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In an Alien City

By the REV. EGBERT W. ANDREWS

Missionary to Manchoukuo under The Committee on Foreign Missions
of The Presbyterian Church of America

HARBIN, situated as it is at the junction of the railroad which goes through Siberia to Europe and of those roads which go south to Japan proper, Korea and China, is the city where Far East meets Far West. Due to its location, a constant stream of transients pours through it and no doubt opinions concerning it differ widely.

To the summer tourist who dashes into the city by airplane or on the air-conditioned "Asia Express" and, after a two or three days' visit, is on his way again, Harbin will extend a warm welcome. Such a visitor may stay at the finest of hotels and be driven to the various show places in the latest models of cars. He will find the streets of this 40-year-old city as wide as any in his homeland; the transportation system efficient and inexpensive; the style of office buildings and residences occidental rather than oriental. The stores have almost anything he may wish to buy and the restaurants serve good European meals at remarkably low cost. To such a tourist, Harbin will seem like home.

He, however, who is here for more than just a few days or who comes in the winter when, for several months, the thermometer registers below zero Fahrenheit, will receive a different impression. He will perhaps have an opportunity to see how most of the people live; in the winter he will certainly see shivering beggars lining the main thoroughfares of the city, and

perhaps worse sights; and he will agree with residents that Harbin is very different from his home town.

The religiously foot-loose as well as the globe-trotter, he who sees the good, the true and the beautiful in the various religions of the world as well as he who admires the sights of the world, has no doubt at some time visited Harbin. If so, his heart will have been warmed at the thought of the multitudes of religious people in this city. Here Shintoists, Buddhists, Taoists, Confucianists, Mohammedans, Jews, the Greek Orthodox, Roman Catholics and Protestants are walking along different roads to what he sincerely believes is one and the same goal. His only regret will have been that they do not cooperate with each other in fighting their common battle against evil. Consequently, the information that there is here a branch of the Red Swastika Society, which incorporates the outstanding features of Christianity, Mohammedanism, Confucianism, Taoism and Buddhism and that it is destined to become the world religion, will have sent him on his way rejoicing that the chasm between the religion of the West and the religions of the East has at last been bridged.

The Christian will experience no joy over the existence of such a society. He realizes full well that "there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom

for all." It will certainly not be the cause of any joy to the Christian missionary. As an ambassador of "the blessed and only Potentate, the King of kings and Lord of lords," he is concerned to gain a hearing for the presentation of his message of reconciliation through the blood of the cross. In certain parts of the Orient, where heathen temples have been converted into schools and military barracks and where superstitious practices have been discouraged, such a hearing has been comparatively easy to obtain. But in a place like Harbin, where heathen religions are entrenched and where their prosperity is displayed in the very magnificence of their edifices, this is not so. Here half a dozen or more heathen cults compete to make proselytes of 380,000 Chinese and 50,000 other orientals. The powerful Red Swastika Society appeals to the rich and poor alike: its syncretism appeals to the enlightened rich who are no longer satisfied with the superstitions of heathendom, its affluence to the suffering poor who find it a source of considerable relief. All of these facts tend to alienate heathen Harbin from giving a hearing to the gospel. But "the word of God is quick and powerful."

A third type of transient who has at some time passed through Harbin is the Church Unionist—either some prominent churchman on a world tour or some missionary going on furlough. He has been pleasantly surprised to see stately church buildings in so many parts of the city and has about decided to look into the problem of finding the lowest common denominator of these many organizations when he learns that nearly all of them are under the jurisdiction of the Holy Synod of the Holy Orthodox Catholic Apostolic Eastern Church. This advanced state of organic unity will have been very gratifying to him until he is informed of the bitter opposition of this church to all other denominations. The regret thus occasioned will itself give place to hope when he receives the good news that the Eastern church was represented at a meeting which was held this spring in the Netherlands, for the purpose of organizing a World Council of Churches.

The conscientious evangelical Chris-

tian, however, will not look with complacency on the possibility of a united "World Church" of the nature contemplated. As an ambassador of the God of Truth, he is concerned about the truth of his message. He has a duty and privilege to proclaim justification by faith and can never cooperate with those whose teaching is the very antithesis of this. That such an antithesis exists between the Greek Orthodox Church and evangelical Christianity will become abundantly evident to any discerning Protestant who is in Harbin for even a short time. He will soon observe that the Greek Orthodox religion is characterized by formalism, ritualism and works of merit. He will notice that when these people pass by their churches they cross themselves and that before setting out on a journey they light a candle and say a prayer in front of one of several icons set up in a corner of the station waiting room. It is on the sixth day of the Russian New Year (January 19th), however, that a ceremony very characteristic of this religion takes place at the frozen Sungari River. It is the annual blessing by the church of its waters. On the day before, elaborate preparations are made. An area of the frozen surface is fenced in and, within this area, a circular ditch, a foot wide and a foot deep, is cut into the ice. Filling this circle a patriarchal cross, that is, a cross whose shaft is intersected by two transverse pieces, is cut into the ice, also to the depth of one foot. At its lower end a cup is scooped out of the ice to within a few inches of the surface of the water. At the upper end another patriarchal cross, beautifully sculptured out of ice and about one and a half times as high as a man, is erected. The main interest of the morrow, however, centers in another fenced area about 50 yards away. Here, a hole 20 feet square has been cut into the ice. Long before noon when the ceremony is scheduled to take place, people are massed about this area. Radio announcers have their equipment set up, photographers have their cameras ready. As noon approaches it seems that all the people of Harbin are assembled on the river. The procession advances from the city, standards high in the air. The

river is blessed. Doves are released. Multitudes fill bottles from the circular ditch and the cup whence the water gushes forth. The priests return to the city, holding in one hand an icon or crucifix for the faithful to kiss, in the other a brush with which they sprinkle water on all within reach. Meanwhile, at the pool, scores of men and women, stripped until clad only in a single thin garment, jump into the freezing water and immerse themselves three times. Thus they think they earn merit. If the doctrine of justification by faith needs to be preached anywhere, it is surely necessary in Harbin.

But, sad to relate, where the need is greatest, there, as in the days of Luther, the opposition is strongest. The priests poison the minds of the laity with the notion that the efforts of evangelical missionaries are subversive propaganda. A young man to whom the writer gave a tract expressed himself as being of this opinion. Thus, and by more vicious means, is the attempt made to prevent the tens of thousands of Russians in this city from learning that salvation is by grace and not by works. The entrance of God's Word gives light. As the Word is faithfully distributed and proclaimed, the light will penetrate the souls of these people.

Finally, the Calvinist especially realizes that here he is in an alien city—a city of "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." As a representative of the Creator, Sustainer and Ruler of the universe, he claims every sphere of life as the rightful dominion of his Sovereign. But when he sees so much being done to alienate these people from the one true God, he is often tempted to be discouraged. He cries to his Lord, "Who is sufficient for these things?" and the gracious answer comes back, "Thy God reigneth." "The Word of God is not bound." "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "Every Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Why We Baptize Infants

By the REV. PROFESSOR JOHN MURRAY



Mr. Murray

BAPTISM is one of the two ordinances of the New Testament that we call *sacraments*. Baptism is administered in the name of the Father, and of the Son, and of the Holy Ghost. Baptism "in the name of" means "into union with" or "into the discipleship of." Baptism in the one name of the triune God means baptism into subjection and devotion to the one living and true God. It means that the mark of the triune God is placed upon the recipients of it.

The placing of the mark of God upon us in baptism does not, however, mean that it is the authentication or seal of an ownership on the part of God or of discipleship on our part that is naturally and natively a fact. It is true that there is a natural ownership on the part of God and an inalienable devotion that we as His creatures owe to Him. But baptism is not the mark of an ownership that is natively and properly God's nor of the devotion on our part that we naturally owe to Him. It is the mark of an ownership that is constituted, and of a devotion that is created, by redemptive action and relation. In other words, it is the mark of the Covenant of Grace. In it, and bearing it, we profess to renounce every other lordship but that of the Father, and of the Son, and of the Holy Ghost in all the manifold relations that we come to sustain to each Person in the terms of the Covenant of Grace.

More specifically, baptism signifies washing or purification, washing from the defilement or pollution of sin by regeneration of the Holy Spirit, and washing from the guilt of sin by the sprinkling of the blood of Jesus Christ. Manifestly, it is only in and through Christ and His work that these blessings can be enjoyed. Union with Christ, therefore, is the bond that unites us to the participation of these blessings. Our Shorter Catechism gives a rather succinct and comprehensive definition when it says that "Baptism is a Sacrament, wherein

the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's."

We believe that Scripture warrants the dispensing of this ordinance of baptism to infants. Just as infants were circumcised under the Old Testament—and circumcision meant fundamentally the same thing as baptism, namely, the removal of the filth of sin and the imputation of the righteousness which is by faith—so children who stand in a similar covenant relation with God should be baptized under the New Testament. What, we may ask, does this precisely mean?

It means that children, even newly-born infants, stand in need of cleansing from sin both in its defilement and in its guilt. Children do not become sinful after they grow up or in the process of growing up. They are sinful from the very outset. They are conceived in sin and brought forth in iniquity. They go astray from the very womb. No one who is truly convinced of sin remembers when he became sinful. He knows that it was not by some deliberate decision or act on his part that he became sinful. He knows that he was always sinful. Truly he recognizes that that innate and inherent sinfulness has been aggravated, and has repeatedly come to expression, in his voluntary acts of sin. But it was sinfulness already inherent that was aggravated, and came to expression, in his voluntary acts of sin. Furthermore, no one who is truly observant of the growth and development of others from infancy to adulthood remembers any point when sin first began to take possession of their heart and interest and purpose.

The disposition is always with us, and is at the present time particularly prevalent, to minimize the seriousness of this fact. There is the tendency to think and act in terms of the innocence of little children. The consequences of such an attitude are disastrous to all true nurture and in-

struction. For to eliminate from our attitude and conduct so basic and far-reaching a fact as the innate pollution of fallen human nature is to eliminate a fact without which nurture and direction must lead on to a perversion and falsehood manifoldly more desperate than that with which it began. Infant baptism is a perpetual reminder that infants need what baptism represents and there can be no escape from, or amelioration of, that awful fact.

But baptism is after all a sacrament of grace. And therefore it means more than the fact of need. It means that by the grace of God infants may enjoy precisely and fully what baptism represents. They may be regenerated by the Spirit and justified in the blood of Christ. They may be united to Christ in all the perfection of His mediatorial offices and in all the efficacy of His finished work.

We should pause to consider the preciousness of these truths. Truly we shall have no appreciation of their preciousness unless we are persuaded of that awful fact to which we have already made reference, namely, that of original sin. But if we sincerely face the fact of the dismal pollution of human nature in its present state, no human words can adequately express the joy we experience in the contemplation of that which baptism means for infants. We may briefly reflect on the preciousness of these truths for two considerations.

First, children may and often do die at a very early age. If they should die without regeneration and justification, they would be lost just as surely as others dying in an unregenerate state are finally lost. The baptism of children, then, means that the grace of God takes hold of children at a very early age, even from the very womb. That is to say, in other words, we must not exclude the operations of God's efficacious and saving grace from the sphere or realm of earliest infancy. It is to this truth our Lord gave His most insistent and emphatic testimony when He said, "Suffer the little children to come unto me, and

forbid them not, for of such is the kingdom of God."

We would not, of course, be misunderstood when we assert this principle. We do not say that the operations of God's saving grace are present in the heart of every infant. The fact is only too apparent that multitudes grow up to years of discretion and intelligence and show that the saving grace of God did not take hold of their hearts and minds in the days of their infancy. Neither are we taking the position necessarily that all who die in infancy are the recipients of the saving grace of God. For ourselves we must leave that question in the realm to which it belongs, namely, the unrevealed counsel of God. But it is nevertheless true—and that is the point we are now interested in stressing—that the grace of God is operative in the realm of the infant heart and mind. "Out of the mouth of babes and sucklings thou hast perfected praise." What a blessed thought and hope and confidence is extended to believing parents when in baptism they commit their children to the regenerating and sanctifying grace of the Holy Spirit and to the purging efficacy of the blood of Christ, so that, if perchance the Lord is pleased to remove them in infancy, they—believing parents—can plead and rest upon the promises of the Covenant of Grace on their behalf. It can surely be said of them that they have no need to mourn as those that have no hope.

But secondly we should appreciate the preciousness of these truths for the reason that children do not need to grow up to the years of discretion and intelligence before they become the Lord's. Just as children are sinful before they come to the years of discretion and understanding, so by the sovereign grace of God they do not need to grow up before they become partakers of saving grace. They may grow up not only in the nurture and admonition of the Lord, but also in His favor and sanctifying grace. They may in their tenderest years be introduced into the family and household of the heavenly Father. When believing parents present their children for baptism they are confessing that their children are innately sinful, they are confessing their need of regeneration and justification, but they are also pleading on the behalf of their chil-

dren the regenerating and justifying grace of God. In reliance upon the promise that "the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them," they are entertaining the encouragement and the hope that "those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: he is my rock and there is no unrighteousness in him."

Baptism is the ordinance that initiates into the fellowship of the visible church. The visible church is a divine institution. It is the house and family of God. It is a divine sanctuary where God's glory is made known. It is the channel along which normally the current of God's saving grace flows. What a privilege it is for parents by divine authority in the reception of the ordinance of baptism to introduce their children into this blessed fellowship.

If infant baptism has the divine warrant—the argument for which we have not presented in this article, for we postpone that to a later date—then what dishonor is offered to Christ and what irretrievable damage is done to the church and to the souls of children by refusing to introduce children into this glorious fellowship. No argument from apparent expediency, no seeming evangelistic fervor will counteract that dishonor to our Lord and that damage done to the souls of men.

Where to Send Gifts

YOUR contribution to the work of the Committees on Home and Foreign Missions should be addressed to Room 506, Schaff Building, 1505 Race Street, Philadelphia, Penna.

In concluding this brief study of the meaning and privilege of infant baptism, there are two warnings that must be given. The first is that against the doctrine of baptismal regeneration. We must not look upon baptism as having some semi-magical effect. Baptism derives all its efficacy from the sovereign grace of the Holy Spirit. We do well to remind ourselves of the words of our Shorter Catechism, "The Sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them." We must never take for granted that the infant who is baptized is by that mere fact assured of eternal life. Baptism is certainly a means of grace which God has, in accordance with His appointment, abundantly honored and blessed throughout the whole history of the Christian church. But we must ever preserve the true evangelicalism of our Christian faith that, in the last analysis, we are not saved by any external rite or ordinance, but by the sovereign grace of God that works mysteriously, directly and efficaciously in the heart and soul of each individual whom He has appointed to salvation.

The second is that infant baptism does not relieve parents or guardians, as the case may be, of that solemn responsibility to instruct, warn, exhort, direct and protect the infant members of the Christian church committed to their care. We must repeat again the text we have already quoted, "The mercy of the Lord is from everlasting to everlasting upon them that fear him and his righteousness unto children's children, to such as keep his covenant and to those that remember his commandments to do them." The encouragement derived from a divine promise must never be divorced from the discharge of the obligations involved. It is only in the atmosphere of obligation discharged, in a word, in the atmosphere of obedience to divine commandments, that faith in the divine promise can live and grow. Faith divorced from obedience is mockery and presumption.

EDITOR'S NOTE: A second article by Professor Murray on the same subject will appear in an early issue.

The Church on the Air

By the REV. ROBERT K. CHURCHILL

Pastor of the Covenant Presbyterian Church, Berkeley, California



Mr. Churchill

THE growth of The Presbyterian Church of America has been in many respects phenomenal. In two years it has propagated Biblical Christianity across America and into the Orient. Both its organization and its message, being constructed solidly upon Scriptural truth, stand today as a witness to what almighty God has done in the midst of appalling indifference, constant opposition and ignorance.

The conditions incident to the new movement have driven men to the extremity in which God has given new opportunities. When a minister honestly faces the ecclesiastical situation of unbelief and compromise, he finds that there is only one thing for a Christian to do. He must stand out for the honor of Christ's gospel.

Thank God many have dared to do this. But what has been the result of such a stand? What happened when men insisted on standing for the truth as well as preaching the truth? The result in most cases has been that their audience has been taken from them.

Thus, when a minister is best fitted to preach the gospel in power and without compromise, every avenue for reaching the whitened harvest field is suddenly closed to him.

But God is claiming His own cause. He will honor those who honor Him. The testimonies of this article are to show that the radio has proved to be an open door for at least eight men of The Presbyterian Church of America, and to appeal to others to consider this means of reaching people.

The Calvary Presbyterian Church, Middletown, Penna., of which the Rev. Robert S. Marsden is the pastor, has been on the air since last October. The congregation broadcasts its entire morning service each Sunday from the church in Middletown over Station WKBO, Harrisburg.

This venture started with a one-month contract. The financial burden was great. There were no funds to

carry on the work. Congregation and pastor met many times for united prayer and action. As a result the broadcasts have been carried on through the winter. Mr. Marsden reports one definite conversion through the radio work: A high school instructor of science who in turn has a great influence with young people. The congregation of the church has increased ten per cent. More visitors are attracted to the church. The Sunday school, through radio contacts, has been built up to nearly 200 members.

The Rev. Jack Zandstra is pastor of The Trinity Presbyterian Church at Bridgewater and the Bethel Presbyterian Church at Alexandria (South Dakota). Mr. Zandstra and his church choir have been broadcasting over WNAX in Yankton, S. D., Sundays from 5:30 to 6:00 p. m. Mr. Zandstra makes the following evaluation of the radio work:

1. It is an effective way to touch those who would not be reached otherwise. Many, who have no other opportunity of hearing the gospel, have reported that they listen with interest.

2. It reaches many who are as yet too weak to take a stand.

3. It automatically puts the church

before the world and builds up a prestige of faithful witnessing.

4. It brings hope and encouragement to our small, weak body. The more the witness of the Lord is given out, the stronger the members become.

5. The church itself should not be neglected in this very important missionary task. By "taking to the air" the church should not evaporate, but should continue a growing organization.

The gospel message from this broadcast is heard over three states—North Dakota, South Dakota and Nebraska. Here are some of the encouraging statements sent in by the listeners:

Carson, N. D.—"I believe God will use your program to His glory. Such positive preaching is sorely needed.

Hildreth, Neb.—"Heard your message this afternoon . . . I appreciate the fact that some have not bowed the knee to Baal. Keep up your true gospel preaching."

In Mandan, North Dakota, the Rev. C. A. Balcom has, for the past six months, conducted a weekly series of broadcasts known as "The Bible Exposition Hour." He reports that his son, who plays the cornet and sings, is a great help to him in his radio ministry. Mr. Balcom has set for himself the ambitious goal of covering the entire Bible, a chapter at a time, in these broadcasts. Offerings received from members of the radio audience have enabled the work to continue.

Listeners in seven states have heard the Rev. L. Craig Long of New Haven, Conn., broadcast each Sunday morning over the Connecticut Broadcasting System. These broadcasts have continued for eight years on time donated by the radio station. The period has been devoted to a series of theological sermons which are sufficiently popular to warrant the printing of them each week in *The Hamden Times*, a weekly newspaper. As many as 75 copies of these sermons have been requested in one week.

Mr. Long has recently moved to



The Balcoms, Senior and Junior

New York. He will continue his radio work.

Continuing for 20 weeks The Presbyterian Hour, broadcast from Lancaster, Penna., has been sponsored by the Rev. George Marston, the Rev. Franklin Dyrness, and their respective churches. The radio work increased attendance at both churches. This was particularly noticeable in their special services which they announced over the air. Mr. Dyrness says that this broadcast helped to make clear in the minds of many people the goal and message of The Presbyterian Church of America.

The very practical suggestion has been given that all radio services of our church be called "The Presbyterian Hour." Each announcer could then state where and when "The Presbyterian Hour" could be heard each week. In this way each church of The Presbyterian Church of America on the air would be advertised and the largeness and solidarity of our unique testimony would be brought before the public very effectively. All mail could be sent to "The Presbyterian Hour" in care of the local station.

The Rev. Everett C. DeVelde, of The Trinity Presbyterian Church of Cincinnati, has recently started a 15-minute radio service. His messages can be heard each Thursday morning from 7:00 to 7:15 over WSAI.

The last Sunday in May brought to a close the first season of The Calvin Hour Broadcast. The Calvin Hour was launched by the Covenant Presbyterian Church, Berkeley, California, of which I have the honor to be the pastor. The Young People's Chorus of the Christian Reformed Church has furnished excellent music for the beginning and close of each half-hour period. Reports of reception have come in from over four hundred miles away.

The watchwords of The Calvin Hour are: Reformation, Revival, Education. The messages have been built around these great words. The main purpose of this hour has been to give out the Reformed Faith and to make the broadcast a rallying point for the forces of Biblical Christianity. A Calvin Hour rally has been held in Oakland, at which the speakers stressed the disintegration of the modern church and the need for a return to Calvinism with its world and life view, and its faithfulness to the Word of God. The Christian Re-

formed Church of Alameda and its pastor, the Rev. E. Tanis, have been of invaluable assistance in this work.

Notices of the broadcast have been posted in the largest seminaries in the Bay region. Students and professors have heard their modernist positions consistently attacked and challenged. The apostasy of the Presbyterian Church in the U.S.A., with its historical significance, has been exposed.

The greatest problem in our radio evangelism has been the financial one. It is the testimony of all our men that the work is far from self-supporting. Gifts do come in but the radio time is usually very expensive, especially on the larger stations, and our radio work is new and unknown to many. Two of our radio pastors have had the time donated to them by their respective stations. It has been suggested that many of our churches might be on the air for a time and then, because of the quality of their services, might well ask that they be allowed to remain as "sustaining" programs. The regular budgets of our churches cannot support radio work. Especially is this true of our mission churches. The gifts have had to come from other sources.

One problem that constantly faces the radio preacher is the need of making his message simple. This is especially acute in our own case. The people of America do not have the God of the Bible presented to them. Their religion is man-centered and they expect the minister to fit his message into this popular idealism. It is just here that so-called "Fundamentalism" has bowed to nondescript majorities and lost the high doctrines of Calvary. It is here that we of The Presbyterian Church of America need much grace. There is nothing in the world that America needs more and wants less than Calvinistic preaching.

The same gospel that thundered from the apostles, from Augustine, Luther and Calvin, from Knox, Spurgeon and Whitefield, must thunder through America today. May God keep us true to His mighty Word and send His spirit upon us in super-abounding measure. The sovereign God makes irresistible men. May there be giants in the earth again in these days.

The radio work of our infant church has already reached out over thousands of miles with the world-

shaking doctrines of the Bible. Who can measure the influence of such a work? Who can tell what the harvest will be? May it be that God shall revive His work in the midst of the years.

The Church Directory



CALVARY PRESBYTERIAN CHURCH
OF VOLGA, SOUTH DAKOTA

PASTOR: The Rev. Charles L. Shook.

REGULAR SERVICES. *Sunday*: 10 A. M., Sunday school; 11, morning worship; 7 P. M., young people's meeting; 8, evening worship.

Thursday: Service of Prayer and Bible study.

THIS congregation left the apostate Presbyterian Church in the U.S.A. on October 26, 1936, and was received by the Presbytery of the Dakotas of The Presbyterian Church of America two days later. In March the Presbytery of Huron brought suit against the elders and pastor for the property. The trial was held in June. The judge handed down his decision the last of August, in which he gave the property to the complainants. On September 15, 1937, the congregation took measures to erect a new building. The ground was broken on September 20th. On October 24th the corner-stone was laid. The building was first used for the Christmas service. In the meantime the congregation worshipped in the high school auditorium. The new edifice was dedicated on April 24th.

At the present time there are 87 communicant members, and 143 Sunday school members.

The young people's work is most encouraging. There were 71 children enrolled in the Summer Bible School. About 20 young people are becoming active workers. Two young men of the church have recently stated that they contemplate entering the ministry.

American Heathen: The Red Man

By the REV. JOHN P. GALBRAITH

Pastor of the Gethsemane Presbyterian Church, Philadelphia



Mr. Galbraith

IN LAST September's issue of THE PRESBYTERIAN GUARDIAN we pointed out the astonishing and alarming fact that of the 130 million people who compose the population of the United States only 35 million are members of churches which have evangelical creeds or creeds which teach salvation only through faith in the substitutionary atonement of Christ. And from our own former experience in such a church—the Presbyterian Church in the U.S.A.—the sad but nevertheless true fact has been borne forcibly upon us that the Christian constituency of those churches is far smaller than the membership. We must leave God to judge just how large that constituency is, but if we presume that the entire 35 million are Christians even then we have a mission field within the bounds of the United States consisting of some 100 million souls.

The Problem

The problem which therefore confronts us as Christians, and which it is both our privilege and our duty to God to face, is the problem of reaching these 100 million people. We immediately discover that these 100 million cannot all be placed in the same category and dealt with *en masse*. The group as a whole must be broken up into many smaller groups, each to be dealt with in a different way. The problem is both geographical and racial. There are certain sections of the country—New England, for example—which may be called heathen in a more complete sense than other geographical portions of the nation. There are also certain racial groups which continue to maintain their own hereditary religious beliefs. Such a group is the subject of the present study. It is the one group of people which is indigenous to the territory now covered by the United States—the American Indian.

When our forefathers landed on the shores of New England they en-

countered these people. An elm tree in Philadelphia became famous because under it William Penn made a treaty with the Indians. But today, when we would send missionaries to the Indians, we would not send them to Massachusetts, Pennsylvania, nor Virginia where they once abounded, for there are almost none there. Practically the entire Indian population has become concentrated in the west and Great Lakes region, mostly on Government reservations. The census figures for 1922 indicated the Indian population at about 340 thousand, while the 1936 estimate is 334 thousand. In spite of this apparent slight decrease the workers on the field seem, for the most part, to think that the population is slightly increasing. So it would probably not be far wrong to say that the population is remaining about constant. The *Haskell Institute Bulletin*, from which the Rev. John Davies (Presbyterian Church of America missionary in Wisconsin) gave me the 1936 figures, indicates that by far the greater part of this population is in the southwestern part of the country—Oklahoma, 96 thousand; Arizona, 45 thousand; New Mexico, 35 thousand; and California, 23 thousand. In addition, there are some 27 thousand in South Dakota, and over ten thousand in each of Washington, Montana, North Dakota, Minnesota, and Wisconsin.

For the 340 thousand Indians there are about 425 missionaries, which might seem to be quite a large proportion—one missionary for about every 800 Indians. But this is quite deceptive, for when we realize that there are 200 different tribes (which means 200 different languages) we see that there is an average of *only two missionaries to a tribe*. In addition to this, on the Arizona-New Mexico Navajo reservation the Christian Reformed Church has ten mission stations, the Presbyterian Church in the U.S.A. has six, the Navajo Bible School and Mission has two out-stations and a Bible school, and the Protestant Episcopal Church, Baptists, Brethren, and Pentecostals each have one. These are all on one

reservation. What does this mean? It means that the average of two missionaries to every tribe is merely an average, and that there are many tribes which are entirely unreached by the gospel. And, finally, many who are classed as missionaries are not missionaries of the gospel. For example, a correspondent on the Arizona field tells me that, generally speaking, the stations maintained by the Presbyterian Church in the U.S.A. are poorly equipped, with the exception of one where an extensive educational and medical program is being conducted. Of course, no one will deny that these things may be used as a means to the end of preaching the gospel, but it may reasonably be deduced from the neglect of that denomination's other mission stations and the kind of work done in its foreign missions that this medical and school work is regarded as an end in itself, and not as a means for the preaching of the gospel.

Lest what we have said concerning the number of missions in the Navajo field be construed as showing that field to be overmanned, let us remember that the 45 thousand Navajos are in an area of 20 thousand square miles. The western part of that reservation is badly neglected. The territory is stoutly claimed by the Presbyterian Church in the U.S.A. but it does nothing with it. The correspondent referred to above describes them as "playing the dog in the manger." They refuse to let anyone else into it, but they will make no use of it themselves. Evidence of the crying need for missionaries to the Indians is the fact that the most optimistic estimate of the number of Christians is five per cent., while some put it at two.

The Paganism

What may be a great surprise to many is that the paganism among our Indians is as terrible and low as that which has been found by missionaries in deepest, darkest Africa. Their reverence for material objects is just as bad, their medicine-men no different from the evil witch-doctors of the dark continent, and their gross super-

stitutions equally depressing. A few instances will serve to illustrate. A Christian government worker in the southwest tells me that the Indian will never kill a toad nor a snake because the spirit of a departed relative may be in it. The spirit may also have entered a stone, so if possible the Indian will step over it. This in the United States! Last summer a young Navajo brought a baby to the government hospital after the medicine-man had tried to cure its sickness and failed. The child had pneumonia, and what had the medicine-man done? He had covered the child from head to foot with horse manure! As my informant said, "the baby was burning with fever inside, and then burned outwardly in addition." This, too, in the United States! Then of course they have their dances for various purposes. For example, the Hopi Indians have a Snake Dance which they think will bring rain, and a Bear Dance to heal any and all illness.

Quite often we hear jokes which poke fun at mothers-in-law and usually credit them with being the source of many marital ills. Whether we have received that attitude from the Indian, or he has taken it from us, or whether they have both sprung from experience, I do not know, but the Indian does view his mother-in-law with forboding. He never goes into his mother-in-law's presence, and if he sees her near him he must turn his back so as to prevent a catastrophe befalling either or both of them. The catastrophe is said to be blindness. In the north the native superstitions have been corrupted by the addition of Roman Catholic beliefs. As a result of the early missionary work of Marquette (17th century) the Roman church has been dominant among the Indians of Wisconsin and Minnesota. An evidence of this influence is found in a story which Mr. Davies tells about a "wake" which was held for an Indian who had died. There were some Christians there at the wake, and when they began to sing hymns they were accused by the pagan relatives of trying to steal the dead man's soul from the coffin in which it was supposed to be with the body. The pagans were afraid that the soul would depart before sufficient offerings of tobacco had been placed in the coffin to warrant the Great Spirit taking it to the Happy Hunting Grounds.

There was thus combined with their belief in a Happy Hunting Ground the Roman teaching that the dead are not beyond help.

Another instance of the Indians' superstitions with respect to the dead is found in their burial grounds. They look like vast dog kennels, for over each grave is a little "dog house." If the soul of the deceased has not yet departed from the body through propitious offerings of tobacco then these offerings are brought to the little house over the grave. If the offerings disappear then they know that the Great Spirit has been pleased with them and taken the soul. These things are not in some foreign country—they are in the United States! Nor are they isolated instances. Although details of the various customs differ with the individual tribes they are typical of "Indi-ana." As the missionaries on the field say, there is much of this sort of thing which the white man never knows. There is still much Roman Catholic work in Wisconsin, and the gross immorality which it fosters is almost as great a problem as the undisguised paganism of the Indians.

The Obstacles

Such things in a country which some have called Christian are nothing short of disgraceful, and do not speak well of our faithfulness in carrying out the missionary commission to begin "at Jerusalem." What are the obstacles which must be overcome? What are the problems with which we must deal? As I see it there are four: the singular nature of the people, their languages, their scattered dwelling habits, and finally a thing which should be a shock to us all—the *interference of our national government*.

We all have read, at some time or other, stories about Indians. These stories almost always call to our attention the reticence of the Indian; that he prefers to express himself in monosyllables, and even less if possible. These stories are not untrue to fact. According to the workers on the field the Indian is very suspicious of strangers, and before a missionary can do any good for him at all he must gain his confidence. This is a slow process. Even after this period has been passed the work is still discouraging because it is so hard to see results in a people so taciturn. In

many places, particularly in the Great Lakes region, work by Presbyterians, Lutherans, Methodists, Baptists, and others has been started and dropped because no results were apparent. From the Calvinistic viewpoint, of course, the work should not have been abandoned, but nevertheless that was the effect which the Indian's nature had on the workers.

The language difficulty, of course, arises from the great number of tribes—200, as before mentioned. Since less than 20 per cent. of the Indians can speak English, it is easily seen how great is the need for missionaries trained in their languages, and for Christian Indians trained in the Bible. This latter method is, of course, by far the best. The Presbyterian Church in the U.S.A. had a school for training native workers in Arizona but last year withdrew support from it and thus removed one of the greatest possibilities for progress in the work. However, an independent work has been set up to take its place. But that is only on the Navajo field. Such schools are needed in the north and on all other fields. The government schools are teaching the children English so that this problem is not quite as bad as it once was, but the 80 per cent. are still a tremendous problem, and trained workers are needed.

In contrast to most of the crowded foreign mission fields, where the population may be several hundred to the square mile, the American Indian field is made much more difficult because of the scattered dwellings. It is necessary for the missionary to travel many miles between habitations, and even then he will not find a village, but only several families, or maybe only one. Worship services are held in the various mission stations, but not many come to them because of the great distances to be traveled, and also because of the language difficulty. Although the Indians used to live entirely in tepees they do so now only in summer, and then only by choice. For there are sawmills on the reservations and the Indians can secure wood cheaply and build little cabins. This is an aid to evangelization in that it tends to make them more settled.

But the worst and most staggering difficulty which the missionaries meet on the field is that *the government of the United States is actually trying to preserve the pagan Indian customs*

and beliefs. For proof we offer the following, taken from the *Missionary Review* for September, 1935: "The 1934 Wheeler-Howard bill declared it 'the purpose and policy of Congress to promote the study of Indian civilization, and preserve and develop the special cultural achievements of such civilization including Indian arts, crafts, skills, and TRADITIONS.'" There is thus, as Flora Warren Seymour, the author of the article, observes, a deliberate program by the Congress of the United States of opposing the native pagan religion to the Christian faith learned by the Indian from white missionaries. And this program is being carried out. The same article says that "Secretary Ickes has promulgated a circular threatening with dismissal any employee of the Indian Bureau who should oppose the new policy." Not only is this an attack upon Christianity by our government, but it is also a basic and flat denial of the religious liberty guaranteed by our Constitution. A recent incident in Neopit, Wisconsin, (a Menominee Indian village) indicates that the employees of the Bureau are trying to retain their positions, for there, after a Lutheran pastor had just completed a house-to-house canvass, the government superintendent informed him that he had better not continue that kind of work.

In many ways it is not surprising to see Christianity attacked, but what is perhaps more surprising is that even modern medicine is assailed by the government. This is all the more astounding in view of the hospitals and other medical work which the government has established among the Indians. It is most contradictory, but nevertheless it is the case, and it has been admitted by no less a person than John Collier who was appointed Commissioner of Indian Affairs by President Roosevelt. Native religion, which is to be preserved, includes medicine-men with their incantations, charms, and ceremonies designed to relieve the patient from illness and disaster. To foster the ancient traditions inescapably means to foster the traditional, primitive forms of treatment of disease. Mr. Collier admitted this in an open meeting, and told the inquiring physician that the cultural unity of the tribes must first of all be preserved. So if in years to come we continue

to hear of babies dying of pneumonia because they have been covered with horse manure we shall know the reason.

We have merely skimmed the surface of this plight of the Indian, whose lost condition in sin is not enough but that even his own govern-

ment, supposed to be his protector, is conspiring against him. May we all as Christians, then, at least unite in prayer for this people—the only people who can truthfully be called American—that they may be turned to God. For then, if God be for them, who can be against them?

The King With the Crown of Thorns

A Meditation by the REV. LAWRENCE B. GILMORE, Th.D.

A RECENT writer refers to a picture in the Tate Gallery in London—Dicksee's fine painting entitled "The Two Crowns." In this work of art we see the glory of an earthly monarch, clad in shining armor and mounted on a milk-white steed, contrasted with the humiliation of the thorn-crowned King hanging upon the dark, rude, wooden cross. It leads us to ponder on the whole portrayal in God's Word of the Lord Jesus Christ, the King with the Crown of Thorns.

Suffering this cruel coronation, the King with the Crown of Thorns was mocked. He was mocked by the fanatical Jerusalem mob after His trial before Caiaphas (Matt. 26: 65-68; Mark 14: 63-65; Luke 22: 63-65). He was mocked again at the hands of Herod Antipas and his soldiers (Luke 23: 11, 12). He was scourged and then mocked a third time when surrounded by the Roman soldiers between His trials before the Roman governor Pilate. The thorny crown appears during this third mockery (Matt. 27: 29; Mark 15: 17; John 19: 2). It was meant to satirize our Lord's claims to kingship as ridiculous.

Shakespeare describes how Richard II, guilty of misrule, was defeated by Bolingbroke, brought to London for imprisonment, and insulted on the way by the populace who threw down dust and rubbish on his head. The Lord Jesus was insulted and ridiculed by the thorny crown.

The King with the Crown of Thorns was one who, in suffering such humiliation, fulfilled prophecy. He Himself had foretold that He would be mocked and shamefully treated (Matt. 20: 19; Mark 10: 34; Luke 18: 32), and the prediction was entirely in line with Old Testament

prophecy: "All they that see me laugh me to scorn" (Ps. 22: 7); "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting" (Isa. 50: 6); "He was despised and rejected of men" (Isa. 53: 3). In the midst of the spiteful scorn and mockery the Lord Jesus stands manifest as the Messiah long foretold, the Suffering Servant of the Lord, the Divine Saviour-King.

The King with the Crown of Thorns appears also as the subject of suffering. The cruel soldiers smote with a reed His thorn-crowned head (Matt. 27: 30). The thorn signifies that which causes hurt, and the Lord Jesus is the one by whom evil and suffering shall be overcome. "And there shall be no more a pricking brier unto the house of Israel, nor a hurting thorn of any that are round about them, that did despite unto them; and they shall know that I am the Lord Jehovah" (Ezek. 28: 24).

The Lord Jesus is seen as more than the subject of suffering. He is the bearer of the curse of sin, of which the thorn is the symbol. God said to Adam after Adam had sinned, "Cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee" (Gen. 3: 17). Many thorny plants are mentioned in the Bible. Why do these plants exist? They exist because of sin. The whole creation bears the marks of the curse of sin (Rom. 8: 20, 21). The removal of the thorn symbolizes the blessings of redemption: "Instead of the thorn shall come up the fir tree; and instead of the brier shall come up the myrtle tree: and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off" (Isa. 55: 13).

No more let sins and sorrows grow,
Nor thorns infest the ground;
He comes to make His blessings flow
Far as the curse is found.

The King with the Crown of Thorns is seen as the bearer of the sinner's punishment. Thorns are also a symbol and an instrument of punishment. "Thorns and snares are in the way of the perverse: he that keepeth his soul shall be far from them" (Prov. 22:5). In that strange and terrible passage which tells how Gideon punished the men of Succoth for not helping the army of the Lord we read: "And Gideon said, Therefore when Jehovah hath delivered Zebah and Zalmunna into my hand, then I will tear your flesh with the thorns of the wilderness and with briers. . . . And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth" (Judges 8:7, 16). A day of punishment for sin is coming. Those that obey not the gospel of our Lord Jesus shall suffer punishment, even eternal destruction.

Our judgment, our condemnation, has likewise been borne by the thorn-crowned King. Thorns signify judgment from God. Briers and thorns were to come up in the fruitless vineyard (Isa. 5:5), and the rich lands ravaged by the Assyrians through God's judgment were to be for briers and thorns (Isa. 7:23-25). The warning against apostasy given in the Epistle to the Hebrews says that the land that bears thorns and thistles instead of herbs is rejected and nigh unto a curse (6:7, 8). Judgment is as certain as death (Heb. 9:27). But a way of escape is open to us in Christ. On the cross He bore our judgment. "There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8:1).

In bearing our sin the thorn-crowned King shed His precious blood. The drops stabbed from His brow were a part of that blood atonement which purchases our redemption and washes away our sin. "His own self bare our sins in his own body upon the tree" (I Pet. 2:24); "ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the

blood of Christ" (I Pet. 1:18, 19). This is the heart of the gospel—the substitutionary atonement made by the sinless Son of God, the King with the Crown of Thorns.

But our Saviour is not dead. He is alive forevermore. He is the risen and exalted one. He is the King of kings and Lord of lords (Rev. 19:16).

The Head that once was crowned with thorns

Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.

Our Saviour-King is coming again. He will appear in power and great glory and set up His everlasting kingdom (Dan. 7:14). He will judge the

world and perfect the salvation of His people. He will be seen as completely vindicated and triumphant (Phil. 2:10, 11), wearing, not a crown of thorns, but a diadem of glory (Rev. 19:12).

It is for us to believe in this Saviour-King, and trust Him for our salvation. It is for us to love Him for His saving grace and obey Him because we are His friends. We are to watch and wait and work for Him until He comes from heaven (I Thess. 1:9, 10). And while we serve Him we should be willing to have fellowship in His sufferings (Phil. 3:10). "If we endure we shall also reign with Him" (II Tim. 2:12). Let us commit ourselves in faith and consecration to the King with the Crown of Thorns. Through Him alone shall we find grace and glory, salvation and victory.

A New Book on PROPHECY

THE *Bible and Things to Come* is the interesting title of a new book by the Rev. David Freeman, Th.M., pastor of the New Covenant Presbyterian Church, Philadelphia. The volume will appear as soon as a sufficient number of orders are received to warrant the expense of publication.

Mr. Freeman will be remembered by readers of THE PRESBYTERIAN GUARDIAN for his series of devotional studies which appeared during 1935 and 1936. In *The Bible and Things to Come* he discusses in clear and easily understood language the teaching of Scripture concerning the "last things." The Rev. Professor John Murray of Westminster Seminary, in commenting on the book, said, "These sermons set forth the glorious appearing of the Lord, place that appearing in the proper setting, and remove from popular misapprehension some of the accretions and distortions that have served to pollute the Christian hope. They merit careful reading and study. We believe that they set forth the Biblical doctrine of our Lord's return and of the end of the world."

The pre-publication price of *The Bible and Things to Come* is one dollar. Orders should be sent promptly to: THE PRESBYTERIAN GUARDIAN, 1505 Race Street, Philadelphia, Penna.

The Ministerial Institute

REGISTRATIONS for the Reformed Summer Conference for ministers, sponsored by the Alumni Society of Westminster Theological Seminary, may still be made. The conference will be held on the campus of Westminster Seminary from August 23rd to 30th, and will feature courses by many prominent theologians.

The conference is based on the Bible as the infallible Word of God and on the consistent supernaturalism of that Word—the Reformed Faith. The aim of the conference is to provide a week of instruction that will be profitable to the pastor in the work to which God has called him.

The registration fee of \$5 should be sent at once to the Rev. Calvin K. Cummings, Westminster Seminary, Chestnut Hill, Philadelphia, Penna.

The Presbyterian Guardian

EDITORIALS

"God Is Not Mocked"

BE NOT deceived," wrote the apostle, "God is not mocked."

People the world over need to learn that. People in low places, perhaps, but even more those of high estate, men who dwell apart amidst the questionable glories of dictatorial power. Such are they who trample under foot God's church, who rail at authorities other than their own. They scorn those principles of honesty, justice, truth, and righteousness, which alone exalt a nation. They send their massive armies, and in bloody coups subject to pagan bondage nations too weak to resist, while other mightier peoples look on in sad, grim silence. They need to learn it. God is not mocked!

He may withhold His mighty arm of vengeance for awhile. But, even doing so, He laughs—laughs at the petty pride of human imbecility which finds such glory in eternal shame—laughs at the parades of wooden soldiers, at the might of a million men, trained from the cradle to shoot and be shot and, though now full grown, good for nothing else. At such He laughs, and well He may. For on His holy hill of Zion there sits a King indeed. He has His throne by a divine appointment. Within His veins once coursed the blood of David's royal line—coursed, till from the shameful cross He poured it out in sacrifice for other's sins. He sits there now, a King. His name is Jesus.

And you who proudly walk this earth's vain glory-paths shall one day bow before that shining Throne. To some His voice shall come as music, sweet and glad. But others, those who mocked His Name and right below, shall hear that day the sentence of eternal doom. And so to you we say—we who bear His Name and sign—"Be wise now therefore, O ye kings; Be instructed, ye judges of the earth. Kiss the Son, lest he be angry, and

ye perish from the way, when his wrath is kindled but a little."

"Be not deceived," wrote the apostle, "God is not mocked. For whatsoever a man soweth, that shall he also reap."
—L. W. S.

A Missionary Church

EVEN the most hurried glance through the pages of this issue of THE PRESBYTERIAN GUARDIAN must give to the casual observer a very definite impression about The Presbyterian Church of America. The leading article is by a foreign missionary, there is a story about the Dakota mission field, a discussion of "American Heathen," a report of the radio work of the church, an account of the summer evangelistic activities of the young people of the denomination, another article in the series of mission studies, and an announcement of the appointment of the Rev. Robert S. Marsden as general secretary of the home and foreign mission committees.

The impression that our casual observer receives, then, is that here is indeed a missionary church—and he is right. He may feel, however, that such an all-consuming missionary passion, such an ambitious missionary program, must belong to a denomination numerically large and financially wealthy. If so, he is greatly mistaken.

It is our conviction that no church in the world, in proportion to its size, is as strongly missionary-minded as The Presbyterian Church of America.

Foreign Missionaries of The Presbyterian Church of America

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Tsitsiharskaya, Harbin, Manchou-
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Shantung, China

THE REV. R. HEBER McILWAINE,
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One of the first actions of the first general assembly was to appoint the Committee on Home Missions and Church Extension. This body began to function immediately, and the gospel message of the denomination was sounded across the nation. Throughout the land there appeared new testimonies to the truth and the supremacy of God's Word. In the crowded, noisy cities and in quiet country towns, along the sunlit coast of the Pacific and on the sun-parched plains of the Middle West, in slums and suburbs, and wherever the gracious providence of God provided an opening, there the missionaries of The Presbyterian Church of America proclaimed the whole counsel of God fearlessly, without compromise, and often at great personal sacrifice.

In 1937, when the denomination found itself no longer able to approve The Independent Board for Presbyterian Foreign Missions, it set up its own Committee on Foreign Missions. Four missionaries, formerly under the Independent Board, promptly applied to the new committee, and since then four other missionaries have been appointed. Thus the missionary program of the church has reached out to foreign shores.

Today, under the blessing of God, The Presbyterian Church of America, still small in number and poor in this world's goods, can nevertheless rejoice that it has one missionary, either home or foreign, for every two churches in the denomination. We know of no other denomination in the world with a missionary program in any way comparable to this.

Our casual observer is amazed. Why, he asks, do you not curtail your missionary enterprises until you have grown larger and wealthier? Our answer is clear. We must be a missionary church because our Sovereign God commands it, and because the grace that we have received makes it impossible for us to do otherwise. The gospel that we preach is no diluted, impoverished gospel, but the only hope for a dying world. If ever The Presbyterian Church of America ceases to be a missionary church, ceases to proclaim the whole counsel of God, ceases to preach the Reformed Faith to perishing souls, she will have lost the great reason for her existence. May God grant that such a day may never come!
—T. R. B.

For Christ on the Great Plains

By the REV. JAMES L. ROHRBAUGH

Pastor of the Calvary Presbyterian Church, Wildwood, N. J.

OUT on the great plains of the United States, where "there are more rivers and less water, more cows and less milk, and you can look farther and see less than any place in the whole United States," The Presbyterian Church of America has a strong testimony. Imagine, if you will, a hundred and sixty people from town and countryside streaming into the splendid edifice of our church at Aurora, Nebraska; more than a hundred pack-jammed into the smaller building at Carson, North Dakota; our church at Bridgewater, South Dakota, filled before the service opened and late comers crowding into the vestibule; more than a hundred, coming many miles over frightful roads to fill the local hall in Hamill, South Dakota, and many more equally prosperous works in the same area, and you begin to visualize the wonderful work that our men are doing in the Presbytery of the Dakotas.

The Desolate Dakotas

It is all the more remarkable if we consider what that country has suffered during these past years. In addition to the depression that has stifled the economic life of the country, that whole region has had the added tribulation of long years of drought. In some communities the people have seen seven successive crop failures. Literal thousands lost their homes and the savings of a lifetime, and were forced to move. Homesteads on which many thousands of dollars in buildings, fences and other equipment, had been invested now lie empty and are falling into ruin—eloquent monuments to the blasted hopes of the early pioneers who gave the best years of their lives in a futile effort to make a home on the prairie. The vast herds of cattle and the great fields of golden wheat, waving in the wind, that used to thrill anyone who formerly lived in that country, are seen no more. The sun-baked prairies, scoured by the gales that rage across them, alone have been seen during recent years. But the inhabitants say the wind does not always blow that way nowa-

days. Sometimes it turns around and blows the other way.

Yet thousands upon thousands of people still live in this area. They are the sturdiest and hardiest of all. Despite the fact that they have seen their fond hopes wrinkle and wither like last year's potato, they held on. In late years they have been encouraged by the munificence of a paternal government. This past spring they have sown their wheat as usual, and due to excellent rains a good yield is anticipated. It is a well-known fact that adversity, rather than prosperity, causes men to grow spiritually. This, in part at least, accounts for the splendid congregations in the Dakotas and Nebraska, and the fine spirit that animates them all. Recently it was my privilege to visit churches in this area. In every community the people spoke in glowing terms of the work being done by our men out there and expressed words of thanksgiving that God had provided them with ministers who preached the Word and opened their eyes to the unbelief rampant in the world today.

Aurora, Nebraska

With this setting in mind, let us look at some of these churches. The parent church of our growing Nebraska work is located in Aurora, a delightful city of 5,000, about 70 miles west of Lincoln, in the Loess Plain country noted for its great fertility. Despite the poverty of the district, due to the drought, the church is self-supporting, meets in a large brick building which is rented, and has in its membership a fine class of people. The congregation has exceptionally good lay leaders and should have a bright future. The pastor, Dr. James B. Brown, has been appointed field man for Nebraska, and already envisions the founding of many new congregations throughout the state. It is the writer's conviction that our most aggressive home mission efforts should be made in this and other mid-western states where the issue of Modernism is unheard by most people.

The first "child" of the Aurora

Church is already thriving in Lincoln. Having for its nucleus some former members of the Aurora Church, our new (less than six months old) group in Lincoln has been making great strides. The Friday evening that I spoke there, more than 50 people were in the little chapel for the service. The Rev. Thomas M. Cooper, the pastor, has been working hard and already has a good group with him. His chapel is in a spiritually needy section of the city, where there is little competition from other churches.

Carson, North Dakota

Jumping from Nebraska to North Dakota we will visit the work of our beloved friend, the Rev. Samuel J. Allen. The Carson field will always be remembered as the last one in which Dr. Machen preached. On a Friday night Sam's church was filled to overflowing. Included in the congregation were not only a large number of good German folk from the vicinity, but also the minister of the "U.S.A. Church." The congregation at Carson is unitedly back of its pastor and is noted for the high percentage of tithers and truly spiritual Christians in it. We only lost the road and wandered around the prairie three times on our way to Sam's, so you can judge how sparsely settled the country is and how far Sam has to travel in the round of his pastoral duties. He has another thriving congregation at Leith.

Hamill, South Dakota

The road to Hamill, headquarters of the Rev. Walter J. Magee, begins at no recognizable place and one thinks it will end in the same way before arriving anywhere. The map shows an unimproved road, jumping off from nowhere and zigzagging uncertainly for about 25 miles to Hamill. At a nearby town we were told to go on Route 16 until we came to a tumbling down shack with a 5c candy bar ad on it, and there turn right and follow the road. The road was unadulterated gumbo, cut up during recent rains and frightfully bumpy. It di-

vided and subdivided, and we just took a guess at each subdivision. Finally we found a lad on horseback who told us to take any road because they would all get us there somehow. When we did bounce into Hamill we breathed a long sigh of relief and asked where the Rev. Mr. Magee lived. "I know," said a youngster, "but I can't tell you." It finally came out that he lived half a mile to the west, two miles to the south, two miles to the west, another mile and a half to the south, and just up over a hill. We found it! There, far from this tiny village, we found Walt, and we were certainly glad to see him, his wife and little girl. He told how, just a few days before, his auto had been stuck in the mud, he had had to walk more than seven miles home through the gumbo, and had caught a slight cold.

But I wish everyone in our denomination could visit his church. People came 14 and 16 miles—over those same roads—to church. Whole families came, and the men seemed far to outnumber the women. One lady—while I had been thinking of the hardships of life out there—told me how good God had been to them all and for how much they had to be thankful. Everyone spoke in the highest terms of Walt's sermons and of his ceaseless pastoral activity. People were so thankful that he had been sent out to them. He has opened meetings in two different schoolhouses, thus extending his ministry.

Other South Dakota Fields

The Rev. Jack Zandstra, in Alexandria, has the finest road in South Dakota running through his town and that of Bridgewater where he has his largest church. This strip of concrete, broad and straight, Jack negotiates at 70 miles per hour in his V-eight. That is normal cruising speed, he informed me. The people in Jack's field, though not at all rich, recognize their responsibility in the matter of the church and are self-supporting. The churches are thriving and steady, as one might expect from their pastor. Too, a radio hour has recently been given to Jack by a station in Yankton, 55 miles to the south. In addition to his regular Sunday work, Jack takes his choir to Yankton each Sunday afternoon for the broadcast. I can vouch for the fact that Jack's voice over the radio has a superb quality, admirably fitted for broad-

casting.

One of the nicest church buildings in our denomination has just been completed at Volga, South Dakota, where the Rev. Charles Shook is pastor. The manse is connected with the church, has every convenience and is one of the best homes in the town. A picture of the church would not do it justice. It is attractive on the outside but truly beautiful within. An interior view of the church, with the congregation assembled, would not only show the beauty of the church but would also show the large crowds to which our men are ministering in the Dakotas. The story of the congregation, its spirit and its love for its pastor, is the same as in the other churches and, indeed, characterizes the work of our denomination. Volga too is self-supporting and is becoming one of our strong congregations.

The Rev. A. Culver Gordon, at Bancroft, South Dakota, still holds the old church building and manse. Moreover, presbytery has done nothing to evict our people even though the Board of National Missions holds mortgages on the property. We did not see as much of the work there as at other points, but those who know of the situation speak most highly of the work and of Gordon's efforts to teach his people the Reformed Faith.

There are still other churches which we did not visit, but we doubt not that the story is the same in all of them. Some might be inclined to feel that our work in the Dakotas is a liability because of the large number of aid-receiving churches. But our trip through the churches convinced us that the testimony maintained in that area constitutes one of the greatest assets of our denomination. At great personal sacrifice these men are ministering to large numbers of people widely scattered through sparsely settled regions. The mileage each of them drives in a month must be enormous. When one hears the words of appreciation spoken by their people and witnesses their enthusiasm for the cause, it does bring home again the necessity of not only giving these men adequate support, but also of sending forth more workers to the harvest. The harvest is great, but the laborers are few. Let us pray that the Lord of the harvest may send forth more workers and that He may strengthen our hand in this important work.

CALVIN INSTITUTE OF THE BIBLE TO OPEN IN OCTOBER

THE Calvin Institute of the Bible, a Reformed Bible school for laymen, will open its doors in downtown Philadelphia on October 3rd. Classes will be held on each Monday and Tuesday evening, and the year's work will be divided into two terms: The fall term will continue until December 30th, and the winter term will begin on January 16, 1939, and end on April 4th. Only the first year course will be offered during 1938-39.

The Faculty of the Calvin Institute of the Bible will be composed of ministers of The Presbyterian Church of America. All its instruction "shall be in harmony with the system of doctrine contained in the Bible and expounded in the secondary standards" of The Presbyterian Church of America: "the Westminster Confession of Faith and Catechisms."

Classes will be held from 7 to 9.30 each school evening. On Mondays during the fall term the subjects will be Bible Doctrine, History of the English Bible, and Hymnology. On Tuesdays, Principles of Evangelism, Bible History, and Genesis. During the winter term on Mondays there will be classes in Bible Doctrine, Bible Geography, and Church History; on Tuesdays, Methods of Evangelism, Bible History, and the Gospel of John.

Anyone who is 16 years of age or more, or who, if less than 16, is a high school graduate, may be admitted as a student. Those who complete 48 hours of work will receive the diploma of the school. Part-time students, however, will also be admitted. It is not required that students be members of The Presbyterian Church of America. The registration fee will be \$1.50 per semester.

The Calvin Institute of the Bible exists "to acquaint such laymen as may enroll with God's self-revelation in Holy Scripture, to the end that they may truly know Him and serve Him intelligently and faithfully."

Further information will be published in early issues of THE PRESBYTERIAN GUARDIAN. Those interested in enrolling are invited to write to the Rev. Edward J. Young, 120 Krewson Terrace, Willow Grove, Penna.

The Call of a Missionary

A Mission Study by the REV. CARY N. WEISIGER

Pastor of the Calvary Presbyterian Church, Germantown, Philadelphia



Mr. Weisiger

THE office of the missionary is of such sacred importance that only those who are definitely called of God should occupy that office and be charged with its holy responsibilities.

This is an assertion which no true Christian will care to deny. Yet the assertion raises a difficulty. It is this: how may a man know when he is called of God to preach the gospel in some foreign field? What is it that constitutes a call?

A study of the lives of great missionaries often fails to give a satisfactory answer to this question. One may read of William Carey, Henry Martyn, David Livingston, and Hudson Taylor and be confused rather than helped by the variety of their experiences.

One is inclined to ask: "If I am called, must I expect a thrilling experience? Must I have a great emotional crisis? Does a call come suddenly or gradually?" These are only a few of the questions that have bothered candidates for missionary work.

How a Call Does Not Come

Sometimes it is helpful to consider the negative side of a question first. Let us see, then, first of all how a call does not come.

In the first place, it does not come by mere romantic appeal. It is true that the youthful William Carey was fired in his imagination when a copy of Cook's *Voyages Around the World* fell into his hands. But it was something far more than the lure of adventure and romance that took Carey to India and made him the "father of modern missions."

Those people of God of whom we read in the Bible were not summoned to foreign missionary endeavor by mere romantic appeal. Moses was reluctant to go into Egypt (Ex. 4: 1-17). Jonah, far from going to Nineveh, fled in the opposite direction toward Tarshish in Spain (Jonah 1: 3). John Mark, who set out so bravely with Paul and Barnabas, turned back (Acts 13: 13; 15: 36-41).

There is a real danger that men will seek to go to a foreign field ostensibly in the name of Christ but actually in the name of a self seeking adventure. The writer met a missionary on the foreign field who confessedly confused romantic appeal with a God-given call and realized that he had no saving message for the heathen he had gone to save. This danger can only be avoided by honest scrutiny of the heart.

Secondly, a call does not come by a martyr notion, if we understand the word "martyr" in its more common usage of today. Too often people have made martyrs of themselves not for Christ's sake but for self's sake. They have chosen the martyr way as the way to glorify self rather than God.

The writer once talked with a rather neurotic middle-aged woman who thought she wanted to go and work among lepers in a foreign land. "It's such a beautiful thing to do," she said with tears in her eyes and a quiver on her lips. I have always suspected that while she was saying that, she was thinking of the lovely things her friends would say about her for her great sacrifice.

Thirdly, and more to the point, a call does not come as it did in Bible times. The Holy Ghost spoke directly to the church in the matter of setting apart Paul and Barnabas for missionary work (Acts 13: 2). The angel of the Lord spoke directly to Philip the evangelist in guiding him to deal with the Ethiopian eunuch on the desert way to Gaza (Acts 8: 26). But, since God's Word has been completed, we have no Scriptural warrant for expecting the same things today. We may be tempted to wish that the Holy Ghost or an angel would speak directly to us in the difficult dilemmas of life, but we must be content with the written record of the Bible.

How a Call Does Come

What is the answer, then, to our question? How does a call come?

In the first place, it comes by the Word of God. The precepts and commands for missionary endeavor are there. The words of the Lord Jesus Christ recorded in Acts 1: 8 and

Matt. 28: 19, 20 are clear enough. Further, there are many other indications of the will of God in this matter in both the Old and New Testaments.

Anyone who is truly summoned by God to labor for Christ in a far country may rest assured that the Holy Ghost will bring home these general commands of the Word in a special way to his heart. They will seem to be especially meant for him. He will not forget them, and if he is sensitive to the urgings of the Spirit, he will begin to recognize a call from God.

Secondly, a call comes by a gradually-strengthened conviction. Who knows but what, during those silent years in Arabia, Paul received the increasing conviction that he was to be the apostle to the Gentiles (Gal. 1: 17)? Who knows but what Moses on his way down to Egypt gained more and more confidence in his call?

It has always seemed to be God's way to plant in the hearts of those whom He has called an unshakable conviction that the calling is unmistakable and unavoidable. And this conviction is not a fleeting emotion. It is something far deeper than that, a conclusion of the mind that God's Word has spoken with peculiar force in the matter of going forth to preach the gospel in heathen darkness.

Thirdly and lastly, a call comes by a combination of circumstances. God guides sensibly and calls sensibly. Looking at Paul, one can appreciate how significant was his God-ordained upbringing in the cosmopolitan city of Tarsus. Looking at Hudson Taylor's father's great interest in China, one can appreciate how young Hudson came to feel called to go to that land. Looking at William Carey's assiduous study of Latin, Greek, Hebrew, French, and Dutch, one can understand how he was summoned to his great translation work in India.

Yet one more thing must be said. Suppose that a man has felt a call through the Word and that feeling has been strengthened into firm conviction. Suppose that by natural aptitude, physical and mental gifts, and training he is fitted to go. Yet one thing remains. His call should be confirmed and sealed by the approval of the church.

Paul and Barnabas were sent out by the church. Wherever they went, they laid great stress on orderly pro-

cedure and the establishment of church groups with ordained elders. It is necessary to conclude that missionaries should have their calls confirmed and sealed by the church. And when that has been done the most glorious and noble of callings will have been embraced.

News From the Orient

GOOD word continues to come from our missionaries in China, Japan, and Manchoukuo. The Rev. and Mrs. Henry W. Coray have written that they expect to spend the month of August at the seashore. Their elder son has recently had measles, and a little vacation has been wisely decided upon at this time. Their address during the month of August is Sorai Beach, Kumipo, Chosen, Japan.

Mr. Coray writes in a recent letter as follows:

The city problems are legion but country evangelism is going forward nicely. There are about 3,500 Jews in Harbin. I plan to do some work among them this month [June] as it is too hot for itinerating. The Scripture Gift Mission has given

a grant of Matthew's Gospel and "God Hath Spoken" in Yiddish, Hebrew and Russian. Many of the Jews speak English, but for those who do not I have asked a fine young Russian Christian to interpret for me.

In an earlier letter Mr. Coray sent word of some of his evangelistic efforts last winter. He said:

I am just finishing a week of intensive evangelistic effort, Bible study and preaching. I am seated at a tea-table in a drugstore, the manager of which is a brother in the Lord.

We have reached several thousand with the gospel during these somewhat strenuous days. There have been six of us, Andrews [the Rev. Egbert W. Andrews], "Gospel" Chao, my faithful helper, a local believer named Chang, and two Bible school students. It has been a wonderful experience and I have learned much. . . .

Last night one Hwa, a youth who has been most cynical all week, repented and believed. He and two other young men prayed for the first time, confessing their sins and asking for forgiveness. It was a blessed hour. . . . How wonderful, I reflected, as we rose from prayer, to take these precious young lives and turn them over to the strong but tender hands of the Son of God, whose they are now.

Another young believer confesses that he is unhappy because his father is un-

saved, a most healthy token of true conversion. The manager of a store has in two days' time read through the New Testament as far as II Peter. He seems fascinated by the Bible. Lord, quicken him "according to thy word."

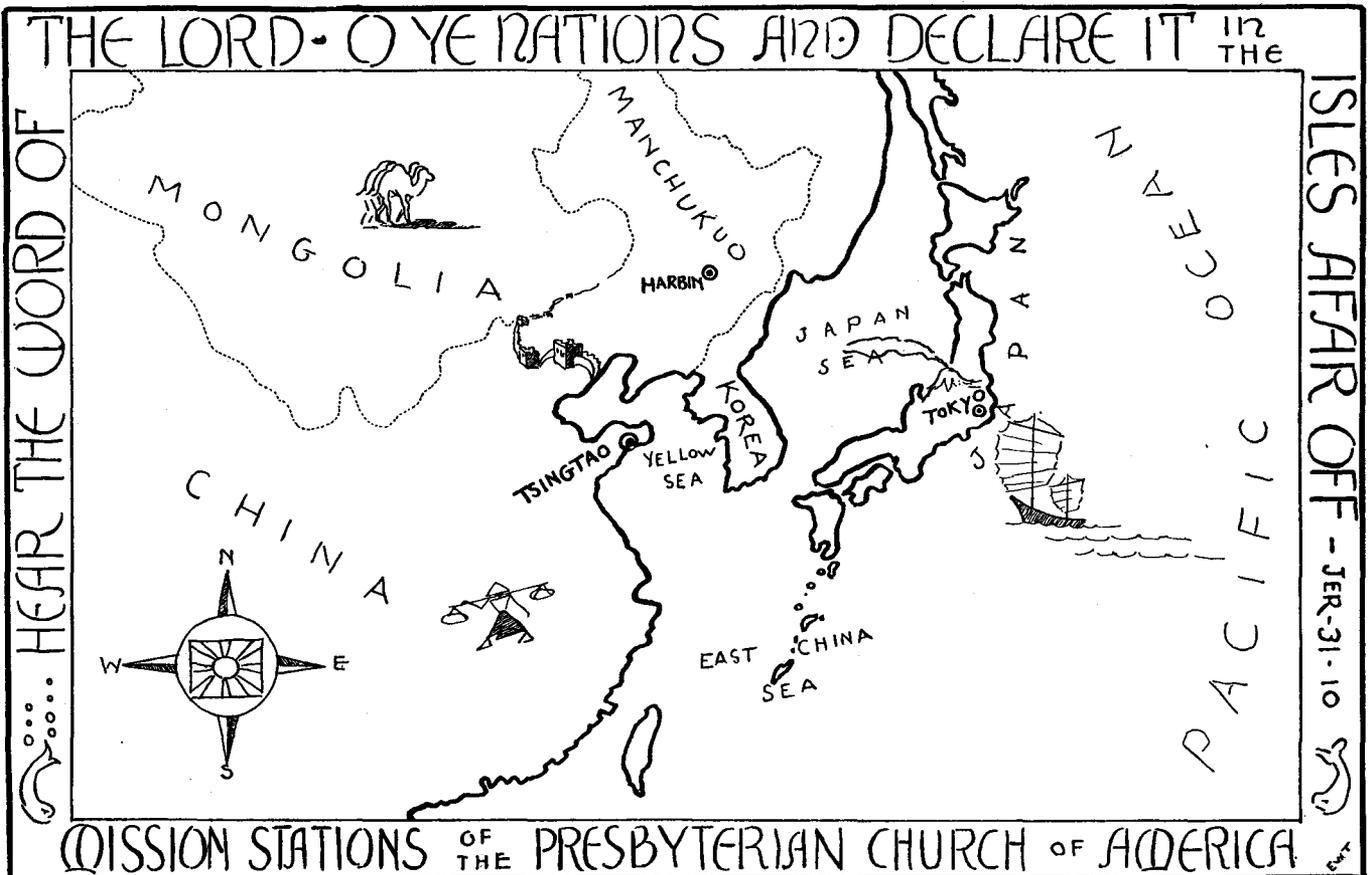
The Rev. M. C. Frehn has written from Tokyo that his son, David, has emerged successfully from a very serious operation and that he is now on the road to recovery. Mr. and Mrs. Frehn are grateful for the prayers that have gone up in behalf of themselves and David.

Latest word from the Gaffins in Tsingtao and Mr. Andrews in Harbin conveyed the information that they are well and happy in the work of the Lord.

Suggested Study Material

GOD'S CALL TO MISSIONARIES: References: Moses, Ex. 4; Jonah, Book of Jonah; Paul and Barnabas, Acts 13:2; Philip the evangelist, Acts 8:26; commands that hold good for today, Acts 1:8 and Matt. 28:19, 20.

"CHINA CALLING": Chapter Eight: *The Chinese Church—Its Life and Leadership.*



Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 62

The Tenth Commandment

QUESTION 79. *Which is the tenth commandment?*

ANSWER. *The tenth commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.*

QUESTION 80. *What is required in the tenth commandment?*

ANSWER. *The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his.*

QUESTION 81. *What is forbidden in the tenth commandment?*

ANSWER. *The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to anything that is his.*

What Is Required



Mr. Skilton

THE law of God, as we have previously noted, demands more than outward conformity to certain rules: it requires also rectitude of heart. Theologians speak of the "spirituality" of the law in that it "applies to the moral state and tendencies of the soul, as well as to the outward conduct." The tenth commandment calls special attention to the divine requirement of inward conformity, of a perfect attitude of the soul. It was of great benefit to Paul. "I had not known lust," he wrote, "except the law had said, 'Thou shalt not covet'" (Rom. 7:7). May it cause us all to search our hearts.

In his original state man was endowed with righteousness and holiness. Every inclination of his soul was perfect. Indeed the law of God was written on his heart. But in the fall man lost his uprightness of spirit. Those who are born again are renewed within. Although never achieving perfection in this life, the saints in Christ Jesus seek to overcome even

motions or affections in their souls toward forbidden objects.

The tenth commandment requires of us contentment with that which God sends to us in His providence. (I Tim. 6:6-8; Heb. 13:5; Phil. 4:11, 12).

The contentment which is commanded is not to be confused with the irrational optimism sometimes recommended by unbelievers, for that which is required is the only state truly reasonable for the Christian. It is reasonable for us to seek it because God has commanded us to achieve it. The believer should require no further justification for his conduct than the divine command. Contentment is, however, further commanded to us by reason of the whole system of doctrine taught in the Scriptures. The infinite, all-glorious God, who has planned and created all and who preserves and governs all things for His own glory, should receive our acclaim for all He performs. His gracious dispositions toward us should cause us ever to rejoice. Did we not, so His holy Word instructs us, deserve only untempered misery in this life and that which is to come? We did, but we have received instead God's grace. We are His eternally chosen. The Sovereign whose throne is in the heavens is our own covenant God, who has offered us His friendship with all it involves, on condition of our having faith in Jesus Christ. The Son of God Himself has made faith possible for us and actually secured it for us by His work of satisfaction. The Holy Spirit calls us into the kingdom of our Redeemer and gives us new life. Christ our King is subduing all His enemies and those of His church. All things work together for our good; God bestows on us blessings which we cannot number; every unpleasant experience, we are taught, serves some good end; and the encouraging prospect of a day of complete redemption is before us. We have every reason to be content at all times. With Paul we should say, "I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to

be full and to be hungry, both to abound and to suffer need" (Phil. 4:11, 12) and "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake" (II Cor. 12:10).

Again our contentment is not to be confused with indolence and an attitude of hostility to legitimate progress. We are, of course, to develop our gifts, increase in service, be diligent (Rom. 12:11; Heb. 6:10, 11; II Pet. 1:5), utilize our opportunities (Matt. 25:14-46), and not repose in past achievement (Phil. 3:12-14).

We are to have a charitable attitude of the whole soul toward our neighbor and his possessions and particularly toward our brethren in the Lord (I Cor. 3:9; 12:12-31; II Cor. 1:24; 9:8, 11; Rom. 12:15; Gal. 6:2). All our inward motions and affections toward our neighbor should tend unto and further that good which is his (Larger Catechism, Q. 147).

What Is Forbidden

We must not mourn about that which God has assigned to us in His providence or complain and rebel against it (I Cor. 10:10; I Kings 21:4). Nor should we be envious or grieve at the good estate of our neighbor (Gal. 5:26; Jas. 3:14, 16; Ps. 119:9, 10; Neh. 2:10). We should not have inordinate motions of soul or affections to anything that is another's (Rom. 7:7; Deut. 5:21; Col. 3:5; Rom. 13:9; and see the Larger Catechism, Q. 148).

Lawful acquisition of property and prayer for gifts and blessings of various types are, of course, not forbidden (Deut. 14:26; I Tim. 3:1; Matt. 20:26, 27; I Cor. 9:24; Phil. 4:6).

SUBJECTS FOR STUDY AND DISCUSSION

1. What is meant by the "spirituality" of the law?
2. Is the tenth commandment the only commandment which applies to the heart? Relate it to the other commandments.
3. How do even the best of men appear when measured by the tenth commandment?
4. Why should the Christian be content?
5. Review the questions of the Catechism dealing with the law of God.

LESSON 63

Sin and Grace

QUESTION 82. *Is any man able perfectly to keep the commandments of God?*

ANSWER. *No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God; but doth daily break them in thought, word, and deed.*

QUESTION 83. *Are all transgressions of the law equally heinous?*

ANSWER. *Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.*

QUESTION 84. *What doth every sin deserve?*

ANSWER. *Every sin deserveth God's wrath and curse, both in this life, and that which is to come.*

QUESTION 85. *What doth God require of us, that we may escape his wrath and curse, due to us for sin?*

ANSWER. *To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the ordinary means whereby Christ communicateth to us the benefits of redemption.*

In the Light of the Law

WE HAVE seen that the perfect law of God demands perfections of man. Now no ordinary man has fully kept the commandments of God; and what is more, no man, in this life, is able perfectly to keep them. The unregenerate man, as we have remarked before, cannot perform a single really good work (see questions 17 to 20). And even those who have been born again never achieve perfection in this life. They, too, constantly fall short of the rule that God has given to direct them (see question 35). Their best deeds leave much to be desired. Dr. J. A. Hodge has said on this subject: "By regeneration we receive a new spiritual nature . . . which is contrary to our carnal nature (Gal. 5:17; Rom. 6:6), and in sanctification gradually overcomes it. Since we have this complex constitution, all our deeds have a double character. Our most holy actions are imperfect, mixed with sin. And our transgressions are not without reluctance, dissatisfaction and regret, which the Holy Ghost excites and develops into repentance. While we are in this life there are in us remains of corruption, and therefore imperfection and sin are in all our thoughts, words, and deeds (Job 15:14; James 3:2)" (*The System of Theology Contained in the West-*

minster Shorter Catechism Exhibited and Explained, p. 117).

Degrees of Sin

Some sins are more heinous in the sight of God than others. The Larger Catechism, Q. 151, provides an excellent statement of the considerations that make them so:

"Sins receive their aggravations.

"1. From the persons offending [Jer. 2:8; Lk. 12:47, 48]: If they be of riper age [I Kings 11:4, 9]; greater experience, or grace [Gal. 2:11, 12]; eminent for profession [II Samuel 12:14; Lk. 20:46, 47], gifts [Jas. 4:17; II Chron. 26:16, 20], place [John 3:10; Jer. 5:4, 5], office [II Samuel 12:7-9; Ezek. 8:11, 12]; guides to others [Rom. 2:21-24]; and whose example is likely to be followed by others [I Kings 15:30; Gal. 2:13; II Pet. 2:2].

"2. From the parties offended [Mal. 1:8; Ps. 2:12; Matt. 21:38, 39]: If immediately against God [I Samuel 2:25; Acts 5:4], his attributes [Rom. 2:4], and worship [Mal. 1:14; I Cor. 10:21, 22]; against Christ, and his grace [John 3:18, 36; Heb. 10:29]; his witness [Eph. 4:30], and workings [Acts 8:18-24]; against superiors, men of eminency [Num. 12:8; Jude 8; Isa. 3:5], and such as we stand especially related and engaged unto [Prov. 30:17; Ps. 41:9; 55:12-14]; against any of the saints [Zech. 2:8; Matt. 18:6], particularly weak brethren [I Cor. 8:11, 12], the souls of them or any other [Ezek. 13:19; Ps. 94:21; Matt. 23:15], and the common good of all or many [Josh. 22:20; I Thess. 2:15, 16; Matt. 23:34-38].

"3. From the nature and quality of the offence [Prov. 6:30]: if it be against the express letter of the law [Ezek. 20:13], break many commandments, contain in it many sins [Col. 3:5; I Tim. 6:10]: if not only conceived in the heart, but break forth in words and actions [Mic. 2:1, 2], scandalize others [Matt. 18:7; Rom. 2:23, 24], and admit of no reparation [Prov. 6:32-35]: if against means [Matt. 6:21, 22; John 15:22], mercies [Deut. 32:6; Isa. 1:2, 3], judgments [Jer. 5:3; Amos. 4:8-11], light of nature [Rom. 1:26, 27], conviction of conscience [Rom. 1:32; Dan. 5:22], public or private admonition [Prov. 29:1], censures of the church [Matt. 18:17; Tit. 3:10], civil punishments [I Kings 2:41-43,

46]; and our prayers, purposes, promises [Ps. 78:34, 36, 37; Jer. 42:5, 6, 20-22], vows [Prov. 20:25], covenants [Lev. 26:25], and engagements to God or men [Prov. 2:17; Ezek. 17:12-21]: if done deliberately [Ps. 36:47], wilfully [Jer. 6:16], presumptuously [Num. 15:30], impudently [Jer. 6:15], boastingly [Ps. 52:1], maliciously [Ezek. 35:5, 6; III John 10], frequently [Num. 14:22], obstinately [Zech. 7:11, 12], with delight [Prov. 2:14], continuance [Gen. 6:5; Isa. 57:17], or relapsing after repentance [II Pet. 2:20, 21; Heb. 6:4, 6].

"4. From circumstances of time [Isa. 22:12-14; II Kings 5:26], and place [Jer. 7:10, 11]: if on the Lord's Day [Ezek. 23:38, 39], or other times of divine worship [Isa. 58:3, 4]; or immediately before [I Cor. 11:20, 21] or after these [John 13:27], or other helps to prevent or remedy such miscarriages [Ezra 9:13, 14]: if in public, or in the presence of others, who are thereby likely to be provoked or defiled [Judges 8:27; I Samuel 2:22-24]." It is important that we give very serious attention to the matters set forth in this answer in the Larger Catechism and seek to apply them to our edification and that of others.

What Every Sin Deserves

Although some sins are more heinous in the sight of God than others it must not be thought that any sin is insignificant. Every sin offends God and His law (John 8:34, II Pet. 2:19; I John 3:4). To break one of the commandments in even the smallest degree is to break the whole law (Jas. 2:10), and to deserve God's wrath and curse in this life and that which is to come. Being holy, God must hate every sin; and being just, He must punish it (Heb. 1:13; Col. 3:10; Matt. 25:41). His justice requires that the wages of sin be death (Rom. 6:21, 23). The slightest want of conformity to His law merits eternal separation from His presence, the pains of hell forever. Let us review the various lessons which have a direct bearing on the answer to Question 84.

The Way of Escape

We are wholly dependent on the grace of God for salvation. Since we all have sinned there is no hope for us in ourselves. But the Lord Jesus

Christ came as the Mediator to seek and to save His lost people. In their place He bore their guilt and paid the price necessary to satisfy the divine justice and to reconcile God to them. In their stead He perfectly obeyed the precepts of the law and merited eternal life for them. The Holy Spirit effectually calls them from death and makes them a new creation. None can save us but God. To Him alone be the glory! (Eph. 1:4; Gal. 4:4, 5; Eph. 2:8-10; II Tim. 1:9; and review the lessons bearing directly on this subject.)

God does, however, require of us faith and repentance and a diligent use of the outward means of grace which are His ordinances, especially the Word, sacraments, and prayer. The condition of the Covenant of Grace, it will be remembered, is faith in Jesus Christ. We rejoice that God enables us to believe and repent, that

He indeed gives faith and repentance to us, and that, through His grace, we can make use of the outward means employed by our Redeemer in imparting to us the benefits of the redemption He has procured for us. These outward means of grace, about which we shall have much to say in following studies, are God's ordinances, especially the Word, the Sacraments, and prayer. The inward means of grace, with which we dealt in Lesson 45, are faith and repentance.

SUBJECTS FOR STUDY AND DISCUSSION

1. Will all lost men receive the same degree of punishment?
2. Why are some sins more heinous than others?
3. Is any sin small in the sight of God? Support your answer by numerous Scripture statements and examples.
4. Review the steps in the order of salvation.
5. What are faith and repentance?

News from the Presbyteries

The Dakotas

ON JUNE 1st the Rev. C. A. Balcom ended the work which he had formerly promoted with the Rev. E. E. Matteson, who has now withdrawn from The Presbyterian Church of America. Since then Mr. Balcom has visited many communities and has established six preaching centers. He serves three of these each week, and in one field he has recently organized a fine Sunday school and reports prospects for more. Mr. Balcom's radio broadcasts from Mandan, North Dakota, during the past six months have furnished him with many helpful contacts.

Early in June the Presbytery of the Dakotas conducted the "Elim Camp and Bible Conference" in the Black Hills of South Dakota. Largely as a result of the influence of this conference the young people's work at Bancroft, South Dakota, and in other areas of the presbytery has received a new impetus.

On Independence Day a successful rally was held at Lake Madison. Approximately 100 persons were present. This group was composed of people from Alexandria, Bridgewater, Bancroft, Volga and Wentworth. The largest representations were from Bridgewater and Volga. After a picnic dinner the Rev. A. Culver Gordon

addressed the group. The evening was closed with the singing of hymns around the campfire.

From July 18th to 24th the Rev. Jack Zandstra of Alexandria, South Dakota, will hold special meetings with the group in Lincoln, Nebraska, under the leadership of the Rev. Thomas M. Cooper. Mr. Cooper is hopeful that, at that time, a particular church of The Presbyterian Church of America will be organized.

New Jersey

CALVARY CHURCH, Bridgeton: Having been ordered by the court to vacate its \$100,000 church building, this congregation, under the leadership of the Rev. Clifford S. Smith, is now holding services in the American Legion Hall. Attendance and gifts have increased during this recent crisis in the church's life. Every member of the congregation has firmly supported his pastor, and the prospects for the future are brighter than ever before.

Immanuel Church (Unaffiliated), West Collingswood: The congregation of this church, whose pastor, the Rev. William T. Strong, is a member of the presbytery, moved into its new church building on Sunday, June 19th. Since November, 1937, the church has been holding services in the Crescent

Theatre, West Collingswood. The new building, which has not yet been completed, is valued at approximately \$11,000.

New York and New England

MR. RAYMOND M. MEINERS, a recent graduate of Westminster Seminary, was the guest preacher at the Calvary Church of Worcester, New York, on Sunday, July 3rd. Mr. Meiners, a licentiate under care of the Presbytery of Philadelphia, hopes to organize a church of The Presbyterian Church of America in Schenectady this fall.

Philadelphia:

GRACE CHURCH, Middletown, Delaware: Progress on the new building is being rapidly made. The first floor and walls have already been erected, and the cornerstone was laid on Sunday evening, July 24th. . . . Four delegates from Grace Church attended the Quarryville Bible Conference.

Covenant Church, Pittsburgh: Summer evangelistic work is being done by a church missionary recently called to work with the children and young people in the neighborhood of the Covenant Church. She is a trained worker who formerly served under the Board of National Missions of the Presbyterian Church in the U.S.A. . . . On July 11th four new members were received by the pastor, the Rev. Calvin K. Cummings. Mr. Clifford Rea was ordained as an elder.

Calvary Church, Willow Grove: During the absence of the pastor, the Rev. Robert Strong, the pulpit of the Calvary Church will be supplied by the Rev. Professor R. B. Kuiper, the Rev. Arthur O. Olson, and the Rev. R. Collmer.

Ohio

COVENANT CHURCH, Indianapolis, Indiana: The Rev. Edwin H. Rian, President of the Board of Trustees of Westminster Seminary, preached at both services of this church on July 10th. A fine spirit marked both meetings. The attendance was especially gratifying, and a number of visitors were present. In the morning Mr. Rian spoke on the two determinative principles of the Reformation, and in the evening on the peace enjoyed by the Christian in a world of turmoil.

Trinity Church, Cincinnati: On Sunday, July 10th, this church celebrated its second anniversary. Special messages were brought at both services by Dr. Cornelius Van Til, of the Westminster Seminary Faculty. He was heard by good-sized, appreciative audiences. On Monday evening, at the Alms Hotel, a special banquet brought together the people of the congregation and visiting friends in a time of inspiring fellowship. After the singing of some well-known hymns, Dr. Van Til spoke on "The Church, the Mother of Believers." Greetings were brought to the congregation by Mr. Rian, the Rev. Carl Ahlfeldt, of the Covenant Church of Indianapolis, the Rev. J. J. Kenbeek of the Christian Reformed Church of Cincinnati, Dr. W. T. Reid of Cincinnati, and the Rev. James Gibson of Newport, Kentucky. The Rev. J. Lyle Shaw presented, by motion pictures, the work of the Trinity Chapel Mission of Newport. The Christian work and fellowship of the church were impressively demonstrated on this occasion. . . . The Sunday School of Trinity Church has doubled in size during the past year. . . . Six delegates from this congregation were in attendance at the recent Young People's Conference at Quarryville. . . . The Rev. Everett C. DeVelde is pastor of Trinity Church.

REFORMED CONFERENCES BEING HELD IN MAINE

A SUMMER Bible Conference which, according to one observer, indicates "the most significant advance of the Reformed Faith in New England this summer," is being held at Deerwander Lodge, Hollis, Maine. Four camps, two for children and two conducted as young people's conferences, are being held during July and August. During early September there will also be a Christian Education and Missionary Conference. The purpose of Deerwander Lodge is to provide a place where young people may enjoy a wholesome vacation and, at the same time, be instructed in the vital doctrines of the Christian faith. Speakers at the young people's conferences include the following ministers of The Presbyterian Church of America: John

H. Skilton, Charles G. Schaufele, Marvin L. Derby, Clifford S. Smith, Richard W. Gray, and Dean Adair. At the conference from September 2nd to 5th the speakers will be: John Murray, Cornelius Van Til, Richard Oliver, and John H. Skilton.

THE REV. R. S. MARSDEN ASSUMES SECRETARYSHIP OF MISSION COMMITTEES

THE Fourth General Assembly of The Presbyterian Church of America instructed the Committees on



The Rev. Robert S. Marsden

Home and Foreign Missions to appoint a full-time general secretary who should represent both agencies. It was clear to all the commissioners at the assembly that the expanding missionary program of the church imperatively called for this step.

Meeting in joint session the committees elected to this office the Rev. Robert S. Marsden, pastor of Calvary Presbyterian Church of Middletown, Penna. Mr. Marsden accepted the call, having received from the Middletown church a year's leave of absence. He assumed his duties on July 15th.

A brief review of Mr. Marsden's

preparation for this task will more than indicate that he is well qualified for it.

Mr. Marsden graduated from the University of Pennsylvania in 1927. He entered Princeton Seminary in the fall of that year and remained there until the liberalizing reorganization of that institution in 1929. He came then to Westminster Seminary to graduate as a member of its first class in May, 1930.

Following his graduation he was called to be pastor of the Presbyterian Church of Middletown, Penna. A year and a half after his reception into the presbytery he was elected moderator of the Presbytery of Carlisle. He is at present moderator of the Presbytery of Philadelphia of The Presbyterian Church of America.

Mr. Marsden was largely instrumental in organizing the Alumni Association of Westminster Seminary and served with great ability as its first president for the term of three years.

In 1933 Mr. Marsden was sent by his presbytery as a commissioner to the General Assembly of the Presbyterian Church in the U.S.A., meeting at Columbus, Ohio. He was elected a member of the Standing Committee on Foreign Missions of the assembly. Together with Mr. Peter Stam, Jr., Mr. Marsden brought before the assembly a minority report from the committee pointing out the evils in the administration of the Board of Foreign Missions of the church and indicating its compromising attitude toward Modernism. Mr. Marsden made a challenging speech before the assembly in defense of the minority report. The report was rejected, however, and its rejection led to the formation, shortly thereafter, of The Independent Board for Presbyterian Foreign Missions.

When the General Assembly of the Presbyterian Church in the U.S.A. made its iniquitous judicial decisions at Syracuse in 1936, Mr. Marsden promptly left that church. A large number of the members of his congregation took the same stand, organizing at once as a particular church of The Presbyterian Church of America.

Calvary Church of Middletown has enjoyed healthy growth. On the second anniversary of the founding of the church, for example, the attend-

ance at the Sunday school was twice what it was on the opening day of the school. In addition to conducting the work at Middletown, Mr. Marsden has organized a Sunday service in Carlisle, Penna., which has been held regularly for two years. The testimony of the Middletown church has been further extended by the weekly radio broadcast of the Sunday morning church service over station WKBO, Harrisburg, Penna.

YOUNG PEOPLE OF MANY CHURCHES ADOPT STRONG PROGRAM OF EVANGELISM

EVERY Thursday evening a group from the Covenant Church of Orange, New Jersey, whose pastor is the Rev. Richard W. Gray, holds an evangelistic service in Military Park. Between two and three hundred persons have been reached in this way. . . . Each Saturday morning Mr. Gray brings a gospel message to the caddies at two nearby country clubs. Thus about 150 caddies hear the gospel each week, and tracts and Scripture portions are distributed. Lay members of the Covenant Church have, from time to time, testified to the saving grace of God at these meetings. . . . Once each month Ruling Elder L. Halsey Perry conducts a service in the Jerry McCauley mission in New York. He is frequently aided by other members of the Covenant Church. . . . The young people's society conducts a service at the Calvary Rescue Mission in Passaic one Saturday night a month.

The Rev. Lawrence B. Gilmore, pastor of the Emmanuel Church (Independent) of Morristown, New Jersey, preaches the gospel each Saturday morning at three local golf courses, and on Sunday afternoon he holds evangelistic services at a C.C.C. camp.

On each Saturday evening the young people of the Calvary Church of Amwell, Ringoes, New Jersey, distribute tracts throughout the countryside and in nearby towns. The work is done systematically, street by street, and most towns are thus completely covered. On Saturday, July 9th, about 500 tracts were distributed in Lambertville by 12 young people who are very enthusiastic about the work. . . .

On Saturday, July 16th, the group travelled to Trenton to assist the Rev. Bruce Coie and the young people of the Trenton Church in a street meeting. . . . Regular services are held by the young people of the Ringoes Church in the county jail at Flemington. At one recent service there were five men who gave evidence of having accepted the Lord Jesus Christ as their Saviour.

A group of young people from the Gethsemane Church of Philadelphia have been holding a series of street meetings each Saturday evening in Connell Park. . . . Thirteen services have been held in the open air in the park at Newport, Kentucky, under the auspices of the Trinity Chapel. There has been a total attendance of 1,029.

QUARRYVILLE CONFERENCE CLOSES SUCCESSFUL SEASON

THE second annual Quarryville Bible Conference, held on the 13-acre grounds of the Faith Presbyterian Church, Quarryville, Penna., from June 18th to July 3rd, was attended by delegates from most of the churches of The Presbyterian Church of America in that area and from some independent churches. Registrations were 20 per cent. higher than at the first conference last year.

It is believed by the directors that none of the young people attending

the conference left without having accepted Christ; professions of conversion were made by many. It is confidently expected that the local churches which these young people represent will find the delegates more interested than ever before in the things of Christ.

The conference closed with a popular service at which the Rev. Homer Hammontree was the speaker. The hall was filled to overflowing, with about 600 people crowding the auditorium, which has a usual seating capacity of 500.

In the two seasons of its existence the Quarryville Bible Conference has built a large conference hall, has completely renovated a large barn for use as a girls' dormitory, has fitted the basement of the Faith Church with all modern conveniences for use as a boys' dormitory, and with the aid of the members of the church has made the conference grounds one of the most attractive in the vicinity.

FINAL DECREE ENTERED AGAINST DENOMINATION BY PHILADELPHIA COURT

ON JUNE 27th Judge Eugene V. Alessandrini of the Court of Common Pleas No. 5 of Philadelphia entered a final decree restraining the members and officers of The Presbyterian Church of America "from using or employing the name of Presbyterian Church of America, or any other name of like import, or that is similar of or a contractive of the name Presbyterian Church in the U.S.A., or the Presbyterian Church in the United States of America, or ever doing any act or thing calculated or designed to mislead the public or the members of the plaintiff church."

In pursuance of the authority granted by the General Assembly of The Presbyterian Church of America meeting in Quarryville, Penna., the defendants promptly appealed the case to the Supreme Court of Pennsylvania. A *supersedeas* bond in the sum of \$5,000 has been filed, and consequently the name may be used pending the determination of the appeal. The case will be heard by the Supreme Court in the latter part of November.

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