

political intrigues, followed eventually by rioting and persecution, cut down the Protestant population to less than five per cent.

At the same period, more than half of France was held by the Huguenots—those earnest French Protestants. All the efforts of military attack failed to dislodge them. One of their number was next in line to be king of the whole country. The time came when all France was at his feet, except Paris, which the Jesuits had roused to fanatical resistance. Unable to take Paris, Henry said: "What is France without Paris? If I reign over the entire country I can protect my Protestant brothers. Paris is worth a mass." So saying, he joined the Roman Catholic church, and became king of all France. For several decades French Protestantism flourished. Then Henry's grandson revoked the edict of Nantes, drove the Protestant pastors from the country, made Protestantism a serious crime, vigorously persecuted all who resisted, and Henry's compromise resulted in the end in the almost complete annihilation of French Protestantism. When the watchmen go to sleep, or the Trojan horses are left unexamined, terrible results may follow.

YOUTHFUL EXPERIENCES

The need of watchmen to protect the Christian church came to my attention very early. As a boy I heard my mother tell about the time, years before, when as a young woman away from home she attended a Congregational Church in Hartford, Conn. There she rejoiced in the work of a godly young minister, devoted to the cause of winning souls to Christ. She once said that she knew her faith would never waver, as long as this minister stood true. Then she and my father were married, and she moved to northern Michigan. Years later the erstwhile Hartford pastor visited us there. What a change had occurred! During the years he had been subject to anti-Christian propaganda. Modernist ideas had infiltrated his mind. By the time he visited us he had completely turned away from the historic Gospel of Christ, and had become an ardent propagandist for the gospel of social service. The teaching of salvation through the death of Christ he now described as a "Gospel of the shambles."

After we moved to California I enrolled in a Presbyterian college which only two or three years before I entered it had been known as one of the very finest Christian colleges in the United States. I found there many professors who were devoted to the service of Christ and anxious to uphold the truth of the infallible Book that He has given us. But already the process of infiltration had begun. English professors sometimes presented anti-Christian thoughts under the guise of literary criticism. History professors sometimes sneered at Bible statements, under the guise of historical examination. In my senior year a new president was inaugurated. A few months after his inauguration he gave a wonderful message one day in the short chapel service, on the theme, "Feed My Sheep." He seemed to pour his soul into these words,

A STRIKE CONFERENCE

While I was a student at the Los Angeles Bible Institute, a conference was held in a church a few blocks down the street. This conference was said to be designed to bring together religion, science, and education. The presidents of most of the colleges in Southern California were listed as vice-presidents of the conference. The meetings were well attended, and most of the speakers spoke in very pious tones. I remember how beautifully one speaker made such statements as the following: "Jesus never knew anything but what he learned at school," "Jesus was born exactly as other people are born," and, "There was no special significance to the death of Jesus; it is only his life that is important." These blatantly anti-Biblical words were uttered in very pious tones. I was struck by the attitude of some elderly women in the pew in front of me. Every time the speaker would mention Jesus, one of them would turn to another and say, "Isn't that lovely."

While this conference may have had a great effect in misleading people, I rather question that everyone present was deceived by it. At least I suspected that the Jubilee singers who gave such beautiful music may have sensed something of its real import. After the lecture I have already described, in which so many teachings about Christ were flatly denied, the Jubilee singers came forward and sang, "It's the old-time religion, it's the old-time religion, it's the old-time religion, and it's good enough for me."

At another time during the conference a speaker told how foolish it is to look for the coming of Christ as the solution of our difficulties. He said that we must not look for something from Heaven, but must build a heaven on earth by improving social relations and instilling ideas of human brotherhood. When he finished the singers came forward and sang, "Keep a-inching along, keep a-inching along, Jesus will come some day."

Another speaker declared that much harm had come to the Christian church because people's thoughts had been too much centered on the future life. He said that what is needed is to make this world a better place to live by building the kingdom of God here on earth. When he finished the singers gave a beautiful rendition of the words, "I've got a mansion in the sky; I've got a mansion in the sky."

Near the conclusion of the conference, the chairman said: "There is something here to satisfy every Christian soul. Those who are intellectual can find joy in the splendid presentation of advanced truth. Others will find their hearts illuminated and blessed by these lovely old songs of the faith."

DOUBLE-TALK

Thus double-talk was becoming widespread even in my student days, and since that time it has reached a new peak. The so-called "neo-orthodox," for instance, may tell us that he believes in the bodily resurrection of Christ,

Anyone familiar with these and many other phases of his testimony would realize that his vital work as watchman is only one phase of his testimony, even though a very important one. The purpose of the watchman is the protection of the city. The purpose of the Christian watchman is the protection of the work of Christ from that which would come in and destroy it. The Christian work itself is the ultimate objective—it is for that that all our watching is done.

Furthermore, the watchman is a watchman for all of the city. He is not merely a watchman for other watchmen. He is not simply a watchman for those who pay his salary. He is not simply a watchman for those who stand with him. He is a watchman for the whole city. Even though some of those who truly believe in Christ and who are truly serving Him should fail to see the need of the watchman's services, or should even oppose the performance of these vital tasks, still the true watchman is protecting them as well as the other members of the city of God. The work of the watchman is for the benefit of the whole city, even when part of the city may fail to appreciate it. His fire is directed against the enemy who are trying to destroy the city, not against those who may be ignorantly or foolishly neglecting to help in its defense. It is the duty of all Christians to assist in the work of the watchman and to uphold his hands. It is the duty of the watchman to protect all true Christians in their work, and to support them even if they fail in this part of their duty and refuse to uphold his hands as they should.

Year after year it has been a great pleasure for me to participate in successive *Christian Beacon* banquets, fellowshiping with those who recognize the importance of the work of the watchman, rejoicing in the work that the *Beacon* is doing, anxious to uphold its hands and to extend its work.

How we all rejoice in the spread of the 20th Century Reformation Hour broadcast in these last two years! Surely God has raised up Dr. McIntire and the *Christian Beacon* for such a time as this.

Watchman, tell us of the night. What are the forces that would engulf us? What are the trends against which we must vigorously watch?

MODERNISM

First, and most pervasive of these is Modernism.

Many people fail to realize how important a place Modernism holds in all the movements that are dangerous to the Christian world, and to human freedom. It has been well said that "eternal vigilance is the price of liberty." Nothing has contributed more to the establishment of human freedom than the results of the preaching of the Gospel, and nothing is more effective than Modernism in preparing the way for its destruction.

When religious leaders forsake the cause of Christ they must find other outlets for their enthusiasm and

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