

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 28, No. 40

130 Gerrard St. E., TORONTO, JANUARY 26, 1950

Whole Number-1444

“Gay Religions Full of Pomp and Gold”

By W. S. Whitcombe

THE title of this article is a line borrowed from *Paradise Lost*. In that epic poem the celebrated Puritan poet ascribes the origin of heathen religions to the inspiration of the fallen angels:

By falsities and lies the greatest part
Of mankind they corrupted to forsake
God their Creator, and the invisible
Glory of Him that made them to transform
Oft to the image of a brute, adorned
With gay religions full of pomp and gold,
And devils to adore for deities.

The line which forms the title of this article sticks in our mind as an apt description of heathen religions and explains much of the power they exercise over their devotees. It also goes far to explain the popularity of Romanism, the modern successor of the ancient forms of paganism. A professor of ours used to say that Romanism is the natural man's religion. He meant that it appeals to the unregenerate man, it flatters his ego by telling him that he is capable of saving himself, while its pomp and show appeal to his senses and offer him a visible and palpable deity that can be won over to his side by certain prescribed payments in money and in work. The parallel between Roman Catholic superstitions and the ancient heathen ones is as clear as the historical development of the one into the other. Among many other common characteristics, they both share this, that they are

“Gay religions full of pomp and gold.”

What better illustration of this could be found than the current publicity that attends the so-called “Holy Year” now being celebrated in Rome? To read the descriptions being trumpeted in our daily press *ad nauseam*, calls to mind “Vanity Fair” as portrayed by Bunyan in *Pilgrim's Progress*. It is crassly and crudely materialistic and every known scheme of enticing money from unthinking tourists is to be exploited to the full. As a piece of stage play it is well planned and executed. The world's photographers will be there, and we shall be compelled to look at likenesses of the pope and cardinals in full regalia performing their colourful but meaningless ritual on all sorts of occasions. Altogether it must be a very profitable sort of business judging by

reports of the number of visitors expected and the preparations made for their entertainment.

A Travesty of the Gospel

But, viewed in the light of the spiritual religion of the New Testament, what a travesty of the Gospel of the Grace of God! Think of the pope solemnly knocking down a door in St. Peter's in Rome—the basilica that was built five hundred years ago with the proceeds from the infamous indulgences against which Luther raised his voice and shook the world, to the great discomfiture of Romanism. What greater blasphemy could be imagined by the human mind than the words the Supreme Pontiff—the title originally belonged to a pagan priest in ancient Rome—as he says in this ceremony, “The spiritual treasures of the Church are open . . .” If the treasures are open, why was the door ever built? Why should they be made available but once in a hundred years, or even once in fifty or twenty-five? The pope opens his door only occasionally, the Word of God declares that the gates of salvation have been flung wide open by the one sacrifice of Christ, and that whosoever will may come. What a startling contrast between the pope and the Bible! The one offers occasional pardon under conditions prescribed by “the Church,” which means money and good works. It is a money-making scheme conducted with all the modern appurtenances of big business. The Lord Jesus Christ, without conditions of time or money, proclaims that “Now is the day of salvation, now is the accepted time.” According to the Bible there is at all times a plenary pardon for all who come in true repentance to the Lord Jesus Christ. But in Italy the Bible is an unknown book as it is in every other Roman Catholic country. It is not possible for such paganism as this to flourish except in places where the light of the Scripture has been buried under the traditions of men.

Franco Shares in the Papal Show

Roman Catholic priests must lack a sense of humour as well as a Scriptural sense of the way of salvation, for we read in *Saturday Night* that the hammer used by Pius XII in the “Holy Door Ceremony” was presented by Franco, the Spanish Dictator and the former associate of Hitler and Mussolini. Think of this man of blood

participating in the act of opening the door that allegedly leads to pardon. What an unholy "holiness" the whole proceeding demonstrates by its official recognition of Franco's share in the ceremony that inaugurates the papal Vanity Fair. It is the pope's privilege to choose his own company on such occasions, but for our part we cannot congratulate him on the selection of such a bloody wretch as Franco as a participant in his "Holy Year".

The Spirit of the Inquisition

Within a week of the time that the pope was solemnly inaugurating this mammoth show in the Vatican, our press carried news items reporting that thirteen evangelists had been stoned near the pope's summer home at Castel Gandolfo. It also reported that these evangelists could not obtain permission to operate an orphanage. Of course this news dispatch was not given anything like the prominence granted the stories about the pope and his activities. But we venture to say that the stoning of thirteen evangelists—we know nothing about them save that they were non-Romanists—is more indicative of the true character of the papacy than the silly news reports that have been appearing in our secular papers. Why does not the press of the world give proof of impartiality? Why do they show us only photographs of the pope being proudly borne in a golden chair, stiff with ornate robes heavily embroidered with gold, or standing with upstretched hands in front of his magnificent throne? If we must have such pictures as these, why does the press not also report the other side and show us the priests egging on a mob to stone Protestant evangelists?

Another news item was also reported a month or so ago, but it likewise was tucked away in an inside page in an obscure corner, though it is more indicative of the nature of the religion practised by the pope and his dupes than the empty pomp and circumstance so ostentatiously displayed by the triple-hatted papal tyrant in Rome. We reproduce this small but significant item herewith:

Venerated Statue In Crash As 12 Die

Bogota, Colombia, Nov. 28—(CP)—A Colombian Airlines DC4 carrying 12 persons and a much venerated statue crashed and burned last night at Arboleda, 60 miles from Cucuta in north-central Colombia. All aboard the plane were Colombians. The nine passengers and crew of three all were believed to have been killed.

Aboard was a statue of the Virgin of Fatima, sent by the Portuguese government on an air tour of South America.

Do we need to comment on the impotence of the Virgin of Fatima to save herself or those who travelled with her? We think of the Old Testament story of Dagon the fish god who toppled over and could not save himself.

Their idols are silver and gold, the work of men's hands.

They have mouths, but they speak not: eyes have they, but they see not:

They have ears, but they hear not: noses have they, but they smell not:

They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

They that make them are like unto them; so is every one that trusteth in them.

(Psalm 115:4ff.)

The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.

\$3.00 Per Year. Postpaid to any address. 10c Per Single Copy.

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

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JOCK TROUP IN JARVIS STREET

THE special services being held in Jarvis Street Church with Jock Troup of Glasgow, Scotland, as Evangelist got off to a good start on Sunday. Large audiences greeted Mr. Troup at both services, in fact on Sunday evening the great Jarvis Street auditorium was packed to capacity. Both were meetings of great blessing. Those who were present will not soon forget the message on "The Challenge of Christian Service," delivered in the morning, or the powerful sermon on "The New Birth" which was preached at night. Jock Troup, like D. L. Moody, preaches the glorious Gospel simply but effectively. He has been taught of God to rely wholly upon the power of the Spirit of God to make his ministry effective. We earnestly solicit the prayers of all GOSPEL WITNESS readers for these meetings and again extend a hearty invitation to all within reach of Toronto to hear Jock Troup as often as possible before his mission closes February 12th.—H.C.S.

DR. SHIELDS CABLES FROM AUSTRALIA

The following cable was received from Dr. Shields last Saturday, January 21:

RAA40 40 COLLECT IMP AUCKLAND N.Z. 21 1459
JARWITSEM
TORONTO

ARRIVED FROM SYDNEY FLYINGBOAT TODAY
WEATHER PLEASANT. BUSY PROGRAMME FOR
WEEK WELLINGTON CHRISTCHURCH DUNEDIN
HERE AGAIN NEXT-SUNDAY. STOP WARMEST
GREETINGS TO ALL. PLEASE WELCOME TROUP
FOR ME HOPE TO GREET HIM PERSONALLY
BEFORE HE LEAVES

SHIELDS

The Jarvis Street Pulpit

Conversion and Its Implications Explained

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

Preached in Jarvis Street Baptist Church, Toronto, Canada, on a Sunday Evening
(Stenographically Reported)

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."—I Peter 1:23.

I HAVE a vivid recollection of ministering for a few weeks some years ago in a community settled by Scotch people where there had been a succession of faithful ministers of the gospel who had spent their time expounding the Word of God. Those people were thoroughly instructed in the Scriptures. Many of them were not Christians, but they at least had read their Bibles; they knew the letter of the Word, even though they had not yet experienced that divine visitation which would quicken them into newness of life.

A generation ago it was perhaps safe to assume that almost any congregation had a general knowledge of the Bible. They had been instructed in Sunday School, and then had been taught from the pulpit. But for not a few years now even many of the Sunday Schools have been engaged in other tasks than teaching children the Scriptures; and the pulpits, in many instances, have been engaged in destroying people's faith in the Bible. Others, while professing to believe the Bible, instead of expounding it, have been content to discuss it topically; thus many have skimmed over the surface of things instead of occupying their own and others' thought with the great verities of the Christian gospel. Nowadays it is a common thing to meet people of education, and who are at least ordinarily intelligent in other matters, who are almost as ignorant of the Bible as pagans. University graduates, and even professors of universities, who are fond of denouncing the Book, it often transpires on examination, know almost nothing of the Bible itself. Hence the preacher's task to-day is to deal very often in elementary things, to teach the alphabet of the gospel, if he would be sure that the stray hearer shall know the first principles of the gospel.

It is said of all men that "whatsoever a man soweth, that shall he also reap". There is nothing arbitrary about the divine government. It is, I may so say, a constitutional government, in the sense that He Who is our Ruler, the Sovereign of all, never does violence to His own nature; and He is the Centre of all things, and from Him all laws proceed. So that, whatever there be of punishment for the future, for those who deliberately, having sinned against God, reject all the overtures of mercy—such judgment will be meted out according to principles of justice and of truth. Every man will be given his utmost chance, if I may so say, in that last great assize. If anything can be said in extenuation of our sins, opportunity will be given. But alas! alas! "every mouth shall be stopped, and all the world become guilty before God".

On the other hand, the mercies of God are not arbitrarily scattered abroad, but they too are bestowed in

harmony with principles of righteousness and truth. I know that salvation is eternal life, and is the gift of God; but God's gifts are not haphazardly bestowed like Christmas charity, nor without judgment like many other gifts, but always in obedience to and fulfilment of law.

We shall look at this text this evening in an endeavour to get a clearer view of what is really involved in being saved, in receiving the salvation that is in Christ.

Of such as are saved it is said they are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever". Hold that text in your mind this evening as you are able; as a light that we may bring certain things under its illuminating judgment. By its light we shall try to understand something of the nature of conversion. That is a strong word. "Nature" goes to the heart of things. I do not mean the mere externals of it, or even the character of it, but what is the true nature of the miracle involved in a soul's conversion. Then we shall examine some of the implications of this text in respect to the truth of the perseverance of the saints, and in conclusion we shall consider the text's teaching concerning the potentialities of holiness implanted within every soul that is really quickened by the Spirit of God.

I.

What, then, is the teaching of the text in respect to THE NATURE OF CONVERSION? It will do those of us who are Christians no harm to re-examine ourselves, to be reassured as to the reality of that blessed experience which was ours when we passed from death unto life; I trust also it may clarify the subject of conversion in the minds of some who are groping after Christ, and desiring really to be saved. This evening I shall not labour especially to interest or entertain, but rather to instruct you in the things of God.

From the teaching of the text we may conclude that salvation is *very much more than a commercial bargain*. You and I have run into debt to God to a hopeless degree, with no possibility of our being able, by any effort of our own, to meet and discharge that obligation. Therefore we welcome the teaching of Scripture—surely it becomes a veritable gospel to us—when we find it written in the Word of God that Jesus Christ paid the price of our redemption; that we are redeemed; as we have it in the context, "not with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot".

Let us bear it clearly in mind, then, that our sins

have been paid for, that the deficit has been made up, that "Jesus paid it all". But we have not exhausted the significance of salvation when we have said that. It is much more than a discharge from a debtors' prison, more than freedom from certain obligations to a law that has been violated. It is that. But if we would enter happily into relation with God, we must conceive of Him as being far more than a merchant behind a counter, or standing beside his scales.

What does our text say? It says that salvation is a new birth; we are "born again". Obviously therefore that lifts it out of the sphere of all possible human endeavour. There is something in the salvation that is in Christ, that is entirely beyond all human power. It is beyond our ablest endeavours. It involves something that not one of us can ever do. It is the beginning of a new life, a new life imparted. God has reserved a point in all realms at the genesis of life for His own direct appearing. Men can destroy life, they can take away life, but they cannot give life. All that we know of life is that it is produced from antecedent life, but it is not within any human power to bestow life where no life exists, to make a living thing out of a non-living thing.

Science has wrestled with that problem for generations. I recall not many years ago reading the address of the President of the British Association for the Advancement of Science, in which he said he still hoped and believed that the day would come when science would demonstrate the possibility of the chemical production of life. He was followed in the Presidency the next year by a scientist equally notable, who said that science had made absolutely no progress in that matter, and that life is still a mystery, that all we know of it is that it comes from antecedent life; and that no single case of spontaneous generation had ever been proved.

But here is the impartation of spiritual life. Obviously we have here a sphere in which human power cannot operate. There is something in salvation which only God can do. The text excludes all human endeavour, and shuts us up to God. Ah yes, the Christian is "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever". He, in the beginning, communicated life to the non-living. He said, "Let be", and it was. No one but God can do that. No one else has ever done it. If this building were ten times as large, and were crowded with all the scientists and the near-scientists of the earth, I would dare, without risk of my challenge being accepted, challenge them to give one solitary instance in the record of all human investigation of demonstrated spontaneous generation. There is death, and there is life. Only God can bridge that gulf. We must have God or we cannot be saved, if salvation involves being "born again".

This is a work of regeneration, not being born, but being born again; born, as it is in the chapter we read, "from above", by the stoop of a higher power, communicating its life to this lower realm. Salvation involves an act of regeneration. If there be someone here this evening who says, "Sir, I came here hoping to hear something of what I must do", I reply that with the Lord's help we shall try to tell you; but I tell you first of all that salvation involves something that you cannot do. I care not how able, how moral, how wise, how resolute, how strong your will, here is something

that is entirely beyond the bounds of human power. It is an act of regeneration, the communication to man of something that was not there before.

There is the old nature, the "old man" that Paul speaks of; but as to our spiritual nature, there is spiritual deadness, we are "dead in trespasses and sins". You remember what we read this evening? "That which is born of the flesh is flesh"—we are here as man and women who have been born of the flesh—"and that which is born of the Spirit is spirit." We are told that "flesh and blood cannot inherit the kingdom of God". It is a spiritual kingdom, and the inhabitants thereof must be spiritual beings, partaking of the nature of the kingdom itself, having received life from the King Himself, being born again "not of corruptible seed", not of seed which has in its very nature that which tends to degeneration and decay, but of "incorruptible" seed; the soul is quickened into newness of life by an element that is not subject to corruption.

What is faith? Faith is the first evidence of the work of God in the soul. You thought it was the condition of the work of God in the soul? Logically, it may be; but chronologically, it is not. Faith is the first evidence that God has quickened the soul. Faith, indeed, is the breath of God in the new-born spirit. He hath given us "the Spirit of adoption, whereby we cry, Abba, Father". It is by His quickening power, by the incoming of the living Spirit, that those who were dead in trespasses and sins are made alive again: are "born again".

Have I said enough to make it clear that all efforts of the flesh—and I use that word, not in any gross sense, of course: I mean of the man who is unregenerate—let me rather say, that all efforts of the natural man, the psychical man, untouched by the Spirit of God, to save himself, must fail; for salvation involves something of which God Himself has the monopoly. That is why we must believe in Him. That is why we must come to Him. Ceasing to trust in ourselves, we must trust in Him.

One may enquire, "If faith is the work of the Spirit of God, I must be regenerate before I believe?" I talked to a young man to-day who was earnestly seeking salvation, and I said to him, "I have gone into an orchard where the fruit was hanging from the trees. I have touched a peach or a plum lightly, given it a slight pull; but it would not yield, it was green. I have said, 'It is growing. I did not make it grow. God made it grow. The sun has been shining, and the rain falling: that is why it has reached its present stage of development. But it is not ripe yet. I must leave it alone. I must leave it in the sun a little longer, and when the sun has completed his work, by and by when I touch it, it will fall into my hands as ripe fruit.'"

When we go into the garden of the Lord we need sometimes to learn to wait for the Spirit of God, to wait as the Sun of righteousness continues His shining. Do not pluck the fruit while it is green. Recognize conversion to be God's work.

What then? He will communicate His truth because the religion of Christ is for the whole man. The man thinks, the man has intelligence, he has judgment. His judgment is informed, and he begins to turn over these great truths in his mind. He has an affectional nature, and, like Wesley and his companions, his heart is "strangely warmed". He does not know why, but there

is a new interest in the name of Christ. Perhaps he may say, "I should not like to say I am a Christian, but I must confess that I feel a new interest in the name of Christ." His heart, his affections, are engaged. Then memory begins to work. The seed that has been sown in his mind for years past, verses of Scripture he had learned, come before him, like green blades pushing their way through the earth. Conscience that seemed to be drugged, and to have lost its warning voice, to have ceased to be a monitor, suddenly awakes to say, "Not that; choose this." The man may be almost startled. He says, "What is that within me? There must have been some change effected. My affections are going out to other things, and I find that things I loved before have lost their charm. I think I see things a little more clearly." If you ask him, "Are you a Christian?" He may still reply, "I dare not say that yet, but I am certainly interested in Jesus Christ."

I have often motored home a hundred or a hundred and fifty miles after a meeting in some other town or city, arriving home just as the grey streaks of dawn were coming up. I had my lights on, and as this change gradually took place I have said to myself, "What is it? Is it moonlight? No; it must be getting day; it is getting toward morning." I still needed my lights. There were shadows yet, and I could not do without them. But in a few minutes the shadows were gone, the night was past, and I could say, "It is useless to try to compete with God's light. Let it shine. The morning has come!" When the sun had risen I switched off my lights.

So is it sometimes as Jesus Christ dawns upon the darkened souls of men. Their minds are enlightened, consciences quickened, and their affections are warmed toward God, and cooled toward the things that are not of God. By and by the truth shines clearly, and the man can say, "I know the morning has come. I believe on the Lord Jesus Christ. I am saved." But it is God's work. It is the light of the Sun of Righteousness, Who has risen with healing in His wings.

II.

Let me bring another principle into the light of the text, and ask you to consider the teaching of the text in respect to what theologians used to call "THE PERSEVERANCE OF THE SAINTS". Call it, if you like, the security of the believer, the eternity of our salvation.

Let it be clearly understood that *our continuance as Christians is never conditioned upon our behaviour*. Christians ought to behave well. Those who say they believe in God should be "careful to maintain good works". The children of God ought to behave like children of God. Children of the light ought not to walk as children of darkness. There ought to be a marked difference between the one who has been born again and the one who is still in a state of nature. But his salvation is never conditioned upon that difference. That difference is the fruit, the issue of the fundamental fact, and never the ground or the occasion of it.

What gives us standing before God? Our new birth, the fact that we are born again.

We had a man in this church years ago who was the son of a man whose name was known around the world, rather a famous one, certainly a man who was very widely and favourably known. I received many letters from him about this son. The son had inherited none of his father's greatness. He was not a man of great

promise; a decent, good fellow, and a professing Christian, but a very ordinary man. Notwithstanding, he was his father's son—and he was his father's son, not by virtue of his intelligence or his stupidity, but by virtue of the fact that he was so born.

We who are Christians are Christians, not because of what we have been or done, nor because of what we are now or are now doing, or may yet be or do: we are Christians, if Christians at all, solely because, by the sovereign act of the Spirit of God, we have been regenerated, we have been born again, begotten of the Spirit of God. We are the subjects of the miraculous power of the Holy Spirit. As such we are a new creation. That is the fundamental fact, that determines our relationship to God through Christ.

We are born again "not of corruptible seed". That which is corruptible is as mortal as it is corruptible, and leads inevitably to death and disintegration. We are not born of seed that has death at the heart of it. We are born of incorruptible seed, "by the word of God, which liveth and abideth for ever". Jesus Christ said, "The words that I speak unto you, they are spirit, and they are life." When He speaks to us He communicates His Spirit in His word; and just as at the beginning the whole created order came into being at His command, so when the word of God finds entrance to the human heart there is implanted within us that incorruptible seed, that incorruptible principle of life, "which liveth and abideth for ever". You see, therefore, our salvation does not consist in the quantity of life bestowed but in its quality, its nature and essence, as of a seed that is "incorruptible". That is the very essence of the thing. That is why I speak of the "nature" of salvation, rather than of its outward form: it is essentially the life of God communicated to the soul.

Issuing from that, there must inevitably be, as we shall see in a moment, Godlikeness; but I am speaking now of the duration of the salvation thus communicated. How long must it last? As long as the Word of God. I mean to say, that that new life which is given as God's free gift to the believer, is as indestructible as the Word of God. What Word? The written Word? Yes; if you like. The Bible is indestructible. Men have tried to destroy it—but they have found it indestructible. But I go farther than that and say that that element that is implanted within the soul at the new birth, which comes from God, and is a part of God, "the word of God, which liveth and abideth for ever", is as indestructible as Jesus Christ Himself, as the Word Incarnate.

How they tried to kill Him when He was a Babe! It seemed so easy! Surely when a man like Herod, with all the power that was at his command—when he set out to destroy the life of an infant child, he ought to have been able to do it! But he could not! You remember how it was said to Joseph and Mary that they might now return with the young Child—why? "For they are dead that sought the young child's life". Again and again men sought to put an end to the life of Jesus Christ before His time had come. They took Him to the edge of a crest "whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way". At last when He spoke of dying He said, "The good shepherd giveth his life for the sheep . . . Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power

to take it again. This commandment have I received of my Father." There was not power enough on earth, or in hell, to take the life of Jesus Christ from Him; "for as the Father hath life in himself; so hath he given to the Son to have life in himself." "In him was life, and the life was the light of men." There was no power in the universe that could take His life. He laid it down; and took it again.

When a soul is regenerated, the risen Christ communicates His life. When He said, "I give unto them eternal life", He meant a life upon which death has no power. Therefore when we are born again "by the word of God, which liveth and abideth forever", there is implanted within us an eternal principle that is as eternal as God is eternal; and God—I say it reverently—can as soon cease to be God as a really regenerate soul can cease to be a child of God. He is one with God for ever, as safe to-night as when he has walked the golden streets a million years, if there time could be measured and recorded. When thus we see that salvation is not the result of our laborious efforts, but of an act of God, and is the power and life of God in the soul, what comfort it brings to the true child of God!

III.

Finally, I would have you see, in the light of this text, THE POTENTIALITIES FOR HOLINESS THAT RESIDE IN EVERY TRULY REGENERATED SOUL. Someone will say, "If that be so, it does not make any difference how we live." If you plant a tulip bulb, for example, how do you know what will come up? Because wrapped up in that dry, unattractive root, there are potentialities which the sun will bring to fruition. By and by out of it the beautiful flower will develop. You planted some tulips last fall. You have not seen them since. The earth has been covered with snow, and the snow and the rain have alternated, and the frost has bound them fast. But you are not at all anxious. You know that in God's good time the snow will melt away, the sun will return in his strength; and by and by from the dark earth will burst those beautiful flowers. Why? Because they are all wrapped up in the root.

We are born of incorruptible seed, and in that principle implanted within the soul by the Spirit of God there are all the potentialities of a holiness that is like unto the holiness of God. "Be ye holy, for I am holy, saith the Lord." But, Lord, we cannot be! No; we cannot be unless it be true that we are born again of that "incorruptible" seed: "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." That is what we are saved for, that by and by we may all be like Jesus Christ. We are not very much like Him now perhaps. Perhaps the dry and ugly bulb, or just a little green shoot, is all there is to see; but the divine Gardener will care for it, and by and by when our Beloved shall come into His garden to eat His pleasant fruits, when He shall come to admire the work of His hands. He will see the flowers of His own planting, and will find infinite satisfaction in the beauty that will be there displayed. For Solomon in all his glory was not arrayed as every one of the flowers of His planting shall be.

I read of a great multitude clothed in white raiment, with palms in their hands; I read of some who are without fault before the throne of God; I read of a day

when the divine Bridegroom will present His bride without spot, or wrinkle, or any such thing, in the presence of His Father, when she shall be holy and without blame before Him in love. What is our hope? That God has implanted that holiness within our spirits by the "incorruptible" seed. As that seed unfolds into beauty at last, we shall be perfected in glory—not here! Oh no; not here! We shall need heaven's sun here. There are some countries where they cultivate certain bulbs and seeds and export them to another country. In that new country they are matured. The illustration is not perfect, but perhaps suggestive: some day we shall be transplanted into the heavenly garden, that we may bloom in perfection there.

I wonder if that may explain the absence from us of some we loved? I wonder if the Lord was not eager to have them in his own garden, to see them come into full beauty before Him? Whether that be so or not, sure I am of this, that every one who is really born again of this incorruptible seed, by God's good grace, at last shall stand unabashed in the presence of the Holy One, envied even of the angels, bearing the perfect likeness of Him Who is "the express image of the Father's person".

Is that a salvation worth having? I cannot give it to you. I told that young man to-day, "I wish I could go farther with you, but I have gone as far as I can. I can only ask the Lord never to leave you alone, but to let the sun shine until the fruit becomes ripe, and you fall at His feet." Shall we pray that He will do that with all of us, and lead us from strength to strength, until we shall all appear in Zion before God, for "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

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"AN UNFROCKED MINISTER"

THIS paper has given much space of late to the Bangkok Conference and to the activities of the modernistic World Council of Churches and also of the evangelical International Council of Churches, of which Dr. Carl McIntire is President and Dr. Shields one of the Vice-presidents. Other papers, both religious and secular, have also given considerable attention to these same matters, as our readers will know from their local newspapers. Before the conference took place, *The Christian Century*, one of the leading liberal publications in the United States, announced the Bangkok meeting as one of the most important events in the Christian world and promised to give its readers detailed accounts of the great things that were to take place there. It even mentioned the name of one who was to have been a particularly effective reporter. At least, that is as our memory serves us, for we have not at hand the articles to which we allude. But since the event, it has had little to say except skimpy news reports and a rather doleful editorial in which melancholy vies with sourness in commenting on the actual achievements of the much-vaunted conference. We venture to make the following excerpts from the editorial, "Beginning at Bangkok," in the January 11 issue of that periodical:

From the partial information at hand . . . we find the accomplishments disappointing. . . . But honesty compels us to recognize that Bangkok may prove to be another instance of too little and too late . . . The most important fact about the Bangkok meeting is that it was held and that it produced the beginnings, however weak, of a continuing fellowship. . . . Obviously the meeting was crippled by the failure of the Chinese to arrive; its conclusions might have differed at substantial points had they been present. Any attempt to consider the outbreak of Christianity in the Orient without them was foredoomed to partial frustration. . . . Why does the Christian world have to wait for weeks before it can learn what the conference actually said and did? How does it happen that a half-dozen self-appointed agitators, led by an unfrocked minister, can go to Bangkok and get more attention from the press of the world than the representative conference they are trying to wreck? . . . At Bangkok, as well as in the earlier conference in Buenos Aires, the excellent precedent set in this respect by Amsterdam was not followed and regrettable consequences ensued. . . .

The note of lamentation evident in the above excerpts seems to us to dominate the whole article and run through it as a kind of wailing motif. But concerning all this, the reports currently appearing in these pages from the pen of Dr. McIntire will be sufficient comment. We wish to speak only of the derogatory epithet which is hurled at Dr. Carl McIntire with the evident intent of silencing him with one fell blow: "an unfrocked minister". We are well aware that Carl McIntire is able to speak for himself and he needs no defence of ours to ward off the blow, even if it had been as deadly as *The Christian Century* meant it to be. Mr. McIntire is a Presbyterian of Scotch-Irish descent from Pennsylvania, if we are not mistaken. Somewhere we have seen those hardy settlers who were his ancestors described as men "who kept the Sabbath and everything else they could lay their hands on." We have not had occasion to observe whether these propensities are manifest in the President of the International Christian Council, but we have noted with some satisfaction that he is quite capable of giving a Roland for every Oliver, and in due time and place he would doubtless find a spare moment to take notice of this unkind slur.

Those who know Carl McIntire know that as an evangelical Presbyterian he was associated with such old-fashioned believers as the great Doctors Machen and Dick-Wilson, who left Princeton Seminary because of its association with modernism and founded another school that taught the very things that Presbyterians had always professed to hold since the days of John Calvin, John Knox and the Westminster Assembly. For daring to stand by the Book these noted scholars and other noble souls were cast out of the synagogue—the details we do not know, the outcome we do. Mr. McIntire was tried before a church court and was officially declared no longer to be a duly ordained minister of the Presbyterian body to which he had belonged. That is to say, because, as a faithful servant of Christ, he protested against the evident departure from the faith of certain leaders in his denomination, he was formally ousted. This is what *The Christian Century* means by smearing him with the ugly epithet of, "unfrocked minister". What a modernistic paper regards as his condemnation, Bible-believers everywhere will read as his chief title to honour.

There were many other faithful servants of the Lord who were "unfrocked" by their contemporaries. The inspired roll call of the heroes of faith tells us the names of some and says this of them: "Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth." (Hebrews 11:38.) Like the inspired writer, time would fail us to tell of the prophets who were cast out of the vineyard and despitefully used or of the Son whom those wicked men slew and nailed to the tree. "He was despised and rejected of men; a man of sorrows, and acquainted with grief: And we hid as it were our faces from him; He was despised, and we esteemed him not. . . ." These inspired words are merely synonyms, will *The Christian Century* please note, of its left-handed word, "unfrocked." The Apostles were arrogantly cut off with the supercilious disdain of a similar slurring phrase: "When they had perceived that they were unlearned and ignorant men. . . ." The proudly superior members of the Sanhedrin, a kind of vaunted World Council if you will, spurned these simple believers as untrained men who had never felt the magic touch of a religious monopoly that supposedly alone had the right to "frock" or to "unfrock" a man. In principle it is the now familiar claim to "apostolic succession" that the Council claimed as its peculiar possession and made it disdain all who lacked it. Readers of *Pilgrim's Progress* will remember that the sainted John Bunyan was imprisoned for twelve years because he lacked the supposed grace conferred by the touch of a bishop's fingers, which alone could bestow the "power" to preach the Gospel. The Apostles lacked the "apostolic succession," so the Sanhedrin said in principle; the author of *Pilgrim's Progress* could not preach the Gospel, so the haughty clergy of Restoration England asserted! But what judgment has posterity passed on the judges of these great and good men whom God Almighty so evidently ordained that they should go and bring forth fruit? This business of ordaining, of "frocking" and "unfrocking," we wish the proud priestly caste would finally learn, is not a monopoly of some ecclesiastical body, however many they be in number, however wealthy or however wise they may be in their own conceits. It is only God who truly ordains, men may or may not recognize God's work; so much the worse for them if they do not. That, at least, is Baptist doctrine

on the matter, and as we understand it, it is the teaching of the New Testament. Perhaps Mr. McIntire will excuse us for speaking of this matter from a Baptist viewpoint, but we are persuaded that his own is not greatly different.

We have referred to this slurring denunciation of a great and good man, not only because it is unkind and unfair and far removed from the spirit of true Christianity, but chiefly because it is indicative of the ruling spirit of the whole ecumenical movement. An "unfrosted" minister, in the ecumenical parlance, is one who has been rebuked by an official ecclesiastical body, one who has been cast out of the camp by the ruling clique of the great denominations. The spirit manifest here makes no enquiry as to the cause, it sees no significance in the faith of the "unfrosted minister" and the unbelief of the church court that tried him. Those who reason thus would find themselves among the multitude who applauded the chief priests and scribes as they crucified the Son of God and mocked at Him on the cross. Such a principle is not only vicious and unjust, but, if carried to its consequences, is just as anti-Christian as the envious motives that swayed the murderers of our Lord or the cruelly intolerant Inquisitors of the Middle Ages.

We suggest that our readers consider the sad implications of the sort of reasoning that implied *The Christian Century's* phase that aimed a *coup de grâce* at that convinced Presbyterian believer, Dr. Carl McIntire.—W.S.W.

MODERNISM DESTROYS MISSIONS

Dr. McIntire Writes from Java

Bandoeng, Java,
January 1, 1950.

Dear Friends in Christ:

We have just come from a Chinese church, over 1,600 members, where it was my privilege to preach Christ and speak of the issues we face for Him to 500 young adults who understand Dutch, into which I was translated. Dr. Shields speaks this afternoon in a Dutch Reformed Church. To-morrow afternoon at 4.30 I will speak again, but will be translated into Malay. The service was closed this morning by singing "When the Roll Is Called up Yonder." Your heart leaps with joy to enter into such fellowship, and even more so when you know not their words, but know the hymn and feel their spirit.

From country to country we have gone, always to find the same faith in the hearts of believers. "Out of every kindred, and tongue, and people, and nation" means more now. And we have all been made "unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10). How real and close God seems to us! A trip such as this makes the Bible live, and it cannot but have a profound effect upon a man's life and future ministry for Christ. Oh, how you long to please Him and serve Him better and more fully. His church is here on the earth in the midst of sore troubles and a great apostasy which covers the whole world, and it needs the ablest men as instruments in His power. Well, I must not go on in this vein.

Ripe for Communism

There is trouble here, political turmoil. I want to devote my next letter before we go "down under" to Australia to what I have seen in the Far East. The U.S.A. and the world are in for trouble. Things are ripe for Communism. The world now hears of the independence celebration for the United States of Indonesia, but what

is going on inside is not getting out. The KLM airship full of U.S.A. reporters that perished had men on it who would have told America some of the facts.

Bandoeng, where we are, is one of the trouble spots. In the mountains on either side are over 100,000 armed men. Yesterday they destroyed 30 metres of railroad south of the town. Just the other day they destroyed the road between here and Batavia and killed five people. In Batavia every night there has been a curfew beginning at six o'clock. Everyone must be off the streets. In Bandoeng it has been 10 p.m. But the people do not go out at night and you cannot expect them to!

The wife of a pastor who brought us to the hotel from church, and was in the car with us, told us that her uncle was murdered four weeks ago. Within four to eight weeks it is expected there will be much bloodshed.

We were unable to get hotel reservations (tried four weeks before we came) in Batavia. The new government controls all the rooms.

Bandoeng is 40 minutes by plane from Batavia, and is cool and beautiful, clean and garlanded with flowers. Most of the houses are stone and concrete with red tile roofs like Holland. Rice fields are everywhere, even on the slopes of the hills.

Many openings and invitations have come to us, but all conferences and meetings have had to be held in the daytime. Mr. Arie Kok came ahead of us, and he is God's man for the International Council of Christian Churches. He speaks Dutch and Chinese, and is at home in either world. Things have developed so favourably that he is to stay on two weeks or more after we leave next Thursday. He will go to other islands.

A Conspiracy of Silence

The situation so far as the World Council of Churches is concerned is that, on the sole idea that "Christians should co-operate," seven denominations have joined. There has been little or no information about the World Council or the Federal Council of the Churches of Christ in America or the struggle in other parts of the world. The terrible sufferings of the war years and the brutality of the Japanese here have all effaced any church news for the last eight years. Now they are eager to hear. One understands why the World Council of Churches and *The Christian Century* refuse to print anything of substance about or by the International Council of Christian Churches. The minute the World Council is forced into the open on these issues many sections of the world will want to know more.

One Moluccas leader whose church is in the World Council said, "You should have come here two years ago with your facts." Another Reformed man said, "I am sure the decision of our body would have been different had we known. The World Council sends us all kinds of literature and books, and we have had nothing from the ICC." Also the World Council has provided money to pay expenses for trips to meetings!

Dr. W. A. Visser 't Hooft was in Batavia on his way to Bangkok and attended a gathering in the interest of forming a National Christian Council for Indonesia. We have the proposed constitution. It does not mention the Bible as an article of faith, but opens the door for the Barthian emphasis on "Christ." Men forget that you cannot have Christ without the Bible. Any "Christ" men have without the full truthfulness of the Scriptures is one of man's creations, not the Christ of God. The new National Council of Churches, when it is formed, expects 90 per cent. of its expenses to come from foreign mission

sources (this means to-day the U.S.A.). It also points out that the National Council of Churches of India and China get 90 per cent. of their support from such sources. If we could just carry the battle to the "missionary givers" in the Federal Council churches in the U.S.A. and show them that they are, "without knowledge or without thought," aiding the cause of the World Council directly and supporting a program foreign to the Great Commission of Matthew 28:18-20, this whole picture could change. But where are the means and the men to press such issues? There are too many who, for the sake of "peace" and "position," keep quiet—and all this satisfies those who compromise and take a National Association of Evangelicals' attitude.

The years of missionary work by faithful servants of Christ are being burned up by fire—the flames are everywhere. Or, to change the figure, the labours of years are being loaded upon the World Council's wagon and carted off to ecumenicity! These religious invaders are stripping the countries just as the Japanese did. We simply must reach the Bible believers at home and give the facts to the young churches of the world. What a call, what a challenge, what a door of service is open to the International Council and for missionary givers!

In the Reformed Church this afternoon there were, besides the local people, over 200 Dutch soldiers present who are going back to Holland soon. Dr. Shields in his masterful way expounded Ephesians 1:17-21. In illustrating the phrase, "The eyes of your understanding being enlightened," he told of the experience in this hotel. When we arrived, the electric power for the city was off, and the only light was from candles. The dining-room had a candle flickering on each table, and when the power came on, instantly the people over the entire dining-room burst into applause. People want light and rejoice when it comes. This has been our experience in giving the facts of the World Council. There is real delight and affection from the people because we are here to contend for the faith.

One only needs to see these people here and hear the reports of the concentration camps in which thousands died to appreciate real suffering. Everyone lost. Every family was touched. The Japs were wild beasts! Mrs. Van Andel-Rutgers in Holland was in one camp here; her husband died in another. They were beloved mission leaders. She has written any number of her friends here telling them of our visit and this has opened doors. Praise God for such missionaries and all those everywhere who are doing on their own initiative all they can for the cause in their own place and circumstances!

"The Gospel Witness" Known in Java

The honoured leader of the Chinese churches is Pastor Pouw, with close Missionary Alliance ties. These churches are not in the World Council of Churches, though it is working to get them in. Pastor Pouw sent a letter to Delhi, India, inviting us to Bandoeng. He and his associate, Pastor Gouw, would set up meetings for us all around if we could stay. By the way, he has twelve children (a Jacob) and Pastor Gouw has thirteen.

When we visited Pastor Pouw's home, a modern house with beautiful tile floors and verandahs, he took us into his study and showed us 20 years of bound GOSPEL WITNESSES, Dr. Shields' paper. He had marked them with red pencil. As the editor, too, of the Chinese church paper, he had reported stories from them to his people. He presented Dr. Shields with a deep brown rattan cane.

Dr. Shields calls it his "GOSPEL WITNESS cane." One meets these saints whom he has never seen or heard of, yet you have known each other for years, so it seems, and we are to spend eternity together with Christ! Seeing these years of the ministry of *one* GOSPEL WITNESS which Dr. Shields did not know about is a blessed reward for a faithful fight for Christ. The Jarvis Street Church does not begin to know what fruit comes from the ministry of THE GOSPEL WITNESS. It is ministries like this that the World Council cannot stop—only God gives such ministries!

Interracial Co-operation

One other incident will be of interest in the U.S.A. The large Chinese church is 200 feet from a fine Javanese church. There is no race problem or tension here at all. The Chinese separated from the Javanese church years ago because they wanted to be together. The two churches are on the best of terms, but separate races! This is the answer to the "interracial churches" the Federal Council wants to make of all churches in the U.S.A. with the coloured and white mixed and intermarried! It works better and in good Christian grace and love for the coloured to have their own churches as they desire, and the white to have theirs. It would do some of the interracial fanatics of the Federal Council of Churches good to see how it is done in other lands by true believers of different races. The interracial church drive and its twin sister, FEPC, are schemes to agitate racial feeling and tension to aid revolutionary forces.

Tuesday we go again to Batavia for a meeting at their invitation with representatives of Article 31, a Reformed group, and Wednesday a meeting is being arranged by a Christian Reformed leader for all pastors of the city to meet us and to ask questions.

It is 1950. May the blessed Lord come before 1951.

In Him,

CARL MCINTIRE

DR. MCINTIRE WRITES OF COMMUNISM, THE U.S.A., AND THE WORLD COUNCIL

Batavia, Java,
January 5, 1950.

Dear Friends:

This is not an easy letter to write. I said that I would report on the political situation, as I see it, in this section of the world. It is not easy, because there is so much feeling, and, I must say, hatred of the United States. We are blamed for both what we have done and what we are failing to do.

I do not believe the American people have any idea of what is actually taking place out here. It is frightful, and it makes me quiver to think of the future for the U.S.A. and the world. Nobody can understand the present United States' policy—in a word, I can state it—to make it easy for the communists! Both the effect and the design seem to be just that.

The future and balance of world power is to be determined, not in Europe, but out here where there are fabulous resources, multiplied millions of people, and a surging nationalism. Stalin knows this and the stage is perfectly set for his pattern of action. China and Indonesia are merely stages on the road of expanding communist imperialism.

There is justification for a letter like this in relation to the World Council of Churches, and before I conclude I hope to be able to point out the rôle the World Council planners have in and behind it all.

Let us speak of Indonesia, China, then of the Far East, the United Nations, and the World Council of Churches.

As an American, my sympathies naturally are for a free and independent Indonesia. The United States of America paid a price for its sovereignty and God has blessed it. In the news stories and reports the Americans have been encouraged to rejoice in the United Nations' pressure which finally gave Indonesia her release from the Dutch. All things being equal, it is a sensible attitude. But things are not equal at all.

The man who is now the first president of the United States of Indonesia is nothing but a Quisling, and he has not the confidence of the entire people. Before the war he collaborated with the communists; during the war he turned to the Japanese, and represented them. He was taken to Japan and decorated by the Emperor. He turned hundreds of thousands of his own people over to Japanese slavery. They were shipped to Indo-China and have not been heard from. He promoted the war against the U.S.A. and Britain and the Allies in numerous ways. When the Japanese were obliged to surrender their arms, they had none, for they had given them to the Indonesians and President Soekarno's followers, and they were used immediately to slaughter the Dutch.

When the British came in to receive the surrender of the Japanese, their leader desired to take Soekarno prisoner as a Quisling, but Bevan, socialist Bevan, ordered that he be dealt with as "head of the Indonesian Republic." The U.S.A. has confirmed this, and the United Nations backs it now! His bloody crimes against our war dead mean nothing!

Add to this that the country itself is not united. Certain sections, whole islands, in "self-determination" do not want independence now with everything so unsettled. Also there are at least three different "communist" armies in existence in Indonesia. The reason for the 6 p.m. curfew the 27th and 28th, the days for the celebration of the independence of Indonesia (and the week including these days), was that it was expected that the "communists and Islamists" (Mohammedans) who work together would strike. But in Bandoeng where we were—while we were there a conference was held between the three communist army leaders headed by Tan Malakka (an early friend of the president)—it was decided to withhold action until the Dutch forces have left the country. Everywhere the Dutch boys were purchasing curios in preparation for their return to Holland. Why should the Dutch shed their blood when they are "foreigners" and have been so ill treated by Soekarno's men? To-day the paper reports that the "communists" have taken a city 55 miles from Bandoeng.

The other vital factor is that to have a democracy and not a dictatorship there must be an educational and moral foundation among the people. One needs only to see the great bulk of the people in their filth and ignorance (illiteracy is very high) to realize that a so-called "free vote" is at present an impossibility. Much may be said for or against the 300-year Dutch rule—but the point now is the actual situation which involves the rest of the world. The stage, therefore, is set for the communist advance as in China. There is a time and place for independence, but why hatch out the little chicks in a yard where there stands a red bear who has just had lunch on one chick and is anticipating others for dinner?

Interest is shown in Dr. Philip Caryl Jessup's tour of the Far East as ambassador at large. He is reported as saying in Tokyo that the United States "would continue to oppose communism and imperialism while supporting the right of people to determine their own forms of government without foreign dictation." It all sounds well, but it does not add up to sense. It would be fine talk if we had a peaceful and free world! Moreover, we are not opposing communism. We are helping it from two sides—weakening the forces of true democracy and setting the stage for its easy expansion.

Stalin must sit back and enjoy himself to see the way the Indonesian Republic has prepared itself for his peaceful pattern of expansion without a "world war."

He did it in China! Our State Department said one reason we could not help was the "corruption" of the Nationalist Government. Corruption is the order of the day here. Now we are told our policy in China is "wait and see." That is excellent news to the communists; one of their most essential factors is time. In the meantime, the communists are gaining strength in every country, and the despair at the U.S.A.'s attitude encourages them to go that way. Now the paper says Formosa is to be checked off, too.

The other major factor in the picture is the extreme nationalism of the "young chicks." In a sense China is an example of it. If the U.S.A. could have helped with the "know how" of military aid, as it has in Greece, China would have been saved. But, it was Chiang Kai-shek's determination and feeling that "he" "had" to and "could" do it that let China down. Once sovereign, the nationalistic feelings forbid the reception of any vital aid until it is too late and the struggle lost. The Indonesians have already manifested this in several ways. One was their refusal to permit the Dutch for only a period to help direct their military affairs.

Since, therefore, the U.N. cannot interfere in "internal affairs" of a country, Stalin does and can, and he has a field day for communism with the free world standing by helpless, the victim of its own "idealism" and "idiocy."

Meanwhile, the communist propaganda mill grinds out its blasts against "capitalism" and "imperialism"—which now include the U.S.A. in the minds of the people.

The United Nations has no army. It is stalemated by a veto. It can't stop a major war. But it can use its power to turn "subject peoples" loose before they are ready, so communist "missionaries" can take them over and thus change the voting line in the U.N. In the Security Council of the "Big Five" the vote was four to one. Now in reality it is three to two. So the internal disruption method pays big dividends on the top level—and the whole free world loses.

The United States of America is blamed for all this. The United Nations is considered our creation, "Roosevelt's." It lives in New York. It is financed mainly by the United States, and the United States' attitude is the important thing. To put it simply, if the U.S.A. does not do anything, Stalin does! Our world is too small—the airplane and wireless have changed it—for the U.S.A. to think she cannot be concerned with the world struggle and balance of power. The big question is, When will the U.S.A. call a halt and where will she make a stand? If we delay much longer, the "whole world" will be against us. Money does not buy friends! "Dollar diplomacy" makes enemies!

It is into this picture that the World Council's propaganda fits. We are told by Oxnam and the World Coun-

cil's leaders that to meet communism we must abandon our free world for a "socialist, planned" world. The process of abandoning the present sets revolutionary forces in action. Besides, if we must throw away a free world first before we can meet communism, communism is already far out in front and has won! Into this fits the anti-capitalist propaganda of the World Council of Churches. I am persuaded that many of the World Council "socialists" are that only because that is as far as they "dare" let people know they desire to go. And they realize, as much as we do, that the socialists and communists are "companions" in the anti-capitalist struggle.

In Bangkok the World Council's conference adopted a statement on communism, calling for a new and "just social order." I wonder what these World Council leaders would do if they did not have communism to use as their argument for their socialism? But this new social order is related to the United Nations, and the use these world socialists can make of it to advance their schemes. Indonesia is an example of such "peaceful social change" along the line of their dreams. In Bangkok the World Council praised Indonesia for taking the United Nations' statement on religious liberty. But in the Indonesia I have seen the past twelve days no one dares speak or write his mind.

Everyone has seen how T. C. Chao, president of the World Council of Churches, has come out for the new "democratic order" in China. For years he and the others of his clan have been working for it. Missionaries from the U.S.A. have helped it along. The modernists have undermined faith in the Bible, and the socialists have preached their "new order of brotherhood" and have helped intensify the "East-West" struggle, as they seem to like to have it.

Indonesia has the same parallel to Dr. Chao. Teaching in the Theological School of Batavia (a sort of Union Seminary) is Dr. H. Rosie, from Switzerland. He published recently in *Gelombang Pemuda*, a journal for Christian youth in Batavia, a "Bible Study" on Luke 23, "The Church Between Capitalism and Communism." His conclusion, which we had translated while in Batavia, reads: "Our place is in the communist army, although we are not communists. No other choice is left us. If we want to follow Christ on His way to the poor and the wicked, the moment is sure to come when we shall be called communists. We are driven to the communist army. By no means we approve of present-day communism as such, as an ideology, a philosophy of life. We refuse to have anything to do with dictatorship, rapacity and murder. But we consider it our personal guilt that all this exists. We have thrown in our lot with the communists. And we can only blame them to some extent, just as one malefactor blamed the other on the cross. Our place is on the cross, by the side of the cross of Jesus where we receive the remission of our sins. We can only reply to the blasphemy of our communist brothers by declaring our solidarity with the common punishment, borne at the cross by the Lamb of God." (We shall publish this full article when it is all translated.)

We want more information about this pro-communist and his background in Switzerland. We do know that he is strongly in favour of the World Council of Churches and a member of it!

Add these influences to the confusion and the purpose of Stalin and we are in a grave situation. The life of a white man is cheap here!

How long will the U.S.A. further the purposes and aid the pattern of the communists? Now that we are a party—the leading party—to turning the "baby" loose before he can walk in a yard where the dog and malarial mosquitoes can enjoy his soft young flesh, we have even a graver responsibility.

May God have mercy on the U.S.A.! I want to read this letter five years from now, if the Lord tarries. The whole situation is so unsettled in every country that the entire picture can and may change very greatly.

I personally take the sole and full responsibility for this letter, and will mail it from Australia. I will be thankful to be out of this section of the world.

My, I thank God for our faith in Jesus Christ. He can be trusted! No wonder people wonder about the "high standard" of the U.S.A. when it backs a collaborator and Quisling for leadership of the new Indonesian government.

The new government has changed almost everything, even the name of Batavia to Diakarta.

The red, white, and blue of the Dutch colours have been changed to red and white. It has been raining, and the flags I have seen to-day are red and pink—the red ran on to the white!

All this makes one feel very sad. A young country—with hopes, but the victim of circumstances beyond its control. And the United Nations, instead of helping, has left them to struggle against the internal "communist missionaries" alone. Every help must be given to save the situation in Indonesia.

Sincerely yours in Christ,

CARL MCINTIRE

FOSDICK'S SUCCESSOR REFUSES TO STATE BELIEF

A LEGEND is growing up around the successor to Harry Emerson Fosdick in Riverside Church, New York, that gives evidence of being sedulously nourished and cultivated in certain Baptist circles that have departed from the faith. The legend would have it that Rev. R. J. McCracken, now the minister at the magnificent stone structure in the great metropolis, and formerly professor at McMaster University, Hamilton, Ontario, is really an Evangelical. If this is so, it is indeed good news and we should be most happy to proclaim it from the housetops for it would be an indication that even such a stronghold of extreme liberalism as Riverside Church has finally admitted the sterility of the humanistic gospel long preached from its ornate pulpit. We should be glad to learn that one of the wealthiest and most influential congregations in America had sickened of the spare diet of the gospel of self help served in the far country and had determined to return to the Father's house where the robe of grace is offered freely to all through the Lord Jesus Christ who shed His precious blood for the redemption of lost sinners.

We are constrained to remark that if Dr. McCracken is an Evangelical he keeps very strange company. When in Canada he taught at a school that had forsaken the old paths; he somehow found the key to the pulpits of churches that belonged to the modernistic school, and when he went to New York, his predecessor, one of the high priests of modern scepticism, gave him his unqualified blessing. It is said that angels sometimes wear disguises, but it would seem that if Dr. McCracken belong to that heavenly race, his enfolding cloak must be a very heavy one.

Dr. J. Oliver Buswell of New York City heard the suggestion that Dr. McCracken was not of the modern school and wrote him asking him for a declaration of where he stood on the great doctrines of Grace. It is well known that Dr. Fosdick did not hesitate to deny the great Scriptural truths of the Virgin and the Atonement. In reply to Dr. Buswell's letter of enquiry Dr. McCracken wrote these words, as reported in *The Christian Beacon*:

"I have no patience with the system of attaching labels to preachers. I have no intention of entering into controversy over fundamentalism and modernism. I am trying, as God gives me light and leading, to do my work as a minister of the Gospel. If you tell that to those who are inquiring about my theological position I shall be content."

It will be evident to all that such a statement as this signifies nothing, except Dr. McCracken's unwillingness to declare himself. The phrase "a minister of the Gospel" means one thing to Dr. Fosdick, and quite a different thing to Dr. Shields. Which view of the Gospel does Dr. McCracken take? This is precisely the point on which he does not enlighten us. But why should a preacher be silent when he is asked to declare himself concerning his belief? This statement is clear proof that Fosdick's successor is more cautious than he, less willing to say bluntly and boldly what he believes or does not believe, but that by no means absolves him from the strong suspicion of unbelief that his associations both in Canada and in the United States fastens upon him. For our part we can respect and even admire the blunt boldness of a Fosdick in avowing without evasion or subterfuge his open unbelief. The man is at least honest in telling his convictions, or his lack of them, and he is much easier to deal with. In wartime a uniformed soldier of the enemy commands respect and has certain rights when captured. But a fifth-columnist working from the inside, professing to be a friend in order to massacre those who give him protection, is never anything but a loathsome creature. Some few unthinking persons may be deceived by the speciously pacific desire to refuse "labels", but those who have had experience in the battle of the Lord will recognize at once that the refusal to take sides is the hallmark of the benevolent neutrality that invariably favours the side of unbelief. Dr. McCracken's silence is eloquent!

—W.S.W.

WILL MR. TRUMAN CONTINUE TO FLATTER THE POPE?

THE daily press informs us that Mr. Myron Taylor, President Truman's personal ambassador to the Vatican, has resigned. Less than a week before the resignation was made public, Mr. Taylor had denied the truth of rumours hinting at its possibility. When he arrived in Washington from Rome on January 10, he said that he expected to return after a short stay. If Mr. Taylor believed what he told the press, then there must have been some sudden change in his plans after he saw Mr. Truman. Or, are we to infer that the personal representative of the President has spent so much time in the Vatican that he has learned to speak in the double terms of Vatican diplomacy?

In the French Roman Catholic press of Quebec, we notice that a frank avowal is made of the necessity which obliges Mr. Truman to take into consideration the presence of a strong Roman Catholic minority in the United States. It is also openly said in the same Roman-

ist press that the Vatican is anxious to see Mr. Truman appoint a successor to Mr. Taylor. Naturally the pope and his counsellors wish to profit from the prestige that comes to them from official recognition from the President of the United States of America. As for Mr. Truman, we have no doubt that it is purely and simply a question of politics. He knows that were he to appoint another representative to the Vatican, it would be the key to a great block of Roman Catholic votes.

It is clear that the specious explanation of Mr. Taylor's mission as a "wartime" mission, and as the "personal" representative of the President, are thinly disguised tricks to allay Protestant objections while winning the Roman Catholic votes of United States. It is a plain case of political bargaining with the Romanist Hierarchy in the United States, which, in turn, desires an embassy to the pope in order to give Romanism something of the air of a religion apart, in some sense sponsored and specially favoured by the government, as it is in so many European countries. The claim that the Vatican is a listening post valuable for the information it may purvey to the State Department at Washington is without any foundation whatsoever. The pope is not likely to let Mr. Taylor find out anything except what he wants the Washington officials to know, and this could be speedily and easily transmitted through the usual channels.

The Constitution of the United States formally lays down the principle of the separation of church and state, and it is indubitably clear that the appointment of a representative to the head of the Roman Catholic Church trespasses on forbidden ground. It is the thin end of the wedge of clerical interference in government that has blasted and blighted European history for more than a thousand years. Surely Americans do not wish this ancient source of contention to be introduced into their republic that has thus far avoided religious strife to a degree unknown in the Old World.

It will be interesting to see what Mr. Truman does in these circumstances. Will he play the part of a little ward-healing politician who corrupts the voters with their own money, or is he a big enough man to declare that in the name of the established principle of the Constitution he will bring this useless and troublesome papal embassy to an end by refusing to appoint a successor to Mr. Taylor? In this matter, Mr. Truman will show us his stature. If he has the courage to follow the American way rather than the papal way of clerical control, he will find that many Roman Catholics will follow him rather than the Hierarchy that presumes to bargain in their name without consulting them.—W.S.W.

MR. ST. LAURENT APPOINTS ROMANISTS

THE Ottawa Correspondent of the nationalistic and Roman Catholic *Le Devoir* of Montreal notes in a recent dispatch from the capital that Mr. St. Laurent has appointed a number of French-Canadian Roman Catholics to key positions in the Civil Service since he became Prime Minister. *Le Devoir* remarks:

Since Mr. St. Laurent took office as Prime Minister, less than a year and a half ago, our (French-Canadian and Roman Catholic) representation among the Deputy Ministers has been increased from one to four. First it was the appointment of Mr. Charles Stein as Under-Secretary of State in January, 1949. Then it was the appointment of Mr. Marc Boyer as Deputy Minister of Reconstruction, in the middle of the year. And now it is the appointment of Mr. Laval Fortier as Deputy

Minister of Citizenship and Immigration. . . . We have not yet obtained our share among the Deputy Ministers who are the key-men of the federal administration. . . .

The same article goes on to make certain instructive comments on another new appointee of Mr. St. Laurent. We translate as follows:

Mr. Walter E. Harris, Liberal member for Grey-Bruce, Ontario, has been for several months Parliamentary Secretary of the Prime Minister, and now enters the Cabinet as Minister of Citizenship and Immigration. He is a lawyer, forty-five years old, who is one of the most prominent young members from Ontario, together with Mr. William Benedickson. He showed signs, for a while, of tendencies to imperialism and hatred of the French. He clashed rather violently with the Liberal members from Quebec while he was Chairman of the Committee on the Flag. It is said, however, that he has changed and has come closer to his French-speaking colleagues in the course of the last few years. . . .

And so Mr. St. Laurent is at work in the approved priestly fashion: *suaviter in modo*—with a velvet glove, but the hand is the hand of Rome, and *Le Devoir* boasts that in less than a year and a half he has appointed three key-men in the Civil Service, whom it apparently regards as men who are willing to further the interests of the Church of Rome. And what shall we say of Mr. Walter E. Harris? We have never failed to discover that our bitterest opponents, those who work by far the greatest harm to the cause of Protestantism, are those who boast that they are non-Romanists but who are willing to play Judas and betray their cause with a kiss for thirty pieces of silver. We sincerely hope that *Le Devoir* has misjudged the new Minister from Ontario, but it is an ominous sign of Quebec's ascendancy when such statements can be publicly made in a Roman Catholic organ by a source close to government circles in Ottawa.

More and more it is becoming apparent that Mr. St. Laurent is an ardent and devoted Roman Catholic who is determined to use his high office to advance the interests of his Church.—W.S.W.

£12,000 FOR MASSES

A LAWSUIT in the High Court, Dublin, last month revealed that a deceased Co. Monaghan lady had left £12,000 to the parish priest at Carrickmacross "for Masses to be said in public in Ireland for the repose of her soul and the soul of her husband" (*Belfast Telegraph*, 9/11/49).

The jury found in favour of the will.

If each mass is to cost 10/-, as one newspaper reported, enough money has been left for 24,000 masses. At the rate of three each day this will occupy the priest for over 20 years. Perhaps he may employ others. But the amount of money left shows that no quick release is expected. What about the thousands of poor people in Ireland who die every year and leave nothing for masses? Is there no hope for them?

Almost fifty years ago Michael J. F. McCarthy dealt with this subject in his "Priests and People in Ireland." He said: "It is the 'mind diseased' which makes such things possible, that is Ireland's greatest loss, not the actual loss of the coin. I do not censure those clerics most for the actual taking of the money; I blame them most of all for so enervating the minds of our people that they dare in their ignorance, when at death's door, to buy off the Almighty Himself through the priest, as they have been buying the priest from the cradle to the grave. How can a land thrive when the mind of the nation is in such a condition?"

SUBSCRIBERS WRITE THE EDITOR.

ONE of the pleasures of being an editor, and at the same time one of the penalties, is the flood of letters received from subscribers. We say it is one of the penalties not because we receive many critical letters, though there are a few that metaphorically seek to tear us limb from limb, but rather because almost every letter that comes to our desk requires an answer, and it is no small task to reply to a sheaf of correspondence. We say this by way of excuse to many who have written us but who have yet received no answer. Notwithstanding, it is always a pleasure for an editor to learn what effect his writings have had on the minds of his readers. Indeed, it is a never-failing source of encouragement to know that he has some readers. Sometimes, when the deadline approaches, and the typesetters call us to say that they are "hungry" for copy, the midnight oil must perforce burn because there is a lack of copy, all sources of inspiration seem to depart and a deep melancholy comes over our soul as we wonder if it is any use "sweating blood" to write material for an invisible and perhaps imaginary audience. But when the issue finally goes to press and comes forth resplendent in its new dress of paper and type, redolent with the smell of fresh printer's ink, there is a revival in our dampened spirits. And a few days later, perhaps, letters from points near and far inform the editor that the words he wrote in a gloomy and burdened hour have struck a responsive chord in some hearts, bringing encouragement and blessing. Even a critical letter is better than none at all, for it at least gives a demonstration of sufficient interest to read what has been written, and this is at least better than complete indifference. We cannot hope that all will see eye to eye with us, but it is worthwhile if we have succeeded in setting some to think.

A Letter from New Zealand

In the course of the last week or so, our mail bag has again demonstrated the wide ministry exercised through these pages. For instance, from a retired minister in New Zealand came the following note by air mail, acknowledging a special copy we sent this good friend informing him of Dr. Shields' projected visit to that far-off land:

Auckland, N.Z.

Dear Mr. Whitcombe,

What a pleasant surprise: Fancy last week's GOSPEL WITNESS arriving at a farmhouse in New Zealand yesterday! I am thrilled with the news of Dr. Shields' world tour and hope to have the privilege of shaking hands with him when he comes to Auckland. Could you possibly spare another copy of that November 10 issue you sent me by air mail. . . . At last I am able to send you the £1 that I wanted to send you last month.

Edinburgh Subscribers

Another minister in Edinburgh, Scotland, writes to subscribe to THE GOSPEL WITNESS and to ask that we send current copies to his sister in Australia, informing her of Dr. Shields' visit there. This Scottish friend, who enclosed a Canadian ten dollar bill, wrote:

Dear Mr. Whitcombe:

For some twelve or fifteen years an old Toronto friend of mine who has been very much interested in the Lord's work carried on at Jarvis Street Church has been sending me his copy of THE GOSPEL WITNESS which I have very highly appreciated, and, on reading of the late troubles there, several of us united in prayer that they might be done away with. . . . For years past I have had grave fears concerning the movement represented in the World Council of Churches, with whose origin and early growth I had

some personal contact, so that I have been aware of its actual paternity, and not a little alarmed by its rapid growth in the last half century. Again and again, during those fateful years, we have been greatly enheartened by seeing, in answer to our prayers and efforts, the linchpins of their chariots removed, so that, for the time being, to all intents and purposes they went out of action, and on several occasions those enemies of our Lord suffered such reverses that they had to start their campaigns again entirely *ab initio*. The letter of the British Consul at Denver, Colorado, given in your issue of November 10, 1949, is a most revealing and convincing document. I could use at least a half dozen extra copies of it, if you would let me have them. . . . With the best of good wishes for yourselves and your work. . . .

Still another subscriber in Edinburgh writes to ask that we note a change of address and then adds the following:

Daily I pray for the mighty blessing of God on the most courageous evangelical paper published. May you go on from strength to strength in your assaults on the hosts of darkness, which work with unholy success through the Roman Catholic Church (falsely so-called). With you is the living God, leading on to victory. Hallelujah!

Northern Ireland

From Northern Ireland, County Fermanagh, a friend writes to say that it is very hard to get money orders for abroad and that therefore, with regret, he cannot continue to subscribe. We are replying that we shall not cut off his name from our list. That, we know, is not good business from the financial standpoint, but we trust it will be for the missionary purposes for which this paper is carried on.

"A Thankful Pastor in the Old Country"

A Baptist minister in the English Midlands writes the following note:

Dear Brother in Christ:

It is now just a year since Dr. Shields kindly arranged for me to receive a copy of THE GOSPEL WITNESS every week, and I should like to take this opportunity of writing to express my sincere thanks for such great kindness.

I should like you to know that it has been a real inspiration to me to read each issue as it arrives. The Lord has made THE GOSPEL WITNESS a means of much blessing to my own soul, while the articles on such subjects as the World Council of Churches have furnished much valuable information when warning my own people against the subtle works of the devil whereby, if it were possible, he would deceive even the very elect.

If circumstances still permit, I should like to continue receiving THE GOSPEL WITNESS during the coming year, assuring you that such kindness will be greatly appreciated by a thankful pastor in the Old Country who, by the grace of God, stands on the Word of God and preaches Christ and Him crucified as the only Hope for sinful men and women.

We recently received another similar request for THE GOSPEL WITNESS from a pastor in Italy who assured us that its messages were very much appreciated.

From a city in Ontario a Welsh preacher addressed this note to us:

Dear Brother Whitcombe:

I spoke to another minister here and he said that we could do with a hundred more like Dr. Shields. May God bless and give him many more years. . . . I have a dear friend now going on ninety-six and I mail her THE GOSPEL WITNESS and she is much blessed through it. They are wonderfully interesting. She is the daughter of an old Welsh Baptist divine, one of Wales' outstanding preachers. May God bless you and lead you for your undertakings in the absence of the Doctor. Yours in the fight. . . .

These are some of the letters that have come to us in the course of recent days, and alas, our conscience pricks

us as we go over them, for most of them have not yet received any acknowledgment! Perhaps their authors will kindly take this brief note in lieu of reply as they may not receive any other!

"The 'Gospel Witness' in Java

In an article by Dr. McIntire, printed on another page of this issue, he tells of meeting a Javanese pastor who had on his shelves twenty bound volumes of THE GOSPEL WITNESS, bearing silent testimony to his estimate of their usefulness. We had never dared to think of our labours as extending so far afield as the pioneer work of a missionary preacher in the islands of the sea, but we thank Mr. McIntire for informing us of the fact. This and the other letters we read from the far corners of the world, as well as those from nearer home, will help to ease the burden of our duties and to encourage us in the care that comes upon us weekly of seeing these pages safely through the press. One of our constant sources of inspiration in this task is the picture we conjure up in our mind's eye of a certain good deacon of a rural church who punches a hole in the corner of each issue of THE GOSPEL WITNESS and hangs it on a nail beside the stove in the kitchen, within easy reach of his comfortable rocking chair, where he sits and reads its contents. Another country deacon's wife told us, on the side, that on GOSPEL WITNESS day, her husband always found some special reason that would allow him to leave whatever task was in hand and go down to the mail-box to take a glance at THE GOSPEL WITNESS.

We are happy to have a share in the ministry of the printed page and rejoice in the place of usefulness that has been granted this paper in various parts of the world. We have always had a great admiration for Dr. Shields' capacity for work, and never is it greater than when he goes away and leaves THE GOSPEL WITNESS to us. For many years he produced it singlehanded. We know that a great host of readers are continuing instant in prayer for him and for Jarvis Street Church and THE GOSPEL WITNESS. We rejoice in the fellowship of all members of THE GOSPEL WITNESS family and, like the Apostle Paul, would earnestly exhort them, "Brethren, pray for us!"—W.S.W.

CONTROVERSY COMMANDED

Controversy is never a very happy element for the child of God: he would far rather be in communion with his Lord than be engaged in defending the faith, or in attacking error. But the soldier of Christ knows no choice in his Master's commands. He may feel it to be better for him to lie upon the bed of rest than to stand covered with the sweat and dust of battle; but, as a soldier, he has learned to obey, and the rule of his obedience is not his personal comfort, but his Lord's absolute command. The servant of God must endeavour to maintain all the truth which his Master has revealed to him, because, as a Christian soldier, this is part of his duty. But while he does so, he accords to others the liberty which he himself enjoys.

—C. H. SPURGEON

Let us understand what we can now, and in doing so let us increase in knowledge; understand that in all the wastes of folly there could be no greater fool than he who will not believe his father's telegram because he cannot understand the mystery of the telegraph.

JOSEPH PARKER, D.D.

U.N.O. AND ITALIAN EX-COLONIES

The following letter as printed in *The English Churchman* has been received from Rev. John MacQueen of London, England, and we reprint it here for the sake of the information that it contains.

SIR,—To those who had hoped that U.N.O. would have proved a far more honourable and successful means of promoting international justice, peace, and public morality than its tragic predecessor, the League of Nations, it must have come as a terrible shock that U.N.O. has, quite obviously and blatantly, degenerated into a potent, if subtle, instrument for the promotion of Papal and Jesuit interests and international ambitions. No more patent proof of this fact is necessary than the handing over to the "tender mercies" of so-called Italian Trusteeship her former misruled colony, Somaliland, in the very teeth and protests of that unfortunate people. Britain's treacherous part in this wicked international transaction is one of the blackest spots on our national and imperial escutcheon. During the war British aeroplanes, at the request of our Government and Air Force, showered down millions of leaflets on Somaliland and Eritrea, promising the native soldiers if they would desert the Italian army that their respective countries would be restored to their ancient motherhood—Ethiopia, from which they had formerly been torn by Italian imperialist aggression. Respecting Britain's printed word of honour these natives deserted the Italian army, joined the British forces, and so helped considerably to hasten the knockout blow to Italy.

The British Ministry of Information immediately published a pamphlet entitled, "The First To Be Freed," which contained a terrible exposure and severe denunciation of Italian misrule in Somaliland. Mussolini, after stabbing France and Britain in the back, begged of Hitler to be privileged to take part, with his wooden bombers, in the aerial bombardment of London. Is it for this reason that Britain at U.N.O. has become so fond of hugging Papal Italy to her bosom, or what is the explanation? Any person can purchase an illustrated shilling booklet from the Secretary, *New Times and Ethiopia News*, 3 Charteris Road, Woodford Green, Essex, entitled "Italian Atrocities in Ethiopia" comprising pictures and photographs taken by the Italians themselves. Nothing that the Germans ever did excelled these atrocities in ruthless brutality, yet Italy, being a papal nation, escaped being brought to trial for these unspeakable crimes, and Britain voted with the Romanist Latin States of America for the restoration of Italy to the former scenes of her aggression, crimes, and atrocities, while our former faithful and noble ally, Ethiopia, is abominably betrayed.

Our Press remains, generally speaking, guiltily silent, while boasting of, and prating about, its independence, impartiality, and freedom. It is certainly not impartial, independent, or free, when it comes to exposing the crimes of papal Italy, or to criticizing adversely the intrigues of the Vatican, through its worldwide Jesuit organization. On the subject of the betrayal of the interests of Ethiopia, Eritrea, and Somaliland, our M.P.s, with a few honourable exceptions, are "dumb dogs that cannot bark."

Let it be clearly noted and emphasized that the Romanist Latin States of America voted *en masse* and *en bloc* for Italian trusteeship (a Jesuit euphemism) over downtrodden Somaliland, and also voted for postponing the fate of Eritrea for another year. Let it also be noted that only the Norwegian representative on the Commission of Investigation on Eritrea was in favour of Eritrea's return to Ethiopia. The British representative at U.N.O. failed to stand by Ethiopia relative to Eritrea, thus violating our wartime pledges. Thus, it is proved to the hilt that U.N.O. is not, as it should be, the friend of international justice and public morality, so that instead of the blessing of Heaven on its deliberations, it will assuredly have the curse of God on it, for "God is no respecter of persons," whether the colour of their skin be white, black, yellow, brown, or tawny. *Ichabod* can now assuredly be written over the threshold of the United Nations Organization.

(Rev.) JOHN MACQUEEN.

London.

I think that sermon is not worth a rush that has not got the Redeemer in it.

—ROWLAND HILL.

SEMINARY ACTIVITIES

Memorizing Psalm 119 in French!

ON A recent Sunday Mr. Guy Appéré, fourth year student from France, preached at the Lavigne *Eglise de la Grâce*, his former summer field for the last two years. Among other things, he reported that two ladies in the church have set themselves a task in memorizing the Word of God that they find both pleasant and profitable. Up to date they have learned by heart Psalm 119, Psalm 23, Romans 5, and have now started on the Epistles of John! Their plan is to devote twenty minutes or a half hour after each evening meal to this work. If any of our readers plead their inability to retain in mind long passages of Scripture we would inform them that one of these ladies is the mother of fifteen children, and the other lady, a graduate of Toronto Baptist Seminary, labours under the handicap of working in a foreign language. For the writer it is a special joy to learn of this intense interest in the Bible for he remembers the first visit he had in this home when it was still under the shadow of Rome and without the Word of God. The Seminary graduate who is now teaching school in French laid the foundation for her facility in that tongue in our classes here.

Speaking in Tongues

A week ago Sunday was our Seminary day for speaking in tongues. In addition to Mr. Appéré's visit to Lavigne Church, as noted above, Mr. Etienne Huser also preached in Sudbury in French, English and German, in the latter tongue to Displaced Persons, several of whom have accepted Christ through this ministry to them in the only tongue they understand, other than their-own. Mr. Wilfred Bauman, B.A., preached at the regular French Gospel Service on Sunday afternoon in Greenway Hall.

A "Jarring" Note

We hope this note will "jar" some of the readers: Our student-chef informs us that there are a number of empty jars in the Seminary kitchen which came to us in the course of the last year filled with good things, since then all consumed but still highly appreciated. Those who wish to claim the empty jars may have them for the taking, and we venture to express the hope that they will be returned to us later with good things for next year. Without the Dining Room, many of our students could not make ends meet in these days of the high cost of living.—W.S.W.

Bible School Lesson Outline

Vol. 15 First Quarter Lesson 6 February-5, 1950

—OLIVE L. CLARK, Ph.D. (Tor.)—

THE RIGHTEOUSNESS WHICH IS THROUGH FAITH

Lesson Text: Romans 10:4-17.

Golden Text: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Romans 10:9.

I. The Message of Righteousness Through Faith: verses 1-10.

It is the task of the prophet of the Lord "to justify the ways of God to men." The Hebrew and the Gentile Christians of the Apostolic era wondered why the Jews had not inherited all the promises made to their fathers, and why the Gentiles, rather than the Jews, were being given prominence as guardians of the truth of the Gospel. These questions are answered in Romans 9-11. Chapter 9 deals with God's

judgment upon Israel in the past; chapter 10 describes God's dealings with Israel in the present, and chapter 11 declares God's promises to Israel for the future. Thus the righteousness of God in history is vindicated.

The Apostle Paul longed with a passionate desire to see his fellow Hebrews saved (Rom. 9:1-3; 10:1-3). The Holy Spirit will give to teachers a burden for the souls of their scholars, for without such a burden all Christian work is mere mockery. When the soul's sincere desire is in accordance with the will of God, it becomes prayer, for prayer, from one standpoint, is reaching out after God. The Holy Spirit plants within our hearts holy desires and creates faith that God will hear (Matt. 21:22). He prays through us, presenting our petitions to God (Rom. 8:26, 27).

Zeal is of no avail, unless it be focussed on the right object. There is a mistaken idea abroad to the effect that as long as a man is sincere in what he says or does, nothing else matters. Men do not take this attitude in practical affairs. One may strive with great zeal to reach a certain point, but if he be headed in the wrong direction, every step will take him farther away from his goal. It is possible to be sincere, and yet be sincerely wrong. The Israelites of Paul's day were intensely earnest in their search for righteousness, but they were rejecting Christ, the embodiment of that righteousness (Matt. 5:17; Acts 21:20; 1 Cor. 1:30; Gal. 1:14). They were trusting in their own piety and good works to make them acceptable before God (Lev. 18:5; Gal. 3:11, 12). Many in our day have a religion of works. Expose the insecurity of the position of those who depend on supposed good works to save or to keep them (Rom. 3:9-20; Gal. 3:3). Their anchor will not hold in the time of storm (Heb. 6:18, 19). Those who seek admission to the Kingdom of God must abide by His conditions (Matt. 18:3; John 3:3, 5, 7).

Submission to the Lord is the core of the matter. He asks us to give up our own way and accept His way (Isa. 53:6; 55:6, 7), to give up our sins and accept His holiness (Psa. 103:12; Isa. 38:17). The Pharisee sought to justify himself, but went away condemned; the publican humbled himself before God, then went to his house justified (Lk. 18:10-14). The Pharisee represents the one who follows after the righteousness of the law, whereas the publican represents the one who accepts the righteousness of faith (Rom. 3:21, 22; Phil. 3:8, 9; Tit. 3:5-7).

The righteousness of faith is the right standing before God which is given to sinners when they believe on the Lord Jesus Christ. They are counted holy in His sight. The righteousness of faith is described in a four-fold manner: (1) as a reaching out after God, a desire for a personal Saviour (vv. 6, 7; Acts 17:27); (2) as a revelation of the

nearness of Christ, the One right beside us, a glorious, living Reality (v. 8; Deut. 30:11-14; Acts 17:28; Rev. 3:20); (3) as a reception of this Christ, a heart-belief that Christ is God, that He died for us, rose again and lives for us (Acts 4:12; 1 Cor. 15:1-11; Heb. 11:6); (4) as a response. I am to confess Christ not merely as a Saviour, but as the Saviour and my Saviour. I acknowledge His authority over my life and confess Him as my Lord and Master by word, by baptism and by life (Matt. 10:32; 16:16; Acts 8:35-38; 9:6; Gal. 3:27). Let us not be ashamed to own that we are soldiers of the King of kings (Psa. 119:46; Isa. 28:16; Rom. 9:33; 2 Tim. 1:8; Rev. 3:8).

II. The Method of Righteousness Through Faith: verses 11-17.

The method of obtaining righteousness may be expressed in simple language which all can understand (Isa. 35:8). The one who would be saved may lift his soul to the Lord, and call upon Him humbly, sincerely and believingly (Psa. 145:18; Joel 2:32; Matt. 15:25; Mk. 10:47; Acts 2:21). Salvation is available to all who will take the Lord at His word (John 3:14-16; Rev. 22:17).

The Apostle Paul sets forth in logical order the steps leading to salvation. The Gospel is preached (1 Cor. 1:21-24); it is heard (Matt. 11:15; John 5:24); it is believed (v. 17; Rom. 3:22); and finally, it is obeyed when the individual calls upon the Lord to save him (Matt. 7:24-27). These are the steps on the human side.

But salvation is by grace, as well as by faith; it is the gift of God (Eph. 2:8-10). God chooses (Acts 9:15; 26:16-18), calls (Acts 13:2) and sends forth those who are to preach the message of righteousness by faith in Christ (Isa. 52:7; Nahum 1:15; Matt. 9:38; Acts 10:36; Eph. 4:8-11). Without the consciousness of the seal of God upon us we dare not preach or teach His word (Jer. 14:14, 15; 23:21, 22; 29:9).

DAILY BIBLE READINGS

- Jan. 30—God's Righteousness Rom. 3:21-31.
- Jan. 31—Foretold in the Old Testament
Isa. 45:22-25; 54:17; 61:10.
- Feb. 1—Should Result in Righteous Living 1 John 3:7-19.
- Feb. 2—The Lord Loveth Righteousness Psa. 11.
- Feb. 3—Righteousness Wrought by the Spirit Rom. 8:1-10.
- Feb. 4—Saints Are Servants of Righteousness
Rom. 6:12-23.
- Feb. 5—Righteousness of Forever Isa. 51:4-8.

SUGGESTED HYMNS

Come to the Saviour, make no delay. Sinners Jesus will receive. Come every soul by sin oppressed. Jesus the water of life has given. A ruler once came to Jesus by night. "Whosoever heareth!" shout, shout the sound!

THE GOSPEL WITNESS
130 Gerrard Street East,
Toronto 2, Ontario, Canada

ORDER FORM

Enclosed find \$_____ to be applied as follows:—

- Renewal of subscription to *The Goss.* *The Plot That Failed* \$2.00
- A subscription to *The Gospel Witness*. *Other Little Ships* \$2.00
- The Priest, The Woman and The Confessional* \$1.00

NAME

STREET

CITY OR TOWN PROVINCE

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- 1. *The Papacy, in the Light of Scripture*, by Dr. T. T. Shields.
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