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THE DRY ROT OF MODERNISM

GREAT trees of the forest frequently fall victims to a dry rot which first plays havoc with the wood fibres and then reduces what had once been a leafy monarch to a pile of dust. In this phenomenon of the woods we may discern a small representation of the effect of modernism upon the churches. Like dry rot, modernism does not do its deadly work in a moment but over a period of time. Places that were once citadels of evangelical truth become spiritual desolations because of this disease.

What Is Modernism?

Perhaps someone wonders what we mean by the term *modernism*. Maybe someone else sees nothing wrong for the word seems to denote progress or a desire to conform with the time. Whenever it is used in connection with religion or theology, modernism refers to the prevalent tendency in church circles to deny the supernatural or to explain it away. This necessarily involves a concerted attack upon the citadel of the Christian faith, the Word of God.

What renders modernism as a particularly dangerous foe is the fact that it is an attack *from within*. It is relatively easy to repulse some invader who dares to raise his own banner and launch an assault from without the camp. It is a different story, however, when the enemy infiltrates the ranks and poses as a fellow soldier. Modernism is just such a subtle enemy: Its representatives are not worldly philosophers but usually ministers and theological professors.

A Vital Matter

This issue is not merely an academic question that has no relevance for the average Christian. On the contrary, it is a life and death struggle that should engage the thought, prayer and consecrated labour of every single believer. Modernism is no longer confined to the theological classroom or the ivory tower. It is on the march and hundreds of churches across Canada have been won over to this deadly form of religious lethargy that robs the gospel of its power.

Doubtless many of our readers have attended one of these churches and upon leaving, you have thought that

there was something wrong. Perhaps there was no positive expression of error nor any exhortation to evil but at the same time there was a decided lack of power and the whole effect was depressing to the spirit. By no means would we trace all such situations to the effect of modernism but in the vast majority of cases this is the culprit. When plagued with the curse, places that once were scenes of spiritual victory and that were visited with salvation, become houses of dead religion. In *The Ancient Mariner*, Coleridge gives a description of the haunted ship that could well describe these temples of indifference and unbelief:

The helmsman steered, the ship moved on;
Yet never a breeze up blew;
The mariners all 'gan work the ropes,
Where they were wont to do;
They raised their limbs like lifeless tools—
We were a ghastly crew.

Modernism in the United States

In the United States the onslaught of modernism was challenged by some faithful champions of the gospel. Nearly every denomination was rocked with the struggles which arose as a result. In the Presbyterian Church ministers were ousted by denominational officialdom because they sought to protest against this betrayal of trust. Among the Baptists, leaders arose that waged a battle which helped to save large segments of the Northern Baptist Convention from modernism. As a result of these endeavours there emerged the General Association of Regular Baptists, the Conservative Baptist Association, the World Baptist Fellowship and more recently the militantly evangelical Baptist Bible Fellowship.

The Contrast in Canada

In Canada the overall situation was changed. There was no great struggle in all denominations. The Baptists alone experienced a battle that shook the whole constituency. Because of this relatively peaceful time and the absence of a widespread resistance to modernism, some unwary soul is apt to conclude that modernism has made no inroads in Canada. The very opposite is the truth. While Christians slept, the enemy sowed tares so that in

hundreds of cases the battle was lost by default. Those Christians who are religious pacifists and rejoice so much in peace at any price would do well to recall that the most peaceful scene upon earth is a graveyard. There death reigns without challenge!

The extent to which modernism has gained ground in Canada is best realized when one recalls the present situation with regard to the theological colleges and seminaries. The writer makes no claim to having been at every major seminary in this country but he has attended two (United College, Winnipeg in Arts; Presbyterian College, Montreal in theology). Furthermore he has met personally or corresponded with persons who have had access to many of these ministerial colleges across the country. *We have yet to hear of one major denominational seminary in Canada that is not affected by this Christ-denying, Bible-rejecting teaching called modernism.* When we state this we are thinking of the colleges of the major denominations, that is, of the United Church, the Anglican Church, the Presbyterian Church and the Baptist Federation of Canada. If anyone would care to deny this statement, we would be happy to hear such word.

We would proceed further and declare that there is a positive program underway to lull evangelicals to sleep while these unbelievers carry on a quiet but effective work of destruction. Christians who support by their presence or means this modernist program are in the embarrassing position of aiding the enemies of the gospel. Furthermore those who would seek to wed evangelicals or modernists are attempting an impossible task for the two represent different and antagonistic religions.

Effects of Modernism

Let us apply our remarks to your local scene. What has modernism done to the churches about you? Where are those well-attended adult Bible classes that once met each Lord's Day? What has happened to that prayer meeting that was the scene of fervent, prevailing intercession on behalf of souls? Where are the evangelistic campaigns that were used to save scores about you? Yes, look at what you now have instead of this God-honoured program of a better day — card parties, forums, fashion shows and preaching about anything and everything. Don't be misled by the specious argument that modernism is some remote matter that is not your concern. It vitally affects you and the work of God where you are.

The Answer

How shall we meet this menace? By protest? By mass meetings? These are legitimate means but the most effective of all means is the establishment of gospel-preaching, New Testament churches where Christ is honoured, the Word expounded and where prayer and consecrated labour are expended in the salvation of souls. Let us work and pray that such soul-saving stations may dot this land!

MY COVENANT DOLLAR-A-MONTH CLUB

Desiring to have a vital part in the work of the furtherance of the Gospel, I hereby pledge One Dollar per month, to be applied to the Church Extension Loan Fund of The Conservative Regular Baptist Association of Canada. This money will be loaned out to deserving causes to assist in the erection of suitable places of worship. (Matt. 28:19, 20).

Name

Address

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Toronto Ministerial Tea Party for Moslems

On Tuesday, March 6, the Toronto Council of Churches will be host at a luncheon in honour of two leading *Mohammedan* dignitaries! No, that is not a typographical error — Moslem leaders, who represent a religion that is militantly antagonistic to the gospel, will be *entertained* by the Council of Churches. *The Telegram* of February 25, 1956, gives the following details:—

ISLAMIC LEADER

Sheik Muhammad Bahjat Al-Bitar, co-president of the World Fellowship of Muslims and Christians and well known religious leader of the Islamic world will be in Toronto March 3-6.

Sheik Bitar will be accompanied by Garland Evans Hopkins, vice-president of American Friends of the Middle East and Dr. Bahi' of El Azhar University, Cairo, the oldest university in the world.

The party will arrive at Malton Airport Saturday and later will be guests of honor at a reception given by Lieutenant Governor Louis Breithaupt.

On Sunday, March 4, Dr. G. E. Hopkins will preach in Timothy Eaton Memorial Church in the morning and the party will attend Bloor St. United Church in the evening.

On Monday they will meet Dr. Sidney Smith, president of the University of Toronto. The next day they will be honoured at a luncheon in Metropolitan United Church by the Toronto Council of Churches.

The Jarvis Street Pulpit

HOLY LAUGHTER

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, February 28th, 1932

(Stenographically Reported)

"When the Lord turned again the captivity of Zion, we were like them that dream.

"Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them.

"The Lord hath done great things for us; whereof we are glad."—Psalm 126:1-3.

THERE is a brother who is frequently present at our Saturday evening prayer meetings who always speaks in a happy vein. He seems really to enjoy his religion. There is nothing of the pumping of the pump about his testimony, but just the rippling of a fountain brook, the bubbling up of a well of joy within him. And last evening when he had spoken and provoked the usual holy merriment, one brother rose and said, "I am very serious: I seldom laugh, and seldom find anything to laugh at. But Brother So-and-So I have known for many years, and I regard him as a Baptist indeed who has no guile." And he said, "He brings a laugh out of me even when I don't want to laugh." I said, "I welcome the brother who provokes a laugh." And I said then what I repeat now: If any of you know how to laugh, and have something to laugh at, a wholesome happy thing, come and see me any time, and I will put my work aside to laugh with you.

I believe we ought to laugh. Here is a text that is full of laughter. I have never been able to understand how any one should have any other view of the Christian religion than that. The birth of our Lord was heralded with music; He has been always the inspiration of song. And those who know Him ought to feel like singing, and ought to know something of the merry heart that doeth good like medicine.

There is, I know, a laughter that is unseemly and empty. It is like an echo that is invariably the concealment of emptiness — just nothing in it: "like the crackling of thorns under a pot, so is the laughter of fools." But there is a proper place for laughing.

I may sometime have told you of the meeting of a religious assembly of which I heard, made up, for the most part, of ministers. And at one session they were in a peculiarly happy mood, and they had a good many hearty laughs. And one brother, who was not called the Gloomy Deacon, but who seemed to be somewhat of an apostle of gloom, rose and rebuked the brethren for their laughter, and told them that it would be far more appropriate if they would mourn for their sins. To which the chairman replied he had no doubt they all had reason to mourn and weep for their sins, and he said, "We will accept the rebuke, and I will ask the Rev. Mr. Gloom to please lead us in weeping." It was an appropriate rebuke.

There is a laughter, of course, that is criminal. I read of an occasion where Jesus came where death had

entered, and said, "The maid is not dead, but sleepeth". And they laughed Him to scorn. How sad a thing it is when people laugh at holy things!

And then there is a laughter that is terrible too, for I read that "He that sitteth in the heavens shall laugh." Oh, how terrible that would be, to be the object of divine laughter! May God preserve us from it!

But here in this text we have an exposition of the philosophy of holy laughter, — what ought to make everybody happy: "When the Lord turned again the captivity of Zion, we were like them that dream"; rubbing their eyes, you know, and saying, "Is it real; is it true, or is all this gladness and glory but the baseless fabric of a vision after all? "Then" — when we found out that it was true — "was our mouth filled with laughter, and our tongue with singing. And so we laughed and sang, then said they among the heathen, 'The Lord hath done great things for them. See how happy they are!' And then these happy, laughing people who had been delivered from the captivity, responded, 'You are right. The Lord hath done great things for us whereof we are glad.

I.

THERE ARE CIRCUMSTANCES UNDER WHICH LAUGHTER IS IMPERTINENT AND OUT OF PLACE. There is a place for serious concern, and we ought to face all the facts of life, and not laugh them out of our consideration. There was a time when these people did not laugh; there was a time when they were in captivity, and they neither laughed nor sang. And when they that had carried them away captive desired of them a song, saying, "Sing us one of the songs of Zion," they said, "How shall we sing one of the Lord's songs in a strange land? We have no heart, we are not in any mood for singing at all." How can people really sing who are in captivity.

I know there is a kind of laughter, a kind of merriment, which people experience who are not Christians. It would be folly to say that the man who is apart from Christ does not temporarily at least have a good time. Many people do, over an extended period, really enjoy life without God. But oh, there is a reaction, there is a discovery of the vanity, the emptiness of it all at least. But certainly those who have known the Lord, who are brought into captivity cannot sing very much, nor laugh very much when they realize their state.

You have heard of birds singing in a cage. But you can go and trap one, snare one, and put it in a cage, and

see if you can get it to sing. You never found any bird singing in a cage that was not born in captivity. It sings because it does not know any better. The bars of that cage define the limitations of its world. It does not know of any larger world than that. But then a bird that has been used to the open spaces, that has cut the ether with its wings, that has sung its song in the tops of the trees of God's planting, with no limitation whatever to its freedom, flying from north to south, and from south to north at its will — put that in a cage, and it will soon pine away and die.

And people who thus laugh, laugh because they have known nothing better: they are shut up to the world of things, and know nothing at all of the joys of spiritual experience. Can any one laugh who feels the shame of his captivity?

I have preached to companies of people who were confined by law, upon whom the doors were locked. I have seen people laugh in an asylum, laugh with the laughter of fools, and imagine they were perfectly free.

I remember one place where I used to go with the other ministers of the city, taking my turn — I always dreaded it; I must confess — there was one woman. I think she must have been, as far as I could judge, bordering on seventy years of age. She always had a strange creation on her head. And she greeted every preacher with the same words. — I was greeted by her many times. She did not know that she had seen me before — at the close of the service she would come up to me, and say, "I am Her Majesty Queen Victoria. I am going to be married next Wednesday, and I invite you to my wedding." And then she laughed — the laugh of an idiot, of one insane.

Do you know that sin is a form of insanity? And there are people who would not laugh at all if they were not unbalanced. They think they are sane enough, but, literally, life is out of joint, and they do not know it; they even hug their chains.

I have too, in time past preached to criminals in jail, and I have observed some with a sneer upon their faces, hardened cases who were unshamed. But you could readily detect others to whom captivity was a new experience. They sat with bowed heads, ashamed to look anyone from the outside world in the face. Ah yes, I know there are conditions of life that ought to take the smile from our faces, and merriment from our voices, the music from our tongues. And especially where men contemplate the doom of the sinner.

Can you imagine a man looking through the iron bars of a cell, and seeing the carpenters, and hearing them, too, build the scaffold for his own execution — can you imagine such an one laughing at it? There is a horrible prospect in store for those who know not God and when the truth of it comes home to men, they soon cease from their laughter.

I say this merely that I may remind you that I recognize the seriousness of life, and that there are times when laughter is not only inappropriate, but utterly impertinent and out of place.

II.

BUT HERE IS A LAUGHTER THAT IS JUSTIFIED—"when the Lord turned again the captivity of Zion." Oh, how blessedly true it is that the Lord comes into the lives of men, and does something for them!

I know that is a commonplace, but just take it and dwell upon it for but a second or two, that God Himself, the Creator of the ends of the earth, Who fainteth not, neither is weary does actually come into human life and turns us right about face, and does something for us which nobody else could do! He "turned again the captivity of Zion," not only individually, but He does it for His people collectively, so that the springtime comes to the garden, and the birds begin to sing, and the flowers bloom, and fruits abound. When revival blessing is being everywhere experienced, when the Lord turned again the captivity of Zion He does for us that which is beyond our imaginations.

Do you ever dream? Are your dreams pleasing? Sometimes, perhaps, they are not. But I suppose we have all had wonderful dreams in our time. I dream a lot myself, but mostly when I am wide awake. I think that is the best time to dream. If you find yourself dreaming when you are asleep, just wake up, and stop it, and then go to sleep again. But I have had wonderful dreams when I was wide awake. Have you not? I can excel any artist that ever lived in the painting of pictures. I can surpass any architect who ever drew a plan, in the building of castles. I can outfly almost any bird when I give my imagination play. And oh, what a world we can even ourselves create when we dream! And sometimes you know when the prospect of faith is spread out before us, we use such a word as our brother used in his song this morning. We say, "Wonderful! Marvellous! Beyond our understanding." No wonder, paradoxical as it may seem to use that word, for "His Name shall be called Wonderful!" And I do not wonder. It is not surprising that people who have never seen God in Christ should regard what we say about the Christian life, and the possibilities of joy in Christ Jesus as being somewhat of a dream.

But when these people had their captivity turned again, when they came back from Babylon, and the foundations of the temple were laid, and they saw the splendid structure rising before their eyes, and they heard again the voice of prayer, and of praise, they said, "Can it be true? Can it be true?"

I never go to the theatre, and I am not at all interested in what that man, who strangely has managed to avoid the lunatic asylum, ordinarily known as George Bernard Shaw — I am not particularly interested in what he says. But I saw the title of one of his plays, "Too true to be good", reversing the proverb. But we have a proverb to the effect that certain things are 'too good to be true', as though in the realm of truth and reality we were accustomed to the things that are sordid, and sad, from which gladness and joy are eliminated.

Something like that possessed these people. They said, "Is it a dream?" Oh no, it was a reality! And when they were set free again they said, "Our mouth was filled with laughter, and our tongue with singing."

Do you know what they did? Do you know what it is to be free in Christ Jesus, so that you feel as though you wanted to have a hearty laugh?

I read of a man going down the street of a city and seeing a little crowd outside a window, and he looked over the shoulders of some of them — he was a tall fellow from the plains — and he saw there a chained eagle on a perch, and a price underneath it. And the people were gazing at it. He went in and he said, "That is for sale, is it?" "Yes." "How much is it?" He was

told; and he put his hand into his pocket and counted out the money, and said, "Well it is nearly all I have; I have very little left, but you can have it. Let me have that eagle." And they took the chain off its leg, and he took it with him, and the bird had its head down, and its wings folded — a picture of dejection. The crowd wondered what he was going to do with the eagle. And when he got outside he looked about for an open space, and found a vacant lot not far away. He climbed up on a fence, and put the eagle to perch on something a little higher, and still the bird was like one that dreamed: it did not know that its shackles were gone. It just held its head down. And then the cowboy, for such he was, stepped back, took off his hat, and waved it before the eagle, and laughed. It opened its eyes and lifted its head, and saw the sun, and then just flapped its mighty pinions, and in a minute or two it was soaring away into the heavens, forgetful of its captivity. The people said, "What did you do that for?" "Ah," he said, "I spend my life in the open air under God's sun, and I have seen that eagle, or one like it, free, and I could not bear to see it chained; I had to let it loose."

Thus does our Lord come and care for us, enough to die for us. What for? Just to turn again the captivity of Zion, and make us free men and women in Christ. And when we taste of the joy of life in Christ Jesus, we can then laugh and sing.

Now I had much to say, but I shall pass it up, and just make the statement, and leave you to elaborate it for yourselves.

Out in the open one time, up in Algonquin Park I was in a canoe with a guide. And he said to me, "You are from Toronto?" I said, "Yes." He said, "I was there myself once, and I went to the Zoo" — he was just a young fellow about twenty or twenty-one years of age. And he said, "I saw some things in the Zoo there. I saw a deer — at least they called it a deer! But that was not a deer. I will show you one before we get away from here." And one day when we were paddling across one of those beautiful lakes he whispered to me to put up my paddle, and not to say a word or make a move, or utter a sound of any sort. He said, "Down at the far end there is a deer. I am going to get as close to it as I can, and you shall see it." I trained my eye upon it, but I could not see it until we were within perhaps fifty or seventy-five yards. I noticed at the end of the lake there was a runway down to the edge of the lake, and some distance from the water's edge a monarch of the forest had fallen across the track. And there was no way up the runway but over that fallen tree. And presently we got within sight of this beautiful form that had come down to the water's edge to drink. And as we approached it it either scented us or heard us — I do not know which. It raised its front foot, put its ears forward, and listened apparently with every pore in its body. I have never seen such a picture of physical alertness. I could not describe it to you at all. But just for a fraction of a second it was awake to all the world, saw us, and though we were its enemies, and with a cry, strangely like the cry of a child, it turned and made for that runway. And as it came to that tree, it just shot over it like a bird, and was lost in a second or two. I heard that cry as it went its way into the forest. When I recovered from my wonder I found this guide, this young fellow, a child of the forest, with folded arms,

leaning upon his paddle. And he said, "Say Mister, that is what I call a deer." I saw the difference between that and the deer he had seen in the Zoological Gardens. The same in outward form, you know, but one was behind the iron bars, and the other was out in God's out-of-doors for which it was made. I do not know whether deer can laugh, but I suppose they can, if we understood the animal language.

So, my dear friends, when God in Christ Jesus sets a man free, and fills him with the joy of the Lord, his mouth ought to be filled with laughter.

One of the members of the church came to me the other day — I do not think I deserved the compliment. I wish I did. I wish I could deserve it — and she said, "Pastor, thank you for your message to-day. You make the Christian life so wonderfully attractive." I said, "I wish I could."

It is a glorious thing to be a Christian, to be free, to have your captivity turned. Then shall our mouth be filled with laughter, and our tongue with singing.

I understood our Winnipeg friend, Brother Claydon, when he said that having heard that great hymn, "O Love Divine, how sweet thou art," that he was led to worship and praise the Lord. We ought to be singing; we ought to learn to sing about our work, be always praising the Lord.

III.

BUT I PASS THAT BY JUST TO SAY THIS, THAT WHEN THEY BEGAN TO SING, PEOPLE BEGAN TO TAKE NOTICE: "Then said they among the heathen, The Lord hath done great things for them. Hear them sing? Hear them laugh? What has happened?"

There never was a time when this world was particularly happy, or at least never had a surplus of joy that I know of. And I cannot understand why we should expect people to come and help us mourn. Why do you want to draw out your sighs, and mourn, and groan, and make a religion of being miserable. If you do, you will do it alone. If it means anything at all to be a Christian it means that life's burdens are light. Christ is the Light of the world. He is the Bright and Morning Star. He is the Sun of Righteousness. He is the Bread of life. He is the Water of life. He is the Way, the Truth, and the Life. Every figure by which He is represented is a figure of brightness, of joy, and gladness, and we ought, by God's grace, to learn the secret of being joyous Christians. And when we do, they will say among the heathen, "The Lord hath done great things for us."

I was glad of the testimony of that serious brother, for he laughed with the rest of them. He said, "I have known this man for many years, and I believe in him. He is a genuine Christian, and he brings a laugh out of me even when I don't want to laugh." Well, that is what we ought to do — we ought to be teaching people how to look on life happily, with joy and gladness.

Now you came this morning with lots of burdens, did you not? You came to church almost as though you were going to the dentist. Who is free from it in these days?

I remarked to a friend last night, "If you had all the money that the world could give, to what place would you go to get away from its distress to-day. Supposing your

powers were unlimited, and you could go where you liked, can you tell me any place that you can go where you would be able to shut your eyes to the world's sorrow?" It is everywhere, everywhere. Have we, who are Christians, any message for a world in gloom? Have we any word of cheer for people who are coming at last to say what the ancient preacher said, "Vanity of vanities, all is vanity, and there is no profit under the sun." Have you got a view of anything above the sun? Is there any happiness up there? If there is, let it into your heart, and when it comes into your heart, let it out again, so that people around you will say, "Well, they have a secret that is hidden from me. The Lord has done great things for them." And when they say it, be sure that you are ready to answer. Are you ready? The Lord has done great things for us. That is why we are glad. Are you glad this morning, any of you? Well, if you are, it is not because you have plenty of money. If it is, make yourself gladder still by remembering THE GOSPEL WITNESS offering next week. I don't suppose it is because you have plenty of money. It may be that it is not that you have any too much work. There may be a dozen reasons why we that are in this tabernacle should groan.

Oh how some professing Christians exemplify that scripture! There are some people to whom I am afraid to say, "How do you do" to them, because I know they will say, "Not very well, thank you." Mourning, groaning, croaking creatures all the time. You feel like going around the block to avoid meeting them. But the Lord has done great things for us. Has He not? I do not need to tell you what they are; you know better what the Lord has done for you than I do. I know what He stands ready to do for all of us. What measure of that any one of us has enjoyed we must each determine for ourselves. But if the Lord has done great things for us, then let us say it, and let the world know that we are glad, and that we are glad because of that.

The Lord bless us every one. He bids us come. Jesus died for us all, was buried, and He lives again to fill our lives with beauty and gladness.

Let us pray.

O Lord, we thank Thee for all Thy goodness, and blessing to us. We thank Thee that Thou hast done great things for us, that we are saved, and we thank Thee for what we now enjoy, and for what is yet in prospect.

We thank Thee, too, for material blessings, for health and strength, for the measure of joy which has made it possible for us to come here this morning. We pray for the great company who are laid aside, many of them not with serious illness, but just enough to keep them away from Thy house. Bless them, and make their homes a Bethel, a house of God, to their souls to-day.

Now fill our mouths with laughter to-day. Bless some who have not yet confessed their faith in Christ, and help them so to do. Bring others to Thyself. Bring the backslider home, for Jesus' sake, Amen.

What madness and folly is it that the favorites of heaven should envy the men of the world, who at best feed upon the scraps from God's table!

—THOMAS BROOKS

Procrastination is the devil's recruiting sergeant who has damned many a soul to hell.

—G. OLLEY

Nobles Who Work

IF YOU are a Christian, you are also a noble! Among the many descriptions of believers which the Bible records, one of the most elevating and thought-provoking is that which pictures saints as being the nobility of the universe in the eyes of God. In the first chapter of the book of Revelation, John bursts into rapturous praise of the Lord and exclaims — "Unto him that loved us, and washed us from our sins in his own blood, And hath made us *kings* and priests unto God..." Again in Revelation 5:10, the apostle uses the same words to portray our inheritance in Christ. Peter, too, employs such lofty language to give but a glimpse of the believer's position; he declares that we are "a *royal* priesthood." Other portions of the Word present similar declarations that should cause us to praise God for our noble position *in Christ*.

We emphasize the fact that we are nobles *in Christ* for all of us are fallible mortals who are apt to become exalted above measure and so come to the place where we actually think that we are something special in ourselves. By grace, we are nobles but at the same time we are described as "*workers*" and hence are not exempt from labour. Let us never become so "spiritually-minded" that we think for one moment that all that is required of us is that we revel in our own spiritual standing and stuff our own spiritual appetites while hundreds beside and around us go into a Christless eternity.

In the book of Nehemiah we recently came across a striking illustration of this principle. The third chapter of that book records the mammoth labours of the people as they rebuilt the walls of Jerusalem. All classes joined in this great undertaking. In the midst of this chapter devoted to a description of work, however, we come upon this verse — "And next unto them the Tekoites repaired; *but their nobles put not their necks to the work of their Lord.*" (Neh. 3:5). Men of all classes were engaged in feverish, consecrated labour but in the midst of this hive of activity these drones stand out as mere loafers.

Today we have too many of this species of "spiritual nobles" around. They expect to be carried to glory upon flowery beds of ease although their lip profession might indicate that they had a zeal for God which their actions loudly contradict. Such "nobles" may be hair-splitting, orthodox, and hyper spiritual but they are simply loafers who get in the way of those who would work for the Master. Yea, such "nobles" are usually full of criticism and scorn for any and all who have a burden for lost souls about them and who are doing something about it.

The work of the Lord requires *working* nobles. The speculative variety need not apply!

HOW TO HAVE A REVIVAL

If all the Sleeping folk will *wake up*.
 And all the Lukewarm folk will *fire up*.
 And all the Dishonest folk will *confess up*.
 And all the Discouraged folk will *cheer up*.
 And all the Depressed folk will *look up*.
 And all the Estranged folk will *make up*.
 And all the Gossipers will *shut up*.
 And all the Dry Bones will *shake up*.
 And all the True Soldiers will *stand up*.
 And all the Church Members will *pray up*.

Then You Can Have a Revival!

—The Christian Irishman



English Bible Course

NINETEENTH LECTURE
in the
ENGLISH BIBLE COURSE
TORONTO BAPTIST SEMINARY

By Dr. C. D. Cole
February 23rd, 1956

PAUL'S PRAYER FOR THE EPHESIANS Ephesians 1:15-23

FOR our consideration tonight we have the first of two great prayers Paul offered on behalf of the Ephesians. The apostle usually begins his letters with a note of thanksgiving, but in the Ephesian epistle the thanksgiving is imbedded in the doctrinal portion of the book. The epistle begins with exultation over the blessings of grace. The whole epistle is theocentric. It emphasizes the sovereignty of God in election and predestination. It makes God's eternal purpose in Christ the basis of all His actions. It makes the glory of God the end of all things. It harks back to Romans eleven-thirty-six, "For of him, and through him, and to him, are all things: to whom be glory for ever." Just as the architect is glorified in the completed building, so will God be glorified when His saints are completed. He will be glorified objectively when we are glorified subjectively. Christ is coming to be glorified in His saints. The glorified saints will reveal the skill and the might of the Saviour. It will be to His glory to bring many sons to glory. The glory of the musician is in the pieces he composes or the music he renders. The glory of the athlete is in the feats he performs in the games. The glory of the mechanic is in the cars he builds. The glory of the physician is in the diseases he cures. The glory of the lawyer is in the cases he wins in court. And the glory of God will be in the sinners He saves. Heaven will be a great exhibit of God's redeeming grace in the salvation of sinners.

I.

Thanksgiving (15, 16)

Now in verses fifteen and sixteen we have Paul's thanksgiving for the Ephesians, "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers." The ground of his thanksgiving is their faith and love. Someone had brought to the faithful missionary good news about the faith of the Ephesians with their attendant love towards all the saints. Paul knew this was a sign of spiritual progress and therefore he gave himself to continual thanks to God. Some take the fact that Paul had heard of their faith and love to be internal evidence that the

epistle could not have been written to the Ephesians inasmuch as Paul had founded the church at Ephesus and many of the members must have been well known to him. But I think there is not much weight to this argument because he is not thinking of their initial faith in conversion but rather the expression of it in good works and mutual love. Moreover, it had been some seven years since the church at Ephesus had been founded and about five years since he had been there, and their progress in grace makes him doubly happy because many of them were his own converts. It reminds us of the apostle John when he said, "I have no greater joy than to hear that my children walk in truth." It is characteristic of God's people to praise others rather than themselves. Such humility is the result of an experience of grace in which we become small in our own eyes. Moreover, we know more about the virtues of others than we do about their faults. For it is also characteristic of all of us to put our best foot first in the eyes of the people. So the Christian confesses his sins to God and renders thanks to God for the good he sees in others. Faith and love are cardinal graces begotten in us at the time of the new birth. They are fruits of the Spirit and not works of the flesh. John says, "Whosoever believeth that Jesus is the Christ is born of God." And again John says, "Love is of God; and every one that loveth is born of God, and knoweth God." Chrysostom calls faith and love a wonderful pair of twins. Faith and love do indeed have the same birthday. But in their expression there is reciprocal action. Love is the evidence of the genuineness of faith and love also gives true motive to faith, for faith worketh by love. We thank God for the faith and love of others because we recognize them as the fruit of His own grace.

II.

Supplication (17-23)

Now in verses seventeen to twenty-three we have supplication. Paul's prayer proceeds from thanksgiving to petition. He thanks God for what the Ephesians are and prays to God for what he wishes them to become. He prays, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." He prays that the Ephesians may have an increase of knowledge. The Ephesians knew God in the forgiveness of sins but Paul adds a preposition to the word and makes it mean "full knowledge", knowledge that is correct and complete. This was the day when gnosticism was in its incipency, boasting of its knowledge. The gnostics were little know-it-alls, but much of their knowledge was incorrect. Hambone once said that, "It is better to know a few things for certain than a lot of things that ain't so." So Paul petitions God for this full and correct knowledge as a further blessing for the Ephesians. He wants the heavenly dew to fall upon them so that they might grow in grace and in the knowledge of the truth as it is in the Lord Jesus Christ. We shall never know here below all that we need to know. We never know anything as we ought to know. There are no graduating exercises in the school of grace. No Christian has any diploma to talk about. The best of Christians need many improvements, so that Paul's prayer is appropriate for Christians of any age or degree of attainment. You will observe that the prayer is addressed to the God of our Lord Jesus Christ, the Father of glory. The title given God

is in keeping with what he prays for. He wants the Ephesians to understand the glory that awaits them, to which they are to be brought by the Lord Jesus Christ. Therefore, he addresses God as the Father of glory, the source of the glory that is to be theirs. Interpreters are not able to agree on whether "spirit" is subjective in the sense of the human spirit, or objective as referring to the Holy Spirit. The phrase "spirit of wisdom and revelation" is the puzzle. Alford says that the spirit here is neither exclusively the Holy Spirit nor the spirit of man, but the complex idea of the spirit of man indwelt and moved by the Spirit of God. There are three words which must be kept distinct; revelation, inspiration, and illumination. Revelation is the divine disclosure of what otherwise cannot be known, and we have that revelation in the Bible. Inspiration is the method of revelation, the way the revelation was infallibly recorded. And illumination is the ability to understand the revelation. Revelation and the ability to understand are from the Holy Spirit. And so Paul is praying that the Ephesians may have the illumination of the Holy Spirit to understand the things of God. He who is the Author of the Bible must be its Teacher. The understanding of scripture is not the result of intellectual study. The psalmist with his intellect and the Word of God before him cried, "Open thou mine eyes, that I may behold wondrous things out of thy law." The phrase "spirit of wisdom and revelation" is in apposition to what follows, "The eyes of your understanding being enlightened." The better rendering is, "the eyes of your heart." The eyes of the heart are the spiritual powers of sight. Mere historical head knowledge is not sufficient to appropriate and appreciate the things of the Spirit of God. The heart stands for the whole personality of man as a moral and accountable being. The heart is the seat and the source of all responsible actions. Every responsible action whether good or bad is dressed in the drawing room of the heart before it appears on the stage of life. As a man thinketh in his heart, so is he. The heart is the inner storehouse out of which comes all that is good and also all that is bad. Man looketh on the outward appearance, but God looketh on the heart. God does not judge us by what we profess to be but by what He sees in the heart. He does not accept lip service and lip honour when the heart is not in it. The church in the Song of Solomon says, "I sleep, but my heart waketh."

The next question is, "What is the end or the object of heart illumination by the Holy Spirit?" It is "that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to usward who believe." Here are three things that require an illuminated heart to grasp and understand.

"The Hope of His Calling"

First, "the hope of His calling." The calling here is the effectual call, the successful invitation to faith in Jesus Christ. It is the call of conversion, the call that makes us saints, the light-giving and the life-giving call, the call that makes the dead to live and the blind to see. Peter says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." Now this call, the effectual call, created a hope of future good. Hope is both subjective and objective. It is a subjective

grace and an objective blessing. It is a grace in the soul, and a blessing in store, the hope that is laid up for us in heaven. And this subjective and objective cannot be separated in the study of the doctrine of hope. If there is not something good anticipated, there can be no hope in the soul, and if there is hope in the soul, there will be something good expected in the future. In other words, you cannot hope without hoping for something. Paul wants the Ephesians to know what they are hoping for. He wants them to know about the inheritance laid up for them in heaven. He wants their hearts to get a vision of what awaits them in the glory world. He wants heaven to be real to these Ephesians. Dr. Carroll says that once upon a time he heard one of the women members of his church say something like this, "Oh, I do not know anything about heaven. It's away off yonder, and it's vague to me." And Dr. Carroll corrected her by saying something like this, "My sister, if heaven was vague to me, I couldn't preach. I know what I'm hoping for. I have clear conceptions of the place and the state and the company I am to enjoy in the world to come." So Paul prays for heart illumination, that they might know what is the hope of His calling. My friends in Christ, we have been called to inherit a blessing. Therefore, let us be diligent to know what it is. Our hearts should be set upon that blessing, but this is possible only by knowing what the blessing is. Paul in the Colossian epistle exhorts to set our affection upon things above, and not on things on the earth. Let us hear that an earthly inheritance has been bequeathed us, and we immediately get busy to know what it is. We need to know, Christians need to know, not only for their own joy but for their usefulness, "what is the hope of His calling."

Another thing he wants them to know is, "what is the riches of the glory of his inheritance in the saints." It is much debated whether this refers to what we get or to what God is to get. It is called "his inheritance in the saints". It raises a point in grammar. Is it the genitive of origin or of possession? Some say one, and some say the other. But it seems to me that there is a double aspect in the use of the word inheritance in the passage before us. In verse fourteen, it is called "our inheritance" of which the Holy Spirit is the earnest and the seal. Here in verse eighteen it is "his inheritance" if we take it to be the genitive of possession. But it is both the inheritance God has provided for us and the inheritance that He himself has in the saints.

His Inheritance in the Saints

I want us to consider it first as God's inheritance in the saints. In Deuteronomy thirty-two nine, we read, "The LORD'S portion is his people; Jacob is the lot of his inheritance." God's glory is going to be in His people not as we are now here on earth, but as the finished product will be yonder in heaven. I do not think God is too much interested in the machinery and upholstery of this universe. God is interested in people and He is going to be glorified in His people. Christ is coming to be glorified in His saints and to be admired in all them that believe. Why, the saints are going to be a sensation in heaven. As an onlooking universe behold the saints as the workmanship of Jesus Christ, they are going to marvel and look with admiration upon Jesus Christ whose workmanship we are. The end of Christ's expiatory death and of His administration of all things from the throne, is that He may present it to Himself a

glorious church, not having spot or wrinkle, or any such thing. The believers in Christ may not be much in the eyes of this world, but we are God's inheritance and He sets much store by His people. And He will improve His inheritance. He will beautify the meek with salvation. God has a great investment in His people. Things are prized according to their cost, and as high-priced people, we are precious to God. The church is the pearl of great price which Christ found and then went and sold all that He had to buy it. It is both elevating and humbling to know that we are precious to God and to His Christ.

The Saints' Inheritance

Now let us think of the inheritance as ours. This is the object of our hope. We have the earnest of the inheritance in the Holy Spirit. The Holy Spirit in us is a foretaste of glory. God has promised us this inheritance and we should seek to know by the Spirit's power how rich it is in glory. And to know this, we must know Him as the Father of glory. Our glory will be measured by His riches in glory. How glorious can the Almighty make us? Who can tell? May the Holy Spirit give the spirit of wisdom and revelation in the knowledge of Him. This inheritance is not so much in what we will get as in what we will be. To be glorified in our persons will be greater than to be in a place of glory. What we will be will be greater than where we will be. Both heaven as a place and as a state will be glorious, a glory commensurate with God's riches in glory. But heaven would not be a glorious place to a wicked person, and so heaven is a place and a state of being.

The Greatness of His Power

Now the third thing we need to know is, "what is the exceeding greatness of his power to usward who believe." It is not enough to know what we hope for and how rich is the glory of what we hope for. We must also know how great is the power of God that guarantees such a glorious inheritance. What a tragedy it would be for us to fix our eyes upon the hill of glory and then not be able to reach its pinnacle. To have our hearts ravished with the hope of sinless perfection and then not be able to realize it would be an unspeakable disappointment. To become like Jesus Christ is an attainment far beyond any of us. The distance between us and perfection is so great that we cannot hope to reach it in our own strength. The inheritance of a sinless state, I say, is beyond our reach, our own attainment. There is a veritable Grand Canyon that separates us from the shores of glory. Heaven is indeed the land of enchantment but how will we ever get there? As we think about the moral distance between what we are now and what we hope for, our heart cries out, "Who is sufficient for such?" These are vital questions and God has not left us without answers. His power, which is immeasurably great, will see to that. Let us make sure that we are the objects of His grace, that we are trusting in Christ for salvation, that we are poor sinners striving for perfection, that our hope is grounded on the blood of His Son, and we may be assured that His power will bring us to the realization of the hope that is in us. God who has begun the good work in us will not leave us stranded on the road to glory. The power of God is manifested in every aspect of salvation. It was His power that converted us to begin with. It was God who delivered us from the power of darkness

and translated us into the kingdom of His dear Son. It is the power of God that keeps us. For we are kept by the power of God through faith unto a salvation ready to be revealed in the last time. And that same power will glorify us, for whom He justified, them He also glorified. Christ is coming to change our vile body and fashion it like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself.

Christ's Resurrection and Exaltation

Then the apostle gives us an illustration of God's power in the resurrection of Christ from the dead. The same power that raised the Lord Jesus from the dead is working in us to bring us to glory. That same power works in us while we live and will raise our bodies after we die. It is His power that guarantees this glorious inheritance. Another illustration of God's power is in the exaltation of Christ to His right hand. The right hand of God is the seat of power. The brow that was once crowned with thorns now wears the crown of universal dominion. That nail pierced hand now wields the sceptre of the universe. He has been exalted far above all rule, and all authority, and power and lordship, and anything else that can be named. And all things are put under His feet. The government of the universe is upon His shoulders. He will ultimately triumph over all His enemies, for all things are even now under His feet. Oh, there are vast portions of this great universal empire that are in rebellion against Him and men with rash words exclaim, "We will not have this Man to reign over us." But He will reign over them. They are already under His feet and their defeat is certain.

And now the apostle reaches the climax and he can go no higher than to say that the exaltation of Christ is for the benefit of the church. He is head over all things to the church. The church is the fulness of Him who fills all things. The days of our Lord's humiliation are over. He is no longer subject to anybody anywhere. In the capacity of a universal Sovereign, He is God's gift to the church.

Now the word "church" here is used collectively, consisting of the whole number of the elect until the end of time. It is the church in glory constituting the fulness of Him that filleth all in all. The fulness of Christ in the church will be manifested when all the redeemed assemble in glory. The expression has a forward look and is similar to the thought expressed in the "glory of his inheritance in the saints". We will have to wait until we get to heaven to behold the fulness of Christ in the church. But we can sing about it down here.

"We speak of the land of the blest,
That country so bright and so fair,
And oft are its glories confessed;
But what must it be to be there!"

"We speak of its freedom from sin,
From sorrow, temptation, and care,
From trials without and within;
But what must it be to be there!"

Oh, that men were half as careful in God's service to serve Him as wisely as His enemies are to attack His kingdom craftily. Sinners have their wits about them, and yet saints are dull.

—C. H. SPURGEON

DON'T LAUGH! HE'S SERIOUS!

IN THEIR endeavour to explain away clearly-written Biblical accounts of miracles, some men will go to fantastic lengths. We recall hearing a professor of New Testament deal with the narrative in Matthew 8, telling of the Lord Jesus casting the demons out of two men and their entering the herd of swine which ran down into the sea. This professor explained the "miracle" as follows:—The two men possessed with demons were really two maladjusted individuals who were so impressed when they encountered the Saviour that their minds were righted. In their joy they shouted and this noise frightened the pigs who ran into the sea! If he hadn't been serious about the matter, we would have been prompted to laughter for we find it more difficult to accept his fantastic story than we do to accept the plain scriptural description.

In the Saturday issue of *The Toronto Star*, Dr. G. Stanley Russell gives his account of the first miracle recorded in the New Testament. As you read his explanation, refrain from laughter for I actually think that Dr. Russell is trying to be serious. Why will men not accept what God has said?

A CLERGYMAN LOOKS AT THE WORLD

By Rev. G. Stanley Russell

It is a simple fact that when the oriental wishes to convey a truth he tells a story. That is the explanation of many of the narratives of miracle in the New Testament. There is often a factual basis to the story, but on it there has been built a devotional superstructure and our western intelligence does not seem able to distinguish between the two. If we may not take everything literally, we refuse to take it at all. Dr. Rihbany used to say that the one and only way to understand the Bible was by the road of oriental psychology and that whole edifices of Christian theology have been founded on the commonplaces of Syrian life and thought. Readers of his books know that no one spoke on this matter with more authority and that no one's interpretations have been more ignored. There was obviously a wedding in Cana of Galilee, but no one has ever told us just what we gain by believing that Jesus literally turned so many barrels of water into so many barrels of wine, whereas, of course, what the writer is trying to tell us, if we would let him, is that the presence of Jesus made all the difference, turned the

flat and the commonplace into the wonderful and the exhilarating, was "the life and soul of the company", and made everybody glad and grateful.

Australian Mission

Los Angeles Times Photo

Australia bound! Pictured above prior to their departure from Los Angeles are (from left to right) Dr. McIntire, Dr. Kinney and Dr. Slade.

The Australian Mission team has returned to North America. On February 17, Dr. McIntire, Dr. Kinney, Mr. Kennedy and Dr. Slade arrived in the United States. In this issue of THE GOSPEL WITNESS, we print Dr. McIntire's final letter and a letter from Dr. Slade. Because of lack of space they were not printed earlier.

Letter No. 9
(In Flight)

Adelaide to Perth
February 4, 1956

Dear Christian Friends,

We are on our way to Perth on the west coast, 2400 miles from Sydney, almost as far as from New York to Los Angeles. Our plane just stopped in Adelaide, and Kinney and Tow left us. Dr. Slade and I are going to Perth. It was really warm at Adelaide, about 95 degrees. Six of our brethren met us at the airfield, including Mr. Norman Cole of The Evangelization Society of South Australia, Inc., the first organization to affiliate with the International Council of Christian Churches in Australia. Mr. Kennedy has gone into "the country", as they refer to any place outside the city, for a meeting tonight. The three men of our team there have seven services tomorrow and two public meetings tonight and Monday. Tuesday, when we return from Perth, all will be in the big Town Hall. The brethren have issued some excellent handbills which also give facts about the ICC.

Warnaar, Ormeo, and Mazierski are still in the Sydney area for meetings. Kinney and Tow were in a special meeting last night. The place was filled and there was much enthusiasm. All our men feel that this trip has already accomplished very much and that it is more than worth while.

Adelaide has about 500,000 people.

Oxnam is to be there from the 17th to 20th; Visser 't Hooft from the 17th to 19th, and on the 20th he goes to New Zealand. Nolde will come there, too, and go in

March Missionary Rally

WHEN?—Thursday, March 8

WHERE?—Jarvis Street Baptist Church

**Session for Pastors and Christian Workers
at 2.30 p.m.**

GREAT PUBLIC MEETING AT 7:30 P.M.

**Speaker: Pastor S. Dempster
of Kingston**

**At this evening rally, Pastor Yvon Hurtubise
of Valleyfield, Quebec, will tell of the progress
of the work in that French-Canadian centre.**

BE SURE TO ATTEND!

the country to Kadima. These World Council of Churches' leaders are making a real effort to get down to the people.

The World Council of Churches has the stage and is riding high! Oxnam spoke last night in the Festival of Faith, and he finished with his appeal to make this earth the Kingdom of God! It is the new world order he preaches, which is to be a socialistic world society! All the W.C.C. speakers sound the same line more or less. It is their program for the apostate church. The W.C.C. can get along without the Bible, for their program is the fancy of men!

There is much resentment in Sydney over the refusal of the morning press to report the I.C.C.C. activities and position. This has stirred some of the evangelicals to realize just how bad things are and what a hold the W.C.C. really has over the press. But "word of mouth" is mighty effective when people become aroused, and that is the news channel God is now using for our cause.

The *Telegraph* this morning devoted a page to a highly favorable interview with Liston Pope of Yale. It is mostly left wing political propaganda and Pope explained how his Christian Action group has sought to influence Secretary of State Dulles.

Not only is the W.C.C. a cover for the communist line, with Hromadka, but is a platform for the left wing socialist crowd to promote their cause of revolution. One realizes constantly that here is a ministry and program of deception. People are being led to believe that this program of world order is Christian. In one sense, the whole W.C.C. setup is nothing but a scheme, clever and designed, to enable the socialists and communists to destroy the freedom the West used under God to build its strength and defenses!

Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, is much in the spotlight. The *Herald* quotes him in words which are double talk and dangerous, as follows:

"Christians could never take the stand that Christianity should seek to demonstrate its superiority over the Marxist faith by a show of atomic strength, the director of the Commission of Churches on International Affairs, Dr. Frederick Nolde, said last night.

"This does not mean defeat," he said. "It does not mean appeasement. It does not mean even a stalemate.

"What it does mean is that we are seeking to choose the field of battle and that we are to commit ourselves to fight until victory is achieved."

"Dr. Nolde spoke at both the Town Hall and the Assembly Hall in the second night of public meetings held by the executive council of the World Council of Churches.

"The struggle between differing social systems becomes a threat to world peace only when force and subversion are used as methods of propagation," he said.

"If such methods are repudiated any system should be given the opportunity to demonstrate its worth.

"Serious as the fundamental ideological conflict may be, it cannot, by its very nature, be resolved by military action."

Remember this is the World Council of Churches' foreign policy spokesman speaking! Does anybody think communism will denounce "force and subversion" as

methods of propagation, or if it did, it would mean anything? Nolde's line here simply helps communism: should communism be given the opportunity to demonstrate its worth? Why does not the W.C.C. join in pointing out from the first that communism is ruthless, anti-God, anti-Christ, and socialistic? Do the Christians of the U.S.A. who provide most of the W.C.C.'s money for Nolde's work know he is selling our U.S.A. concept of freedom down the river?

I realize afresh the seriousness of the challenge the W.C.C. makes to freedom and our most holy faith.

The W.C.C. is operating in a "privileged sanctuary" with its exclusive press. Its position is not being challenged in the press. Yet, its leaders are using this advantage to meet the criticism they themselves know exists. For example, Dr. Franklin Clark Fry, chairman of the central committee, said, as reported in the *Sydney Herald*:

"We are not a super-church.

"All you have to do is go to Geneva and see our shoddy headquarters to realize this.

"The World Council of Churches is conscientiously not a church.

"It never even concedes holding Holy Communion because that is the Church's province.

"The Council hopes it will not live long, but it is resigned that it may exist longer than it desires.

"Our aim is unity and once we have unity our job is done."

"However, Dr. Fry said, he did not think that this unity was feasible within his lifetime."

So the W.C.C. is the instrument to give birth to the world church!

The world church and world order emphasis — unity for the church, *one* church, and unity for the world, one world, are the two goals of the ecumenical movement.

The bitterness — and such it is — and hatred manifested by the W.C.C. leaders against the I.C.C.C. and which we feel here, is only a preview of what is ahead as the W.C.C. rides the back of the Beast.

Beloved, these are the last days. We must be faithful and be a witness.

I am surely thankful we came to challenge all this.

We are a blessing to the Bible believers. May we have some fruit in their midst. As the lines are taking shape men are being tested.

There is deception everywhere. Dr. Slade told me of an experience he had in Sydney. He met a Baptist missionary in the presence of a pastor who was supporting him. The missionary asked Slade questions and was saying "Yes, yes," etc., very cordial. Dr. Slade said he had a question in his mind about the man's attitude at the time. Last night Slade went to the W.C.C.'s meeting and heard Dr. Payne, the Baptist from London, and Oxnam. From where Slade sat he saw this missionary and his wife applauding and applauding all that was said and done. Are sound churches to support missionaries who favor the W.C.C.? Missionaries who favor the W.C.C. will try to hold the support of faithful churches. The burden is always on the church to make sure who it helps with its missionary funds.

It's time to eat — so I'll write again after Perth.

In Him,

CARL MCINTIRE

* * * * *

Letter No. 10

DC-8, February 8, 1956
Adelaide to Melbourne

Beloved in the Lord,

Everywhere we go, we see the Lord going before. Our hearts are full of praise. I have never seen anything like it. The people are thrilled, encouraged, and opposition is in every city. This "sect" is evil spoken against.

There has not been a moment free to write or wire.

The visit to Perth accomplished many things. We were welcomed at the airport, a press reporter was on hand, and "controversy" had preceded our arrival, all of which God used to further the cause. When the three brethren took us to the hotel and we prayed together, I asked what was the name of their committee. They looked at us and each other and said, "We have no committee; we are it." Just the three men God used to do so much; as I shall report.

1. The Associated Press story from New York came through and was in the *West Australian*. Two Presbyterian clergymen, the Rev. F. W. R. Nichol, minister of the South Perth Presbyterian Church, and the Rev. R. B. Sparks, minister of Maylands Presbyterian Church, immediately wrote a letter to the press warning the people against the "unfrocked" minister of the Presbyterian Church in the U.S.A. and explaining that we were unfit to represent "the opinions of any but certain divisive sects." Hromadka was "the strong link he provides with the living church behind the Iron Curtain."

The two clergymen of the three-man non-committee, both Baptists, came to our defense and the paper published their reply. This gave the testimony of the International Council of Christian Churches and explained my stand. The opposition really played into our hands. Some day maybe the leaders of the World Council of Churches will learn that the "deposed preacher" line enables our side to explain the modernist tyranny over the years.

2. The Assembly Hall in Perth is a center for all kinds of meetings. A large sign outside says that it is "to let". When Hromadka was there in 1954 his meeting was held there. The Hall was "booked" for our meetings. Mr. Wilford Holland, the layman of the three, who has booked the Hall many times received written notice: "I have to advise you that the Hall will not be available for this meeting. In view of the published report of the Presbyterian Church in this state regarding Mr. McIntire you will not be surprised at the necessity of this action." It was in the name of P. C. Munro, convenor, Assembly Hall committee.

Then the brethren secured Town Hall, and it was well, because the Assembly Hall would not have held the people who came!

The radio announced our coming, and the issue was Hromadka against us. Dr. Slade and I were in churches on Sunday. He was in a Baptist Church and an Independent Peoples' Church, recently formed, and I was in two Baptist churches. The Baptists are carrying the standard and the Lord is blessing them.

3. Sunday afternoon, really hot, there were over 300 in the Town Hall, and Monday night over 400. The West Australia Bible Fellowship of the International Council of Churches was organized, with 90 charter members. The "three Hebrews of the fiery furnace" became the

officers of the consultative committee. They are: president, Rev. James C. Kernohan, Bedford Park; vice-president, Rev. Hensley White, Mt. Hawthorn; and secretary-treasurer, Wilford Holland.

Kernohan came from North Ireland in 1952 and knew of the I.C.C.C. there. White had been a missionary in India and knew our leaders there — Frank Fiol and Bill Mahlow.

Our Sunday afternoon meeting was thrilling. The Spirit of God came upon the Assembly. Loyalty to Christ and His Word in the midst of a great apostasy brings conviction and action. It did in Perth.

The W.C.C. had its outdoor demonstration in Sydney last night with 25,000 present. They expected 50 to 60,000. The Prime Minister was there to welcome the W.C.C. executive committee, including Hromadka. When Hromadka came here under the auspices of "peace" groups in 1954 there were near-riots, but when the same communist spokesman comes in 1956 under the W.C.C. the Prime Minister welcomes him! I said Sunday in Town Hall that this act of the Prime Minister would be used by the World Council of Churches as a "cover" for Hromadka, and so it has and will. The press carried my remark alongside the W.C.C.'s report from Sydney. It went all over the country and on the wireless.

4. The Rev. Ernest A. Payne, representing the Baptist Union of England, and vice-president of the W.C.C.'s executive committee, a real modernist, had been invited by some of the Baptists of Perth to come for a visit. On Monday afternoon, the Baptist Fraternal, the pastors, had a meeting. After long discussion the majority decided not to receive Payne "officially". The lines are being drawn and men are standing and fighting for the faith.

The people were so happy that we came. They covenanted to pray for the I.C.C.C. Some said we should have come long before. Modernism is here. We talked to two Methodist young men after one meeting. They are sincere, but they had been taught the Bible could not be fully believed. Genesis is a myth. The communists should be *trusted*. There were many young people in our meetings, and they asked about the young people's work in the I.C.C.C. They want to be a part of it. Miss K. Pilling, secretary of the Young People's Society, brought me the January-February, 1956, *Golden Link*, the official organ of the state Christian Endeavor Society, with an article by the Rev. Lionel Mears, B.D., B.Ed., on "A Cheat's Way Out". Here is simon-pure apostasy. This is advice for young people: "Try to do the right thing all the time. When you fall (and you will), temper your anguish and guilt by the knowledge that our Lord too lost his temper, and in Gethsemane doubted whether God's way was really worth while." We used this in our Monday night meeting most effectively.

Perth is a beautiful city, clean, prosperous, a climate like southern California, and an abundance of the good things of the earth. The people are friendly — it is the spirit of opportunity and the pioneer West. Monday afternoon Mr. Holland ran us in his car over to Scarborough Beach for a swim in the Indian Ocean. The water was clear as crystal, cool, with great breakers and boiling surf. It was simply delightful. The temperature was 102 degrees — just a "good hot summer day".

We went to see the Assembly Hall which had been cancelled on us and took pictures. There was the historic "St. Andrews", the First Presbyterian Church in West

Australia, founded in 1879. A white marble monument stands to "David Shearer, born at Canisbay in Scotland, 1832, and died at Perth in this colony 13th November, 1891. This monument has been erected by public subscription as a tribute to his sterling qualities. Faithful unto death . . . The pioneer minister of the Presbyterian Church in West Australia. He was for 12 years the devoted pastor of St. Andrews in this city." Dr. Slade commented, "If he were alive today, McIntire, you would be speaking from his pulpit."

Monday noon the ladies prepared a picnic for us and all the other pastors at Kings Park overlooking the city and the estuary of the winding Swan River. They have a custom of singing grace. It is precious.

We thank Thee, Lord, for Jesus Christ,
And for the blood He shed;
We thank Thee for His risen life,
And for our daily bread.

These Perth saints belong to the "more noble" company on the earth today. A splendid group followed to the airport for an 11.30 departure. The plane was an hour late and we talked of many things concerning the Kingdom. After a parting prayer we sang, "God Be With You," and we commended each other to the Lord and the word of His grace. As Slade and I climbed the ramp into the plane, he said, "How must Paul and Barnabus felt when they parted from the church?"

I wanted to write this letter that night, but we lost one and a half hours and had no time for rest before reaching Adelaide.

In Adelaide we were welcomed by the brethren and Kinney, Kennedy, and Tow. They reported on how God has used them among the churches.

Beloved, there is a movement of the Twentieth Century Reformation! There is an I.C.C.C. committee here, formed after our last visit in 1953. Its officers are: president, W. J. Chinnery; vice-president, Rev. W. W. Chambers; vice-president, A. H. Lennox; honorary secretary, Norman Cole; assistant honorary secretary, Ian Wilson; and treasurer, Bryan Wilson. Four independent churches have been formed here and the issues of separation are very keen. The Glenosmond Bible Church of which Lennox is pastor has affiliated with the I.C.C.C. as a local constituent. Lennox is a graduate of Dallas Theological Seminary.

At the dinner last night given by the committee for the five of us — Slade, Kinney, Tow, Kennedy, and me — I sat by Mrs. Lennox, and she used a new expression, in referring to the I.C.C.C. We have never heard it before but they use it here constantly, "The I, triple C." We have heard people say, "I see." Now it is "I see, I see, I see." This suggests discernment and the struggle here has brought just that. Mr. and Mrs. Lennox, when in Dallas, also came to know my sister, Helen Orth. So these connections were a blessing, too.

Kennedy had been 300 miles up into the country over the weekend. He went to Stansbury. Sunday morning he was driven another 150 miles for the morning service. One farmer where he stopped said his farm was 1,500 acres and his son's 2,000. Kennedy was with the Rev. Joseph George in Georgetown, South Australia, and Pastor Bert Fillmer of the Christian Church, Murray Bridge. Kinney in Adelaide was at the Fensbury Park Baptist Church, the Rev. Mr. Cook, pastor, and the Congregational Church, Mr. Chinnery's pastorate. Tow was with

the Glenosmond Bible Church and the Orange Christian Center. We also had a special ladies' meeting and saw some Chinese Christians.

Our brethren all rejoice in the I.C.C.C. Really, the developments on every hand are wonderful. God called us to this journey!

The story about the press here is similar to Perth — the release from New York, the modernist answer, our men's reply, etc. Cole put a letter in the press naming some of the I.C.C.C.'s "bona fide denominations". The other side says we do not have "one"!

There were about 100 in the Town Hall last night — more Methodists than any other, but all groups including Roman Catholics and one or two communists.

All in our team gave testimonies and after my message we answered questions until 10.20 p.m. People wanted more! The press gave a good report this morning.

I had a short visit with Dr. H. Sasse who teaches history in the Lutheran Theological Seminary here. He is a gracious Christian and worked with the Faith and Order movement before it came under the World Council of Churches. He is fully informed and rejoices in our stand. He has Hedegard's book and also mine. There are two Lutheran Churches in the land, of about 10,000 members each. These are working on a union. Neither are in the W.C.C. and one only is in the Lutheran World Federation. The United Evangelical Lutheran Church of Australia is not. None of these churches are opening their pulpits to Dr. Franklin Clark Fry of the United Lutheran Church in the U.S.A., chairman of the W.C.C.'s central committee. Sasse said they were expecting to enjoy a visit from Dr. Hedegard and were very sorry he did not come on our team.

This has been a difficult letter to write. This small DC 3 is in choppy air. I hope it can be translated all right when it gets to Miss Rink's hands.

We are nearing Melbourne. The Assembly Hall has been cancelled there, too.

In Him,

CARL MCINTIRE

* * * *

A Letter From Dr. Slade

Melbourne, Australia.

February 14, 1956.

Dear Bro. Tarr:

The members of our team touring Australia which includes eight of us, met for the first time altogether last Saturday in Melbourne. A great public meeting was held in the Town Hall auditorium that evening with each one taking part. The hall was packed to capacity and the people who gathered were very hearty in their sympathy with the I.C.C.C.

As the state of Victoria is, at present, in the front line of the battle between the modernists and fundamentalists, the evangelicals are keen, determined, and strong. The same could be said, of course, for the liberals. The modernists among the Baptists have managed to fill up all the key positions, which include the offices of secretary; treasurer with their own men. The president is a nice fellow, I think evangelical at heart, but a man whom they can easily influence and through him they accomplish their ends.

The situation here is different than in West Australia. Over there the evangelicals in the convention have the majority, but the opposite is the case in Victoria. Someone remarked to me in N.S.W. that this is the hot-bed for liberalism. I was made keenly aware of that fact last evening. Dr. E. C. Payne, General Secretary of the Baptist Union of Great Britain is here with the W.C.C. He is here for one purpose, namely to woo the Baptists into the W.C.C. camp. As the modernistic element decided to give him a public welcome the Baptist fundamentalists determined they should do likewise for me. The affair was held last evening in the Baptist Union Assembly hall. I was given 5 minutes to speak. Dr. Payne took an hour.

PART II.

I was, however, more concerned about the substance of his address. Without even referring to the Word of God, our Lord Jesus Christ and the real New Testament programme of the church he spent the time eulogizing Russia — the revolutionary new order line; recommending the W.C.C. programme of unity, social service, its advantages to Baptists and talking denominational mechanics, such as ministers' settlements, etc.

The programme which he suggests for Baptists is, in my judgment, not only unscriptural, but anti-scriptural! It is as far away from the New Testament pattern, and as different, as day is from night.

The evangelical Baptists feel that our visit has done much to counteract Payne's influence. Through our meetings and fellowship the brethren have been strengthened and encouraged to stand fast and continue to contend earnestly for the faith. They are valiant men. They need our prayers.

Our tour of the main centres in Australia was well worthwhile, I believe. Modernism is more vicious in its attitude toward evangelicals and more aggressive than I ever realized.

A variety of experiences has been enjoyed throughout. In Sydney we were entertained by the Consul (Chief) of S. Korea. In Launceston, Tas., the mayor received us at his office and treated us to morning tea. All this helped to balance things up as we have met some stiff opposition.

Tonight I speak at a place called Geelong — 40 miles out. Tomorrow night McIntire and I meet again and both speak at the final meeting in Town Hall.

Will start on journey home Thursday morning. Hope you are keeping well. With every good wish to you and all staff.

Sincerely,

H. C. SLADE

A Wire From Dr. McIntire

COLLINGSWOOD, N. JERSEY
FEB. 25, 1956

DEACONS AND CONGREGATION
JARVIS ST. BAPTIST CHURCH
337 JARVIS ST.
TORONTO.

ON BEHALF OF THE I.C.C.C. WE EXPRESS OUR DEEPEST APPRECIATION AND GRATITUDE TO THE DEACONS AND CONGREGATION OF JARVIS ST. CHURCH FOR THE RELEASE OF YOUR PAS-

TOR DR. SLADE FOR OUR AUSTRALIAN MISSION. GOD SINGULARLY USED HIM WITH US. IN SO MANY WAYS WE SAW GOD'S HAND IN IT ALL, AND HE GAVE MANY VICTORIES. SEVEN OF OUR EIGHT MEN ON THE TEAM WERE PASTORS OF CHURCHES, AND IT MEANT SO MUCH THAT THE CHURCHES ARE HOLDING UP THIS LEADERSHIP IN CONTENDING FOR THE FAITH, AND PRESSING THE BATTLE FOR THE 20TH CENTURY REFORMATION.

CARL McINTIRE.

VIRGIN MARY — "THE SOLE MEDIATOR BETWEEN GOD AND MANKIND"

The *Daily Express* correspondent reported from Rome on Sunday, December 11th, that the Pope has instructed three committees of theologians — one in Rome, one in Belgium, and a third in Spain — to study a new dogma concerning the Virgin Mary.

Although details are not known the gist of it is said to be that "the Madonna is the sole mediator between mankind and God."

According to the proposed new dogma, which the present Pope is said to favour, all prayers, appeals for help and spiritual comfort, whether addressed directly to the Father or to the Son reach God through the Virgin Mary only.

In Vatican quarters the new dogma is being defined as "Mary's universal mediation." It is believed that the Pope will proclaim the new dogma whatever the committees say.

There is, of course, no Scriptural support whatever for such a dogma, but the very reverse. John 14:16, says: "Jesus saith unto him (Thomas), I am the way, the truth and the life: no man cometh unto the Father, but by Me." 1 Timothy 2:5, says: "For there is one Mediator between God and men, the man Christ Jesus."

—*The Churchman's Magazine*

For Younger Readers

THE THREE SIEVES

Betty ran in from school, and called out: "Oh, mother, what do you think of Freda Long? I have just heard that——"

"Wait a minute, my dear," said her mother. "Have you put what you have heard through the three sieves before you tell it to me?"

"Sieves, mother! What do you mean?"

"Well, the first sieve is called Truth. Is it true?"

"Well, I don't really know, but Mary Shaw and Shirley told her that Freda——"

"That's very roundabout. What about the second sieve — Kindness? Is it kind?"

"Kind! No, I can't say it is kind."

"Now the third sieve — Necessity. Will it go through that? Must you tell this tale?"

"No, mother, I need not repeat it."

"Well, then, my dear, if it is neither necessary nor kind and perhaps not true let the story die."

TRUTHFULNESS

When General Gordon was a young man he went to India as private secretary to the Viceroy—a very important and well-paid post.

Soon after they landed, the Viceroy received a bulky parcel of writings by an Indian prince. Wishing to please the prince, the Viceroy asked Gordon to write to him, thanking him for it, and saying that the Viceroy had read it with great interest.

"But, sir," said Gordon, "the parcel is not opened. You cannot therefore say you have read it."

"I have not time to read all that these petty princes send to me. The important thing is to make him think I was interested in what he wrote," said the Viceroy.

"No, sir," replied Gordon, "the important thing is to tell the truth, so that these princes may trust you and the king you represent."

"I cannot have a secretary who will not write what I tell him to write," said the Viceroy.

"Then, sir, I will resign my post rather than write lies for you," said Gordon.

This he did, sailing from India by the next boat.

Gordon afterwards became known as the hero of Khartum. Throughout his life he was honoured not only as a far-seeing officer, but most of all because men knew they could trust him.

• MAKING ALLOWANCES

The great British statesman, William Gladstone, once found that his secretary had made a serious mistake in some very important figures.

He called him in, and said: "For many years you have been dealing with the difficult items of national accounts, and this is your first mistake. I called you in to congratulate you on your splendid record."

Somebody said of Gladstone: "A man who can forgive as generously as that is a very great Christian."

—THE EVANGELICAL CHRISTIAN

Bible School Lesson Outline

Vol. 20 First Quarter Lesson 11 March 11, 1956

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

JESUS TEACHES GUESTS AND HOSTS

Lesson Text: Luke 14:7-24.

Golden Text: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." —Luke 14:11.

I. The Proud Boast: verses 7-11.

In this chapter Christ is seen as the dinner guest of the critical Pharisees (verse 1), teaching the lessons of humility and discipleship. The illustrations are appropriate to the occasion — the proud guest, the selfish host, the great supper and the savourless salt.

The Pharisees ever sought for honour and position; they desired the uppermost seats at the feasts, the most honourable reclining places on the couches. All their works were done to be seen of men (Matt. 6:2, 5, 16; 23: 5, 6). They invited tributes of esteem, loving the praise of men more than the praise of God (Prov. 27:2; John 12:43).

Christ taught that men should not covet the place of honour, uninvited. A Christian should seek the place of service, not that of preferment (Rom. 12:10; 1 Pet. 5:5, 6), even as Christ came not to be ministered unto, but to minister (Matt. 20:28; 1 John 3:16).

God's way up is down; promotion comes from Him (Psa. 75:6, 7). The self-centred, proud man who exalts himself does not give the Lord His due honour, and he will fall, sooner or later (Prov. 16:18; 18:12; Jas. 4:6). On the other hand, God delights to honour those who honour Him and are of a contrite spirit (Isa. 57:15; Psa. 138:6).

II. The Selfish Host: verses 12-14.

Christian hospitality is almost a lost art in these days, although enjoined upon us in the Scriptures (Heb. 13:2; 1 Pet. 4:9). Blessing comes to those who give to others, as unto the Lord, not expecting to receive something in return. The principle of grace is to govern all our actions. The Christian motive should be to please Christ and to serve others.

Some seek their reward in this life, but they are wise who seek to merit their Master's "Well done" and His eternal reward.

III. The Great Supper: verses 15-24.

When one of the guests at the Pharisee's feast expressed joy at the thought of the fellowship enjoyed in the Eternal Land, our Saviour spoke this third parable. The parable of the great supper furnishes excellent illustrations of the principles of the Gospel.

The lord of the feast was responsible for making the supper and for inviting the guests. God our Father planned salvation for His people according to His own sovereign will (Eph. 1:3-6, 11). If left to himself, sinful man would have perished, but the Lord in mercy intervened: "Salvation is of the Lord" (Psa. 3:8; Jon. 2:9; Eph. 2:8-10).

The host invited many guests. Similarly, the Lord Jesus Christ died for the sins of the whole world, making provision for many to be saved (2 Cor. 5:14; 1 John 2:2). The Gospel blessings are offered freely to all who will accept the Master's terms of invitation. The intended guest had only to take the Master at His word and come to the feast (Isa. 55:1-3; Matt. 11:28-30; Rev. 3:20; 22:17).

The servant was sent to call the preferred invited guests, but these began to make excuse. The empty excuses were all indicative of the fact that the guests had no desire to come to the feast. They would not come, but pretended that they could not come. It is the stubborn human will that prevents many from being saved (John 5:40). These excuses are typical of those given by modern unbelievers. The first man had something to see, the second had something to do and the third had something to enjoy. What folly that people should allow their worldly ambitions, their selfish actions and their carnal pleasures to keep them from receiving the greatest of all blessings (Rom. 8:5-8; 1 John 2:15-17)!

Although the original guests refused the invitation sent by the master of the feast, the supper was to be furnished with guests. The Jews as a whole and the Pharisees in particular had spurned the Saviour's loving invitation (John 1:11, 12). They must not object if those whom they despised as socially outcast, the Gentiles, represented in the parable by the halt, the maimed and the blind, were brought to the banquet (Luke 15:2; Rom. 11:11, 25).

The servants had obeyed their lord's commands, but still there was room. Faithful ministers of the Gospel who have done their utmost to summon men and women to the Master's feast, may say that there is still room for others. The door of God's mercy is still open. What a high and holy privilege is given to teachers and preachers to make known to all the fact that they have been called into the fellowship of God's dear Son (1 Cor. 1:9)! Christian leaders must not be content with merely extending the invitation, but by the compelling force of love (Gen. 19:15, 16; Jude 22, 23) must gently but faithfully do all in their power to bring men and women, boys and girls in to the Lord's presence (Acts 20:17-21), that they may enjoy Him for ever.

Daily Bible Readings

- March 5—The Feast at the Pharisee's House... Luke 14:1-6
- March 6—The Saviourless Salt
Matt. 5:13-16; Luke 14:34, 35
- March 7—The Banqueting House Song of Sol. 2
- March 8—The Marriage Feast Rev. 19:1-9
- March 9—The Supper of the Great God Rev. 19:11-18
- March 10—The Gospel Invitation Isa. 55:1-7
- March 11—The Guest and the Host Rev. 3:14-22

Christians! — Ponder these facts

... in one year the Knights of Columbus have spent \$700,000 to advertise Roman Catholic beliefs. Since the campaign began, 1,600,000 people have answered these ads.

... the "Jehovah Witnesses", who already operate the world's largest religious publishing house, will this year open their spacious new Canadian headquarters from which their literature will flood Canada.

*The teachers of error know the value and power
of the printed page — do you?*

Dear Reader:—

The Gospel Witness is a missionary paper that seeks to win souls, instruct believers and warn against error. The income from subscriptions does not nearly meet the expenses. Your help is urgently needed. All gifts will be gratefully received. Thousands of dollars are needed if we are to expand this printed ministry. May I hear from you today?

Yours in the Gospel,

Leslie K. Tarr

LESLIE K. TARR, EDITOR.

(Please tear off and return this portion)

THE GOSPEL WITNESS
130 Gerrard St. East,
Toronto 2, Canada

Dear Mr. Tarr:

Enclosed find my GIFT of \$ _____
toward THE GOSPEL WITNESS Fund, in response to your Annual Letter.

Name: _____

Address: _____

NOTE: The main purpose of this letter is to solicit gifts over and above renewals. But if your subscription to our paper is about to expire, and you specially desire that the amount of the renewal of your subscription be taken out of your donation, will you please indicate with an X here.