

# The Covenanter Witness



A JOURNAL DEVOTED TO EXALTING CHRIST, THE SAVIOUR KING

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## A Thought for Each Day

Sabbath, August 12th. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee! Isaiah 26:3.

Your Father knoweth! Then shall perfect peace

Guard like a sentinel each coming day,  
For fears are put to flight, and doubtings  
cease,

And joy goes singing on its homeward  
way,

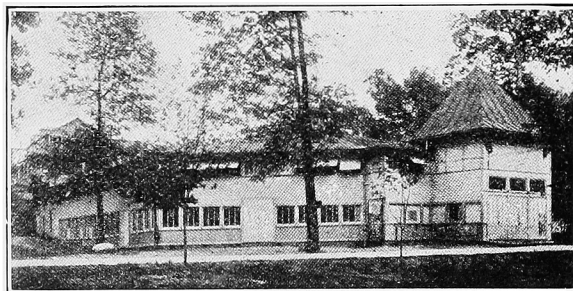
When like a morning star this sweet word  
showeth

Your Father knoweth!

—Frank J. Exley.

Monday, August 13th. Say ye to the righteous that it shall be well with him! Isaiah 3:10.

When no time is mentioned all time is included. God's "Shalls" must be understood always in their largest sense. From the beginning of the year to the end of the year, from the first gathering of evening shadows until the day-star shines, in all conditions and under all circumstances it shall be well with the righteous.—C. H. Spurgeon.



AUDITORIUM, WINONA LAKE, IND.

## THE CHURCH AND THE STATE

By Rev. W. J. Moffett, B. A.

## CHARLES H. SPURGEON

By the Rev. Clarence Edward Macartney, D. D.

## IS THIS HELLPHOBIA?

By T. M. Slater

## SO THIS IS REPEAL

By Prof. John Coleman, Ph. D., D. D.

## CHARLES H. SPURGEON

By the Rev. Clarence Edward Macartney, D. D.

(We are glad to present to the readers of the Witness with this issue the first of a series of articles on Charles H. Spurgeon one of the greatest, if not the greatest, preachers who has ever lived and whose life and work has had an influence hardly equalled by any in modern times. This year marks the one hundredth anniversary of Spurgeon's birth and the event is being commemorated throughout the world. This sketch of Spurgeon's life and work is by Dr. Clarence E. Macartney, pastor of the First Presbyterian Church of Pittsburgh, Pa., and well known to many in our own denomination, and is given to the readers of the Witness through his courtesy. The Editors.)

"Look unto me and be saved, all the ends of the earth."—Isaiah 45:22.

On a stormy January day in 1850, an English lad, fifteen years of age, started down the street to go to his regular place of worship. A storm came up and he turned into the Primitive Methodist chapel, in Artillery Street. The regular preacher did not appear, and a man, to this day unknown, stepped into the pulpit and took his place. What happened is best told by Spurgeon himself in a sermon on this text: "Six years ago today, as near as possible at this very hour of the day, I was in the gall of bitterness and in the bonds of iniquity; but had yet by divine grace been led to feel the bitterness of that bondage and to cry out by reason of the soreness of its slavery. Seeking rest and finding none, I stepped within the House of God and sat there afraid to look upward lest I should be utterly cut off and lest His fierce wrath should consume me. The minister rose in his pulpit, and, as I have done this morning, read this text: 'Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else.' I looked that moment. The grace of faith was vouchsafed to me in the self same instant, and now I think I can say with truth:

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

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

of January, be turned from darkness to light and from the power of Satan unto God."

Whenever we think of Charles H. Spurgeon and the thousands whom he addressed with his own voice, and the many more thousands throughout the world who read his printed words, and the unknown thousands who were brought into the Kingdom of God by His preaching, we must remember that humble, obscure, unlearned, and to this day unknown preacher, who, speaking on that January Sabbath to fifteen or twenty people in the Primitive Methodist chapel at Colchester, was used of God to bring Spurgeon to Christ. Spurgeon's comment on the incident brings out two things in his career as a Christian and a minister: first, a definite and gracious personal experience; and second, the ruling purpose of his preaching to make it personal and to win others to Christ. He once said: "I hope I may never preach before a congregation—I desire always to preach to you." In every sermon that he preached, Spurgeon made a personal appeal to the individual to look to Christ and be saved.

Spurgeon came of Huguenot stock, his ancestors having fled from the Netherlands during the bloody persecutions of the sixteenth century. His Dutch ancestry was clearly marked in the general make-up of his physical person. His father and grandfather were both ministers of the Independent, or Congregational, Church. Spurgeon was born at Kewledon, Essex, on June 19, 1834. At an early age he went to reside with his grandfather, for fifty years the Congregational minister at Stambourne. His pious grandmother offered him a penny for every hymn of Watts which he memorized, and he showed himself an apt scholar. His grandfather interfered with this course of training by offering him a shilling for every dozen rats which he killed. But the lad soon turned back to the more profitable, if less remunerative, practice of hymn-memorizing. The value of this is reflected in his sermons, for there is hardly a printed sermon in which several hymns are not quoted. As a boy, Spurgeon had good opportunities for schooling, and made sufficient use of them to be appointed an usher, or instructor, in a school at Newmarket, near Cambridge.

An important event in the life of Spurgeon was a visit paid to his grandfather's home by a Mr. Knill, who had been a missionary in Russia. He came to preach for the London Missionary Society, and arrived on Saturday at the manse. Before he went to bed that night, he asked the lad where he slept. At six in the

morning he called him up and took him out into the arbor. There he told the lad of the love of Christ and the importance of loving Him in childhood. This was done again on Monday morning, and again on Tuesday. On the last morning at family worship, the missionary took Spurgeon on his knee and said, "This child will one day preach the Gospel, and he will preach it to great multitudes. I am persuaded that he will preach in the chapel of Rowland Hill." He spoke solemnly and called upon all present to witness what he said. Then he gave Spurgeon sixpence as a reward if he would learn Cowper's hymn, "God moves in a mysterious way His wonders to perform," and asked him to promise that when he preached in Rowland Hill's chapel, that hymn would be sung. Shortly after Spurgeon went to London, the minister who was to preach an annual sermon to children in Surrey Chapel, Rowland Hill's chapel, was taken ill. Spurgeon was asked to preach in his place. "Yes," he said, "I will if the children will sing 'God moves in a mysterious way'."

Spurgeon's first sermon was in a thatched roof cottage in the village of Teversham. He was asked to accompany a young man to the village, not knowing that he was to preach. He took for his text, I Peter 2:7—"Unto you which believe he is precious." Mere lad though he was, the villagers knew that they were listening to a real preacher. In 1851, at the age of seventeen, he became the minister of the Baptist church at Waterbeach. Although his father and grandfather were Congregationalists, his study of the Scriptures had convinced him that immersion was the Scriptural method of baptism and, accordingly, he became a Baptist and was immersed in the River Park.

At an early age, Spurgeon showed his nerve and his ability. He went once to a church to preach an anniversary sermon. The minister of the church was surprised and disgusted with his youthful appearance and freely expressed his displeasure before the service. Spurgeon took for his text, "A hoary head is a crown of glory if it be found in the way of righteousness," and proceeded to preach a sermon which one hoary head could never forget. In one of his sermons at Waterbeach, he said that "If a thief went unchanged to heaven, he would be only a thief still, and would go around picking the angels' pockets." One man took him to task for this, reminding him that the angels had no pockets. Spurgeon thanked him for the information, and said he would put that right. The next Sabbath he told his people he was sorry he had made the mistake, that a gentleman had told him the angels had no pockets, so he would now say that if a thief got among

he angels he would go around stealing their feathers out of their wings.

His fame began to spread through the neighborhood, and in 1853 he received an invitation to preach in the Park Street Chapel, London. This had once been a famous church, but now was almost empty. The few people who heard him in his first Sabbath were convinced that he was a youth with a great future, and at length persuaded him to remain as their pastor. Spurgeon himself, although full of humility, was confident that the Lord would use him in London. As the congregations increased in size, Spurgeon said one day in his sermon, pointing to the wall behind the pulpit, "By faith the walls of Jericho fell down, and by faith this wall shall fall down, too." "Never let us hear of that again," said one of his cautious deacons. "You shall hear of it until it is done," said Spurgeon. The wall soon fell down when the chapel was enlarged. During the process of rebuilding, the congregation met at Exeter Hall, and every Sabbath the great hall was filled to overflowing. When his church again became too small, the congregation met in the hall of Surrey Gardens. Here, where shows, hippodromes and boxing matches were wont to be held, Spurgeon proclaimed to great throngs the Everlasting Gospel. In March, 1861, the first service was held in his famous tabernacle in Bloomsbury Road, opposite the Elephant and the Castle, a notorious gin palace. The text of the first sermon was prophetic of Spurgeon's ministry in the tabernacle for thirty years. It was Acts 5:42—"And every day, in the temple and at home, they ceased not to teach and to preach Jesus Christ."

(To be continued)

**Wednesday, August 15th. Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear! Hebrews 12:27.**

Christianity owes its existence to the unchangeable book. No other divine revelation has been available as a substitute or as a corrective to the strange religious theories which emanate from human imagination.—Benjamin I. Greenwood.

**Thursday, August 16th. And Jesus answering saith unto them, Have faith in God! Mark 11:22.**

To live without faith is impossible. Faith is life, and doubt, except it lead to purer and stronger faith, is death. Faith in nature as the embodiment of God's thought is serenity of soul. Faith in God as Creator and Preserver, Father and Friend, is Peace.—William Day Simonds.

## IS THIS HELLPHOBIA?

By T. M. Slater

The word "Hellphobia" is not found in the dictionary, but was coined a generation ago by Professor William Shedd of Union Seminary, to designate that rebellious and impenitent fear felt by guilty and unforgiven sinners when they allow themselves, or are forced by an awakened conscience, to think of the future life and future retribution.

This is a word which, it seems to me, should be re-minted and put into circulation at the present time. True, it has to do with some very distressing things. The misery of lost souls, their behavior before death, and their ultimate destiny after death, are not pleasant subjects upon which to dwell. But we live in a world of stern realities, while the possible issues of a change of worlds have even greater solemnities and challenges serious consideration.

### Dying of Thirst

Let us therefore recognize that hellphobia, like hydrophobia, is a malignant distemper, due to a deadly virus that has been introduced into the spiritual life of our race by a raging foe, and communicating to humanity a foretaste of the agony of Hell. In plain words, because "All have sinned and come short of the glory of God" (Rom. 3:23), and because "The wages of sin is death" (Rom. 6:23), the fear of retribution is native to us all. This is the "evil conscience" from which all hearts need cleansing (Heb. 10:22). It is the congenital fear on account of which all who have not availed themselves of the only cure in Jesus Christ are "All their lifetime subject to bondage" (Heb. 2:15). Many, very many, in whom this principle is working are unaware of their true condition and would resent any suggestion of this. But since all have an inherited sinful nature, the latent germs of this innate malady are sure to incubate eventually, there is no self-cure, and without recourse to the only divinely appointed Remedy graciously provided in Christ's Redemption, the end is inevitable.

### Refusing Help

A fatal element in this situation is that so many who are afflicted in this way resist and set themselves against the Physician and His cure. It may or may not be true that victims of hydrophobia cannot partake of water and, though dying for lack of it, have a morbid and unreasonable antagonism to that life-giving supply—according to an old tradition, being thrown into convulsions at the sight, sound, or even the thought of something every normal person craves. But there is no uncertainty about the behavior of many Hell-deserving sinners toward the Lord Jesus Christ, who offers

Himself to us as the "Water of Life" (Jno. 7:37). This attitude, so unreasonable and tragic, makes their fate, apart from our Saviour's miracle-working mercy, so hopeless. Then if they have abilities as teachers or leaders while still needing relief, their presence in society is a public menace. We summarily dispose of a mad dog and quarantine his victims; but what protection have we against those who, though seemingly well, in their innermost life are suffering under something infinitely worse than rabies, and whose placid madness is satisfied only when they are making other victims?

### Attacking the Truth

The foregoing thoughts have been suggested by the hostility now shown in some quarters to everything the Bible has to say about the future retribution of the wicked. The doctrine of endless punishment that has always been one of the most-hated truths of Christianity; but neither the Church, nor the Creed, nor the Ministry are responsible for its claims. It is an integral part of the Gospel, as fully revealed in God's Word as the Atonement of Christ and His way to Heaven, and has been given in charge of our Divine Lord to be believed and preached throughout the whole world (Mark 16:16).

Opposition to this truth has always been intense but more deadly and persistent at some times than others. Like other Bible truths it has had its days to be attacked and defended. History shows that such opposition is most bitter during ages of luxury, when men are devoted to pleasure and self-indulgence, and when the glory and power of natural forces and human intellect and effort are greatly exaggerated and vaunted. A day of special hostility to this part of the Gospel is with us now. Of this no thoughtful person can be ignorant, nor about it any friend of the truth be indifferent. The chief difference between the present outbreak and others seems to be that, while such hostility has always been shown by atheists or those who make no profession of religion, some of the worst foes of this doctrine are now found in the Church. Formerly it was people like Voltaire, Ingersoll and Paine who led in the attack. Now the assault is made by professed ministers, missionaries, university men and others who profess to be friends of Christ.

### How About This?

The present writer is not here attempting to give a full account of the many attacks of this kind he has recently not-

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## A Thought for Each Day

Sabbath, August 19th. Let us arise and go up to Bethel, and I will make there an altar unto God, who answered me in the day of my distress and was with me in the way which I went! Genesis 35:3.

It is a revelation of the loving kindness of God that we have all these helps to the recovery of past experiences. Let us use them with reverence! And in our early days let us make them, let us build altars of communion which in later life we shall love to revisit!—J. H. Jowett.

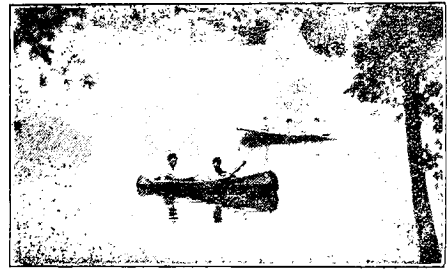
Monday, August 20th. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail! Psalm 89:33.

I would be sure! And sure I am and certain  
That not in vain I venture on His Word:  
For He who tells me that He will not suffer  
His faithfulness to fail is Christ my Lord!

—Needham Phillips.

Tuesday, August 21st. With my whole heart have I sought thee. O let me not wander from thy commandments! Psalm 119:10.

A man cannot go far in sin without finding that he has gone out of his way.



SCENE ON WINONA LAKE, INDIANA

(Courtesy of Mr. Heaton, Mgr.)

MODERATOR'S SERMON, 1934

Rev. D. H. Elliott, D. D.

PRESIDENT BRUCE WILSON'S ADDRESS GIVEN  
BEFORE THE C. Y. P. U. CONVENTION

IS CHRISTIANITY TRUE?

By A. J. Gordon, D. D.

CHARLES H. SPURGEON

By the Rev. Clarence Edward Macartney, D. D.

## CHARLES H. SPURGEON

By the Rev. Clarence Edward Macartney, D. D.

(Continued from last week)

Spurgeon's unconventional, natural, free and easy manner of preaching, and his great popularity, at once stirred up envy, ridicule and abuse. The Saturday Review was particularly venomous in its assaults, so much so that Spurgeon declared that a good Christian was one who had been reviled in The Saturday Review. He became the subject of innumerable cartoons and caricatures. In one, entitled "The Slow Coach and the Fast Train," a bishop drives a team, called the Church and the State. The Fast Train was a locomotive, named the Spurgeon, upon which the new preacher sat with his hair streaming in the wind. In another, Spurgeon, who lectured on "The Gorilla and the Land He Inhabits," was likened to a gorilla; and in another, "The Gorilla Upon Spurgeon," a gorilla lectures on the great preacher to his fellow gorillas, with his paw on a bust of Spurgeon. But there were other cartoons which expressed the truth. In one, Spurgeon appeared as Greatheart, standing in the midst of his enemies, whose arrows have broken harmlessly upon his armor, while foul and hideous things crouch at his feet. Even those who ought to have been more discerning joined in the abuse. The worthy Dr. Binney, after hearing him preach, said: "It is an insult to God and man. I never heard such a thing." Bishop Wilberforce, asked if he and the Established Church did not envy the Non-Conformists the possession of so great a preacher, replied, "It is written, Thou shalt not covet thy neighbor's ass."

But all the time the common people heard Spurgeon gladly, and his fame spread throughout the world. The Redpath Lyceum Bureau, then the chief lecture bureau in America, offered Spurgeon \$1,000 in gold for every address he made if he came to America. Spurgeon replied that he was not a lecturer, and that he would not accept money for his sermons. Probably as a vocal preacher, Spurgeon addressed greater multitudes for a longer period of time than any preacher in the history of Christianity. But where he on Sabbath, addressed six thousand by word of mouth, he addressed hundreds of thousands through the printed sermons, thirty-six volumes of which appeared. Hundreds of thousands of the sermons in pamphlet form went all over the world. In addition to the printed sermons, Spurgeon issued forty-six volumes, a literary output without precedent in the history of speakers or writers. Everywhere Christians were reading the sermons of Spurgeon. At a sea resort a man was asked, "Where did you find the Lord?" His answer was, "Latitude 29, longitude 54."

When asked to explain, he said he was sitting on the deck of his vessel, and out of a bundle of papers picked up a sermon by Spurgeon, read it, and was saved. "I thought," he said, "if I were on shore, I would know where I was saved; and why should I not know on the sea; and so I took my latitude and longitude." Stories like this came in from all parts of the world.

In addition to his preaching and writing, Spurgeon, like Chalmers and Guthrie, wrought mightily for the afflicted and the destitute. He conducted a great orphanage, and, like Elisha, was the head of a School of the Prophets, his Pastors' College, his favorite institution, and which sent many hundreds of men throughout the world to proclaim the message of salvation.

His method of sermon preparation seems to have been constant reading, and then not long before the time for preaching, he chose a text. Theodore L. Cuyler tells of leaving him on a Saturday at six o'clock, when Spurgeon assured him that he had not yet selected the text for the next day's discourse. "I shall go down," he said, "into the garden presently and arrange my morning discourse, and choose a text for that and the evening. Then, tomorrow afternoon, before preaching, I will make an outline of the second one." He never composed a sentence in advance, and rarely spent over half an hour in laying out the plan of the sermon. Beecher was wont to boast that he followed the same method. But Spurgeon's sermons show careful analysis and textual division.

Unlike many of the princes of the pulpit, such as Chalmers, Guthrie and Beecher, Spurgeon owed nothing to what is called an impressive personality and figure. He was an amiable, short, stoutish, rather Dutch-looking figure. His glory, from all accounts, was in his marvelous voice. Paxton Hood wrote of it: "Once heard, it can never be forgotten. Its sweetness, its submission to the will of the speaker, its range, and a something that is peculiar to loving and gracious souls, linger in the heart with an undying charm and force. Other voices of orators have pierced us more; but we never knew nor conceived a voice with such thunderous faculties. I have called it a trumpet and, better, still, a bell. It is not a perfect peal, but its tones roll on—there is no exhaustion; the tones are not many, but they are full and sweeping." Another wrote of his voice: "His voice takes you captive from the moment it strikes your ear, full, deep, mellow, clear,

(Continued no page 93)

### Sabbath School Lesson

By Rev. J. B. Willson

Lesson VIII. August 19, 1934

#### AMOS DENOUNCES SELF-INDULGENCE (TEMPERANCE LESSON)

Amos 6:1-7, 11-14

**Golden Text:** Seek good, and not evil, that ye may live.—Amos 5:14.

#### Self-Indulgence

**Greed.** Because of greed for possessions and power the leaders of Israel caused the seat of violence to come near, and oppressed the poor and helpless at their pleasure.

**Appetite.** They needed other people's possessions to provide their luxuries. They wanted luxury in furniture, in posture, in food and drink. They insisted on lamb and veal, and drank wine wholesale from bowls. They wanted luxury in entertainment. They sang idle songs to the sound of the viol, and devised new methods of singing and playing for their sensual feasts, as David had done for the noble end of God's worship. They wanted luxury in dress, and required precious oils for anointing their bodies. (Cosmetics of Isalah's time are unearthed).

The letter on the radio was good. Music may uplift or debase. Vile music—nudism in music—had its place in saloons and red-light towers. It is used to stir passions in the dance. The liquor commissioner has ruled out from Connecticut beer taverns, all entertainment, vocal or instrumental, and has limited listening to radio programs to baseball scores and weather reports. Why indulge our appetite by listening to programs to which we would be ashamed to listen in public, because of place, source, or time (e. g. on Sabbath)?

**Selfishness.** If their cravings were satisfied, they cared nothing about others (6).

Men who profit by the liquor traffic are greedy for money and the luxury which it provides. They are greedy for power, and therefore politicians and political parties support it. It is maintained by their appetite for these things, and by the consumers' appetite for the drink itself. It is founded on consummate selfishness. Those who satisfy their appetite care nothing for the poverty and dress of their victims.

Pennsylvania has cut teachers' salaries, but can pay high salaries for state liquor employees. A service station's sign at a railroad crossing invited: "Go right ahead, brother; we'll buy the wreck." The Union Signal suggests a like notice for places selling liquors and for bottles containing them, ending: "You and yours reap the damages, and we the profits."

#### Self-Satisfaction

In Judah and Israel the notable men

Consider the second. It is hardly worthwhile to attend Winona unless you get a blessing in your own life which justifies your going. If you go home no better than you went, no more zealous than you went, no more loyal, no more joyful, no more at peace, with no more love—you may as well have stayed at home. The Conference should be a matter of your growth in grace and a step Heavenward to everyone. May you have all this—and more!

#### CHARLES H. SPURGEON

(Continued from page 87)

penetrating, it rolls forth and fills all the space with rich waves of sound. Yet at first you do not think of the voice, but of what the voice is saying. The preacher seems to be speaking directly to you." These descriptions of Spurgeon's voice will make many think of the grand musical tones of the late William Jennings Bryan.

Spurgeon was absolutely natural in his utterance and had no "Sunday voice." He talked as man to man, and frequently lighted up his audience with a flash of humor. He once said that for a man to marry a woman for her beauty was like the man who ate the canary because it sang sweetly. Once, at a prayer-meeting in the winter, and when the room was cold, Spurgeon said: "It is a cold night, and if anybody prays very long, somebody will be frozen to death. I remember that Paul preached a long sermon once, and a young man tumbled out of a window and killed himself. If anybody gets frozen tonight, I am not like Paul, and cannot restore him. So please do not render a miracle necessary, as I cannot perform it." A young minister in great anxiety came one day to seek Spurgeon's advice, telling him that when he got up to preach, one of his chief officers, sitting in the pew immediately before him, put his fingers in his ears. "What would you do?" asked the harassed minister. "Do? I would pray the Lord that a fly might alight on his nose."

The majority of the congregation which filled the tabernacle were from the common people, and in this Spurgeon boasted. In one of his sermons he relates how a man, wishing to insult him, told him that his sermons were suited for the intelligence of the lowest Negroes. Spurgeon took the insult as a real compliment, and declared that he who preached so that the lowest Negroes would understand him would not speak in vain to white men. Speaking of the Crown of a church, he told of how some churches boast of their music; others of their select audiences; "but our crown," he said, "under God has been this: The poor have the Gospel preached unto them, souls are saved, and Christ is glorified."

Yet others than those of the common people rejoiced to hear Spurgeon preach. Gladstone was a frequent auditor. John

Ruskin had sittings in the tabernacle, and rejoiced in the simple, clear English of the preacher. James A. Garfield, after worshipping in the tabernacle, went to his hotel and wrote his impressions in his diary, concluding with the words, "God bless Spurgeon." Charles Francis Adams, the great American ambassador to England during the Civil War, went to hear him preach and this was his impression: "There was no characteristic thought or novel reasoning. His power consisted in sympathy with the current of human feeling in all ages on that solemn topic of moral responsibility to a higher power, both here and hereafter." Every preacher would do well to note this comment by Adams upon the pulpit method of Spurgeon. In connection with Adams and the Civil War, it is interesting to observe, as an index of the popularity of Spurgeon and his influence with the masses of England, that it was considered a notable event when Spurgeon, after the issuance of the Proclamation of Emancipation, prayed in his Tabernacle for the success of the cause of the North. (Continued.)

#### REPORT OF SYNOD'S BIBLE READING COMMITTEE

Dear Fathers and Brethren:

Your committee on Bible Reading respectfully reports:

Your committee began its work following last Synod under difficulties. With a balance of \$10.68 reported last year, there were expenses totalling \$27.00 and more before the new chairman received the material and supplies from the former chairman in Canada. Of this amount \$17.50 was for duty, and another dollar was for stamping "Printed in Canada" on all folders. Had it not been for help from the Literary Fund we would have been hopelessly swamped.

The NRA effected our work making it impossible to secure printing at as low a rate as had been secured in Canada so that our income from sale of readers did not quite take care of all our expenses.

However, though the treasury is in the red, the work is in the gold. We are indebted to the former chairman, F. F. Reade, for much help and advance during the year, and here record our appreciation of his cooperation. The sale of Daily Readers passed the two thousand mark, Children's Readers, both series, reached nearly seven hundred and Yearly Readers passed one hundred sixty five. Several hundred of these went to the Mission fields and to Ireland. Sixty-seven certificates for satisfactory use of the Readers were sent out and four engraved diplomas with Bibles were given as awards for earning six certificates. One of the awards went to Rev. J. B. Gilmore. Of seven who won awards previously, three earned additional certificates, demonstrating that they have the Bible Reader habit.

I know you will be interested in Glenn Vaughn. He lives in Graycourt, South Carolina, and has used our Daily Reader for five years. In the belief that his award was due this year, he wrote: "I am eighteen years old and an invalid. I have lost the sight of one eye, and have difficulty with the other. My Bible is worn out, and I am anxious to get my new one." It was hard to tell him that he would not get his Bible until next year, so some unnamed friend raised sufficient money to secure his Bible a year ahead. Their gift was much better than your committee could have awarded. Glenn's reply of thanks dispelled all clouds of financial trouble and was sufficient in itself to make this project worth while.

Twelve names are on the list to receive awards next year. Unless lower printing prices can be secured, your committee will not have enough in the treasury to purchase the Bibles.

A Bible Reading booth has been prepared for Winona with exhibits of Readers and awards, and charts showing the progress of the work over fifteen years.

The supply of Children's Readers, First Series, is nearly exhausted.

We recommend:

1. That despite additional costs the price of the Readers be kept at 3c each under 10; 2½c each in lots of 10; \$1.75 per hundred and proportionately in larger amounts.

2. That a new supply of Children's Readers, First Series, be printed, that it be paid for by a loan from the Literary Fund, to be returned from the sale of the readers.

3. That the Committee be given the privilege, if necessary, to appeal to the church for funds for the Bible awards.

4. That pastors and Sabbath School Superintendents in all congregations be urged to push the matter of regular daily Bible Reading through the use of Synod's folders in the congregations, Sabbath Schools, and Young People's Societies.

Remo I. Robb, Chairman.

Every missionary sent out by the China Inland Mission is asked to take the following pledge:

"Every member of the Mission is expected to recognize that his dependence for the supply of all his needs is on God, who called him and for whom he labors, and not on the humane organization. While candidates, therefore, when approved, may be assisted in their outfits for the voyage, may have their passage money paid for them, and may be supported in whole or in part by the funds of the Mission, their faith must be in God, their expectation from Him. The funds might fail, or the Mission might cease to exist; but if they put their trust in Him, He will never fail nor disappoint them."

# The Covenanter Witness



A JOURNAL DEVOTED TO EXALTING CHRIST, THE SAVIOUR KING

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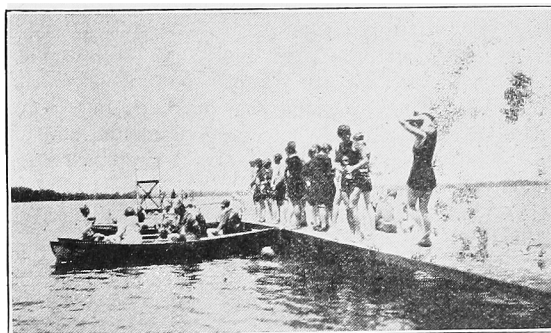
## A Thought for Each Day

**Sabbath, August 26. Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.—2 Peter iii. 18.**

I trust you find the Name and grace of Jesus more and more precious to you; His promises more sweet, and your hope in them more abiding; your sense of your own weakness and unworthiness daily increasing; your persuasion of His all-sufficiency; to guide, support, and comfort you, more confirmed. You owe your growth in these respects in a great measure to His blessing upon those afflictions which He has prepared for you, and sanctified to you. May you praise Him for all that is past, and trust Him for all that is to come.—John Newton.

**Monday, August 27. If any man be in Christ, he is a new creature.—2 Cor. v. 17.**

I was staying one day at an inn in one of the valleys of Northern Italy, where the floor was dreadfully dirty. I had it in my mind to advise the landlady to scrub it, but when I perceived that it was made of mud I reflected that the more she scrubbed the worse it would be. The man who knows his own heart soon perceives that his corrupt nature admits of no improvement; there must be a new nature implanted, or the man will be only "washed to deeper stains." "Ye must be born again." Ours is not a case for mending, but for making new.—C. H. Spurgeon.



SCENE ON WINONA LAKE, INDIANA

(Courtesy of Mr. Heaton, Mgr.)

REPORT OF THE PROCEEDINGS OF SYNOD

THE GIFTS OF THE HOLY SPIRIT TO THE  
CHRISTIAN WHO WOULD GROW

By Rev. Paul Coleman

IS CHRISTIANITY TRUE?

By A. J. Gordon, D. D.



# The Covenanter Witness

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## E D I T O R I A L

### IMPRESSIONS AT WINONA

What a wonderful experience. Nothing like it has ever been known in the history of the Covenanter Church in America. It reminds one of the stories of some of the great gatherings in Scotland where they came by groups and families and great spiritual experiences filled their souls.

I am just now sitting in the audience of the Women's Synodical. It is Wednesday morning session. Mrs. Margaret Willson leads the devotionals. What memories come to mind of life and service in the Levant. What a fine company of fine ladies. They are good looking ladies—mothers, sisters, wives and—no doubt—sweethearts. Probably no church in America could duplicate the company present; noble women; queens of the Kingdom; beautiful above all with the face of Christ showing in their faces. The Synodical room is just below the auditorium where Synod meets. Is not that a symbol that the women of the Church are under the whole work and supporting it by their prayers and service and lives?

Yesterday morning I was in the C. Y. P. U. gathering in the Winona auditorium. What a beautiful and inspiring scene to look down from the platform upon all those many hundred of young faces! What hope; what enthusiasm; what expectancy; what devotion; what wonderful possibility for the Kingdom in those consecrated lives! How can the older leaders fail when their leading has in it such potentiality?

Synod itself is always inspiring, but more common than these others, because they meet every year. There never was a better meeting of Synod in many ways.

Dr. McKnight keeps his hand on the wheel continually. He is full of fun but more full still of a sense of responsibility to make Synod an effective instrument of service for the King. What fine devotional addresses Dr. W. J. Coleman and Rev. Sam Boyle are giving! They set the tone and create the spirit for the whole day.

And now for the Juniors, left to the last but far from being the least. I am "sitting in" on their morning hour. What

bright faces! What happy smiles! What readiness to help! What glowing enthusiasm! They are not only ready for what is being given to them today but, through what is being given to them today, we hope and trust that they will be ready for all that God holds before them in all the days that are to come.

The singing in all gatherings, and especially in the union meetings each evening, is enough to cause one to forget that he is still on earth and not in heaven. A thousand Covenanter voices, young and old, lifting in praise to our King and Redeemer. Surely we will be better children of the King from this day and forever!

These are experiences that will be like trees of the Lord's planting in our souls. These are memories that will never grow dim. God grant that with such visions in our souls we may not only be given grace to live up to them ourselves but be able to carry these visions to all the thousands who are waiting for our return and our messages when we come home.

And may God grant that these days may also mean much to our own Homecoming to God's House in Heaven and the coming of very many to whom these influences have gone out through the length and breadth of the land.

Fellowship, inspiration, vision, experience, here surely is a taste of what Heaven's eternal experience and joy will be. —O. F. T.

## CHARLES H. SPURGEON

By the Rev. Clarence Edward Maccartney, D. D.

(Continued from last week)

Spurgeon's theology was thoroughly Calvinistic. He gloried in electing grace. A letter written at fifteen years of age shows Spurgeon in full possession of the truth which he preached throughout all his ministry. "I rejoice," he writes, "in a sure knowledge by faith of my interest in Christ, and of the certainty of my eternal salvation. The foes in my heart are so strong that they would have killed me and sent me to hell long ere this, had the Lord left me. Blessed be His name, His electing, redeeming, saving love has got fast hold of me; and who is able to pluck out of my Father's hand?"

Spurgeon held to the truth of electing grace, yet none so earnestly called the sinner to repentance. He impresses one as never preaching mere truth, or going about and around a proposition, but always to the individual. His sermons abound in "You," "Thou," "Ye," and always he calls upon his hearers to act, to do something, and to do it at once. So Dr. Cuyler said of him that he sowed repentance with

one hand and reaped conversions with the other. No matter what the text is, the sermon sets forth the grace of God in Christ, and no matter who the hearer is—Gladstone, Adams, Garfield, John Ruskin, or the cockney of London—he is called upon to repent and believe.

The sermons of Spurgeon exalt Jesus Christ as a great Saviour. He said he believed in the "colossal, a need deep as hell and high as heaven. I believe in a pit that is bottomless, and a heaven that is topless. I believe in an infinite God, an infinite Atonement, infinite love and mercy." Speaking of the tendency to deal lightly with sin, and therefore with salvation, Spurgeon said, "When you see a preacher making the Gospel small by degrees and miserably less, until there is not enough of it left to make soup for a sick grasshopper, get you gone." This reminds one of the saying of a Bishop of Cork, concerning a sermon preached by his Dean. "It was an admirably arranged and delivered sermon, clear, eloquent,



argumentative, illustrative, but it had not in it Gospel enough to save a tomtit."

Spurgeon's noted contemporary in London was Joseph Parker at the City Temple. A man who heard them both on the same Sabbath said of them: "Parker impressed me as being a great man; Spurgeon made me feel that Jesus is a great Saviour."

Although he generally spoke in a straightforward, man-to-man fashion, Spurgeon was capable of bursts of high imagination. In his sermon, "Thoughts on the Last Battle," preached on the text, "The sting of death is sin," appealing to sinners to repent, Spurgeon talks with Gabriel and hears God talking with Gabriel. "God says to Gabriel, 'Gabriel, that man is sitting in his seat in the hall. He is hearing, but is as though he heard not. Unsheathe thy blade. Let the glittering sword cut through that hair. Let the weapon fall upon him and divide his soul and body.' 'Stop, thou Gabriel, stop! Save the man a little while. Give him yet an hour that he may repent. Oh! let him not die! True, he has been here these ten or a dozen nights, and he has listened without a tear. But stop and peradventure he may repent yet.' Jesus backs up my entreaty and He cries: 'Spare him yet another year, till I dig about him and dung him, and though he now cumpers the ground he may yet bring forth fruit that he may not be hewn down and cast into the fire.' I thank Thee, O God; Thou wilt not cut him down tonight, but tomorrow may be his last day. Ye may never see the sun rise, though you have seen it set. Take heed, hear the word of God's Gospel and depart with God's blessing. Whosoever believeth on the name of the Lord Jesus Christ shall be saved. Whosoever cometh unto Him, He will no wise cast out."

In another address to Gabriel, Spurgeon makes Christ say, "Gabriel, is the last elect soul safe in an home?" "Yes, Lord." "Then throw the keys into the abyss of the pit." Every sermon of Spurgeon closes with a ringing appeal, and also with the reliance upon the work of the Holy Spirit, without Whom the preacher appeals in vain. His sermon on the Comforter closes with these lines:

"We have listened to the preacher—

Truth by him has now been shown.

But we want a greater Teacher

From the Everlasting Throne;

Application—

Is the work of God alone."

As far as the east is distant from the west, Spurgeon was removed from that most unworthy creature, a time-server in the pulpit, ever the curse of the Church. He was always ready to take part in a controversy, if he deemed controversy necessary for the combatting of error and the proclamation of the truth. In a sermon which quickly became famous, Spur-

geon denied the doctrine of baptismal regeneration. Two hundred and fifty thousand copies of the sermon were sold. This led to his break with the Evangelical Union and his withdrawal from their fellowship. His next battle was in the so-called "Down Grade" conflict. This was there was a defection among its members from the cardinal doctrines of evangelical religion, or a toleration of such defection. In his article, on "The Sword and the Trowel," for August, 1887, written at the time of this conflict, Spurgeon said: "The Atonement is scouted, the inspiration of the Scriptures is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into a fiction, and the Resurrection into a myth. At the back of doctrinal falsehood comes a decline of spiritual life." All of this has

a very modern tone to it, and the "Down Grade" movement is still in progress. Withdrawing from the Baptist Union, Spurgeon said: "One thing is clear to us—we cannot be expected to meet in any union which comprehends those whose teaching is upon fundamental points exactly the reverse of that which we hold dear."

One would not truly represent Spurgeon as a preacher, if one were to conclude a sermon, or an address like this without doing what Spurgeon always did—make an appeal to men to repent and to believe. This I now do, and in the very words of the text which, spoken by the unknown preacher on the cold January day at Colchester, in 1850, brought Spurgeon to Christ, and thousands of others after him—"Look unto me and be saved, all ye ends of the earth."—(Printed through the courtesy of the author.)

## THE GIFTS OF THE HOLY SPIRIT TO THE CHRISTIAN WHO WOULD GROW

By Rev. Paul Coleman

Not every Christian is much concerned about growing. Many of us have decided we cannot grow—much. Some of us are afraid to grow lest life lose its joy. The problem of sin is too little solved in all of us, though we know it is connected with that salvation which Christ has bought for us. The purpose of this article is to discuss the work of the Holy Spirit for those who would solve that problem of sin. It is backed by a Bible promise, Gal. 5:18, "Walk by the Spirit and ye shall not fulfill the lust of the flesh."

### Hatred for Sin

The Holy Spirit teaches us sorrow and hatred for sin.

A church member, embarrassed by the fact that his pastor has happened to find him smoking may say, as he nervously puts away his cigar, "You know the catechism says we all have sin." That question has been used to excuse swearing, tantrums, and lying.

There is another catechism question which came to me with new meaning when studying this subject. It is this, "Repentance unto life is a saving grace whereby a sinner, out of a true sense of his sin and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God with full purpose of, and endeavor after, new obedience."

If we are Christian, we have been through that process of "repentance unto life." For one under the influence of the Spirit it is the normal attitude of our own remnant of sin—"grief and hatred" of it. An honored Christian who under considerable aggravation had lost his temper soon took occasion to apologize for

it and added, "I am trying to overcome that weakness. I am always ashamed of it." He will overcome it, as any Christian is likely to do who makes it a rule to treat his temper that way.

Are we thoughtfully accepting the teaching of the Spirit of God as to what our sin, and every sin, deserves? Do we hate our sins? Are we, like the Israelites in Canaan, settling down to enjoy what happiness we can in the presence of remnants of sin, or are we steadily pressing on to make the whole land of Christian experience our own?

### Discovering Our Sin

The Holy Spirit is offered as the guide to discovering our sins. Jesus said, "He shall convict the world of sin." If we wish His aid, the Spirit of God is ready to undertake this life changing task at once. He has his favored instruments of sin-detecting, the Bible, the companionship of other Christians, prayer and meditation. Sometimes He even uses the taunts of unbelievers against the sinful habits of Christians. Seeking His guidance ought not to be left to the disciples of the Oxford Group. Revivals have come from the adoption of this petition as a daily prayer, "Show me my sin by Thy Spirit and conquer it in me today."

My neighbor and I were discussing high blood pressure. She said, "I know mine is high, but I do not ask the doctor to test it. I am afraid of what he will tell me." That is human. And as a method of living with sin, it is dangerous and leads to certain tragedy. Continuing defeat is tragic for a Christian to whom the aid of the Spirit is offered. People who know us wonder why we are not getting