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HOW CHAS. H. SPURGEON FOUND CHRIST

"The Prince of Preachers" tells how he, as a lad of sixteen, found Christ

I MUST ever attach peculiar value to the *hearing of the truth*, for by it I received the joy and peace in which my soul delights. While under concern of soul, I resolved that I would attend all the places of worship in the town where I lived, in order that I might find out the way of salvation. I was willing to do anything, and be anything, if God would only forgive my sin. I set off, determined to go round to all the chapels, and I did go to every place of worship; but for a long time I went in vain. . . .

I sometimes think I might have been in darkness and despair until now had it not been for the goodness of God in sending a snowstorm, one Sunday morning, while I was going to a certain place of worship. When I could go no further, I turned down a side street, and came to a little Primitive Methodist Chapel. In the chapel there may have been a dozen or fifteen people. I had heard of the Primitive Methodists, how they sang so loudly that they made people's heads ache; but that did not matter to me. I wanted to know how I might be saved, and if they could tell me that, I did not care how much they made my head ache. The minister did not come that morning; he was snowed up, I suppose. At last, a very thin looking man, a shoemaker, or tailor, or something of that sort, went up into the pulpit to preach. Now, it is well that preachers should be instructed; but this man was really stupid. He was obliged to stick to his text, for the simple reason that he had little else to say. The text was—

"LOOK UNTO ME, AND BE YE SAVED, ALL THE ENDS OF THE EARTH."

He did not even pronounce the words rightly, but that did not matter. There was, I thought, a glimpse of hope for me in that text. The preacher began thus: "My dear friends, this is a very simple text indeed. It says, 'Look.' Now lookin' don't take a deal of pains. It ain't liftin' your foot or your finger; it is just, 'Look.' Well, a man needn't go to college to learn to look. You may be the biggest fool, and yet you can look. A man needn't be worth a thousand a year to be able to look. Anyone can look; even a child can look. But then the text says, 'Look unto Me.' Ay!" said he, in broad Essex, "many on ye are lookin' to yourselves, but it's no use lookin' there. You'll never find any comfort in yourselves. Some look to God the Father. No, look to him by and by.

Jesus Christ says, 'Look unto Me.' Some on ye say, 'We must wait for the Spirit's workin'.' You have no business with that just now. Look to Christ. The text says, 'Look unto Me.'"

Then the good man followed up his text in this way: "Look unto Me; I am sweatin' great drops of blood. Look unto Me; I am hangin' on the cross. Look unto Me; I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend to Heaven. Look unto Me; I am sittin' at the Father's right hand. O poor sinner, look unto Me! look unto Me!"

When he had gone to about that length, and managed to spin out ten minutes or so, he was at the end of his tether. Then he looked at me under the gallery, and I daresay, with so few present, he knew me to be a stranger. Just fixing his eyes on me, as if he knew all my heart, he said, "Young man, you look very miserable." Well, I did; but I had not been accustomed to have remarks made from the pulpit on my personal appearance before. However, it was a good blow, struck right home. He continued, "and you always will be miserable—miserable in life, and miserable in death—if you don't obey my text; but if you obey now, this moment, you will be saved." Then, lifting up his hands, he shouted, as only a Primitive Methodist could do, "Young man, look to Jesus Christ. Look! Look! Look! You have nothin' to do but to look and live." I saw at once the way of salvation. I know not what else he said—I did not take much notice of it—I was so possessed with that one thought. Like as when the brazen serpent was lifted up, the people only looked and were healed, so it was with me. I had been waiting to do fifty things, but when I heard that word, "Look!" what a charming word it seemed to me! Oh! I looked until I could almost have looked my eyes away. There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun; and I could have risen that instant, and sung with the most enthusiastic of them, of the precious blood of Christ and the simple faith which looks alone to Him. Oh, that somebody had told me this before, "Trust Christ and you shall be saved." Yet it was, no doubt, all wisely ordered, and now I can say—

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

HOW C. H. SPURGEON FOUND CHRIST

"I looked to Him;
He looked on me;
And we were one for ever."—C.H.S.

"Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else."
—Isaiah 45:22.

THE above inscription was cut on one of the foundation stones of the School-Chapel erected at Bexhill-on-Sea in memory of Mr. Spurgeon, in the hope that passers-by might find salvation through reading the passage of Scripture which was blessed to his conversion. With the same end in view we venture on the front page to reproduce the account given in the great preacher's own words of that memorable day when he looked to Christ and was saved. It was in January of 1850, just one hundred years ago this month, that Charles Haddon Spurgeon, then a lad of sixteen, entered the little Primitive Methodist Chapel in Colchester where he found the Saviour. Within a few years this lad began to preach, and soon all London and all England was at his feet listening to the glorious Gospel by which he had been saved and which he now proclaimed with trumpet voice. Few ministries have proved to be so abundantly fruitful as his, and well does he deserve the title of "prince of preachers." He was instrumental not only in reviving the Baptist denomination in England but in giving a spiritual impulse to the Evangelical cause throughout the English-speaking world. Yet this mighty man of God lived to see the day when his own brethren, or those whom he had counted as such, passed a motion of censure on him, as though they would cast him out of the synagogue, though they could not cast him out of the place of blessing, and this because of the part he had taken in the "down-grade" controversy, or as we should say, because he protested against the inroads of modernism. A masterly discussion by Dr. Shields, "Spurgeon as a Defender of the Faith," will be found on page five of this issue. It is particularly timely in this year that marks the centennial of Spurgeon's conversion for some who reap the fruits of his ministry have yet deserted his Gospel, though they seek to cling to the glory that still attaches to the name of Spurgeon.

DR. SHIELDS IN MELBOURNE, AUSTRALIA

The following cable was received from Dr. Shields Saturday from Melbourne, Australia:

SATURDAY, JAN. 14, 1950.

HAD GREAT SERVICES IN SYDNEY STOP ARRIVED FROM THERE SATURDAY NOON OVER SIX HUNDRED MILES HAVE THREE SERVICES IN MELBOURNE ON SUNDAY, AND TWO EVENINGS NEXT WEEK STOP TWO EVENINGS IN TASMANIA. RETURN TO SYDNEY EARLY FRIDAY AND LEAVE AFTER A NIGHT SERVICE FOR NEW ZEALAND TORONTO IS FIFTEEN HOURS BEHIND MELBOURNE STOP WE LEAVE FOR HOME FEBRUARY FIRST ARRIVE WEEK OF FEBRUARY FIFTH AFFECTIONATE GREETINGS CHURCH, SCHOOL, SEMINARY ASSURE ALL I AM STILL ABSURDLY WELL EXCEPT FOR HOME SICKNESS.

SHIELDS

Like the Jews of old they would build the sepulchres of the prophets whom their fathers killed.

We usually think of Spurgeon as a great preacher and teacher, as a winner of souls and a builder of churches. But just because he was not ashamed of the Gospel which he loved to proclaim because it had saved him, he was convinced that it was his bounden duty to defend its truths against the subtle attacks of the enemy from within. How could it be otherwise in his day, and how can it be otherwise in our day? A believer who does not contend for the faith is as much an anomaly as a soldier who refuses to fight. Only those who believe nothing can be at perpetual peace with the world, the flesh, and the devil and all their multitudinous allies. Spurgeon was not numbered among such, as all who are in the least familiar with his sermons are well aware. His little book, *The Greatest Fight in the World**, is a clarion call to battle and should be in the hands of all lovers of Spurgeon and of the Gospel he preached.

In a later issue we hope to reproduce another lecture by Dr. Shields on Spurgeon's view of the Inspiration of Scripture, which contains one of the finest appreciations of this great preacher that we have ever read. Oh that God would raise up another prophet in our day like unto him!—W.S.W.

**The Greatest Fight in the World* by C. H. Spurgeon is obtainable from THE GOSPEL WITNESS for the modest sum of 25 cents.

SOVEREIGNTY AND SALVATION

When C. H. Spurgeon looked to Christ in the little Primitive Methodist chapel in Colchester, he was sixteen years old. Six years later he preached a sermon in the New Park Street Chapel entitled "Sovereignty and Salvation," of which the following excerpt forms the first paragraph:

"Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else."—Isaiah 45:22.

SIX years ago to-day, as near as possible at this very hour of the day, I was "in the gall of bitterness and in the bonds of iniquity," but had yet, by divine grace, been let to feel the bitterness of that bondage, and to cry out by reason of the soreness of its slavery. Seeking rest, and finding none, I stepped within the house of God, and sat there, afraid to look upward, lest I should be utterly cut off, and lest His fierce wrath should consume me. The minister rose in his pulpit, and, as I have done this morning, read this text, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." I looked that moment; the grace of faith was vouchsafed to me in the self-same instant; and now I think I can say with truth,

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

I shall never forget that day, while memory holds its place; nor can I help repeating this text whenever I remember that hour when first I knew the Lord. How strangely gracious! How wonderfully and marvelously kind, that he who heard these words so little time ago for his own soul's profit, should now address you this morning as his hearers from the same text, in the full and confident hope that some poor sinner within these walls may hear the glad tidings of salvation for himself also, and may to-day, on this 6th of January, be "turned from darkness to light, and from the power of Satan unto God!"

JOCK TROUP IN JARVIS STREET CHURCH

Hear This Well-known Scottish Evangelist in Jarvis Street Church,
Sunday, January 22 to February 12

JOCK TROUP will begin his evangelistic mission in Jarvis Street Baptist Church, Toronto, Sunday, January 22nd, and will continue every night, except Saturdays, until Sunday, February 12th. This will not be Mr. Troup's first visit to Toronto. While here in connection with the celebration of the D. L. Moody Centenary in 1937, he spent about ten days in this city. On this occasion Mr. Troup spoke in a number of churches and many evenings in Massey Hall. Everywhere he went, he spoke to crowded audiences and manifestly in the demonstration of the Spirit and of power. Dr. Shields says, "What Evans Roberts was to the Welsh Revival, Jock Troup was, in the providence of God, to the Wick-



Jock Troup

Yarmouth Revival of 1921-22."

When Jock Troup was demobilized from the Royal Navy in 1919, he went back to his native place, Wick, the principle industry of which is fishing. There the Lord laid His hand upon him and thrust him out among the people, with the result that large numbers were converted. They were nearly all fisher folk and as they went down the coast and touched other parts as far down as Yarmouth, the fire spread.

Jock Troup, like his Master, was for months together without leisure to eat or sleep, besieged by people inquiring, "What must I do to be saved?" We invite all GOSPEL WITNESS readers within reach of Toronto to hear this famous evangelist.—H.C.S.

REVIVAL IN SCOTLAND UNDER JOCK TROUP'S MINISTRY

Just before leaving Scotland for this continent, Jock Troup held an evangelistic campaign in Inverness, the "capital of the highlands," as it is called. The pastor of the Baptist Church there, Rev. John McBeath, with whom Mr. Troup was working, wrote a letter to Dr. Norris of Fort Worth, Texas, telling of the great blessing experienced under Jock Troup in that campaign. As a further introduction to the evangelist, we reprint Mr. McBeath's letter as it was published in *The Fundamentalist*, of which Dr. Frank Norris is the editor:

Inverness, Scotland,
December 2, 1949.

Dear Dr. Norris:

I am writing to say that we have just finished a three weeks' gospel campaign with our mutual friend Jock Troup. We have had a wonderful time—the church was packed to capacity again and again, and we had to have loud speakers to accommodate the crowds. I have been ten years pastor of this church and I can truthfully say I have never seen such crowds. Our brother preaches the grand old gospel and holds nothing back, and souls have been saved. God's own people have received a mighty blessing. Jock is all out for the salvation of men

and women and I have thoroughly enjoyed helping him during his visit to this highland capital. We shall be remembering him in prayer when he comes to your land. May he be blessed and owned of God in his ministry among you over there.

And now in closing, be good to dear old Jock, and don't forget this, you are not to keep him, we want him back again.

May our dear Lord richly bless you and all your loved ones is the prayer of,

Yours in our soon coming Lord,

JOHN McBEATH

WHAT MODERNISM DOES TO BAPTISTS

WE GIVE the following clipping from *The Informer* published at Louisville, Ky.

"In the year 1907, the Northern Baptist Convention was organized with thirteen thousand churches. Now in 1949, forty-two years later, they have six thousand churches. They are losing ground, and have for the past twenty years."

Think of that! A loss of seven thousand churches! Why have Northern Baptists suffered this tremendous loss? We suggest the following:

1—MODERNISM! Christianity doesn't grow in the atmosphere of unbelief. When pastors and church leaders become tinged with Modernism they quit evangelizing. No longer believing in the new birth, they quit going after the lost. That means death to churches.

2—ECCLESIASTICISM. The weaker Northern Baptists have become in faith, the stronger they have grown in ecclesiasticism with its strong-arm methods. We think of a certain church in the North, that pulled out of the Convention and became strictly independent. Why? Members told us that Baptist leaders became so arrogantly intolerant that they would not stand for the church designating moneys. They insisted that the church must stick by the entire program as handed down by leaders. The church became disgusted with such intolerance and pulled out. Who can blame them?

Southern Baptists should learn a lesson from this. More and more ecclesiastical pressure is being put on to induce pastors and churches to line up for the "whole program." At the same time there is more and more tolerance for Modernism. This is shown by the fact that when the proposition was put before the Southern Baptist Convention last May to eliminate from all Boards and official positions, any and all who were affiliated with the Federal Council of Churches or its subsidiaries, this was violently opposed by denominational leaders, who managed to get the thing "tabled." Opportunity was presented right there to smash Modernism a mighty blow, and to let the world know that we were solidly opposed to it, but instead Modernism was given encouragement, and brethren opposing it were put in the light of disloyalists and trouble raisers. This can't be denied, for the newspapers understood the action of the Convention as favourable to the modernistic Federal Council and so expressed it to the world.

—*Faith and Life*

OREGON BAPTIST SPLIT

The convention of Northern Baptists in Oregon are hopelessly split. About one-third of them turned out the other two-thirds last year. So they now have two organizations known as the "Conservatives" (the larger group), and the "Loyalists." The sin for which the "Conservatives" were turned out was their refusal to support the Federal Council program of the Northern Baptist Convention. They used their God-given right to designate their mission money. But even these "Conservatives" are alien immersionists and open communionists. But someone may ask, how could one-third of the churches turn out the other two-thirds? Well, the "Board of Directors" of the convention notified the "Conservative" churches before the convention met to not send messengers to the convention for they were already disfranchised! That is modernist-unionist tactics with a bang!—*The Faith*

CHRISTMAS EVANS AND THE PRODIGAL SON

CHRISTMAS EVANS was once describing the prodigal's coming back to his father's house, and he said that when the prodigal sat at his father's table his father put upon his plate all the daintiest bits of meat that he could find; but the son sat there and did not eat, and every now and then the tears began to flow. His father turned to him and said, "My dear son, why are you unhappy? You spoil the feasting. Do you not know that I love you? Have I not joyfully received you?" "Yes," he said, "dear father, you are very kind, but have you really forgiven me? Have you forgiven me altogether, so that you will never really be angry with me for all that I have done?" His father looked on him with ineffable love and said, "I have blotted out thy sins and thy iniquities, and will remember them no more. Eat, my dear son." The father turned round and waited on the guests, but by-and-by his eyes were on the son, they could not long be removed. There was the son weeping again, but not eating. "Come, dear child, said his father, "come, why are you still mourning? What is it that you want?" Bursting into a flood of tears a second time, the son said, "Father, am I always to stop here? Will you never turn me out of doors?" The father replied, "No, my child, thou shalt go no more out for ever, for a son abides for ever." Still the son did not enjoy the banquet; there was still something rankling within, and again he wept. Then his father said, "Now, tell me, my dear son, all that is in thy heart. What do you desire more?" The son answered, "Father, will you *make* me stop here? Father, I am afraid lest, if I were left to myself, I might play the prodigal again. Oh, constrain me to stay here for ever!" The father said, "I will put my fear into thy heart, and thou shalt not depart from me." "Ah! then," the son replied, "it is enough," and merrily he feasted with the rest. So I preach to you just this—that the great Father when He takes you to Himself will never let you go away from Him again.—C. H. SPURGEON.

THE SOURCE OF GRACE

If it is interesting to trace a Nile or Amazon to its source, how much more interesting to a Christian to explore the stream of eternal life, and trace it upward till we have reached the fountain. Bruce discovered—or thought he had discovered—the springs of Egypt's river: he found them away among cloudcapped mountains, at an elevation of many thousand feet above the plains they watered. Great men have been born in humble circumstances; but all great rivers boast of their lofty descent: It is when the traveller has left smiling valleys far beneath him, and toiling along rugged glens, and, pressing through deep mountain gorges, he at length reaches the chill shores of an icy sea, that he stands at the source of the Alpine river, which, cold as the snows that feed it, and a full stream at its birth, rushes out from the caverns of the hollowed glacier. But with that lofty birthplace it is only a humble image of salvation. How high *its* source! "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." The stream of mercy flows from the throne of the Eternal; and here we seem to stand by its mysterious fountain: in contemplating the words of the text, we look upon its spring—"I do this for mine holy name's sake."

—THOMAS ADAMS, 1859

The Jarvis Street Pulpit

Spurgeon as a Defender of the Faith

An Address by Dr. T. T. Shields

Delivered Tuesday Afternoon, October 8th, 1934, at the Cannon Street Hotel Auditorium, London, England, at the Annual Meeting of the Bible League of Great Britain.

I GREATLY appreciate the privilege of speaking to-day under the auspices of a society that is set for the defense of the gospel. Mr. Spurgeon, in his day, remarked on the too common desire for religious neutrality, saying, in effect, that Mr. White held one view, and Dr. Black the opposite; and Professor Gray a third which was better than either; but Mr. Whitey-Brown was most popular of all. Being true of many in Mr. Spurgeon's day, it must be a common human characteristic, for *whitey-brown* is still a very popular religious colour.

To those for whose mental vision the Word of God sharply divides asunder the soul and spirit, and distinguishes between the psychological and pneumatological, the *Oxford Group Movement* is significant of the times, and symptomatic of the prevailing religious temper. One may be a Trinitarian, or a Unitarian, a Protestant or a Roman Catholic, an Evangelical or an Anglo-Catholic, a Supernaturalist or an Anti-supernaturalist, a Creationist or an Evolutionist, a Revolutionist or a Rationalist, a Fundamentalist or a Modernist—or a composite of all of them; and without change of conviction, or even of opinion, he may be a full-fledged member of the *Oxford Group*. With a penchant for the composite, the inventor of a composite Pentateuch—a spirit which can easily be identified—the unnamed spirit now offers us a synthetic religion. Adolph Hitler has said that German chemists will render Germany independent of external food supplies by the production of synthetic foods. Similarly, there are those who are determined to have a religion that is independent of any divine revelation, and, the *Oxford Group Movement* being witness, independent of reason and common sense as well.

The "house-party" principle is not peculiar to the *Groups*, but is common to all religious neutrals; and is a subtle substitution of human interests and relationships for the weightier matters of truth, and righteousness, and right relation with God: "And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

The principal danger of our day, religiously, inheres in the prevailing religious attitude; an attitude which too often shows itself even in those who do really believe the Book, an attitude which may be described as a determination to avoid at all costs any ruffling even of the surface of our self-complacent religious tranquility.

In most of the celebrations of the centenary of Spurgeon's birth the thing which, properly understood and viewed in true perspective, was most characteristic of the man, has been entirely ignored. The "downgrade" controversy, so-called, was more than an incident in his

incomparable career; it was the culmination and climax of his life's testimony. For Spurgeon was always a controversialist—as every convictionist, if I may so say, must be. Mr. Spurgeon set out to combat error from the beginning, and his earliest sermons abound with warnings against those things which are contrary, in the Biblical sense, to sound doctrine.

This evening I shall speak more particularly on *Spurgeon's Testimony to the Inspiration of Scripture*: this afternoon we may, I hope, refresh our own spirits by reminding ourselves of his example as a *defender of the faith*.

I.

SUCH A DEFENSIVE AND OFFENSIVE ATTITUDE AS SPURGEON ASSUMED IS MORE EMPHATICALLY NEEDED TO-DAY THAN WHEN SPURGEON MADE HIS PROTEST. Surely it must be recognized that religious conditions have not improved since the late eighties and early nineties. Evangelical principles are at a far greater discount to-day than they were then. What was considered religious liberalism then would be called evangelical conservatism now; what was called religious "downgradeism" then, has developed with ever-increasing speed into tobogganism now. If anti-Evangelicalism speeded on its way in a coach-and-four in Spurgeon's day, it hops from place to place in a high-power aeroplane in ours. Where the earlier higher criticism used rifles, present-day Modernism employs machine guns. The enemy who fought in red, or blue, or green, uniforms in Spurgeon's day, have since developed and employed to the utmost the science of religious camouflage; and where the enemy then veiled himself in the thinnest smoke screen, he now blinds our eyes and drenches our camps with the deadliest, poison gas.

Comparatively few Evangelicals are as yet awake to the perils of the hour. Where in Spurgeon's day, Modernists showed themselves as isolated units, now they march as a thoroughly disciplined army; and those whom Spurgeon saw practising their goose-step around their own barracks, have since violated every evangelical Belgium and Luxembourg; and are now thundering at the gates of Paris, and raiding London.

There is a true analogy between the Germanic powers in wartime and that of Modernism to-day. The departments of propaganda, of espionage, of recruiting, prison-camps with their torture, of submarines, and aeroplanes, are all active. Where the enemies of the gospel in Spurgeon's day fought on the surface, and in the open, they now fight from strongly entrenched positions where they have been gradually "digging themselves in" in educational and professional chairs, in administrative offices, in "augmentation" and "sustentation" boards and committees, and in all official ranks from corporal to field-marshal. But notwithstanding the enemy's perfec-

tion of the science of deception, it now requires less discernment to recognize the anti-Christian nature—will not say *character*, but use the stronger word, *nature*—it requires less discernment to recognize the anti-Christian nature of Modernism than formerly.

Modernism has proceeded by the steps of the original temptation: from the suggestion of a doubt of the truth of God's word, it has advanced to a denial of the divine veracity; and from that, to the impugning of the divine character; issuing at last in the rejection and utter repudiation of all divine authority. The "culture" of an anti-evangelical "scholarship" now appears as the author of the most pronounced infidelity. Evangelicals are therefore forced to recognize that Modernism is not a dilution of Christianity, but a denial of it; not a modification of Christianity, but the murderer of it. The Bible, the God, the Christ, the salvation, the heaven, of Modernism are not ours: for Modernism knows no objective authority no authoritative revelation; no God certainly known; no Christ Who is Himself God the Son; no blessed atonement, no salvation that is of grace, no supernatural powers available for man's emancipation from the bondage of sin. There is, therefore, nothing left for believers who would be true to the Lord and His Word to do, but to accept the gage of battle, and contend earnestly for the faith once for all delivered unto the saints.

II.

THERE ARE GRAVE REASONS WHY THE WAR IN WHICH SPURGEON ENLISTED SHOULD BE PROSECUTED WITH THE UTMOST VIGOUR IN OUR DAY.

In the first place, *we cannot otherwise be loyal to Christ*. Modernism is not a mere academic discussion and appraisal of a book: it is not an attempt to clear away the accumulated rubbish of tradition, and to re-discover some solid foundation for faith. It is a systematic attempt to mine the whole fortress of divine revelation, with a view to its utter destruction.

That means that there is an attack upon the person of the Captain of our salvation. If there be truth in the allegation that the Cruiser Hampshire was destroyed by an internal explosion effected by a disguised enemy who had shipped as a British sailor or the express purpose of destroying the British commander, Lord Kitchener, it affords a striking illustration of the ways of Modernism. All attacks upon the Bible, its supernaturalism, its alleged scientific and historical inaccuracies, its unethical precepts and programme, are launched from within the professing Church, and in truth are directed against the person of Christ. The devil's principle of attack is similar to that enjoined upon the Syrian army by their king, when they fought against Israel at Ramoth-gilead: "Fight neither with small nor great," said the king, "save only with the king of Israel."

I have entirely misunderstood the meaning of Christianity if it does not necessitate the union of the redeemed soul with the living Christ. How then shall we be silent when He is attacked, His knowledge discounted, His veracity impugned, His authority rejected, His Deity denied? Could a wife be loyal to her husband were she, without protest, to allow his honour to be dragged in the mire? To be neutral at a time like this, to be terrified into withholding our testimony when the Word Incarnate is on trial before the modern Sanhedrin, and where the secular power is invoked to give effect to the wicked will of a faithless religion, would be to be guilty of Peter's sin; and to be silent in such circumstances

for fear of losing certain emoluments, or in the hope of gaining pecuniary reward, would be to tread in the footsteps of Judas Iscariot.

Therefore—I say, *for the sake of our own spiritual health*, we must assume the offensive attitude toward Modernism that is discernable in Spurgeon. A very close analogy may often be discerned between physical and religious conditions of life. Any physician will tell you that in our present complex life it is a physical impossibility to escape contact with the bacilli of certain diseases. For example, the germs of consumption, or tuberculosis, are everywhere. We breathe them in if we breathe at all. Why, then, is it that comparatively few people are prostrated by that deadly plague? It is because their systems have developed a quality that is antagonistic to that particular bacillus. Germs entering such a body are afforded no hospitality, and therefore no opportunity to do their deadly work. Hence the body's acquired immunity proves its salvation.

The same principle holds in respect to one's spiritual health. We cannot be neutral toward anything that is not "according to Christ" without endangering our own spiritual well-being. To open the mind to every religious vagary, and in the name of toleration or charity, to take up a neutral attitude toward error, must inevitably issue in a seared conscience, and in a heart that is more like the inn at Bethlehem, offering hospitality to everybody but Christ, than to the little chamber on the wall reserved for the exclusive use of the Prince of glory.

A lady who impressed me as being a woman of unusual spiritual intelligence and discernment, once remarked to me, "I find that continuous contention for the faith is indispensable to my own spiritual well-being." That was ever Mr. Spurgeon's attitude; and while charitable toward all who were in error, he was ever intolerant of error itself.

In this connection also it may be remarked that, in war-time *they enjoy a decided advantage who wear a uniform*. Everyone knows they are soldiers. Nobody mistakes them for spies. It is, of course, true that they must accept the consequences involved in the wearing of the uniform. Such a one needs no name or number, nor even a voice to proclaim him a soldier of the king. So it seems to me that every true believer should be so pronounced in his convictions, so uncompromising in his attitude in respect to the gospel, and all that is opposed to it, that no one need ever enquire as to his position.

That was true of Mr. Spurgeon. The whole world knew where he stood in respect to all the great principles of Evangelical Christianity:

Furthermore, *the war against Modernism, must be prosecuted in the interests of the unwary and un instructed*. Once more I may refer to the *Oxford Group Movement*. Such a religious absurdity could never have gained currency save through minds that, however enlightened in popular estimation, were crassly ignorant of the most elementary evangelical truth. Before the devil—who is a master strategist—launched his, Modernistic offensive, he destroyed the teaching ministry of the church. The men who ought to have been "pastors and teachers", prophets of the Lord, expounding the great verities of our holy religion, had degenerated into mere essayists, spinning their own theories respecting subjects relating, for the most part, to the life that now is. The congregation of a typical, cheaply sensational, and superficial, pulpit occupant, becomes the

finest culture-bed in the world for all unscriptural errors. People who are inoculated with Biblical truth will instantly react against the absurdities of Groupism, the inanities of Christian Science, and the plausibilities of every form of ultra-spiritual and ultra-emotional heresies.

Members of the Bible League, and men of like spirit the world over, have never had any fear for the Bible. Being the word of God, it must endure for ever. It is for the blind who are led by the blind, we must be concerned. Men and preachers who have the true shepherd spirit, and a passion for the souls of men, cannot but contend against the hungry wolves that would devour their flocks.

Once more. In estimating the influence of Spurgeon we must bear in mind the principle that *Modernism is usually credentialed by great names*. It is something like the *Oxford Group* in that respect, only it makes its appeal, allegedly, on grounds rather of an intellectual than a social superiority. It boasts that it is the religion of "educated" people. There is a quality of snobbery that seems to be native to human nature. There are many who will not mourn their ignorance if, without being a deacon, they can "purchase to themselves a good degree" that will label them as "educated."

Modernism, while doubtless it has really provided a gymnasium for the entertainment of mental athletes, appeals to the native snobbishness of men who become Modernists because it is fashionable. Thousands of preachers are more familiar with books that have been written to oppose the Bible than they are with the Bible itself; and differ from their feminine hearers only in this respect, that the women follow the fashion in what they put on their heads, and their preachers, in what they put in their heads. In the ways of Modernism, as in other particulars, it is "like sheep" men go astray.

Who can tell, therefore, what a steadying influence Mr. Spurgeon exercised by giving the authority of his great name to the defense of the gospel? How many men who were sound at heart, were kept true to the gospel by Mr. Spurgeon's heroic example! We have no such name, any of us, as his; no name in the evangelical world to-day carries such authority as did the name of C. H. Spurgeon. Notwithstanding, every one of us has a certain influence within a more limited circle. Let us, therefore be outspoken and uncompromising, that we may set a worthy example to such as may be somewhat weak in the faith.

But of course the supreme argument for the prosecution of the war against Modernism is *that such a course is entirely scriptural*. The greater part of the Bible was born in controversy. It is, indeed, the record of the long war between light and darkness, between truth and error. The greater part of the New Testament was written to set somebody right who was in danger of going wrong.

Frequently the Scripture states its case negatively, as well as positively: "Not by works of righteousness"; "Not of works"; "Be not conformed to this world." These and numerous other passages set forth the principle that it is necessary constantly to be at war with error.

If the principle of religious controversy be wrong, why did Stephen, filled with the Holy Ghost, use such language as this?—"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets

have not your fathers prosecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it." If religious controversy be wrong, why was the New Testament written? Why the writings of the fathers? Why all the martyr fires? Why the Reformation? Have not all these movements been used of God for the conservation of the faith? Having been allowed of God to be put in trust with the gospel, in loyalty to Christ, to our highest interest, to the spiritual welfare of our contemporaries, and to the enlightenment of generations yet unborn, we must contend for the "faith once for all delivered unto the saints."

III.

BUT HOW, THEN, SHALL WE CONTEND?

"I would say, first, *in uniform*. That is to say, we must be enlisted, separated men. We must distinguish between things that differ, and come out from among all errorists, and be separate, and "touch not the unclean thing." We must, of course, exercise every care to guard our motives. Contention for the truth's sake, for the glory of God and the salvation of men, is always justifiable. But mere contentiousness should have no place with us. We ought to contend with the utmost vigour. Theodore Roosevelt once made a remark to the effect that there might sometimes be justification for refusing to fight at all, but there could never be justification for fighting feebly. Either we should yield the citadel to the enemy without battle, or, otherwise, we should contend for the faith with all our might. There can be no wisdom in using mere pop-guns in real warfare.

And let me here remark that it is *sometimes necessary to deal with persons*. That is to say, to call the false teachers by name. I know that is unpopular in some quarters. Mr. Spurgeon was blamed and censured for refusing to name the men whom he criticized. I know too well the difficulty of supplying legal proof of some things of which one is morally certain. Infection may follow the footsteps of a disease-carrier, and one may be morally certain that such a one is spreading a plague, and yet it may impossible absolutely to demonstrate that the carrier is the cause of the infection. On this principle, it may sometimes be dangerous to name a man as a heretic. But when the adversary has written a book, when his teaching has been committed to print, his views become a subject for legitimate criticism; and there can be no sound reason why he should not be named. It is true that we may not succeed in immediately dispossessing the false teacher, but we can at least identify him, and warn the unwary to beware of him.

The first step in the direction of curing any disease is to identify and isolate the germ. So ought we to do in this battle for the faith.

But all this should be done *with reliance upon the Holy Ghost*. In the last analysis, the Holy Spirit is the only effective apologist, and only as we contend for the faith in His power can we hope to be successful.

IV.

But here I would venture to warn my brethren that **WE MUST BE PREPARED FOR THE CRUELEST WARFARE**. We are not fighting merely for ecclesiastical dominance, for denominational recognition. The issues involved are issues of life and death, heaven and hell. I am just as

sure of the inspiration of Modernism as I am of the inspiration of the Bible—as surely as the Bible is from God, Modernism is from the devil. And you cannot offer it an effective opposition without having all the power of the pit turned loose upon you.

War is no respecter of persons. One might have supposed that a man of Mr. Spurgeon's incomparable record, a man whose ministry had been blessed during his lifetime to the salvation of countless thousands—possibly of more people than were ever converted through the instrumentality of a single voice in all the world's history—it might have been supposed, I shy, that a man of that sort would have been immune from attack. But he was not. He was cruelly denounced by ministerial midgets who were not worthy to black his boots. But if the adversary did not spare our glorious Lord, it would be folly to expect him to show any quarter to men.

We must, then, in this spiritual warfare, *be prepared to meet with every kind of injustice.* War is always a lawless thing. Rules of war may be drawn up in peacetime, and certain practices may be outlawed by international covenants when nations are at peace with each other; but when war actually breaks out, the rule of might is the only rule that is recognized. So is it in the battle for the Book. Modernism has no conscience. It cares nothing for the truth. In this warfare the practices which obtained in the trial of the Word Incarnate are repeated. Witnesses are produced who will swear to a lie. Mercenary souls are still bought for thirty pieces of silver, and used for the betrayal of the truth.

Therefore no one should become a soldier of the Cross who counts his life dear unto himself. Our Lord forewarned us that if the world had persecuted Him it would persecute us; yet we have His promise that if they have kept His sayings, they will keep ours also.

V.

I cannot close this address without reminding you of SOME OF THE COMPENSATIONS WHICH THEY ENJOY WHO GO TO WAR.

For one thing, *the Bible becomes a new Book.* I have come to believe that the Bible cannot be wholly understood in the study. It is a guide-book, made for use on the road. It is a military text-book, designed for the use of the soldier in the field. There are large sections of Scripture which must be meaningless to men of vacillating, compromising, cowardly spirit. But when we take the field for God, and stand boldly for the truth, the Bible becomes our daily, our hourly, compensation.

Surely contention for the faith brings to us also *a new experience of divine fellowship.* When the disciples enquired of our Lord, "Where dwellest thou?" He said, "Come and see." Again He said, "If any man serve me, let him follow me"; and, "Where I am, there shall also my servant be." How can we follow Christ if we never go where He goes? How can we enjoy His fellowship if we run away from the tasks in which He is engaged, if we desert from the army which He commands? Shadrach, Meshech, and Abednego, had rather a trying experience when they were cast into Nebuchadnezzar's furnace; but they found their freedom in the furnace, and a new fellowship as they walked amid the flames in company with the Son of God.

There are many of my ministerial brethren who complain that they have no freedom. They are bound, even as these three heroes of ancient time. My brethren, if you would be free, refuse to bow down to the golden image which Nebuchadnezzar has set up. If you do,

inevitably you will find your way to the furnace—and thereby and therein you will find such freedom of action, such fellowship with God, as even the angels in heaven might envy.

Daniel was a man of wide experience, and was greatly beloved, and doubtless for years had been the object of the care of God's angels. But it was not until he was thrown to the lions that he made the acquaintance of the angel whom God sent to shut the lions' mouths. And if we would be on visiting terms with heaven's aristocracy, and hold converse with angels of highest rank, all we have to do is to face the lions, and we shall meet the angel in the lions' den.

This will discover to us *a new comradeship, too, among the saints of God.* Soldiers speak a language peculiar to themselves. And those who do battle for the truth of God find with their fellow-soldiers a comradeship which no perfunctory performance of religious duty can ever bring. And when thus saints become soldiers, and soldiers hold fellowship with other saints, the Christian church becomes an invincible force. And the minister who thus daily puts the principles and promises and precepts of the gospel to the proof discovers a new power and fruitfulness in his own ministry.

Read Mr. Spurgeon's sermons again—any of them, all of them, and you will scarcely find one that is not controversial. He was as a soldier buckling on his armour, and taking the field against all the powers of darkness in the name, and in the strength, of God the Holy Ghost.

How better can I close this address than by quoting to you the charge of that great hero born of the faith, the Apostle Paul? And as we obey the first part of his charge we shall be able to appropriate the comfort of its conclusion: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts they shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

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The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

MR. FACING-BOTH-WAYS ON THE FOREIGN FIELD

Dr. McIntire Reports

Aloft

Christmas Day, 1949,
Singapore to Batavia.

Dear Fellow Believers:

Our plane has just left Singapore. A delegation of eight Chinese pastors, including the president of the Chinese Inter Church Union, were at the port at 7 a.m. On the way over to the airport from the hotel we sang, "Hark, the Herald Angels Sing." This is our first Christmas ever to be away from our family. We will spend it writing—writing. In the air seems to be the best and only time, for the moment we touch ground we are consumed by so many matters.

First, we must catch up on the Philippine story and report on Cebu. In one of our letters we spoke of the invitation, and gave a quotation from Ed. Todd's letter. Cebu, on the Island of Cebu, is the second largest city in the Philippines, a modern city with homes and apartments, and clean compared to some. The influence of the U.S.A. is pronounced everywhere. Roman Catholicism is the religion, but it has lost much of its hold. The situation is similar in many ways to Roman Catholicism in South America. The Presbyterians, in comity, have the islands of Cebu, Leyte, Samar, and Negros (Oriental). The Presbyterian work has gone into the United Church of Christ and each island has its "conference," not presbytery.

Mr. Todd, an independent Baptist missionary of the Philippine Faith Mission, has won the confidence of many of the national leaders. When he came over from Leyte to arrange the meeting there came with him several national leaders who had read *Twentieth Century Reformation* and *Modern Tower of Babel*. One of these men was the Rev. Jose D. Evanetta, president of the Board of National Heroes Institute, a school with 235 students, founded by the nationals themselves, to teach faith in the Bible.

In Cebu, Mr. Todd found that there was tremendous opposition to our coming. There are two missionary couples there, Mr. and Mrs. Richard Thompson (an open modernist) from Union Seminary, New York, just out since the war, and Mr. and Mrs. David P. Martin, who claim to be fundamentalists. These four had done and did do everything possible to close every door. The large Fundamental Chinese Church was closed when Mrs. Martin (formerly Jane Ackers) warned them against us, and told them the Presbyterians had given money for their property and it would not be right to permit us to speak in their church. Church after church was closed.

But God has His men! The nationals from Leyte knew what it was all about. Besides, there was too much opposition and the nationals began to wonder. Mr. Martin had said we called every Presbyterian pastor a communist and were coming to break up the churches.

-A Foolish Demand

There was the Grace Church (Presbyterian). But the people had built it, and the pastor feared the Lord. He is the Rev. J. B. Patalinghug. When Mr. Martin learned that he was inclined to receive us, he came to him with the most foolish demand. He presented a paper for the pastor, the moderator of the conference,

and Mr. Martin to sign. It stipulated that if Mr. McIntire came he would be permitted to preach the Gospel, but he could not mention the World Council of Churches, the Federal Council of Churches or attack modernism or the Presbyterian Church. Martin had signed it already, and there was a place for Mr. McIntire to sign after the other two.

The moderator and the pastor both refused to sign! The pastor said, "We do not condemn a man until we hear him and see what evidence he has." Praise God for such men! Mr. Martin then demanded that they sign, and put the following pressure on. The Presbyterian Board of Foreign Missions would withdraw its 8,000 pesos if they did not. The Church World Service of the World Council of Churches would not give any more relief funds if they didn't. And finally, he would report it to the General Assembly, if they did not. All this was too much. The pastor told Mr. Martin that he was the Lord's servant and he would not stand for such dictation! This action did more to help our cause than a hundred speeches I could make. Finally, the pastor told Mr. Martin that he should face McIntire before them all when we arrived. Mr. Martin refused. The pastor then announced that in his church at 3 p.m. there would be a meeting of all pastors and workers to hear anything Mr. McIntire had to say, and a public meeting at 7 p.m.

All this was going on, and the place was full of tales—"The missionary had a fight with the nationals," etc.—before we came to town. In fact, God's providence gave a stronger uncertainty to our coming. When the Manila plane came (just before 3) and we were not on it, it was reported to the pastors, etc., that we were not coming, and the meeting disbanded and the church was locked. At 4.30 our plane from Bacolod arrived, with no one to meet me at the airport. We grabbed a cab to the hotel, but Todd was out. We were directed to the home of a leading layman.

It was after five o'clock when I arrived, and a small company of women were discussing the events of the day. Immediately the word spread. Todd was found. We took a cab out to the pastor's house, but he was not there. We stopped at the moderator's house, but he was out. His wife said she would be at the meeting and "bring the church." More had gathered at "Diamond Hall," the layman's home, when we got back. We began to see the picture, and urged that the Martins and Thompsons be invited to the meeting. The pastor's wife came in and went off to find her husband, and also to see the Martins and Thompsons. They were having dinner in the Martins' house. At 6 p.m. Todd rushed to the radio station and got an announcement on that the meeting would be held at 7 p.m. Just the right and important leader heard it! The moderator of the conference came rushing over to the house. At seven I suggested we have prayer before going over to the church (two blocks away). I never saw a meeting come together so quickly. Some had gone out in their cars and gathered up the people.

"How Firm a Foundation!"

The moderator presided and opened the meeting by singing, "How firm a foundation is laid for your faith in His excellent Word." He did not know it, but he selected the American Council of Christian Churches' theme hymn on the radio in the U.S.A. He then introduced me. They had come to hear us and then they wanted to ask questions.

My, this blessed Bible—how you love it! I took it and for 45 minutes expounded Galatians 1:4-10. We saw things in the passage we have never seen before. We had wonderful liberty, and God opened the hearts of the people. Todd and I were the only "missionaries" present. The Martins and the Thompsons did not come. We told them we had come to help and to strengthen their church and to warn of great danger to the souls of men. Then we gave evidence of modernism, and opened the meeting for questions. It was simply marvelous the way the meeting unfolded. The questions were—What is wrong with the World Council of Churches? Is our church in it? The Presbyterian Church? They asked for more evidence from the brief case. *Presbyterian Life*, June 11, 1949, really shocked them. The article on "Protestantism and Catholicism—A Comparison" says, "We Protestants are not at war with Rome. We do not believe that Catholics are 'idolaters' and Catholics do not regard us as religious anarchists." These believers in the Philippines know the Roman Catholics are "idolaters," and most of them have come out of Romanism. They wanted to know what the believers in South America were doing. They asked about the Independent Board for Presbyterian Foreign Missions, and we were asked, "How soon can Bible Presbyterian missionaries be sent to us?" "We want men who believe the Bible and who will help us fight against the modernism here."

It was a thrilling meeting. The climax came when the pastor—may God bless his soul—arose and praised God for our coming. He then held out his right hand and said, "I thank God for keeping this hand from signing that letter." I asked him what he would do after we left town. "God will help us," he said, and then added, "All these people will be my attorneys."

Compromisers Aid Unbelievers

After ten we went back to "Diamond Hall," and our host, Mr. Jose Dias, gathered some of the key leaders, and until after midnight we talked and then prayed. They told of the evil influence of modernism in Silliman University and said they wanted a sound "Faith" Seminary to train men for their churches. They want it started in Cebu! Mr. Dias had presided at the Stanley Jones' meeting in Cebu, and wanted to know about him. I had Jones' book on Gandhi, and he saw for himself! It was the statement on page 78 that made the greatest impression. How could a believer write such of Gandhi? Jones wrote, "His suffering was not punitive but vicarious. He died for the nation and its sins."

One wonders how the Martins and these "fundamental" missionaries in their position must feel, when their efforts to block and stop light fail? They are the "sound" missionaries some people desire to "designate" money to, as a justification for not taking a consistent stand for Christ. But in the final pinch such missionaries stand by their board—the board would not have them, if they did not! Designation of gifts is a snare and a delusion. Why do not more people see that?

But we still did not have the fuller significance of the events of the day. The men from Leyte gave me a mimeographed "Report of the Ministers' Institute in Theology," Tacloban, Leyte, October 25-27, 1949. There, missionaries—Hal Lloyd, a graduate of Union Seminary, New York, Albert Sanders of Manila, and James McKinley of Silliman University, Dumaguete, had the leaders of Tacloban and Maasin Annual Conferences to give them the "neo-orthodoxy" view of the Bible. Think of a conference designated to destroy trust in the Bible!

Mr. Sanders read a paper on, "The Bible and the Word of God," the burden of which was an attack on the inerrancy of the Bible. Accepting the presentation of "one theologian" he says, "The Bible is like a certain area of ground in which you can find gold, so we must go and search for it. But those who embrace the view of infallibility claim all the ground is gold. . . the gold we seek in the Bible is God."

Strong opposition developed to this and was led by a national, Palacido Ortigo, who fought for verbal inspiration. In reply the report says that Mr. Sanders and Mr. McKinley said, "We must believe the Word rather than the words. Doctrines are important, but doctrines must never take the place of the living encounter with God. Right teaching is important, but not absolutely necessary to salvation."

In another section Mr. Sanders dismisses the substitutionary atonement as "the classical view" by saying, "We should not insist upon the literalness of it too much."

It is clear that these "new" modernists were using this conference and method to lead the churches into neo-orthodoxy. Mr. Sanders said, "Today among Christians there are three principle theories regarding the Bible . . . the fundamentalist . . . the modernist . . . the neo-orthodox"

Grievous Wolves Among the Flock

The issues are all there! And the missionaries attempted to protect themselves, their work, and their modernist ways by the procedures described in this letter.

When we went to bed, we pleaded with the Lord to deliver these national leaders, and to send some real true Bible-believing missionaries to help them. The national leaders are subject to the wolves!

In the Baptist field one missionary, Dr. Thomas, broke with the Northern Baptist Convention and a great work has been saved, and its influence has helped the Presbyterian nationals. But no Presbyterian missionary has made the separation stand and only the nationals are really fighting. Our heart breaks to see it.

The next morning the Leyte men insisted we go to their island. They presented also the president of the Laymen's group at Silliman who said we should go with him and no one would stop a meeting. As we drove for an early plane the wife of our host said, "Send us Bible believers, and I will get a great following for them."

All this brought out the fact that the World Council of Churches is surely an authoritarian organization—you come and work with us in our way, or we will stop you and keep you out. The end of the report represents Mr. Sanders as believing that independent missions should be kept out of the Islands. He further said, "Experience has shown that many independent missionaries are trouble makers, and we should be cautious about them."

I want to present, too, Mr. Lloyd's letter to Mr. Todd about the International Council.

Surely there is plenty for God's people to think and pray about in this report. May God bless you.

In Him,

CARL MCINTIRE

"Prayer is the arrow; love the bow that sends it forth; and faith the hand that draws the bow; but when the bow is not strong, or the hand feeble that draws it, the arrow must needs fall short of the mark."

—JOB TOOKIE, an English Dissenter, 1616-1670.

OPPOSITION AND BLESSING

Bandoeng, Java,
December 27, 1949.

Beloved in the Lord:

In every city God has His men who love His Son more than life. Everywhere there await us opposition and blessing. The opposition is always from the World Council of Churches' associates who attempt to evil affect the minds of the brethren against us. But always "The Word of the Lord was published throughout all the region." We read the Book of Acts in a fresh light. I am convinced that one reason so many of the churches in America are dead and empty is that they have been so peaceful that there is no battle with Satan.

Singapore, with its 1,000,000 people, three-fourths Chinese, is a truly Chinese city, and it gave us a taste of that land. Of course it is a British bastion, but in view of the disintegration of the Empire in the East, Hong Kong and Singapore are remnants of a bygone day. The sea was supreme then, now it is in the air man has conquered. But man has failed to conquer himself!

Flourishing Chinese Churches

Our reception by the Chinese churches was royal, and most affectionate. From the moment the reception committee met us at the airfield, until we left, they were concerned with every detail of our visit and comfort. There was a Chinese dinner in our honour the first night, besides our two meetings, and a reception for us Friday afternoon. The Chinese churches are strong, flourishing, self-supporting works with attractive and modern buildings. These Christians are well grounded in the Bible and many have been successful in the business world.

The English-speaking churches are mostly for the World Council of Churches and are in the Malayan Christian Council. Dr. Hobart B. Amstutz, secretary of this council, was in Bangkok. The Singapore papers reported the two meetings in Bangkok. Yet, Dr. Amstutz wrote a report, "Christianity in Asia: a Report from Bangkok," for the paper. He is still obsessed with the idea that "they are the Christianity." In the report he said, "There is a very real hope for the Christian churches. Christians in all ages have constantly made discoveries. The Christian faith always discovers something new and discovers that it stands on God's support. . . . We must endeavour to find the basis of a true social order."

The Chinese Christians are in the Singapore Chinese Inter Church Union, and the decision of this union to invite us and to sponsor our visit was a serious matter for the modernists of the English-speaking group. The really crucial struggle took place before we arrived or knew anything about it. It had advanced to another phase when we appeared on the scene.

A letter written to me December 2 by Quek Kiok Chiang, a young leader of zeal and conviction, gives some inkling. He writes:

"I am writing to give you a rough idea, from an unofficial point of view, of what is being done by some of us in Singapore in support of the International Council of Christian Churches. Through pamphlets and letters sent by Timothy Tow, my very intimate friend and ex-colleague in Government service, and through books and letters shown me by Mr. Homer Cheng with whom I am now working, I have acquainted myself of the noble cause you and your colleagues are fighting. Urged by

the Holy Spirit to do what I can to be of service to the Lord, I have translated the pamphlet "What Is the Difference?" into Chinese for the information of the Chinese-speaking Christians in our midst. Explanation of this important issue was made to the Singapore Chinese Christian Evangelistic League, and a deputation of three, including the president of the League, Miss Leona Wu, and myself, was sent to make a proposal to the Singapore Chinese Christian Church Union to welcome you to speak to the brethren here during your coming visit. As was expected, the decision by the Union was made not without opposition from certain leaders.

"The Evangelistic League is an organization formed by certain members of local Protestant Chinese churches some 15 years ago during the preaching tour of Dr. John Sung, for the purpose of assisting the local churches in spreading the Gospel. The members are Bible believers, as are most other members of the local Chinese churches, and are solidly behind the I.C.C.C. in its defence of the faith. It is very encouraging, too, to see so many leaders of the local Chinese churches stand up so firmly for Christ when the decision to welcome you was being made. Evidently Elijah and his men ARE here!"

Modernism Comes to Light

The opposition came when the president of the Singapore Christian Council, a Scottish Presbyterian missionary, attempted to persuade the meeting of the Union not to invite the I.C.C.C. leaders. This same missionary later, in discussing the matter, let it be known he did not know whether Christ was virgin born or not. One thing that our coming has done in place after place has been to bring out the "doubt and unbelief" of modernist leaders and missionaries so that Bible believers could see the true condition they faced on their own fields! Modernism spreads itself like a green bay tree.

The opposition took three stages: (1) to keep us out of town; (2) to put pressure on to keep us from mentioning the WCC; and (3) to make a final personal appeal in the name of "Christmas" not to mention any WCC issue. All these, of course, failed.

The second phase came when the secretary of the Singapore Christian Council personally contacted one of the Chinese leaders on the reception committee and told him to have us "preach the Gospel" but not to permit us to attack the WCC and start a "revolution" in Singapore.

Is it not interesting that they do not want facts of the apostasy and modernism in the WCC to be given to the people? They can't deal with the facts, so they must work for their suppression in one way or another. The whole NAE position of "being positive" and "preaching the Gospel" is the one that the WCC leaders insist the "fundamentalists" pursue. It protects the WCC.

The true situation is that where Christians have been taught in the Bible, and love God's Word, and they learn of the denials of the faith the WCC is helpless! The facts are true and there is no defense or justification. These people then wonder about those who have (1) kept them in ignorance and (2) attempted to suppress the light, when it came. There is no answer for such either, except attempt to keep the disturbing facts from the people. It is expounding Scripture and the presentation of facts the Chinese wanted. People always want all the facts, and they are entitled to know them! They always want the whole story, and come back for more.

Dr. Shields Preaches to Chinese Christians

The Chinese loved us for our love of Christ. They took us into their own hearts and into their own Christmas. Can you imagine in the U.S.A. a gathering packing out the YMCA Hall on Christmas eve afternoon to hear Dr. Shields talk about the WCC in the Scriptures? (This "Y" was Chinese and not connected with the World "Y".) The night before in a Christmas celebration I delivered a message on the 22nd Psalm, on the meaning of Christ's coming. The "dogs" and "bulls" are there—the ecclesiastical leaders of Christ's day, who schemed His death, as well as the substitutionary atonement, the virgin birth, and Christ's church, which in the Chinese Bible is translated "the only one."

The pastor of the English-speaking Presbyterian church, who was present (also a missionary) spent an hour afterward arguing with Mr. Quek. He said the 22nd Psalm did not apply to Christ at all, and he was not concerned whether Christ was born of a virgin or not. It did not matter!

Finally, the wife of the Scottish Presbyterian missionary, who had done his best to keep the Union from inviting me, wrote a letter to me with the appeal that, since "this is Christmas time," we "speak only words of comfort and cheer to the people of our beloved Chinese churches whom you have been privileged to meet, instead of fanning the flames of fear and suspicion sown by your printed propaganda."

Every message given spoke of the season and love of Christ and the need to save souls and to preserve the faith. Why should she be afraid "of fear and suspicion"? As missionaries, why had they not faithfully informed "our beloved Chinese Churches," if they loved them so. Had they done so, our coming would have strengthened their stand! But *no*, her own husband did not know whether Christ was virgin born or not, and our coming brought these things out for the safety of the people. Sooner or later God's providence deals with the missionaries who have been unfaithful to His commission and have thought that the way to save their life's labour was to keep the people in ignorance of conditions, while they remained a part of the WCC. The fear of man always brings a snare.

The Methodists have strong works in this section, but they are "educational." Trinity College in Singapore, it was reported to us by those who have studied there, spends time telling its pupils what they cannot believe in the Bible. Where people do not believe the Bible, the WCC appeals, and there is no opening for the ICCC.

The future is what counts—those who do believe must be strengthened. I believe that Singapore will be a strategic centre in the Far East for the ICCC. All over Southeast Asia are the Chinese, and the influence of these Christians will be felt everywhere. God is working a work.

Every minute of our stay was full. Two cars were at our disposal. We were in the spacious and comfortable Sea View Hotel.

Singapore wants to be represented in Geneva in 1950! Praise God for their spirit and faith. Miss Leona Wu, in charge of Chin Lien Bible School, is a saint of God. On the wall of the building we saw a picture of Chia Yu Ming, one of the vice-presidents of the International Council of Christian Churches. On one of the tables was a vase with 14 lavender orchids!

When we left the airport early Christmas morning eight men were present. They committed us in prayer

to God, and asked Him to keep them true and faithful. My, how we love these brethren in the Lord! There is a glorious testimony in the ICCC to our Lord's Word and Person! Now, I must write of Batavia and Java.

As ever,

CARL MCINTIRE

PROTESTANTS REPLY TO POPE'S PLEA

IN A discourse delivered last Christmas, the present pope appealed to Protestants to enter the Roman Catholic Church, or as he put it to "return to the one true Church." He deplored "schisms" and "separations" in a style that is amazingly similar to that employed by certain Protestants who now preach the new gospel of ecumenicalism. The answer that was given by a group of Pittsburgh ministers to the pope's specious plea for "unity" (at the price of submitting to his preposterous claims to absolute authority!) might well be used, in principle at least, as an answer to the insistent pleas for unity now being presented in the name of ecumenicalism. From *The Pittsburgh Sun-Telegraph* we reproduce the following excerpt from the aforementioned reply to the papal discourse which was signed by twenty-nine ministers from various denominations.

Let it be known that there is an answer—a simple one—to the Pope's thrice repeated question, "Why are there still separations?"

The primary answer to the Pope's questions is that while Protestants love unity, they love truth and freedom more. Jesus said, "Ye shall know the truth, and the truth shall make you free." The conditions underlying the Roman Catholic invitation to unity, however, demand the absolute surrender of all personal religious freedom and the irrevocable commitment of the soul, in life and in death to the totalitarian authority of Rome. A few references from Roman Catholic authorities will make this situation clear.

When the triple tiara is put on the Pope's head, the officiating Cardinal says, "Receive the three-fold crown of the tiara and know that Thou art the Father of princes and kings, the Ruler of the round earth, and here below, the Viceroy of Jesus Christ, to Whom be honour and glory forever. Amen." How could Protestants accept the Pope as "the Ruler of the round earth"?

The Vatican is, of course, officially neutral concerning any forms of government. It may support democracy, or autocracy, or socialism, or even communism, so long as the church is made secure.

When it served its purpose, the Vatican made a concordat with Hitler and National Socialism. It signed a Concordat and Lateran treaty with Mussolini and Fascism, even blessing the unholy expedition to Abyssinia. And a few weeks after Pearl Harbor, the Vatican welcomed the first official Japanese ambassador to Rome.

The *Observatore Romano* issued by the Vatican in 1946 said, "in all manifestations of social and political life the equalitarianism of religion and cults is an absurdity." The encyclical of 1926 on "The Promotion of True Christian Unity" said, "The unity of Christians cannot be otherwise obtained than by securing the return of the separated to the one true Church of Christ from which they once unhappily withdrew."

Freedom

The official organ of the Jesuits, *Civilita Catholica*—April, 1948,—says, "The Roman Catholic Church, convinced through its divine prerogatives of being the only true Church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. . . . In some countries Catholics will be obliged to ask full freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live (e.g. U.S.A.). The Church cannot blush for her own want of tolerance."

A glance at the map of the world and a cursory reading of history is revealing. It is in Protestant countries where freedom of religion is stressed that Communism makes no

advance: The U.S.A., Great Britain, Canada, Australia, South Africa, New Zealand, Norway, Sweden, Holland, Denmark, Switzerland. It is in Roman Catholic countries like Spain and Argentina and Italy and the Province of Quebec that totalitarianism flourishes and freedom is denied.

This country was founded by freedom-loving Protestants. The Declaration of Independence was inspired by Protestants. Protestants are wedded to democracy and have been in the forefront of its conflicts since the Middle Ages. We want to maintain freedom, not freedom to do as we please, but freedom to follow conscience. We want our schools free, our churches free, our children free.

We do not propose to bow before dictatorship. We would remind the Pope that there was a period in the history of Europe when the papacy was supreme over church and state and it was a period of disillusionment and gross corruption. We have no desire to repeat that experiment.

Do Protestant then champion separation and division? By no means. They pray and work for the unity of all Christians. They believe in the ultimate answer to our Lord's Prayer that "they may be one." But they want freedom of worship, freedom for both church and state. They will not permit control of the church by the state or the control of the state by the church.

BOOK REVIEW

AN INTRODUCTION TO THE OLD TESTAMENT by Edward J. Young. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., U.S.A. Canadian Price \$5.50.

When one surveys the long lists of books which have been written concerning the Bible, he is inclined to observe with the wise man of old that of making many books there is no end. But the scholar who can concisely convey to the reader the chief contributions of past authors, and can accurately evaluate their worth in the scientific study of the background of the Old Testament or New Testament is justified in presenting his own conclusions also, and in adding still another volume which may serve as a guide-post for the sincere and reverent study of the Scriptures. Especially will his work be welcomed if it exposes error, demonstrates the decline of faulty theories and strengthens men in the faith once delivered to the saints. *An Introduction to the Old Testament* has lasting merit on these grounds.

Dr. Young does not attempt to scan the whole field of Old Testament Introduction, but confines his attention to the literary aspects of the subject and deals with such topics as the unity, authorship, date and composition of separate divisions and books of the Old Testament. The section dealing with the Pentateuch is particularly valuable, inasmuch as the author emphasizes and faithfully follows the spiritual approach to the Book of books, esteeming the attitude of our Lord Jesus Christ to the Old Testament to be supremely authoritative. The Old Testament Scriptures are regarded as the unified, infallible record of the revelation of God, as given to men who were chosen, equipped, guided and inspired by the Holy Spirit.

The literary aspect of Biblical Introduction includes also a summary of the contents of each book, with an analysis of the structure of books and chapters. Dr. Young presents a thoughtful and concise digest of the message of the Old Testament Scriptures.

The bibliography, although intentionally not exhaustive, is most helpful, and its usefulness is increased by the fact that by the simple means of an asterisk the author distinguishes the books and articles written from the standpoint of historic orthodox Protestantism. The footnotes, charts and indices are all that could be desired.

An Introduction to the Old Testament should prove popular with the general reader, as well as with the teacher and the student.—O.L.C.

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE, Baker Book House, Grand Rapids, Michigan, U.S.A. Thirteen volumes, to be issued a volume each month. \$4.50 a volume.

The republication of this well-known work of reference is one of the most ambitious undertakings of the many reprint schemes that have been put into execution on this continent in the last few years. It will put within financial reach of many pastors and students a tool, or rather a whole set of tools, that most of them never dared hope would be any closer to them than it is in a reference library or a theological seminary! The full title is almost an encyclopedia in itself and indicates the many broad fields covered in the thirteen volumes. Two supplementary volumes are also planned to bring the work up to date. The title reads: "The New Schaff-Herzog Encyclopedia of Religious Knowledge, Embracing Biblical, Historical, Doctrinal, and Practical Theology and Biblical, Theological, and Ecclesiastical Biography from the Earliest Times to the Present Day. Based on the Third Edition of the Realencyclopädie Founded by J. J. Herzog, and Edited by Albert Hauck. Prepared by more than Six Hundred Scholars and Specialists under the Supervision of Samuel Macauley Jackson, D.D., LL.D."

The work is wider in its scope than a Bible Dictionary, and is particularly valuable in the field of Church History. Most of the writers were leading German scholars of the last century, and in Biblical matters they take the view then prevalent in their circles. However, articles from conservative American scholars of the last generation such as B. B. Warfield and A. H. Newman, also appear. It should be clearly kept in mind, as is fully explained in the "Preface," that the word "New" in the title of this reprint refers to the revision of the work that was brought out some forty years ago. While the passing of time detracts greatly from some articles, it does not affect others.—W.S.W.

THE ENGLISH NEW TESTAMENT, FROM TYNDALE TO THE REVISED STANDARD VERSION, by Luther A. Weiglé, Abingdon-Cokesbury Press. Price in U.S.A., \$2.00.

This book tells a story that is both entrancingly interesting and of first-rate importance to Christianity in the English-speaking world. Its effectiveness is weakened, in our judgment, by the strong flavour of "propaganda" for the Revised Standard Version in the making of which the author played a leading part. However, it must be admitted that he makes out a good case for the necessity of revision, and his insistence upon Tyndale's great purpose of putting the Word of God in the speech of the common man, is a potent argument, especially when it is remembered that the "Father of the English Bible" laid down his life as the price of his steadfastness in pursuing that high and holy goal. It is surprising how many otherwise well-informed persons place a halo of glory on the royal brows of King James and his revisers for their work in giving us the "Authorized Version" that generally goes by the name of that strange man. A comparison of Tyndale's translation with the "King James" Version would speedily dispel this illusion, but unfortunately it is very difficult for the average reader to have access to Tyndale's works.

This book gives full credit to Tyndale and points

out that the strength of the King James Version lies in the fact that the English Bishops were able to make use of the composite efforts of those who had laboured in the field of Bible translation between 1525 (the date of Tyndale's first edition of the English New Testament) and 1611, and that they were wise enough to retain language that had been tested out in actual usage for more than three quarters of a century. The author emphasizes that such are the guiding principles of the American Standard Bible Commission, of which he was Chairman, with the added advantage that it reaps the field after more than four hundred years of labour in translating and revising and of constant use in public and private.

This book is especially interesting in view of the revision of the Old Testament that is to be brought out this year, we believe, by the same Commission. Our author candidly confesses that one of the basic requirements for Biblical translation is a "Penetration to the spirit of the original text: as faithful reproduction of the spirit of the original writers of the New Testament as can be gained." If this be true, as we most heartily agree, it is disconcerting in the extreme to note the absence of evangelical scholars on the membership of this commission. In reading this book, we received the uncomfortable impression that the writer on occasion seemed to strain somewhat to demonstrate the weaknesses of the King James Version, while on the other hand he appeared to us to be in danger of assuming that the Revised Standard Version was not only the latest word but the last. Surely this is not considered judgment of a great scholar who frankly avows that in the past other translations have had to win and hold their place or disappear into the dust of oblivion. Perhaps an author pays a price for openly and unashamedly writing a plea—we hesitate to the use of the word "propaganda" again because of its evil connotations. He may appeal to his readers as being somewhat partial and lopsided.

For our part we welcome any new translation of the Bible that is made by serious students who are anxious to bring the message of the Book of books to the men of their own day. We do so in the full recognition of the Italian proverb to the effect that a translator is a traitor, or put unambiguously, that a translation is a paraphrase. That is why we ought to welcome them all, allowing them to find their own place in the process of time. In spite of its antiquity, we cannot believe that the King James Version has lost its usefulness. This is certain, at any rate, that no ecclesiastical commission, nor all the prestige lent by profound scholarship, can in our day replace the Royal Edict of long-dead kings who once dared to "authorize" versions that saintly men had ventured their lives to translate. This reflection ought surely to induce humility on the part of all who put their hands to translate the Bible into their mother tongue.—W.S.W.

FOR PREACHERS ONLY!

I heard one say the other day that a certain preacher had no more gifts for the ministry than an oyster, and in my own judgment this was a slander on the oyster, for that worthy bivalve shows great discretion in his openings, and knows when to close. If some men were sentenced to hear their own sermons it would be a righteous judgment upon them, and they would soon cry out with Cain, "My punishment is greater than I can bear."—Spurgeon.

"BEHOLD THE LAMB OF GOD."

WAS not a Lamb slain for us also? Here silence is better than speech. We worship Him who by His own blood entered once into the holy place having obtained eternal redemption for us. We are redeemed not with corruptible things as silver and gold, but with the precious blood of the Lamb slain from before the foundation of the world. He was brought as a Lamb to the slaughter; He hath redeemed us to God by His own blood. Why here we seem to have still larger confirmatory experience. This is our hope in the day of judgment: Not that we have been moral, clever, free from public charge; but that the sprinkled blood is upon the poorest of our forfeited lives. When the angels shall come to execute the Divine judgment what is our hope? That we were not so immoral as some other man? If that is all, there is no blood in the mean, frivolous speech. That we have kept ourselves from the cognizance of the magistrate and the penalty of the national law? By such protestations and felicitations we may but aggravate the guilt which is at once our burden and our curse. What then is our hope? The Lamb—the Lamb slain—the Lamb of the precious blood. Can we explain it? Thank God, no: We cannot explain the sin, how then can we explain the remedy? We feel it, and we know it by feeling. The highest knowledge comes to us not along the narrow way of the intellect, but through the broad thoroughfares of the responsive and sympathetic heart. We keep ourselves outside the sanctuary because we will only have the intellect satisfied with all its vain questionings, and curious analyses and propositions, whereas it is the heart that must enter. The intellect as a clever, boastful, self-idolatrous faculty must be left outside, and only the heart come within the sanctuary of the Divine forgiveness and the Divine complacency—the broken heart, the contrite heart, the heart that has no speech in self-defence, but that yields itself into the hands of the loving Saviour to be treated by His grace, not daring to encounter his judgment.

We are not ashamed of this word blood. We are not to be driven away from it because some minds have debased the term, having taken out of it all its highest symbolism and noblest suggestion. We speak not of blood merely as it is commonly understood, but of the blood as the life, the love, the heart—the whole quality of Deity—a mystery in words having no answer in speech. Is the blood upon the house of my life? Is the blood upon the doorpost of my dwelling-place? Have I put up against the Divine judgment some hand of self-protection? Verily, it will be swallowed up in the great visitation. In that time nothing will stand but the blood which God Himself has chosen as a token and a memorial: "The blood of Jesus Christ, God's Son, cleanseth from all sin." There is a fountain opened in the house of David for sin and for uncleanness. Do not attempt to bar iron window, to close iron door, to protect yourself against the judgments of God. All we can do will be overwhelmed in the Divine visitation. We must allow God to find His own answer to His own judgments.

"My faith looks up to Thee,
Thou Lamb of Calvary!
Saviour Divine!"

That is the attitude which God will respect.

—JOSEPH PARKER

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and Protestant Advocate

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

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NO RESTING-PLACE HERE

THERE is no resting-place to be found on this side of death. It is the doctrine of the Bible, and all experience loudly proclaims it. We do not ask you to listen to the complaints of the poor, or the murmurs of the disappointed. Take your lesson from the veriest favourite of fortune. See him placed in a prouder eminence than he ever aspired after. See him arrayed in brighter colours than ever dazzled his early imagination. See him surrounded with all the homage that fame and flattery can bestow—and after you have suffered this parading exterior to practise its deceitfulness upon you, enter into his solitude—mark his busy, restless, dissatisfied eye, as it wanders uncertain on every object—enter into his mind, and tell me if repose or enjoyment be there—see him the poor victim of chagrin and disquietude—mark his heart as it nauseates the splendour which encompasses him—and tell us if you have not learned, in the truest and most affecting characters, that even in the full tide of a triumphant ambition "man labours for the meat which perisheth, and for the food which satisfieth not."

What meaneth this restlessness of our nature? What meaneth this unceasing activity which longs for exercise and employment, even after every object is gained which first roused it to enterprise? What mean those unmeasurable longings, which no gratification can extinguish, and which still continue to agitate the heart of man even in the fulness of plenty and of enjoyment. If they mean anything at all, they mean that all which this world can offer is not enough to fill up his capacity for happiness—that time is too small for him and he is born for something beyond it—that the scene of his earthly existence is too limited, and he is formed to expatiate in a wider and a grander theatre—that nobler destiny is reserved for him—and that to accomplish the purpose of his being he must soar above the littleness of the world, and aim at a loftier prize.

It forms the peculiar honour and excellence of religion, that it accommodates to this property of our nature—that it holds out a prize suited to our high calling—that there is a grandeur in its objects which can fill and surpass the imagination—that it dignifies the present scene by connecting it with eternity—that it reveals to the eye of faith the glories of an imperishable world—and how, from the high eminences of heaven, a cloud of witnesses are looking down upon earth, not as a scene for the petty anxieties of time, but as a splendid theatre for the ambition of immortal spirits.

—THOMAS CHALMERS.

THE PRIEST, THE WOMAN AND THE CONFESSIONAL

CHAPTER I

The Struggle before the Surrender of Womanly Self-Respect in the Confessional

THERE are two women who ought to be constant objects of the compassion of the disciples of Christ, and for whom daily prayers ought to be offered at the mercy-seat—the Brahmin woman, who, deceived by her priests, burns herself on the corpse of her husband to appease the wrath of her wooden gods; and the Roman Catholic woman, who, not less deceived by her priests, suffers a torture far more cruel and ignominious in the confessional-box to appease the wrath of her wafer-god.

For I do not exaggerate when I say that for many noble-hearted, well-educated, high-minded women, to be forced to unveil their hearts before the eyes of a man, to open to him all the most secret recesses of their souls, all the most sacred mysteries of their single or married life, to allow him to put to them questions which the most depraved woman would never consent to hear from her vilest seducer, is often more horrible and intolerable than to be tied on burning coals.

—From the Introduction to Chapter I, of Chiniquy's famous book, now being reprinted by THE GOSPEL WITNESS at \$1.00 per copy.

Bible School Lesson Outline

Vol. 15 First Quarter Lesson 5. January 29, 1950

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

VICTORY THROUGH THE HOLY SPIRIT

Lesson Text: Romans 8:1-17.

Golden Text: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans 8:2.

JUNIOR CLASSES:

One of the important lessons of this chapter is that the great eternal God, the One Who has all power in heaven and upon earth, loves each individual little child. Teach the children about the majesty and holiness of God, but do not forget to stress His tender compassion (Psa. 138:6; Matt. 6:25-34; 10:29-31). All who trust Him are forever secure (John 10:27-30).

SENIOR CLASSES:

I. Freed from the Condemnation of Sin: verses 1-4.

This wonderful chapter commences with a suggestion of the vital truth that iniquity must be pardoned before it can be removed; that justification must precede sanctification. Deliverance from the penalty of sin and from the power of death has been made possible by the Lord Jesus Christ, Who was made "not after the law of a carnal commandment, but after the power of an indissoluble life" (Heb. 7:16).

The language of verses 3 and 4 suggests a courtroom. The command was given that a man should live a holy life. Failing to do so, he was pronounced guilty by the Judge. In the meantime, the Judge's own Son has kept the law in its entirety and fulfilled its just requirements (Heb. 10:5-10). The Son offers to take the prisoner's place, assume his guilt and serve the sentence, while the prisoner takes the Son's place as the blameless one (Acts 13:39). Another change takes place in that courtroom. Christ judged sin, so that the sentence of condemnation, which was formerly visited upon the sinner, was now dealt to sin itself. Sin the complainant became the defendant, and man the accused one, through his Representative Christ, became the accuser (2 Cor. 5:21).

II. Freed from the Control of the Flesh: verses 5-13.

The righteousness required by the law which could not be fulfilled by us may be fulfilled within us. God calls men by sovereign grace, regenerates and purifies their hearts by the power of His Holy Spirit, so that they are given the strength necessary to obey His command that they should be holy (1 Pet. 1:13-16).

The Apostle Paul uses the word "carnal," meaning "fleshly," to describe the person who follows the dictates of his natural desires and appetites (1 Cor. 3:1-4). "Flesh" may be interpreted as "self" in many instances. Notice the contrast between the sphere of the flesh and the sphere of the Spirit (Gal. 5:17-23; 1 John 2:15-17), between the mind of the flesh and the mind of the Spirit (1 Cor. 2:16; Col. 2:8; Jas. 4:4), and the walk which is according to the flesh, and that which is according to the Spirit (Gal. 5:16, 25).

The Holy Spirit comes to dwell in the heart of every believer (1 Cor. 3:16). The body still has within it the seeds of death because of the working of sin, but the spiritual nature has been quickened into life (1 Cor. 15:45; 2 Cor. 4:16). The victory of the Spirit of life over the principle of death within the believer may be illustrated by the use of antitoxins in medicine. Disease germs destroy body tissues, break down the cells, poison the blood, and cause weakness and decay. The injection of the antitoxin releases wholesome active forces which counteract the effects of the germs, restore and nourish the wasted cells.

We are commanded not to pamper or indulge the fleshly nature, but to keep it under subjection (Rom. 6:11-13; 13:14; 1 Cor. 9:27; Gal. 5:24; Col. 3:5). At the same time we are to yield to the Holy Spirit within us, Who longs to fill us with His own joy, peace and power (Eph. 5:18). "The life of self is death! The death of self is life!"

III. Freed from the Corruption of Death: verses 14-17.

Believing upon the Lord Jesus Christ gives one the right

to be called the child of God (John 1:12; Gal. 3:26; 4:3-7; Eph. 1:5; 1 John 3:1). In the eyes of the Roman law the adopted son had the same standing as the son by birth.

The ceremony of adoption was similar in form, but far different in spirit, from the ceremony of enslavement. In both rites the father touched the candidate with a wand, but in the one case he said, "I claim this man as my son"; in the other he said, "I claim this man as my slave." As Christians we have not received the spirit of bondage, but the spirit of adoption; we enter the family of God, not as slaves into the fear of a master, but as sons into the love of a Father (2 Tim. 1:7; Heb. 2:11-15).

The Romans reckoned the child as an heir from the day of his birth or adoption. He had part in the responsibilities and burdens of an estate, as well as its profits and bounties. We are heirs of God, and while we now suffer with Christ (Acts 14:22; 2 Cor. 1:7; 4:17; Phil. 1:29; 1 Pet. 4:13), we shall one day share His eternal glory (John 17:24; Eph. 1:13, 14; Col. 1:12, 13; 3:4; 1 Pet. 1:3-9; 1 John 3:2).

The full redemption of the believer is yet to come (Eph. 4:30). Christ will one day present us faultless before the throne of God, having redeemed our bodies as well as our spirits and souls (John 5:21; Phil. 3:20, 21; 1 Thess. 5:23; Jude 24). The body, which is now subject to corruption, must put on incorruptibility (1 Cor. 15:49-57; 2 Cor. 5:1-4).

While the Christian awaits the promised redemption, the Holy Spirit gives Divine assistance. He is the Quickener of our bodies (v. 11), the Witness of our sonship (v. 16), the Surety of our inheritance (v. 23), the Interpreter of the will of God (v. 27) and the Helper of our weakness (v. 26). He is our Intercessor, the other Paraclete or Comforter (John 14:16), our Advocate, pleading God's cause with us, as Christ pleads our cause before the Father (v. 34; 1 John 2:1).

Thus, in Christ we have complete victory over our enemies: sin, the flesh, death and Satan (John 16:33; 1 Cor. 15:26; 2 Cor. 2:14; 1 John 4:4).

DAILY BIBLE READINGS

- Jan. 23—Victory over the Curse upon Nature Rom. 8:18-27.
- Jan. 24—Victory over Satan Rom. 8:28-34.
- Jan. 25—Victory over Circumstances Rom. 8:35-39.
- Jan. 26—Victory over the World 1 John 5:1-13.
- Jan. 27—Victory over Sin John 3:11-21.
- Jan. 28—Victory over the Flesh Gal. 5:17-25.
- Jan. 29—Victory over Death 1 Cor. 15:49-57.

SUGGESTED HYMNS

We shall stand before the King. Conquering now and still to conquer. What though the accuser roar? When all my labours and trials are o'er. Christian, dost thou see them? The strife is o'er, the battle done.

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