languages. He is a very earnest and humble Christian, and one for whose war services he was knighted by Queen Wilhelmina.

It was good to hear Mr. Kok pray, and to hear him speak. He had a lot to do with preparing the way for our meetings. He is General Secretary.

### Dr. H. F. M. Pol, Executive Secretary

The other man, whom I hope to have here in Jarvis Street before very long, is Dr. H. F. M. Pol. I have never met his like anywhere. He, too, is a Dutchman. He spent ten years in the United States. I think he must have been born speaking two or three languages. Anyway, he is completely master of fourteen different

languages. He acted as interpreter at the Council. He obtained the degree of Ph.D. at the Sorbonne, in Paris. He speaks French, Spanish, Dutch, Scandinavian; he has been a professor of Greek and Latin. He speaks Russian, Chinese, Japanese. He had ten years in China. And he is just as simple as a little child.

We are finding office space for headquarters in Amsterdam, and Dr. Kok, and Dr. Pol will have assistance in the office. It is proposed by the Council that they should visit all these European countries, and search out the Evangelicals, finding groups of them that are almost in despair, and letting them know that there are others of like precious faith.

### Financial Help Needed

I am not sure what financial help they need, except as we have to supply means to maintain the general headquarters. That is our first obligation. I hope that our Union Churches will not be behind in making some contribution to that.

We do need the help of these earnest spirit-filled great linguists, to go among all those people, and to encourage them, and bring them together in vital fellowship, and so keep the fires in Evangelical centres burning everywhere in Europe.

To me it was a most significant gathering, and I reminded Mr. McIntire of the text I have quoted. I said, "The World Council boast of their 450. We had not so many delegates, but we had a fine representation. But in fighting strength we had an attendance equal to their delegates." I said to him, "Have you ever noticed that text: 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts', have you noticed that literally it may be rendered, 'Not by an army, nor by power, but by my Spirit, saith the Lord': Not by numbers, not by great organizations, not by great wealth, not by collective influence, not by power, whether of wealth, or of organization—not that! No, that is not how I get My work done. I do it, Myself, by My Spirit", saith the Lord of Hosts.

### The World Council a Babel Tower, Not a Pentecost

I am sure The World Council is a Babel Tower that will figure largely in the view of those who have no discernment of spiritual realities, or of spiritual values. But for those who recognize that the still, small voice is more potent than the earthquake, the wind, or the fire, they will recognize that in a group of men who really know the Lord, and who cast themselves upon Him, and depend upon His power—that through such a group God is likely to do His work in poor, stricken, Europe.

There is much more I could tell you. Some of these days I will speak to you about it again. I had no camera. I took a camera to Europe thirty or more years ago. I shot at everything. Somewhere at home I have hundreds of snaps. It so surfeited me that I never tried it again. My friends, Mr. McIntire, and Mr. Springer, and Dr. Garman, were shooting at everything. I was never so much shot at in my life. I must have been taken scores of times by different people. They have promised me duplicates of all their photos, which are made for lantern slides, if such duplication is possible. Dr. Garman has sent me seven slides already. If I get them, some day I will ask you to come, and I will take you with me through the Scandinavian countries, through Holland, and Switzerland, Italy, Greece, France, and of course through dear Old Eng-

land, because, after all it is something to be able to see these things.

That is why I hope you will see in The International Council—I shall publish more in THE GOSPEL WITNESS—a means through which we may prosecute some missionary work in stricken Europe.

Let us pray.

We thank Thee, O Lord, that always, everywhere, as we were reminded in the opening prayer, Thou hast Thy witnesses. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

We thank Thee for that witness in those countries of which we have spoken, for the privilege of meeting them, and having fellowship with so many able ministers of the New Testament in the Scandinavian countries, in France, Switzerland, and in Italy, and other places.

We pray that the God of all the earth may look upon all of them, and of His fulness may they all receive.

Bless, we pray Thee, this new organization, The International Council of Christian Churches. We pray that Thou wilt raise up friends every day, and supply such means as may be necessary for the prosecution of these missionary tasks, and so use it for Thy greater glory, for Thy Name's sake, Amen.

## A DUTCH PROFESSOR SPEAKS

Translation of article by

Prof. J. J. van der Schuit

in *De Wekker* (The Alarm), issue Aug. 27th, 1948, Weekly Organ of the Christian Reformed Churches in the Netherlands, published for the benefit of the Theological School at Apeldoorn.

### "THE CONGRESS"

**H**AVE you ever in your lifetime experienced things that cannot be expressed in words and which yet have stirred you so deeply? When David dances before the ark of the Lord or when Paul in joyful exaltation of spirit writes: "Whether in the body or out of the body, I know not—God knows", when Mary finds her joy at the feet of her Lord or when you or I ascend in exultation of soul to the friendly light of the face of God—can this be expressed in words, can it be counted in figures or weighed on the scale?

He who has some understanding of this measure of experiential soul life, he can get some idea of the joy which was experienced by all of us at The International Congress of Christian Churches, held at Amsterdam from August 11th to 19th.

We have had the privilege of being in the midst of these brethren. We have heard them in a variety of languages, praying and imploring power to stand in the battle for God's Truth, and to praise the precious atoning Blood of the Lord Jesus Christ.

It began on Wednesday afternoon, August 11th, when at 2.30 the congress was officially opened. It was the part of Mr. A. Kok, who has spent many years in China in the Netherlands diplomatic service but whose life has always been placed in the service of his Lord, to speak a warm word of welcome to all delegates gathered from abroad. During the Japanese occupation of Peking this Mr. Kok continued in spite of great perils to labour for his Lord and King.

The evening of that 11th day of August marked the glorious meeting in the Church on the Keizersgracht.

What a crowd!

What an unforgettable meeting!

What a message!

Here was once again my old friend and my brother

Wisse in his fullest force! You have read an exhaustive report on that message in *De Wekker* (The Alarm). Therefore no more about that now. But how we do admire the man who at his age (75) can and may defend the King's business with so much energy, with such force of conviction and with such oratory.

It was the echo from our very own hearts when Prof. Wisse sounded, not the 500 or more church-bells of the earth—but sounded the bell of God's Truth in clear and massive tones through the temple so that this vast audience listened intently with ever increasing attention.

I still remember his thanking God for having permitted him to be upon this, his life's evening, in the midst of brethren who, in spite of differences, stand for God's Truth and for sanctification through and in the Blood of Christ.

We went home in a spirit of gratitude.

On the following day the congress began its work.

Rev. Carl McIntire was elected President, the right man in the right place, a man as well in appearance as in word and in leadership. We heard him tell of his fight in the United States against the pernicious modernism. He called his church to faithfulness to her King and His Word.

But it went with him in the 20th century as it went with our De Cock in the 19th century. He had to leave a church which had ear and eye to everything but for God's unfalsified truth. To us, when he told his story, it seemed as if we listened to a fragment of our own church history.

The Congress has spent much time on the drawing up of the doctrinal statement. We all understood the great importance of this for the future. For not only did we want to please the argus-eyed outsider but above everything the eye of the Lord which watches carefully whether we walk in His Truth.

We print the doctrinal statement elsewhere in this number. It is clear. It speaks for itself. It closes the door effectively to all who are driven by modernistic tendencies. It is a dignified and solemn protest against the meaningless propaganda motto of The World Council of Churches which says: "Jesus Christ as God and Saviour".

What appeared to us of great significance during the work of drafting this doctrinal statement was the fact that brethren from different churches in our country joined hands in the effort. Here we were together, men from the Reformed Churches as also of the "freed" Reformed Churches, the Christian Reformed Churches and of the Reformed Association. To mention one in particular, Prof. Dr. G. Ch. Aalders, member of the faculty of the Free-University, has been of great help, both with the translation and with the discussion of the doctrinal statement. Due to the fact that he has a perfect command of the English language his help, especially when technicalities were involved, was of great value. We Hollanders with our meagre knowledge of English could not compare with him.

It will be clear to every attentive reader of this doctrinal statement that maintaining the Bible as the written Word of God and the verbal inspiration of the Holy Scriptures is the life rule of the churches associated with this Council. For it must be ever remembered that in to-day's battle with a spying modernism and an insidious Barthianism, our first point of consideration is not the Christ but the Word of God's Truth, under which also the Christ does stand.



*Between our International Congress of Bible-believing Churches and The World Council of Churches there stands nothing but the Holy Scriptures, nothing but the written Word of God.*

Here lies the difference. Here no compromise can be tolerated. Here we separate on no other issue but—*for the sake of Truth.*

We have had wonderful evenings in the Lauriergracht Church.

The active Pastor of Amsterdam, Dominee Prins, gave himself in all his friendly readiness. On the last evening on Tuesday night he also addressed the foreign delegates in English.

It was a rich hour when that very same evening Prof. Dr. K. Dijk gave us that profound-address on the person of Christ. Here we heard a man who knows where he stands in the conflict with modernism and who is far from any compromising position with or even a compromising look in the direction of The World Council.

Also the message of Prof. Dr. Stonehouse from U.S.A. was a quiet exposé full of holy devotion. He spoke on the significance of prayer.

Besides all this, much time has been spent on the drafting of the Constitution. On Wednesday the writer had to leave the Congress much to his regret. His work called him away. Eight days we have spent at the Congress and we thank the Lord for this time of dwelling together in this sphere of a brotherly construction of the Catholicity of the Church of Christ on earth.

Before my departure the friendly President allowed me time to address the Congress. It was a happy moment, not to be forgotten in my career of now well over 40 years when, on behalf of the Christian Reformed Churches, I could direct myself to all these brethren—Americans, English, Norwegians, Danes, Frenchmen, Austrians, Germans, Japanese, Chinese, etc. I told them about the peace-palace into which the nations of the earth have carried many treasures and also the Christ. But it was only the image of the Christ. That is the difference between our International Council and The World Council of Churches. The latter have only a statue of Christ. And with a statue you can dally. But we do not want to have nor can we tolerate having a statue to parade around.

We must have the living Christ, according to His Word, born from the Virgin Mary, crucified for our sins and reconciling us to God through His Blood.

I have told them also that we, the Christian Reformed Churches, are but a small group but that we live from the King's Word: "You have kept my Word and you have not denied my Name".

Finally I have said that we, as delegates from the Christian Reformed Churches, will bring the invitation of the Council to associate ourselves as a denomination with the Council, before the next General Synod.

Then followed a momentous moment. Immediately following my words, all the brethren rose to their feet and sang to us a message of blessing, "Blest be the tie that binds". Thereafter, we Hollanders, with Mrs. Van Anel-Rutgers, the widow of the unforgettable Dominee Van Anel on our side responded by singing the 134th Psalm.

I have only one word and I know that I speak for all my countrymen: "It was good for us to have been there." Finally, if you want to know to which words my soul is tuned these days, let me say it in the best possible way in the words of Paul:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ . . . that ye may be able to comprehend with all Saints what is the breadth and length and depth and height and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. 3:14, 18, 19.

## FROM ANOTHER DUTCH PROFESSOR

### Prof. G. Ch. Aalders' Impression of the I.C.C.C. Congress

By ARIE KOK

AT THE last Synod of the Reformed Churches (which in 1886 under leadership of Dr. Abraham Kuyper and others separated from the Dutch Reformed Church) it was decided that the Reformed Churches of the Netherlands would not send an observer to the "World Council of Churches" but that an official observer would be appointed to attend the Congress of Bible-believing churches, called in Amsterdam at the invitation of the A.C.C.C. At the same time the doctrinal position of the A.C.C.C. was recognized by the Synod to be in-harmony with the Scriptures.

The choice of observer fell on Dr. G. Ch. Aalders, Professor of Old Testament at the Free University of Amsterdam. From our viewpoint no better choice could have been made. Not only that Prof. Aalders is a scholar of world-wide repute, but he is also a very devoted and true believer in the Lord Jesus Christ, firmly "believing all that the prophets have spoken". His English is perfect. More than once he has been sent as a depute to church-gatherings in foreign countries. As late as 1946, Prof. Aalders together with Mayor A. Warnaar Jr. attended the Reformed Oecumenical Synod at Grand Rapids, Mich., as official delegates of the Reformed Churches. Both brethren are well acquainted with conditions of the Protestant Churches of Europe and the United States.

It has been a real privilege to those who took part in the congressional sessions to have had men like Prof. Aalders and Mayor Warnaar with them giving several days of their precious time. Their assistance has been of great value and has been appreciated by all.

On account of other pressing duties Prof. Aalders was unable to stay until the close of the Congress. He did not wish to leave the sessions, however, without speaking a few words of farewell. He did so without any preparation. Later on, in response to requests, Prof. Aalders jotted down what he remembered to have said and these are his words:

"Mr. Chairman, Ladies and Gentlemen:

As it is impossible for me to stay at this congress to the very end, I would like to take the opportunity of saying a few words to you before I leave. I hate to depart without having expressed my profound gratitude to the Lord for the Christian fellowship I have experienced here. I have been deeply impressed by the fact that representatives of so many various denominations from different countries all over the world have gathered here to give testimony to their firm belief in the infallible, authoritative Word of God, and to their unity in our dear Saviour Jesus Christ. It is doubtless a fact of extraordinary historic importance, that now for the first time in the history of the Church such a meeting has taken place. And it is of still greater significance that this congress has succeeded in bringing about

a world-wide federation of Christian churches, all standing for the faith which was once delivered unto the saints, all united in the unshakable conviction that the Bible is the inerrant, absolute rule for all our activities, all one in Him, Who is God and man alike, and saved us from everlasting damnation by His precious blood. I am exceedingly happy that I have been in the opportunity of partaking in this congress, and in taking leave from you all I wish to bid you the richest blessings of the Lord. May He bless the proceedings of our meeting, and the formation of The International Council of Christian Churches; may He bless all your personal and ecclesiastical labours; in order that it all may promote the coming of the kingdom of Christ unto the glory of the name of God."

## REPORT ON GERMANY

submitted by

Reverend W. O. H. Garman

President of The American Council of Christian Churches  
August 28th, 1948

**T**HROUGH the courtesy and assistance of the War Department, whose guests we were, it was once more our happy privilege to make a tour of investigation in Germany. As was true last summer, we were not only granted perfect liberty to come and go at will, but also to photograph anything which commanded our interest. At our request, Army authorities also permitted us to take in as travelling companion Reverend Harland J. O'Dell, for whom this was a first time experience and one never to be forgotten.

Last summer (June, 1947), we had made a more prolonged tour, of thirty-five days' duration, at which time we had made a host of contacts. This year, due to the pressure of other duties, we had to restrict ourselves to a flying tour of but five days' duration. Even so, we were able to learn a great deal because on the former tour we had made a host of contacts and needed but to get in touch with the persons involved in order to learn the facts concerning present conditions. Then too, we again enjoyed the privilege of being transported in Army planes, and staff cars, of being entertained at such Army establishments as the Victory Guest Club, Frankfurt, and Harnack House, Berlin, and also of being assisted and even escorted by such highly competent and most cooperative individuals as Col. David M. Fowler and his assistant Lt. Col. Norman Sprowl, Public Information Division, Capt. (Chaplain) John B. Youngs, and civilian employees Caldwell and Aignin of the Public Information Division, Berlin. These men acted upon the recommendation and instructions they had received from Col. George S. Eyster, Deputy Chief, Public Information Division, Washington, who spoke for the Hon. Kenneth C. Royall, Secretary of the Army.

We have always been most profuse in publicly expressing our appreciation of the courtesy and cooperation shown us by the Army. The Army not only has nothing to hide, but it is anxious for our citizens to know the facts. The extent of its cooperation in aiding us to get these facts knew no bounds. This was evident in the interview we had with Brig. General Charles K. Gailey, Jr., Chief of Staff in Berlin, and with all his subordinates throughout the zone. The thing that we regret is that time and space won't permit us to tell the story as fully as we would like.

We begin with the point which perhaps stands first in public interest.

### I. GERMANY IS DEFINITELY ON THE WAY UP!

1. *You don't know how happy we are to declare this.* The recovery of all Europe depends upon the recovery of Germany. Unless Germany, the hub of European economy, stages a comeback, Europe will remain in the slough of despondency and depression. Last year certain aspects of our report were distressing. This year, we report that Germany is really beginning to dig out and climb up, for which we are thankful to Almighty God.

2. *We were not ten minutes away from the airport at Frankfurt, motoring into the city, until we noticed a decided improvement.* The German people we passed were so different from the general run of Germans we saw last year. They were better dressed, looked better fed, and were much more happy and friendly.

3. *Also, we were delighted to observe that this year's crops were greatly improved over the pathetic conditions that prevailed last summer.* There are hundreds of gardens owned by Frankfurt's citizens, and quite a few farms lining the road from the airport to the city. Growing therein, we saw luscious fruits, and fine crops of vegetables and grains. Similar conditions were observed wherever we travelled on this tour. The God of infinite Grace was once more displaying His mercy toward a needy people.

4. When we arrived in the city, the greatest surprise of all awaited us. In addition to the changed appearance of the people, we could hardly believe our eyes when we saw the store windows. Last year they were filled with shoddy trash rescued from the rubble, but this year many stores had new, attractive fronts of latest design, and exhibited therein was a great array of most everything money could buy: new clothes, fine foods, works of art, up-to-date medicines, cosmetics, cameras, photographic equipment, field glasses, toys, house furnishings and the like. There was also considerable rebuilding and repair work going on. We were happy to note the extent of the same in the home of Reverend Walter Drescher in Berlin, representative of the European Christian Mission, and one of the distributors of relief supplies the American Council sends into the Berlin area. Reverend Drescher was mentioned in our report last year. We greatly regretted that we were so limited by time that we were unable to call on Reverend Walter Meichsner, Berlin, and Mr. Willy Diezel at Nurenberg, who likewise have been the recipients of considerable relief shipments. The reports we received from German and Austrian pastors contacted were most encouraging. They reported many converts, unusually good attendance and a fine spirit predominating in their churches.

5. *U.S. Military Government is mostly responsible for the improvement in the German economy just described.* The changed financial policy and the pegging of the new Mark at three to the dollar stabilized not only Germany's monetary system, but made possible the improvements that we have brought to your notice. We might also spend considerable time telling of the fine work the Army sponsored German Youth Association has done. We saw evidence of this work at Bad Vivel Youth Camp, to which we were taken by Colonel Norman Sprowl.

6. *Germany, while yet a long way from recovery and rehabilitation, is nevertheless definitely on the way up.* Relief will be needed for years to come, however. If the efforts of Communist Russia to disturb the peace of Europe and to prevent Germany's recovery are frus-

trated, there is no question but what Germany will stage a comeback, as will surrounding nations dependent on her economy.

## II. A WORD CONCERNING THE EXCELLENT WORK OUR CHAPLAINS ARE DOING constitutes the second division of this report.

1. It was our happy privilege on this tour to meet the following chaplains: Col. Paul Maddox, Chief of Chaplains, E.U.C.O.M., Major Carl Gunther, Capt. Paul Fine and Capt. John B. Youngs. In our interviews with these men, we discussed their problems relating to the deplorable scarcity of chaplains and chaplain's assistants, and the morals of the troops. It was a real joy to be asked to preach at the Youth Rally Chaplain Youngs conducts in Frankfurt, at which time four made a decision for Christ, and also to speak at Ketterheim Chapel in Frankfurt, address a group of wives of our officers and to bring a message at the 11.00 a.m. service in the Danket Church in Bad Nauheim. Reverend Harland J. O'Dell assisted us in these services.

2. *Concerning morals and marriages*, we are happy to report that the V.D. rate has fallen off 50 per cent over last year. No few of our G.I.'s are marrying German girls, which has caused no little concern. The Chief of Staff, Brig. General Gailey, informed us, however, in our interview with him that his subordinates had reported to him that many of our G.I.'s were getting "fine wives". In many instances the G.I.'s marrying these German girls were Roman Catholics who renounced their faith in order to marry a Protestant girl and have a Protestant marriage solemnized by a Protestant chaplain. That they were willing to do this of their own accord indicates the depth of feeling they had for the girl involved, and gives reasonable assurance of the success of such a venture.

3. *The one thing that we regret reporting is the great scarcity of chaplains and chaplain's assistants.* The chaplains mentioned and others like them, in spite of overwork and lack of assistance, have nevertheless rendered a magnificent service. That we have only mentioned certain chaplains by name in this report does not mean that there are not many others who merit similar commendation. We simply have mentioned those whose splendid work we have had opportunity to examine. We are particularly thankful that a fervent evangelical such as Colonel Paul Maddox is in command. We are also happy to learn that our friend and escort officer of last summer, Major (Chaplain) Matthew J. Imrie, has been promoted to Lieutenant Colonel. May God's richest blessing be upon these men is our earnest prayer.

One pathetic illustration of the scarcity of chaplains was brought to our attention at Ketterheim Chapel, Frankfurt, located in an area where a considerable number of our troops and their families are housed. Due to the scarcity of men, this chapel does not have a full time chaplain. Chaplain Youngs occasionally manages to hold a service there. Most of the work that has been carried on recently has been under the direction of non-commissioned officers and their wives. They have performed a fine piece of work. They maintain a growing Sunday School conducted under most adverse circumstances, such as a complete lack of Sunday School literature at times, and due to transfer of men to other areas, loss of vital workers. The week we were there, a non-commissioned officer's wife, and this unassisted, had

conducted Sunday School and attempted to teach sixty youngsters so anxious for instruction that they had gathered and stood in the rain one hour ahead of time awaiting the opening of the doors. If this faithful woman's husband were transferred and she had to accompany him, and no one with similar interests were sent in to take their places, the work at Ketterheim would be finished. We must pray God that this may not happen. Examples like this of the crying need for chaplains and chaplain's assistants exist on every hand wherever our armed forces are located.

It is a crime and a disgrace that conditions such as this should exist. Here is a need, a great need, and also a precious opportunity for serving Christ where He is most needed. We hope and pray that many likely prospects among our pastors who read this report will be prompted by the Spirit of God to make application to the War Department for appointment as chaplains. We hope, too, that Congress will make provision so that these men who do apply will be given security of position and the proper financial remuneration that is not provided by current legislation. We would also like to recommend to the Chief of Chaplains, General Luther D. Miller, that he consider calling graduates of our Bible Institutes to enter the service of the nation as chaplain's assistants. We believe that many would respond if the way were made open, and we would be only too happy to lend our assistance in such a worthy effort. In addition to a splendid Bible foundation, Bible institute graduates have had considerable instruction in personal work, music, direction of congregational singing, and other valuable training, which would qualify them in a most admirable way to be chaplain's assistants and to share the great burden that now rests on the shoulders of a few over-worked chaplains. We hope that General Miller and the Department of the Army will give our recommendation concerning chaplain's assistants thorough consideration. Our churches should also make this need of chaplains and assistants a matter for much earnest prayer and consideration.

The last thing we discuss in this report is:

## III. THE AIR LIFT.

1. *Our people at home have no idea of the magnitude of the task of flying coal, food, medicine and other supplies into Berlin.* Our Army has once more done that which was thought to be impossible. The Russians supposed when they refused to permit such supplies to enter Berlin over the railroads, which unfortunately operated through their zone, that they were in position to starve the people of Berlin into submission and force United States troops to evacuate the city, and leave it entirely at their mercy. They failed, however, to take into consideration Yankee ingenuity and determination, not to mention that of our partners, the British.

2. *Supplying the physical needs of the several million people in Berlin is a tremendous task in itself, and attempting to fly in what is needed is a superhuman assignment.* But that is exactly what has been done. The achievement of all involved in making the Air Lift a success is unsurpassed. Theirs is a most noble and enviable record.

Although we visited and photographed the land and water bases of the British, we do not have the facts that would enable us to report on the extent to which they have been engaged in this joint activity. They

had quite a few planes operating, but not nearly so many as the Americans.

We shall never forget the awe-inspiring sight we witnessed at Frankfurt where planes loaded, and at Berlin where they were unloaded. Scores of planes lined the runways at Frankfurt, being loaded by trained crews. Long lines of railroad cars were on sidings. Equally as long lines of trucks hauled in supplies and also hauled supplies from the trains to the waiting planes. Squadrons of these planes left at designated hours with their life-giving freight to plop down on Berlin's Templehof air strip at the rate during rush hours of one in about every three and one half minutes.

One thing in particular which moved us to tears was the groups of Germans who pressed against the fence at Frankfurt airport and burst into cheers as these squadrons of planes took off. They would hold up their babies that they would be certain to see what the Americans were doing for their countrymen in Berlin. Our noble airmen had won their hearts. If the Russians had deliberately set out to turn the Germans against them and in our favor, they couldn't have succeeded more gloriously.

We give now the enviable record of the Air Lift.

Using one hundred and twelve C 54's and eighty-three C 47's, the Americans, making day and night runs and this regardless of weather, made 15,553 flights since June 23rd, or a total of 7,526,500 air miles, which is 301 times the circumference of the earth, and in so doing only had four accidents involving casualties. This is almost a perfect record and one that should cause every American to take great pride in the accomplishment of the European Command. We in the American Council of Churches are most happy to congratulate General Lucius D. Clay, Military Governor, and all associated with him in this magnificent accomplishment.

We also bow humbly before our God to thank Him for endowing all involved with the strength, wisdom, ingenuity, and determination to do the impossible, and to do the task so well. As long as we put our trust in the Lord of Hosts, seeking in all things to please Him, and use to the full the endowments and opportunities He has given us, we are certain to succeed. Our forces in Europe do not begin to compare with the mighty armies Russia maintains, but with America lined up on the side of God and that cause which is right, we need never be afraid. With this recognition of God's help, we bring our report to a close.

## **THE DOCTRINES OF GRACE**

### **Atonement and Reconciliation**

A Bible Lecture by Dr. T. T. Shields

Tenth in a Series of Week-Evening Lectures on the Doctrines of Grace

Delivered in Jarvis Street Baptist Church, Thursday Evening, March 26th, 1931  
(Stenographically Reported)

Lesson read: Hebrews 9:7-14; II Corin. 5:18-21; Ephesians 2:14-17; Colossians 1:19-22.

**WE** HAVE been thinking for a week or so of the great truth of the atonement, and I have tried to show you something of its objective value; that is, of what God, in infinite grace, accomplished for us, and in our behalf, satisfying the moral demands of His own nature, which had been outraged by our sin.

There is a sense in which that work which we are accustomed to speak of as the work of atonement was necessary in order that God might be at one with Himself. You remember the passage which speaks of righteousness and peace having met together, and mercy and truth kissing each other. In Hosea's prophecy, also, the same principle is involved, where God contemplates an act of justice in respect to His rebellious people. Israel has sinned, she has sinned as grievously as Sodom and Gomorrah, or the other cities of the plain; and God soliloquizes, He talks with Himself, saying, "How shall I give thee up, Ephraim? how shall I deliver thee, Israel?"—That is one side. "How shall I give thee up to thy sin? My Mercy cries out against it. On the other hand, how shall I deliver thee?"—Justice raises an insuperable obstacle. But Mercy pleads again. "How shall I make thee as Admah? how shall I set thee as Zeboim?" Admah and Zeboim were two of the cities of the plain which shared the destruction which was visited upon Sodom and Gomorrah. The Lord looked upon His own

people and said, "How shall I do with thee as I did with Admah? How shall I set thee as Zeboim?" Then He exclaims, "Mine heart is turned within me, my repentings are kindled together." As though, if I may without irreverence say it, the very peace of the Godhead was disturbed by Israel's sin. His mercy and His love plead for the sinner's deliverance; His truth, His righteousness, His justice, argue against it.

A very faint illustration of this great principle may be found in human experience, but have you not found yourself face to face with a situation in which you have experienced just a little of that? You have said, "I know what is right. That is the way of righteousness. But if I take it, it will inflict great trouble upon someone. I would rather be merciful, I would rather hold my peace and say nothing; and yet if I do I shall be guilty of unrighteousness. How am I to reconcile these two desires that seem in my own complex nature opposed to each other?"

But by that work which was accomplished by the incarnation of our Lord, by His atoning death and resurrection, God found a way whereby He could be just, and at the same time the Justifier of him that believeth on Jesus. Thus, without violating the law of His own nature, God found a way whereby sin could be punished and the sinner could be saved.

That is what the atonement did for us, in our behalf, in relation to God:

### I

But there is more in the atonement than that. In the beginning God said, "Let us make man in our image, after our likeness." We are not to suppose that that refers to His physical form, for God had no such form: "God is a spirit." It must mean that in some respects man was akin to God in his moral nature. He was able to make moral distinctions. He was able to choose between right and wrong. There was in him, in fact, something that was akin to the Divine Nature. He had a moral likeness to God. Sin came and marred God's handiwork, defaced the divine image. In fact, so completely has sin effaced that likeness that we are described, as we have seen in these studies, as being "dead in trespasses and in sins,"—not partly dead, but wholly dead; not a little bad, but altogether bad; in short, to use the old theological phrase, "totally depraved".

The longer I live the more evidence I see of the truth of that doctrine. Those who most stoutly deny it, as a rule, afford the most convincing proof of its truth.

These verses I have read in Hebrews tell us that something has to be done to satisfy our moral nature. Here is a difficulty. I was at an ordination once at which someone asked this question, "Does justification precede regeneration, or does it follow it?" And what was supposed to be a very clever answer was returned. The candidate said, "Logically, it precedes it; chronologically, it follows it."

I have tried to show you that the charge sometimes made, that the doctrine of imputed righteousness, of the substitutionary work of Christ, is immoral in that it transfers responsibility to another, is refuted by the fact that as the atonement is applied, and on the ground of it, we are forgiven, our natures are renewed, and we are brought into union with Christ by a new creation. When the atonement becomes effective in the believer's life, when the believer believes, and the righteousness of Christ is imputed to him, his whole nature is quickened, and he becomes a new creature in Christ. As a matter of fact, however, his faith in Christ is rather the first fruit of regeneration than the cause of it. Faith is really the cry of the newborn soul, furnishing evidence that it is quickened and now believes. (That view, of course, necessitates the acceptance of the principle of election. But that is not our subject this evening).

I say, that when the work of regeneration is wrought in the soul, and we are born again, we are born with a new nature, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." The very life of God is imparted to the quickened soul, and every faculty of the mind shares in that divine quickening.

By nature, the conscience is "defiled"; it is "seared", as the Scripture says, "as with a hot iron". It has become callous, and is unresponsive, and has failed in the exercise of its function as a divine monitor, and no longer speaks for God, for it has shared in the general fall, and in that general spiritual ruin which sin has wrought. When the Holy Ghost quickens the dead soul, He not only enlightens our judgment, engages our affections, and enfranchises our will, but He quickens the conscience, and the conscience becomes active again, and becomes once more the divine witness.

Indeed, it has an affinity for the nature of God; its renewed activity affords evidence that the divine nature is imparted to us. We are now made "partakers of the divine nature"; and conscience shares in that quickening.

Very well, then, the atonement that is necessary to render satisfaction to the moral nature of God, must now satisfy also that quickened witness of God within the human breast; for, remember, regeneration and all the benefits flowing therefrom find their moral basis and justification in the atonement. There were certain services which consisted in the offering of gifts and sacrifices under the Old Testament dispensation; but we are told that they "could not make him that did the service perfect as pertaining to the conscience". Year by year the high priest went into the holy place on the great day of atonement, "not without blood, which he offered for himself, and for the errors of the people"; and it is said, "in those sacrifices there is a remembrance again made of sins every year". Moreover, that remembrance of sins had some relation to the conscience, for the recurring sacrifice is explained thus: "Because the worshippers once purged should have had no more conscience of sins . . . And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins"—by that very fact, that he had to do the work over and over again, witnessing to the truth that the work was not done—"but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."

There was no seat in the temple or in the tabernacle. There was no provision made for anybody to sit down, not even the priest—there was no occasion for him to sit down, for his work was never done. In contrast with that it is said of our Lord, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." His work was finished, and that which satisfied the nature of God satisfies also the divine nature in us. Hence the blood of Christ is applied to our consciences: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Thus the renewed conscience witnesses against everything that is not "after Christ", and approves of everything that is akin to Christ; and therefore even an awakened conscience asks no more of any man than that Christ should die for him.

That is true of the beginning of the Christian life. But, my friends, conscience can be trained, and must be trained, and conscience cooperates with the Spirit of God in the application of the principles of this scripture to our daily conduct. It is never safe for us to trust our own judgment, to be guided by our own impulses. How hazardous it is to depend upon one's intentions!—"I do not feel this", and "I do not feel something else." Or, "I do not feel led." By whom? By what? To what end? What do you mean by "being led"? The Spirit of God leads always in harmony with the teaching of Scripture, and you must always bring the promptings of conscience, as of your affections, to the light of Scripture, so that the judgment of conscience may be tested by the Book in order that when Scripture speaks conscience may speak in harmony therewith; for then

and thus the Holy Ghost will speak through an enlightened conscience. All this is necessary because conscience is no more immune to the influence of "the old man" than the affections, the judgment, or the will. As we go on, growing "in grace, and in the knowledge of our Lord and Saviour Jesus Christ", conscience will become increasingly acute, and we shall become increasingly sensitive to the approach of everything alien to the divine will, and we shall be able to distinguish more accurately between the precious and the vile. The things which we formerly allowed will become abhorrent to us, and the things which once seemed to have no harm in them will now appear unworthy of a Christian. All this will result from an enlarged biblical intelligence, because we have a greater knowledge of the will of God.

Conscience will keep pace with the growing spiritual intelligence, and instead of treating us as it does in the beginning of our Christian life, as though we were but kindergarten scholars, by and by it will teach us to leave the first principles and go on to perfection. The conscience, being God's witness within us, quickened and energized by the Spirit of God, keeps pace with an enlightened understanding, and a reinvigorated will, and an ever deepening affection for divine things. Thus we shall put off the old man with his deeds, and put on the new, "which after God is created in righteousness and true holiness".

As we go on we shall learn more and more perfectly what sin is. You say, "I know what it is." No, you do not! No, you do not!—I will venture to say that the man or woman who has grown up into Christ for fifty years is more amazed at the atonement at the end of that period than he or she was at the beginning. The man says in the beginning, "I saw sin was something to be loathed, but as the years have gone on, and I have been brought closer and closer to God, and I have come to see myself more clearly in the light of the knowledge of the glory of God in the face of Jesus Christ, I have become more conscious of my sin, and it is an ever-deepening wonder to me that God could have found a way to forgive such a sinner as I am."

Many people testify to that effect. I have heard men say, "I was saved as a child. I was preserved from many outward forms of sin. I was never profane, nor licentious, nor dissolute. I lived respectably. My outer garments were kept clean. I was really saved; but with the passage of time I have a clearer conception of what sin is. A quickened conscience has been teaching me through the light of God's Word, until now I stand in utter bewilderment when I see myself in the light of God's truth, and I wonder how ever it was possible that He could save a sinner like me."

That is what the Bible means when it says, "the blood of Christ shall purge your conscience from dead works." As we go on, conscience is always accusing, and there would be no peace for us were not sin disclosed to us, and our faith reposed in the precious blood. As the blood is applied, conscience always says to us, "That which satisfies God, satisfies your conscience", and we are at peace. Thus you see that as the atoning blood preserves peace in the Godhead, making it possible for God to save sinners, so it makes a quickened sinner stamped with the divine likeness to be at peace also. "Therefore"—Ah, you have not probed the depths of it, or the height, or length, or breadth—"therefore being justified by faith, we have peace with God through

our Lord Jesus Christ." There is no other way of peace but through the blood.

## II.

That leads us to the consideration of another aspect of truth, the scriptural doctrine of reconciliation, which is related to the atonement, and etymologically is akin to it; for as the English word "atonement" means "at-one-ment", so reconciliation simply means a coming together again of those who have been severed and separated. But mark you this: that word is not used of God. It does not say that God is reconciled to us. I would not say that it would be wholly inaccurate. One of our hymns runs thus:—

"My God is reconciled,  
His pardoning voice I hear;  
He owns me for His child,  
I shall no longer fear.  
With confidence I now draw nigh,  
And, 'Father, Abba Father', cry."

But the scriptures which I read to you to-night speak of our being reconciled to God, not of His being reconciled to us. That has been effected by the atonement, and, not to strive about words to no profit, the principle is there, and the atonement has reconciled God to us in the sense of making it possible for a just God to look with favour upon sinful men.

These scriptures speak of our being reconciled to God. It is important that we should glance at them a moment. In second Corinthians, the fifth chapter,— I discuss it in this connection because it is directly related to that aspect of the atonement to which I have now referred, namely, the satisfaction it ministers to our renewed moral nature. It reconciles us to God as well as God to us—"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." God has never needed anyone to tell Him what we are. When first He came into the garden and said, "Adam, where art thou?" He knew where he was, and He knew what he had done—He knew all about him. "All things are naked and opened unto the eyes of him with whom we have to do."

It is not possible for the devil to deceive God in respect to our characters, to what we are. He knows us through and through. But the devil has succeeded in misrepresenting God to us, and in persuading men to believe that about God which is not true. That is the fault of men: "They did not like to retain God in their knowledge", and God gave them up to vile affections; and the result has been that they have "changed the image of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things"; until man has deified everything, even to the lowest of creeping things, and conceived of God as being like unto the reptiles. There is not much evolution there! Leave him to himself, and he drags God down, first to the level of his own desire, his own taste, then to birds, four-footed beasts, and creeping things.

Did you ever have anybody misrepresent you? I have, many times! I quoted in THE GOSPEL WITNESS to-day a proverb that is wonderfully significant: "A lying tongue hateth those that are afflicted by it." Did you ever think of that? A man says a false thing about another; he imputes wrong where there is no wrong; evil, where there is no evil. He tells a plain, unvarnished, unmiti-



gated, falsehood about somebody. In doing so, perhaps, he bears no malice toward that person in the beginning; he does it only because he has formed a habit of speaking unkindly and untruthfully. But, having said it, he feels he must justify what he has said; and in order to do so he paints the victim of his slander as black as though he were an imp from the pit; thus gradually he persuades himself that his slander is true, and at length he comes to hate the person he has slandered—"A lying tongue hateth those that are afflicted by it."

The devil is the arch slanderer. He began by slandering God, in order that he might alienate His creatures from Him. He insinuated that God was unjust and unkind, that He desired to withhold from man's enjoyment that which was best; and that in order to have the things that were pleasant and good for food, and to be desired to make one wise, they must disobey God; he persuaded them that the way of pleasure was the way of rebellion. And man believed it! And he has believed it ever since! The greatest task of all, for any one of us, is to get men to see that God is our best friend. We do not need to reconcile God to men: He loved us from the beginning in spite of our sin. He provided a way whereby every hindrance to our fellowship might be removed. Our greatest task is to get men to see that sin is folly, and that wisdom is to be found in being rightly related to God,—that, indeed, the fear of the Lord is the beginning of wisdom. To get a man to love God is our problem, not to persuade God to love men for God has loved us from the beginning.

It is said that that process of reconciling man to God, and of getting a man to see who and what God is, in some way is related to the death of Christ: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself", bringing the world back to Himself. That was the work of atonement, to attune this discordant sphere to the will of God; to get men to desire the things of God—all that is in the atonement.

Let me read two other passages, one in Ephesians, and the other in Colossians. The writer is speaking of Jew and Gentile there, contrasting Jew and Gentile, and he says, "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby", thus bringing antagonistic human elements together in a glorious reconciliation through the blood of His cross, "having made peace through the blood of His cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometimes alienated and enemies in your mind by wicked works yet now hath he reconciled in the body of his flesh through death." How has God reconciled us to Himself? Through the body of Christ's flesh through death.

My dear friends, nowhere in the universe can a man know what God is apart from the Cross. No man has even seen God until he has seen Him in the suffering Lamb of God. You may speak of His wisdom; and I know that "the invisible things of him from the creation of the world are clearly seen, being understood by the

things that are made, even his eternal power and Godhead; so that they are without excuse." His eternal power, His wisdom, His justice—all that; but you can never discern the principle of mercy or of grace in any revelation of God in nature. His goodness? Yes, the "pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." I know nature has witnessed to the goodness of God, to the providence of God; but where, apart from the Cross, can you find that conception of God that teaches us that God loves us so much that He would go to hell for us, and endure the fierce wrath of an offended God in our behalf?

I say to you that you cannot reconcile man to God anywhere but at the Cross, for nowhere else can men ever unlearn the devil's lie, and learn what God is. But the Cross is a disclosure of the very nature of God.

I remember a dispute when I was a boy concerning a remark made, I believe, by Mr. Moody, in which he supposed Christ to say, when the soldier drove his spear to His heart, "You needed not to do that; there is a nearer way to My heart than that." The question raised, was as to whether the idea involved in the remark was original with Mr. Moody. Notwithstanding, it was the spear that laid bare the heart of God, and when Jesus cried, "It is finished", and bowed His head and gave up the ghost, He witnessed to the whole universe that there was nothing that an infinite God would forbear to do that He might save the soul that had rebelled against Him.

There is the moral influence of the atonement! What a revelation!—That I should have looked upon Him as my enemy! That I should have regarded Him as One Who would rob me of the best, that I should have lifted my hand in folly against Him, refusing to do His will, that I should have allowed myself to be persuaded that the way of pleasantness, of abiding pleasure and prosperity lay in a direction opposite to the holy will of God—what supreme folly! But when I see God in Jesus Christ, dying in my room and stead, and withholding nothing that I might be saved, I am constrained to say, "Oh, the folly of sin, as well as its wickedness!" and I am reconciled to God through the death of His Son because thus I come to know Him, and thus my whole heart goes out in gratitude to Him.

And what is your task and mine?—"And hath committed unto us the word of reconciliation." We are to be the peace-makers; we are to go preaching peace by Jesus Christ; we are to try, as God helps us, to undeceive those who have been deceived by the great slanderer. It is for us to make men to see that God is man's best Friend, and that God is revealed in all His glory at the Cross, and at the empty grave: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

There is still another aspect of the atonement, but I think I will not touch it to-night; I will mention it only, and reserve its discussion for another occasion as it is vital to the whole matter. I suggested last Thursday evening that perhaps the atonement was not wholly effected within those few short hours of the unnatural darkness on Calvary, but that the Lamb had anticipated

that hour from the foundation of the world, and that the suffering God had suffered for us in the Lamb Who was slain from the foundation of the world. I believe that is true. But while the penalty is paid, Jesus Christ lives to make application of it: "They truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him"—that text is often misapplied. He is able to save, not as in the thought of some, from the uttermost, the worst of sinners, that of course, is true, but that is not what that particular text says. He is able to save to the uttermost, completely, forevermore,—“all that come unto God by him”—Why? On what ground?—“seeing he ever liveth to make intercession for them.”

Therefore we cannot adequately define the atonement. Nobody can define it. Moreover, we can have but a very imperfect view of all that is implied in the atonement, until we see that our glorious Lord is not a priest for a little while, that His priesthood is not a brief parenthesis in His eternal existence, but that “he is a priest for ever, after the order of Melchizedek”. He ever lives to plead the merit of His blood, to make application of the virtue of His atoning death for us.

Oh, what a salvation! What a Saviour! I read an article last week on Barthianism, the teaching of Karl Barth. The writer said, in effect, “I love it for one thing, that it teaches man to believe in God. But I abhor it with all my soul for another, that it teaches men to have no confidence in themselves.” Then he spoke of two striking lectures he had heard, one on the atom and the electron, and one on social evolution, both of which lectures magnified man. He said man was a wonderful creature! After hearing these lectures he felt so proud that he was a man! But the redeemed soul is so proud of Jesus Christ, so profoundly grateful to Him, so desirous that He should be magnified, and glorified, that he ought to be able always to say with John, “He must increase, but I must decrease.” The bigger Christ you have, the less you will see yourself to be, and the greater here and hereafter will your wonder be that,—

“He saw you ruined by the fall,  
Yet loved you notwithstanding all;  
He saved you from your lost estate,  
His loving kindness, Oh how great!”

Let us say it again, “Hallelujah! What a Saviour.”

## THANKSGIVING RALLY

Monday, October 11

Stanley Avenue Baptist Church,  
Hamilton

Sessions 2.30 and 7.30

Speakers:

REV. JACK WATT of Windsor  
REV. JACK FULLARD, Toronto

SPECIAL MUSIC

Basket-Lunch Supper

Tea, Coffee, Milk, Ice Cream will be served

ALL WELCOME!

# Bible School Lesson Outline

Vol. 12 Fourth Quarter Lesson 3 October 17, 1948

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

## JESUS WASHING THE DISCIPLES' FEET

Lesson Text: John 13:1-17.

Golden Text: “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.”—John 13:34.

### I. The Incident: verses 1-11.

The five circumstances mentioned in verses 1 to 3 shed light upon our Saviour's action of washing the feet of the disciples. (1) The hour of His departure was at hand. His last acts and words would have a peculiar significance and would likely long be remembered. (2) He loved His own unto the end. The phrase “unto the end” (Compare 1 Peter 1:13) signifies that His love was complete, and that it was everlasting; He loved them unto the uttermost. Love prompted the display of humility. (3) The supper was ended. The supper was a memorial supper picturing Christ's suffering and death, His humiliation and obedience unto death (1 Cor. 11:26; Phil. 2:8). (4) The plans for the betrayal of Christ were soon to be carried out, and His loving service included even the man who plotted against His life: (5) Christ came from God and was departing to God, and yet His equality with God was not regarded as something to be grasped at (Phil. 2:6, 7). Humility, like mercy, is mightiest in the mighty. Christ, the King (Isa. 9:6, 7), was also Christ, the Son of man (Isa. 42:1, 2).

The menial task of washing the feet of guests was usually assigned to servants. Such ablutions are necessary to the comfort of travellers in Eastern lands, where hot dry sand prevails, and where sandals are worn. It would seem that our Lord performed the service at this time, not because it was necessary for Him to do so, but because He desired to teach His disciples certain lessons.

Peter deemed himself unworthy to receive the service of the Lord (Compare Matt. 3:14), but was reminded that the one not washed by Christ with the washing of regeneration did not belong to Him. Peter desired to be wholly His. Our Lord replied: “He that is bathed needeth not save to wash his feet, but is clean every whit” (verse 10, Revised Version). The Greek word translated “bathed” is a word used of washing or bathing the whole body, while the word translated “to wash” is used in reference to washing a part of the body, such as feet or hands. The one who has been born again or regenerated by the washing of the Holy Spirit through the Word of God (John 3:5; Eph. 5:26; Tit. 3:5; 1 Pet. 1:22, 23), whose sins have been forgiven on the basis of his faith in Christ, needs only to be cleansed from the defilement of sins day by day (Psa. 51:7; John 15:13; 1 John 1:9), in order to be pure from sin. We do not need to be saved over and over again. When cleansed once for all from the penalty of sin by faith in the Christ Who died for us, we must go frequently to Him in confession to be cleansed from the defilement of sin.

All of the disciples were not clean, for the heart of Judas was unregenerated; he was filled with iniquity.

### II. The Instruction: verses 12-17.

The disciples had received from their Lord and Master an example of humility (1 Pet. 2:21), a grace which was becoming in their attitude one to another (Eph. 4:2; Phil. 2:3; 1 Pet. 5:5), but the deeper meaning of His symbolic act is ascertained from a study of His conversation with Peter. Christ had given the disciples a picture of the service of restoring the sinning saint (Gal. 6:1). It is our duty as Christians to assist one another in getting rid of the sins which mar our fellowship with God and with one another (Jas. 5:6). The disciples did not fully understand the Lord's action at the time, but they did understand it later. Peter, for example, who denied His Lord, was forgiven, cleansed and restored to fellowship (John 21:15-17).

Knowledge of the will of God must be followed by obedience (Matt. 7:24-27; Jas. 1:22; 4:17; 1 John 2:3). It is not sufficient to call Him Lord; we must obey Him as Lord (Psa. 45:11; Matt. 7:21; Lk. 6:46).