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THE NEED OF EDIFICATION

IT IS interesting to observe how much the Bible uses the figure of a building to describe the things of the Christian life. One of the most notable passages where that is done is the great passage in the third chapter of I Corinthians. The only foundation of the Church, Paul says, is Christ: "For other foundation can no man lay than that is laid, which is Jesus Christ."

But then, Paul goes on to say, we build upon this foundation, and let every man take heed how he builds. Every man's work in building upon the foundation will be tested by the judgment day. That majestic Day will be revealed in fire, and the fire will test every man's work, of what sort it is.

Very sad will be the case of the man whose work in building upon the one foundation will not stand the test of the judgment.

It will not, indeed, be like the case of the man who actually defiles the temple of God. About such a man the apostle seems to speak in very different terms, when he says: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Unlike such a man (whom the apostle seems perhaps even to place outside the category of true Christians altogether), the man who does not destroy what has already been built, but builds with perishable materials, is distinctly said to be among those who are saved.

Yet his case will be a sad one—at least in comparison with what it might have been. Although he will be saved, he will be saved so as through fire. He will be saved, but his work will pass away.

How shall we avoid the shame of having our work thus destroyed at the judgment day? How shall we avoid the shame of finding that our work, of which perhaps we were so proud, was but wood, hay, stubble, after all? How shall we learn to build, instead, with the gold, silver and precious stones that will stand to all eternity?

Surely we can do that only by attending to the directions that are given in God's Word. If we do the things that the Word of God plainly directs us to do, and do them with an honest heart, then we may very humbly and yet very confidently hope that our work may endure to all eternity.

What then are the things that the Word of God plainly directs us to do; and are the activities of our present-day churches within the number of those things?

Well, about many of the activities of our present-day churches we may well be in doubt. Perhaps they are things that the Word of God, by implication, directs us to do; but perhaps also they are outside the category of those things. Perhaps they are gold, silver or precious stones; but in some respects they do look uncommonly like wood, hay or stubble. Frankly, we are in doubt about them. We ought no doubt to be slow about condemning them when others are carrying them on. We ought always to remember that Christ is the judge, not we. Our brethren stand in His presence, and one day they will stand before His judgment seat. But for ourselves we surely ought to seek those kinds of service in the Church about which there is no doubt, those kinds of service which are clearly in accordance with the directions which God has given us in His Word.

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We shall not attempt to give a list of those kinds of service. But about one activity there can surely be no manner of doubt. Whatever other activities may be in accordance with the Word of God, surely there is one activity that is clearly in accordance with it. It is the impartation of a solid knowledge of the Word of God itself.

That activity has been sadly neglected in our present-day churches.

It has been sadly neglected in Modernist churches. That goes without saying. Modernist churches do not believe, in any real sense, that the Bible is the Word of God, and naturally they are not particularly interested in the impartation of a knowledge of it to their people.

But it has also been sadly neglected in evangelical churches. Many preachers, evangelical in their beliefs, have sadly neglected the work of edification. They have preached fine sermons—sermons that are perfectly good and perfectly true. But the trouble is that those fine sermons deal only with those parts of the contents of the Bible on which it is easiest to preach. The consequence is that the people have not been built up. They have not been grounded in any solid and systematic knowledge of the Word of God.

The teaching of the young also has been sadly neglected. The preachers, who ought to be the principal teachers in the church, have been called on to do so many other things—things that others could do just as well—that they have not been able to discharge their proper educational function. Sunday school instruction has too often been desultory. Real catechetical instruction has been neglected.

The result has been exactly what it might have been expected to be. Where a knowledge of the Word of God is absent from people's lives, the people have been led astray. A certain great theologian used to say that the Church is "dying of ignorance." He was not far wrong. The great need in the church—the necessary basis for evangelicalism, the necessary basis for prayer, the necessary basis for every other good thing—is a knowledge of God's holy Word. Before we can speak about God to others, even before we can speak to God ourselves, we must listen to what God has said to us.

How shall that knowledge of God's Word be promoted? How shall the people be built up in a knowledge of the great system of revealed truth which the Bible contains?

No doubt in a great many ways. We have not space just now to attempt even a bare enumeration of them. But about one thing that must be done we are perfectly

sure. We are perfectly sure that the historic Standards of our Faith must be taken from the shelf, and must be given their proper place in the edification of the people of God.

It is a mistake to think that the Christian should neglect the help which he can receive in his study of the Word of God from the previous study of it by godly men. No doubt some "helps" to the study of the Bible are harmful. But the proper remedy for helps that are harmful, helps that only *seem* to help and do not really edify in the long run, is not the neglect of all helps, but the use of helps that are true to the Word.

We Presbyterians profess to find such true helps in the historic Standards of our Faith. Our ministers and elders and deacons have solemnly declared at their ordination that they hold those Standards to contain the system of doctrine taught in the Holy Scriptures. The Presbyterian Church of America at its second General Assembly, recently held in Philadelphia, formally adopted those Standards in their purity.

Those professions are splendid. We rejoice in them with all our souls.

But are they enough? No, they are not enough. The Westminster Confession of Faith and Catechisms have been adopted as the doctrinal Standards of our church. That is good. But one other thing is also needed—that the system of doctrine contained in those Standards shall be written in the minds and hearts of the people.

We say advisedly "of the people," and not merely "of the ministers." It is true we welcome into our communion as members of the church—not as ministers—those who have not yet come to accept that system of doctrine. But it is a very great mistake, though a common mistake, to suppose that the Westminster Standards are intended only for ordained persons and not for the laity. No doubt persons can be received into the membership of the church who are babes in Christ, but that is not in order that they shall remain babes. On the contrary, it is in order that they may be built up in the Faith. And the means by which they are built up in the Faith is solid instruction given to them, through the pulpit and by other means—solid instruction in the full system of revealed truth taught in the Bible and so gloriously summarized in our historic Standards.

We Presbyterians have a glorious heritage. God grant that we may now address ourselves earnestly to the task of using it to the edification of the Church and to the honor of Christ the Head!

Higher Ground

By the REV. JOHN J. DeWAARD

Pastor of the Calvary Presbyterian Church of Cedar Grove, Wisconsin



Mr. De Waard

IN Cedar Grove, where it has been my privilege to preach the gospel for eleven years, we have moved to higher ground. The beautiful church building in which my people worshipped for sixteen years stands in what is almost the lowest place in the little village. The site was once a hole, the hole has been filled in and it now is an attractive place for a building. The new building, now in process of erection, stands on a knoll, very nearly the highest place in the town. The higher ground to which we have moved is so much higher that the main floor of the new building will be almost on a level with the peak of the building we could not keep.

One day last summer, while pretending to help the men in the work of excavation, I looked down towards the church we could not keep, across the field a little more than a city block away. A feeling of sadness and discouragement came over me. It seemed such a waste of effort and money to build still another church in this little village. There are already two large churches in the town of about eight hundred inhabitants. These two churches are large enough to accommodate the people of the village and surrounding country for years to come. One of these churches, with a seating capacity of about seven hundred, will have less than two hundred gathered in its auditorium for worship. And now we are building another church with a seating capacity of about six hundred. Are we busy in a bit of folly which better judgment will have to condemn when a few more years have gone by? There will now be two Presbyterian churches where there should be one. I thought of all these people, whom I had learned to love, and who had been worshipping together in one church. I thought of those who could not go out with us. Their pain was just as great as ours. Some of them are honest, sincere, and lovable people. They also spent nights in thought, asking

the question which so many of us asked ourselves over and over again during the past year, "Why must it all be?" If I had ever been anxious to spare my people unnecessary expense, for they work hard for their living, I had been more anxious to spare them unnecessary pain, for life is full enough of troubles.

And I thought again of the events of the past year. It would have been so easy to compromise here a little and there a little, and so have avoided the split in the church, than which there are few things harder to endure. Just a little compromise on things most surely believed to be according to the will of the Lord Jesus Christ and all this trouble might have been avoided. I had been willing to make the compromise, once I had even expressed my desire to compromise in public. But the freedom actually to compromise with untruth would not come and what I wanted to do I did not dare to do. The liberty to do that which would have kept the relatives and friends of long standing together in the same church was not given. It seemed to me that afternoon, however others may judge, that the Lord Jesus Christ had Himself complete control of all the events which issued in the building of another church on higher ground. And if the Lord Jesus Christ, whose demands are always exacting though not unduly severe, was the author of what had happened, He would also complete the work. By His love He would constrain us to move to higher ground in the years which are before us. And if the Lord Himself would constrain us to move to higher ground, then the building of another church and the pain we had all suffered would not be useless. I dug my shovel deeper into the ground and the men around me, not knowing the thoughts I had been thinking, smiled to see me work, and they did not quite understand me when I said, "Fellows, it is sound theology which makes the dirt fly."

I want to speak to you on the subject, "Higher Ground," for I do believe it is our privilege, under God, to build our new church on higher

ground. But it will not be easy. The separation was necessary and the separation was hard. It has cost us very much to break these associations which were dear to us. But the work which is before us in building our church on higher ground is more difficult. "To pluck up, to break down, to destroy and to overthrow," which a real love makes necessary so often in this world of sin, requires courage and strength of conviction. But "to build and to plant" requires more courage and even stronger convictions. The task before us is more difficult than that which the Lord has thus far done through us. In a very short time Israel went out of Egypt, but they wandered about in the wilderness for forty years. Yet the same Lord who led them out of bondage was with them every day. As the Lord Jesus separated us from a church which ceased to be a church when it ceased to believe in the Bible as the very Word of God, so will He by His grace enable us to build our church according to the pattern He has made in heaven. And as the Lord refused to give us liberty to compromise, so will He also graciously refuse to give us His peace until we have done all to place His church on the higher ground from whence her light may shine out in every direction. We are few in numbers and we do not have much money but we are persuaded that we do have the blessing of our Lord. So let us look around and see how we may move our church to higher ground, uphill work though that necessarily is.

We will have to educate our people in the specific doctrines of the Reformed Faith, beginning with our children. There is a great deal of so-called Christian Education in the churches of our day, even in those churches which are known as Reformed, which is not at all Christian. Arguments supporting overtures to the Syracuse General Assembly in regard to the Board of Christian Education of the Presbyterian Church in the U.S.A. have shown us how much Modernism is being taught by that Board in the Sunday School literature

used in the churches, as well as in other literature distributed by the Board. However, even if there had been no specific heresy taught in the literature approved by the Board, its literature would not have been satisfactory to us. For one looked in vain for those specific doctrines of the Reformed Faith which distinguish that system of truth from other systems. The teachers and leaders of that church seem to be afraid of the "grand particularities" of the Reformed Faith; certainly they do not believe these "grand particularities" to be according to the Word of God for they studiously avoid them. A moderator of a recent Assembly expressed in the last Assembly, in another connection, the principle which also dictates the policy in religious education, in these words: "We must not emphasize the shibboleths of our own form of Christian faith." There is an effort in that church to attract the sympathy of as many people as possible with various and contradictory opinions concerning Christianity which, as Dr. Frank Stevenson (who knew how to say a thing) once expressed it, is "like trying to speak words of no particular language in the interest of universal speech." Even if there had been no specific heresy taught in the literature of that Board, we who love the "shibboleths" of our Reformed Faith would have been more than merely dissatisfied with it.

In contrast to the spirit in the church we know best, consider the spirit of the Presbyterian fathers. From 1846 to about 1870, there was in the Old School Presbyterian Church a strong movement to teach, especially the children, the doctrines of the Reformed Faith. Not only in the Sunday School and in the Catechism classes, but even in the grade schools established and maintained by the church, this movement found expression. In 1847, Dr. Charles Hodge preached a sermon in the Assembly of that year in which he urged the church to adopt the plan of establishing grade schools in every parish, a high school in every presbytery, and a college in every synod in which "religious instruction from the Word of God, in connection with sound, intellectual culture" might be given. The plan was adopted. Dr. Courtlandt Van Rensselaer, corresponding secretary of the Board of

Christian Education, threw himself into the plan with characteristic zeal. There were at one time one hundred of these "session schools" as they were called, scattered through the country, one of which continues to this day. I am telling you this bit of history to show you that the Presbyterian fathers did not apologize for the particularities of the Reformed Faith. They believed that the shibboleths of that system are true and they knew how to say shibboleth, too. In these schools, in the Catechism classes, and in the home the Shorter Catechism was the chief text-book of religion, and that precious little book deserves to have that place again.

It will not be possible for us immediately to establish and maintain these "session schools." Most of our churches are at present financially and numerically too weak to do so. But we can gather the children together in week-day Bible classes and help the children to memorize the Shorter Catechism. We can urge our people to use that precious little book in their homes. We can also use this little book in our preaching service. It will not be easy. Children do not take to memorizing the Shorter Catechism as a duck does to water. The little book is by no means the simple, superficial milk diet upon which so many sickly Christians in our day attempt to sustain their Christian life. It is not easy to preach on all the questions of the Shorter Catechism for these questions take us into the deep things of God. Our task in teaching the doctrines of the Shorter Catechism in special classes for that purpose, in Sunday School and in the Church services, will be the more difficult because so many of our people are accustomed to a much easier method of education than that which was used when this Catechism was written, but the method of our day teaches the child nothing. However difficult our task may be we dare not neglect a serious attempt, asking the Lord Jesus to bless our feeble efforts. Our church cannot occupy higher ground unless our people are informed. They cannot love with us the principles of our Reformed Faith unless they know these principles. If the men of another day are going to justify the erection of another building in Cedar Grove it is my task now to teach the children to pronounce the shibboleths of our Faith. Though

the work may be difficult it can be done. A subscription to THE PRESBYTERIAN GUARDIAN which treats the Catechism in every issue will be no mean help to pastor and people alike. Application to our task and our eyes fixed on Jesus Christ will crown our efforts with success. Increasingly our church will occupy higher ground if we do not fail in this our opportunity.

In the second place, we must make a more diligent and more intelligent use of the Scripture itself. One of the reasons which constrains us to give this instruction in the Reformed Faith is that our people may use the Bible itself intelligently, without note or comment. One day when I had read a paper in presbytery in which I constantly appealed to the Confession of Faith, a fellow minister said: "Mr. DeWaard seems to believe that the Confession is the infallible rule of faith and practice, for he constantly appeals to it as the final authority." If that brother had known the Confession he would have made no such foolish remark. For when we appeal to the Confession of Faith we do not imply thereby that the Confession is the Word of God. Our appeal to the Confession, aside from the fact that it helps us to state our meaning accurately, also shows clearly what our conception of the Scripture is. For the chief corner stone of the Confession is the Scripture to which it always directs us. An earnest and careful study of the Confession of Faith leads us directly to the Word of God and instructs us to use that ocean of infallible truth intelligently. And if some one should say to us, "But you come to the Bible with certain presuppositions," we would answer, "So also does every one else and of all the presuppositions that are possible we, by the grace of God, have selected the best.

Now it is but recently that God has driven us out from a fellowship in which the Bible is not honored as the very Word of God. Our former association has had influence upon us. It cannot be otherwise. Our minds are never like blank sheets of paper and we are not now returning to the Bible with minds like blank sheets of paper on which the Father may write whatever seems good in His sight, while passively we receive the impression. Some methods of Bible study, perhaps even unconsciously acquired, we will have to exchange for others.

Some ideas which seeped into our minds by the pressure of modern church life will have to be uprooted, thrown out and cast into the fire to be burned. New and better ideas will have to take the place of these and only in the sweat of our brow can we acquire them. We must work. If the task before us is difficult let us take courage in the thought that we have in the history of the Christian Church a great help. Mighty men of God have labored abundantly in the Scriptures and the fruits of their labors we can make our own. We do not have to begin in 1936, as a little church, where the Church began in the year one hundred. There is a testimony of the Holy Spirit in the history of the Christian Church and we may and must make use of it. Let that humility of heart, characteristic of the Christian who knows that he has been saved by grace, express itself in this also, that we thankfully and joyfully receive the inheritance of our fathers, which does indeed help us to a better and richer understanding of the precious Word. For the experience of the Church in the past is a good, perhaps even the best, commentary on the Word. Just how seriously we meant it when we said that we believed the Bible to be the Word of God will be shown in the years to come by the way in which we use it in our churches and in our homes, even more than by our actions of the past.

But in this fact that we are returning to the Word to use it in our homes and in our churches, with minds influenced by the modern spirit, there is a danger for us. From one extreme we may fall into another. I can best say what I mean by using an illustration from the history of the Presbyterian Church in the U.S.A. A very zealous and earnest Presbyterian, whose love for the Bible was felt by all, one day seriously proposed that the Board of Christian Education be instructed to ask men, sound in the faith, to write a commentary on the whole Scripture, to which the Assembly could give the sanction of its authority. According to this proposal there would be given to the people a Bible with an explanation of every text bearing the sanction of the church. Instead of placing in the hands of the people a Confession of Faith having general principles to guide them in the study of the Word,

the thought was to place in the hands of the people a Bible with authoritative interpretations of every passage.

It was an ambitious plan. Many serious objections were raised to this plan. It was said that there was no man or group of men who could write a commentary on the Word to which the church could give the sanction of its authority. If there were a group of men who thought that they could do this it was proof that God had given them up to strong delusion. A further objection was that no group of men could give an authoritative interpretation of unfulfilled prophecy, of the visions of Ezekiel, Zechariah, Daniel, or John. Because of these and other objections, advanced by Dr. Charles Hodge, the plan was not adopted. And it would have been a tragedy for the church if this plan had been adopted. For it is certain that there would have been some people who would have taken the several interpretations of the Word which the Assembly approved as the Bible, rather than the Word itself. Only the Word itself is life and gives life, not the several interpretations of the Word, however helpful very many of these often are. Beyond all doubt the commentaries of Lightfoot are excellent works that no student of the Bible can afford to ignore, but it is expressing a truism when we say that these commentaries are not the Word itself. And if our church should accept the many interpretations of Lightfoot as authoritative and final, while she could do many worse things she would nevertheless be on low ground.

Increasingly as the years have gone by I have learned to appreciate more and more the courses of study given by Dr. Vos. His courses were commentaries on the Bible, his lectures were exegeses of the Word. I loved him when I studied there; I love him more now, not because he has given me a number of valuable interpretations of the Word, but rather because he has given me through his lectures a desire to study the Word itself. He demonstrated in class that the method of Bible study which lies at the heart of the Reformed Faith is the best. As we listened to the lectures we forgot about the man speaking, while our minds were fixed on the wonders of the Word. We did not leave class with four or five outlines for sermons we could use in the pulpit later, but we did leave class with the desire to

show the people what joy and pleasure there is in the study of the Word. Perhaps there is no one in our fellowship who can do what Dr. Vos succeeded so well in doing. But we can attempt to do the same thing in a small way. If our sermons are little morsels of food which our people take on the Sabbath day in order to live thereby the rest of the week, their spiritual lives will be weak, and our church will occupy very low ground. I wonder, would it be really worthwhile to continue? But if our sermons are little bits of spiritual food which whet the appetite of our people for more, so that they themselves go to the Word in search of more, without contentment until they have found, then the spiritual lives of our people will be strong, and our church will occupy increasingly higher ground. Unless by the help of the Holy Spirit we can send our people back to the Bible to see for themselves whether these things which we teach them are true, our building is in vain and our efforts will go down in history as an illustration of how men ought not to use the Holy Bible.

And finally I should speak about the higher and nobler worship of God, which is necessary if our church is to occupy higher ground. As the study of the system of Reformed Faith leads us to the Bible, so does the Bible lead us to God, for the "Scriptures principally teach what man is to believe concerning God, and what duty God requires of man." I was raised on the Heidelberg Catechism and it is a good Catechism too. The second question of that Catechism is: "What three things are necessary for thee to know that thou mayest live and die happily." And the answer, given in my own words, is this: First, I must know how great my sin and misery is; second, I must know how I may be delivered from my sin and misery; third, I must know how I may live a happy and thankful life for so great a deliverance. It is a high note which this beautiful Catechism strikes at the beginning. Certainly the salvation of a soul is important. But a higher note is struck by our Shorter Catechism when it begins with the words, "Man's chief end is to glorify God and to enjoy him forever." But time does not permit me to develop this important thought.

It was June 7th and it was the last Sunday morning that I was to preach

in the church where I had labored for ten years. There were about eight hundred people in the church that morning. As the hour drew near when I was to enter the pulpit, I felt utterly unable to say what I knew ought to be said that morning. It seemed to me that I could not say what ought to be said to the glory of God and the salvation of their souls. I could easily repeat the text I had selected: "They have not rejected

thee, but they have rejected me that I should no longer be king over them." I could also easily repeat the story of Samuel and the people of Israel which caused the Lord to use these words to his aged servant. But there is something more to preaching the blessed Word than just that, and I felt I could not do it. And as I think about the future and the work I must do among the good people of Cedar Grove, as a servant of the Lord Jesus

Christ, in teaching young and old the doctrines of our faith and the use of the Word in their homes, I often feel that same way. It has pleased the Lord Jesus Christ to use the sermon of June 7th. If with utter humility of soul, with application to my task, I do my work, I am persuaded it will please the Lord Jesus Christ to bless. And my people will not have laid one brick in vain, nor spent one penny uselessly. May God grant it.

Constraining Love

By the REV. J. GRESHAM MACHEN, D.D., Litt.D.

A Sermon Preached on the Opening Day of the Second General Assembly of The Presbyterian Church of America, the Sermon Being Followed by the Administration of the Sacrament of the Lord's Supper

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:14f.).



Dr. Machen

IN THESE great verses Paul speaks of love as a constraining force. Love, he says, hems us in. There are certain things which love prevents us from doing.

Earlier in the passage he has spoken of another restraining force—namely, fear. "Knowing therefore the terror of the Lord," he says, "we persuade men." Since we must all appear before the judgment seat of Christ, it behooves us to stand in fear of Him; and there are many things which because we shall stand before His judgment seat we are afraid to do.

That motive of fear is used in many places in the Bible. It is used in the Old Testament. It is used in the New Testament. It is used with particular insistence in the teaching of Jesus. I think it is one of the strangest of modern aberrations when men say that it is a degrading and sub-Christian thing to tell man to stand in fear of God. Many passages in the Bible might be sum-

marized by the words: "The fear of God constraineth us."

"The Love of Christ Constraineth Us"

In our text, however, it is something other than fear that is the thing that is said to constrain us or hem us in. It is love. "The love of Christ," Paul says, "constraineth us."

What then is here meant by the love of Christ? Our first impulse, perhaps, might be to say that it is our love of Christ, the love which we bear to Christ, the love in our hearts for Christ our Saviour. The comparison with verse 11 might perhaps suggest that view. As there the fear which is in our hearts when we think of our standing before the judgment seat of Christ constrains us from doing things that we might otherwise do, so here the love which is in our hearts when we think of what Christ has done for us might seem to be the second constraining force of which Paul speaks.

Now if that is the right interpretation, the verse tells us something that is certainly true. It is certainly true, and eminently in accordance with Paul's teaching elsewhere, that the love of Christ which we have in our hearts restrains us from doing things which otherwise we might do. We refrain from doing those things not only because we are afraid to do them, but also because we love Christ too much to do them. Ah, how powerful a restraining force in the Chris-

tian's life is the love he bears to Christ, his Saviour! That love in the Christian's heart is a restraining force even more powerful than any fear.

As a matter of fact, however, that is not Paul's meaning here. The love of Christ which he here says constrains us is not our love for Christ, but it is Christ's love for us. We are restrained from doing evil things, Paul says, by that unspeakable love which Christ manifested when He died for us on the cross.

"Because We Have Thus Judged"

Well, then, if it is Christ's love for us which constrains us according to this verse, how does Christ's love for us produce that contraining effect in our lives?

The following words give the answer. "The love of Christ constraineth us," Paul says, "because we thus judge, that if one died for all, then were all dead." I do not think that the translation "because we thus judge," though it appears in both the Authorized and in the Revised Version, is strictly accurate. It ought rather to be "because we *have* thus judged." The great conviction that Christ died for all and that therefore all died is not formed again and again in Paul's mind as though it were a new conviction, but it has already been formed. It is one of the basic convictions underlying all Paul's Christian life. "The love of Christ

constraineth us," Paul says, "because we formed the conviction long ago that Christ died for all and that therefore all died." Those who have that conviction, as Paul had, already formed in their minds are restrained ever after from doing certain things which otherwise they might do. Since they are convinced that Christ died for them they cannot thereafter do the things that are displeasing to Him—to Him who by His death for them showed that He loved them with such a wonderful love. Once they are convinced that Christ's death was a death for them, their gratitude to the one who died hems them in, restrains them from evil, more effectively than they could have been restrained by prison bars.

That much, I think, is certainly in this passage. We have here a true Scriptural basis for the great hymn of Isaac Watts:

When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

The overpowering love of Christ for us, manifested when He died for us on the cross, calls forth our all in response. Nothing can be so precious to us that we should not give it up to Him who gave Himself there for us on the tree.

But although that is no doubt taught or implied in the passage, a great deal more is taught. There are great depths of additional meaning in the passage, and we must try to explore those depths just a little further before we sit at the table of the Lord.

"Therefore All Died"

"The love of Christ constraineth us," Paul says, "because we have thus judged, that one died for all, *therefore all died.*" Those are rather strange words, when you come to think of it—"One died for all, therefore all died." How does the second of these two propositions follow from the former? Why should we draw from the fact that one died for all the inference that therefore all died? A very different inference might conceivably be drawn. It might be said with more apparent show of reason: "One died for all, therefore all did *not* die; one died for all, therefore all lived." When one man dies for others, the usual purpose of his dying is that those others may not have

to die; he dies that those others may live.

Yet here we have it said that one died for all and then all died. Apparently the death of Christ did no good to those for whom He died. Apparently He did not succeed in rescuing them from death. Apparently they had to die after all.

It might look at least as though Paul ought to have recognized the contradiction. It might look as though he ought to have said: "One died for all, *nevertheless* all died." But he does not recognize the contradiction at all. He puts the death of Christ not as something that might conceivably prevent the death of others, but as something that actually brought with it the death of others. He says not: "One died for all, nevertheless all died," but: "One died for all, *therefore* all died."

The thing might seem strange to the unbeliever; it might seem strange to the man who should come to this passage without having read the rest of the Bible and in particular the rest of the Epistles of Paul. But it does not seem at all strange to the Christian; it does not seem at all strange to the man who reads it in connection with the great central teaching of the Word of God regarding the Cross of Christ.

Christ died for all, therefore all died—of course, that is so because Christ was the representative of all when He died. The death that He died on the cross was in itself the death of all. Since Christ was the representative of all, therefore all may have been said to have died there on the cross outside the walls of Jerusalem when Christ died.

We may imagine a dialogue between the law of God and a sinful man.

"Man," says the law of God, "have you obeyed my commands?"

"No," says the sinner, "I have transgressed them in thought, word and deed."

"Well, then, sinner," says the law, "have you paid the penalty which I have pronounced upon those who have disobeyed? Have you died in the sense that I meant when I said, 'The soul that sinneth it shall die?'"

"Yes," says the sinner, "I have died. That penalty that you pronounced upon my sin has been paid."

"What do you mean," says the law, "by saying that you have died? You

do not look as though you had died. You look as though you were very much alive."

"Yes," says the sinner, "I have died. I died there on the cross outside the walls of Jerusalem; for Jesus died there as my representative and my substitute. I died there so far as the penalty of the law was concerned."

"You say Christ is your representative and substitute," says the law. "Then I have indeed no further claim of penalty against you. The curse which I pronounced against your sin has indeed been fulfilled. My threatenings are very terrible, but I have nothing to say against those for whom Christ died."

That, my friends, is what Paul means by the tremendous "therefore," when he says: "One died for all, *therefore* all died." On that "therefore" hangs all our hope for time and for eternity.

For Whom Did Christ Die?

But what does he mean by "all"? "One died for *all*," he says, "therefore all died." He seems to lay considerable emphasis upon that word "all." What does he mean by it?

Well, I suppose our Christian brethren in other churches, our Christian brethren who are opposed to the Reformed Faith, might be tempted to make that word "all" mean, in this passage, "all men"; they might be tempted to make it refer to the whole human race. They might be tempted to interpret the words "Christ died for all" to mean "Christ died for all men everywhere whether Christians or not."

But if they are tempted to make it mean that, they ought to resist the temptation, since this passage is really a very dangerous passage for them to lay stress on in support of their view.

In the first place, the context is dead against it. It is rather strongly against the view that "Christ died for all" means here "Christ died for all men." All through this passage Paul is speaking not of the relation of Christ to all men, but of the relation of Christ to the Church.

In the second place, the view that "Christ died for all" means "Christ died for all men" proves too much. The things that Paul says in this passage about those for whom Christ died do not fit those who merely have

the gospel offered to them; they fit only those who accept the gospel for the salvation of their souls. Can it be said of all men, including those who reject the gospel or have never heard it, that they died when Christ died on the cross; can it be said of them that they no longer live unto themselves but unto the Christ who died for them? Surely these things cannot be said of all men, and therefore the word "all" does not mean all men.

Perhaps, indeed, it will be said that Paul is speaking only of the purpose of Christ in dying for all men, without implying that that purpose was accomplished. Perhaps, it will be said, he means only that Christ died for all men with the purpose that all men might live to Him who died for them, without at all implying how many of those for whom Christ died actually accomplished that purpose by living in that way.

Well—quite aside from the difficulty of supposing that God's purposes ever fail—I can only say that if that meaning be attributed to the passage the force of the passage is, to say the least, seriously impaired. Did Christ upon the cross die merely to make possible my salvation? Did He die merely for the great mass of humanity and then leave it to the decision of individuals in that mass whether they would make any use of what Christ purchased for them at such cost? Was I, in the thought of the Son of God when He died there on Calvary, merely one in the great mass of persons who might possibly at some future time accept the benefits of His death?

I tell you, my friends, if I thought that—if, in other words, I became a consistent Arminian instead of a Calvinist—I should feel almost as though the light had forever gone out of my soul. No, indeed, my friends, Christ did not die there on Calvary merely to make possible our salvation. He died to save us. He died not merely to provide a general benefit for the human race from which we might at some future time draw, as from some general fund, what is needed for the salvation of our souls. No, thank God, He died there on the cross for us individually. He called us, when He died for us, by our names. He loved us not as infinitesimal particles in the mass of the human race, but He loved us every one.

This Sermon is Available in Pamphlet Form

COPIES of this sermon, preached by Dr. Machen at the opening service of the Second General Assembly, are now available in pamphlet form for general distribution. It is hoped that many churches and individuals will wish to circulate it among their members and friends. Copies may be secured from the office of The Presbyterian Guardian at the following nominal prices, post-paid:

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Do you ask how that could be? Do you ask how Christ when He died could have in His mind and heart every one of the millions of those who had been saved under the old dispensation and who were to be saved in the long centuries that were to come? I will tell you how it could be. It could be because Christ is God. Being God He knows us every one, with an intimacy that is far greater than the intimacy of the tenderest mother's love.

People say that Calvinism is a dour, hard creed. How broad and comforting, they say, is the doctrine of a universal atonement, the doctrine that Christ died equally for all men there upon the cross! How narrow and harsh, they say, is this Calvinistic doctrine—one of the "five points" of Calvinism—this doctrine of the "limited atonement," this doctrine that Christ died for the elect of God in a sense in which He did not die for the unsaved!

But do you know, my friends, it is surprising that men say that. It is surprising that they regard the doctrine of a universal atonement as being a comforting doctrine. In reality it is a very gloomy doctrine indeed. Ah, if it were only a doctrine of a universal salvation, instead of a doctrine of a universal atonement, then it would no doubt be a very com-

forting doctrine; then no doubt it would conform wonderfully well to what we in our puny wisdom might have thought the course of the world should have been. But a universal atonement without a universal salvation is a cold, gloomy doctrine indeed. To say that Christ died for all men alike and that then not all men are saved, to say that Christ died for humanity simply in the mass, and that the choice of those who out of that mass are saved depends upon the greater receptivity of some as compared with others—that is a doctrine that takes from the gospel much of its sweetness and much of its joy. From the cold universalism of that Arminian creed we turn ever again with a new thankfulness to the warm and tender individualism of our Reformed Faith, which we believe to be in accord with God's holy Word. Thank God we can say every one, as we contemplate Christ upon the Cross, not just: "He died for the mass of humanity, and how glad I am that I am amid that mass," but "He loved me and gave Himself for me; my name was written from all eternity upon His heart, and when He hung and suffered there on the Cross He thought of me, even me, as one for whom in His grace He was willing to die."

"Should Not Henceforth Live Unto Themselves"

That is what Paul means when He says, "One died for all, therefore all died." But is that all that Paul says? No, he says something more; and we must consider briefly that something more, before we turn away from this marvelous passage.

"All of us died," Paul says, "since it was as our representative that Christ died." But what then? What becomes afterwards of those who have thus died to the curse of the law? Are they free thereafter to live as they please, because the penalty of their sins has been paid?

Paul gives the answer in no uncertain terms. "One died for all," he says, "therefore all died, that they which live should not henceforth live unto themselves but unto him which died for them, and rose again."

Some people upon this earth, he says, have passed through a wonderful thing! They have died. That is, Christ died for them as their representative. They have died so far as

concerns the death which the law of God pronounces as the penalty of sin. They died there on Calvary in the person of Christ their Saviour. But what of them now? Look at them, and you might think if you were a very superficial observer that they are living very much as before. They are subject to all the petty limitations of human life. They are walking the streets of Corinth or of Philadelphia. They are going about their daily tasks. They might seem to be very much the same. Ah, but, says Paul, they are not really the same; a great change has taken place in them. They are living upon this earth. Yes, that is granted. They are living in the flesh. Very true. But their lives—their humdrum, working lives upon this earth—have now an entirely new direction. Formerly they were living unto themselves; now they are living unto Christ. What greater change could there possibly be than that?

Christ had that change definitely in view, Paul says, when He died for them on the cross. He did not die for them on the cross in order that they might live with impunity in sin. He did not die for them on the cross in order that they might continue to live for themselves. He died that they might live for Him.

"One died for all, therefore all died; and he died for all that they which live should not henceforth live unto themselves"—let us stop just there for a moment to notice that at that point the grand circle is complete. Paul has got back to the assertion with which he began; only now he has shown gloriously how it is that that assertion is true. He began by saying, "The love of Christ constraineth us," and now he has shown how that constraint has been brought about. "The love of Christ constraineth us; because we have thus judged, that one died for all, therefore all died; and that He died for all, that they which live should not henceforth live for themselves." "Should not henceforth live unto themselves"—that is the constraint of which Paul started out to speak. A man who may not live unto himself is indeed under constraint. All the impulses of fallen man lead him to live unto himself. A hundred selfish passions and appetites crave free course. Yet here are fallen men who check the free course of those selfish passions and appetites.

What has caused them to do so? The answer is "Christ's love." He loved them. Loving them He died for them on the cross. Dying for them on the cross He wiped out the curse of the law against them, that in the new life that they then began by His Spirit to live they might by thinking on His death be led to live no longer unto themselves. What a wonderful restraining force was exerted by Christ's dying love! How many things, freely done by the men of the world, the Christian is restrained by Christ's love from doing!

Yes, it is indeed true that if we are real Christians "the love of Christ constraineth us." Paul is not afraid to use a very drastic word in this connection. He is not afraid to say: "The love of Christ hems us in, surrounds us on every side as with a barrier or wall."

The reason why he is not afraid to say that is that he is going to wipe the paradox out in this very same verse; he is going to show his readers at once that the restraint of which he speaks is the most glorious freedom; he is going to make abundantly plain right in this very passage that the Christian life is not a cabined and confined life at all but a life that is marvelously rich and free. The Christian is restrained from doing certain things. True. But he is restrained from doing those things not in order that he may do nothing at all, but in order that he may do other things that are infinitely more worth while. He is restrained from doing evil things that he may do the things that are good; he is restrained from doing things that bring death in order that he may do things that belong to eternal life.

"But Unto Him Which Died for Them"

What are those good things in the doing of which Christian freedom is shown? Ah, how wonderfully does Paul sum them up in this glorious verse! Listen to the grand climax with which the sentence ends. "The love of Christ constraineth us," he says, "because we have thus judged, that one died for all, therefore all died; and that he died for all that they which live should not henceforth live unto themselves, *but unto him which died for them.*" "But unto him which died for them"—ah, there is the refutation forever of the charge

brought by carnal men that the Christian life is a narrow and restricted life, life hemmed in by "Thou shalt not's" but without high aspirations or a worthy goal. No, it is not a narrow and restricted life at all. What sweet and lovely thing in human living may not be included in that one great business of living unto Christ? Art, you say? Is that excluded? No, indeed. Christ made the beauty of the world, and He made men that they might enjoy that beauty and celebrate it unto His praise. Science? All the wonders of the universe are His. He made all, and the true man of science has the privilege of looking just a little way into His glorious works. Every high and worthy human pursuit may be ennobled and enlarged by being consecrated unto Christ. But highest of all is the privilege of bringing other souls to Him. That privilege belongs not only to the wise and learned. It belongs to the humblest Christians. To be the instrument in saving a soul from death—what more wonderful adventure can there be than that? No, the Christian life is not a narrow and restricted life. It is a life most wonderfully free. What rich harvest fields it offers, what broad prospects, what glittering mountain-heights!

In all that life of high endeavor the Christian thinks always of the One to whom he owes it all, the One who died. Ever does he remember that one died for all and that therefore all died. What depth of love in the Christian's heart is called forth by that story of the dying love of Christ! What a barrier it is against selfishness and sin, what an incentive to brave and loving deeds! He died for all, and in the true Christian's life the purpose of His dying is indeed fulfilled that they which live should not henceforth live unto themselves but unto Him which died for them.

"And Rose Again"

We have almost finished. We have read the passage almost to the end. But there is one word that we have so far not touched. It is the very last word. Sadly incomplete would our exposition be if we did not now notice that tremendous word.

"The love of Christ constraineth us; because we have thus judged, that one died for all, therefore all died; and that He died for all, that they which live should not henceforth

live unto themselves, but unto Him which died for them, and *rose again*."

"And *rose again*"—that is the word (one word it is in the Greek) that we must notice at last before we sit down together at the table of our Lord.

How does our thought of the death of Christ restrain us from evil and inspire us to good? Is it merely like the thought of some dear one who has gone? Is it merely the thought of that last smile on a mother's face; is it merely like our thought of the last touch of her vanished hand; is it merely like the memory of those last loving words when she bade us be true and good?

Well, we do think of the death of our Lord in some such way as that. We commemorate that death today in the broken bread and the poured out cup. We think of that simple story in the Gospels which tells how He broke the bread with His disciples, endured mocking of wicked men, was taken outside the walls, and died for the love that He bore to us sinners. And as we think on that story our hearts melt within us and we are ashamed to offend against such love. We say to ourselves, in the words of the sweet Christian hymn:

O, dearly, dearly has He loved!
And we must love Him too,
And trust in His redeeming blood,
And try His works to do.

But is that all? No, it is not all, my friends. It is not all, because that One who there died for us is now alive. He is not dead but is with us in blessed presence today. He died for all that they which live should not live unto themselves, but unto Him which died for them and *rose again*. We do more than commemorate His death when we sit around the table this morning. We rejoice also in His presence. And as we go forth from this place we must live as those who are ever in His sight. Are we in temptation? Let us remember that He who died for us, and who by His dying love constrains us that we fall not into sin, is with us today, and is grieved if we dishonor Him in our lives. It is not to a memory merely that we Christians have dedicated ourselves. It is to the service of a living Saviour. Let us remember always that "He died for all that they which live should not henceforth live unto themselves but unto Him which died for them and *rose again*."

The Presbyterian Church of America

This morning we, a little branch of His Church universal, are gathered for the first time together around His table. We shall go forth from this service into the deliberations of this Assembly and then into the varied work of the Church.

If we remember what this service commemorates, there are certain things which we shall be constrained by Christ's love not to do.

We shall be constrained, for example, not to weaken in the stand which we have taken for the sake of Christ. How many movements have begun bravely like this one, and then have been deceived by Satan—have been deceived by Satan into belittling controversy, condoning sin and error, seeking favor from the world or from a worldly church, substituting a worldly urbanity for Christian love. May Christ's love indeed constrain us that we may not thus fall!

We shall be constrained, in the second place, from seeking unworthily our own advantage or preferment, and from being jealous of the advantage or preferment of our brethren. May Christ's love indeed constrain us that we fall not into faults such as these!

We shall be constrained, in the third place, from stifling discussion for the sake of peace and from (as has been said) "shelving important issues in moments of silent prayer." May Christ's love constrain us from such a misuse of the sacred and blessed privilege of prayer! May Christ's love prevent us from doing anything to hinder our brethren from giving legitimate expression to the convictions of their minds and hearts!

We shall be constrained, in short, from succumbing to the many dangers which always beset a movement such as this. Christ's love alone will save us from such dangers.

But Christ's love will do more than restrain us from evil. It will lead us also into good. It will do more than prevent us from living unto ourselves. It will also lead us to live unto Him.

What a wonderful open door God has placed before The Presbyterian Church of America! A pagan world weary and sick, often distrusting its own modern gods. A saving gospel strangely entrusted to us unworthy messengers. A divine Book with unused resources of glory and power.

Ah, what a marvelous opportunity, my brethren! What a privilege to proclaim not some partial system of truth but the full, glorious system which God has revealed in His Word, and which is summarized in the wonderful Standards of our Faith! What a privilege to get those hallowed instruments, in which that truth is summarized, down from the shelf and write them in patient instruction, by the blessing of the Holy Spirit, upon the tablets of the children's hearts! What a privilege to present our historic Standards in all their fulness in the pulpit and at the teacher's desk and in the Christian home! What a privilege to do that for the one reason that those Standards present, not a "man-made creed," but what God has told us in His holy Word! What a privilege to proclaim that same system of divine truth to the unsaved! What a privilege to carry the message of the Cross, unshackled by compromising associations, to all the world! What a privilege to send it to foreign lands! What a privilege to proclaim it to the souls of people who sit in nominally Christian churches and starve for lack of the bread of life! Oh, yes, what a privilege and what a joy, my brethren! Shall we lose that joy for any selfishness or jealousy; shall we lose it for any of the sins into which every one of us without exception is prone to fall?

Only one thing can prevent us from losing it, my brethren. Only one thing can bestow it upon us in all its fulness. That one thing is the love of Jesus Christ our Saviour—the love that we celebrate as we sit this morning around the table of our Lord. That love alone can restrain us from the sins that will if unchecked destroy this church's life—the sins of the preacher of this morning, the sins of those to whom he preaches. That alone can send us forth rejoicing to live for Him who died. As we sit now at His table, and commemorate His dying love, may the blessed words that we have read together this morning sink deep into our minds and hearts and bear fruit in our lives. May it now indeed be true of us that: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and *rose again*."

The Right to Truth and the Right to Heresy

A Review by the REV. PAUL WOOLLEY
of Westminster Theological Seminary

THE RIGHT TO HERESY — CASTELLIO AGAINST CALVIN, by Stefan Zweig: Translated by Eden and Cedar Paul. New York: Viking Press, 1936. \$3.00.



Mr. Woolley

THIS is a day when the glorious principles of political liberalism are dying out of the public consciousness in the western world. The citizens of an increasing number of European states are anxious to have their minds supplied with carefully prepared propaganda, partisan in the extreme and disregarding the claims of truth in the interests of a fixed set of ideas.

When, in the face of this situation, an attempt is made to defend freedom of thought by the use of the methods of the propagandist for a modern dictatorship, then tragedy stalks abroad indeed.

That this has just been done is the accusation which must be laid at the door of the talented Austrian litterateur, Stefan Zweig, in view of the most recent volume to appear from his pen in English. Attempting to be a defense of the right to freedom of belief, of the right to religious toleration unhampered by civil enactments, it springs to this defense with a series of inexcusable misstatements which, in the eyes of real lovers of the truth, are calculated to destroy practically completely the usefulness of the volume for the end in view.

Instead of combining with his unquestionable literary gifts a sound view of history, based on the knowledge of simple facts, Zweig turns his imagination to the embroidering of a picture of John Calvin that is worse than a caricature of the truth, and then fails to atone, even in part, for this grievous fault when he presents a picture of Castellio that falls far short of showing the power of description that marks the portion of the book devoted primarily to Calvin.

To make this clear, let me indicate a few of the errors that overflow the earlier portion of the book. The picture, presented in the Introduction,

of Calvin about 1554 as a high and mighty tyrant rigidly ruling an obedient host of patiently submissive citizens, a tyrant whose word was law to kings and princes throughout Europe is patently absurd to any one who knows the situation in Geneva and in western Europe in 1554. The dark days of the Interims were not ended in Germany; France was under a policy of the strict repression of Protestantism carried out by Henry II; Charles V was ruler of the Netherlands; John Knox had not even begun his great work in Scotland; and England was on the eve of the Marian martyrdoms. Calvin, far from being the dictator of even all the policies of Geneva, had not yet secured for the Consistory of the Church the final authority to enforce the penalty of excommunication, a power he had sought for that body since 1541. He himself was not yet a citizen of this city of Geneva of which he is credited with being the uncrowned king.

Becoming even more specific, Calvin was not a man who "played no games of any kind" (p. 46) and he would have been amazed to find himself represented by an exceedingly forced translation of a French sentence, as the recipient of some sort of special divine revelation (p. 34). There is simple misrepresentation of facts when Bolsec's banishment from Geneva is made out to be an acquittal with respect to the charges against him (pp. 121, 122).

The description of the operation and enforcement of the sumptuary laws (pp. 56, 57) shows what can be done by a vivid imagination when there is no real comprehension of the actual situation.

Zweig shows his complete misunderstanding of Protestantism when he states, "In and by itself, the very notion of 'heretic' is absurd as far as a Protestant Church is concerned, since Protestants demand that everyone shall have the right of interpretation." The basic principles of Protestantism are, as every student knows, the supreme authority of the Word

of God and justification by faith. The supreme authority of the Word of God is meaningless unless departure from that authority is heresy. Entirely apart from the conception of confessional churches, the assertion of the right of private interpretation of the Scriptures does not mean that a departure from an interpretation, so reached, whatever that interpretation may be, is not heresy. The confusion of thought in Zweig is manifest.

What sort of history is it that represents the Catholic Church as hesitating for a thousand years to burn anyone alive for a dogmatic interpretation but points to Calvin as overcoming that hesitation (pp. 139, 140)? What possible notion of the operations of the Papal Inquisition can Zweig hold? We are all aware that capital sentences in the Middle Ages were carried out by the civil arm but so was the burning of Servetus which Zweig is discussing.

Any one who might be interested could compile from this volume quite a catalogue of historical inaccuracies, but worse than their mere presence is the fact that they are cumulative in building up an utterly false picture of the work of Calvin.

This is a day when liberty needs every defense which she can rally. The principle that the state should extend, within the bounds of public morals and decency under common grace, complete liberty of religious belief is a principle the validity of which John Calvin failed to recognize. For his work toward the recognition of that principle we honor the memory of Sebastian Castellio.

But when an attempt to honor that memory and defend the great foundations of civil liberty results in the production of one of the worst caricatures of history that has come to this reviewer's attention for some time, it is time to pray that we may be delivered from such defenders and that men of talent may realize that sound scholarship is an indispensable adjunct of an appeal that is to impress free peoples permanently. Even Herr Zweig himself admits that liberty has flourished and freedom bloomed in the countries most deeply penetrated by Calvinism (p. 226). A sound method will show that civil tyranny is no essential of Calvinism.

Freedom, if it is to endure, must have defenders who love the truth.

Prayer in Earnest

A Meditation on the Fifth Psalm

By the REV. DAVID FREEMAN



Mr. Freeman

MUCH praying is not always earnest praying. Many words uttered before God are not always true words. There was a Pharisee once who prayed much and loud. He knew how to advertise his prayers. Nearly everybody knew the extent of his prayer life. But for all his boasted piety, our Lord Jesus has told us that he was not justified before God (Lk. 18: 14).

In the prayers of a true man of God there is none of this boasted pomp and show. Oh, how deceitful is the human heart when it can, in the very act of calling upon God, have respect unto men. Is it possible that such a holy exercise as prayer may be used to further man's own ends?

Where is the man who betakes himself to God alone? His prayers are not cold and cluttered with many words. That man is earnest, because his needs are great. He knows that the Lord alone is able to help him. The self-sufficient have no need to call on God. The Lord has nothing to give to those who do not need a physician. The sick and needy cry and the Lord is gracious in answering them. Every word that comes from a heart burdened with sin and steadfast in its gaze upon a Saviour in heaven is as a sweet smelling savor before God. Stammering, from a contrite heart, pleases God better than all the fine and flourishing figures of rhetoric man can command.

Helped by the Holy Spirit

David's heart is full. God's strange providences have driven him to his knees. He is hardly able to speak. Words do not come forth freely. He can only say, "Give ear," "Consider," "Hearken," "I will look up." Earnest desire prompts these words. Inward anguish forces him to cry out. Yet there is not despair. There is evident the conviction that God will not turn aside those who sincerely place themselves before Him. The Son says, "Him that cometh to me I will in no wise cast out." Did David not come to the same God who said, "Come unto me, and I will give you rest?"

Thanks be to God, there is given to one who truly prays a Helper. He is the Holy Spirit. "He helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

Prayer Without Ceasing

Prayer that is in earnest is persistent. It is not discouraged by delays or its own weakness. It knows only the urgency of its own case and the grace which is in God. And is God wearied by our importunity? Oh, no! Ceaseless asking touches Him. Our Lord Jesus Christ has put before us a man who knocks at the door of a friend at midnight. The friend is in bed with his children. He is awakened from his sound slumber and the man asks him for three loaves of bread with which to feed a weary guest. Such a request at such an hour angers the householder. He would pay no attention but for the ceaseless begging of the midnight visitor. His continued asking makes his friend give him as much as he needs. And now what did the Lord Jesus say, after He put this case before His disciples? These are the words, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

We are taught not only to pray, but to be increasingly urgent in prayer till we carry away from God

the blessing we seek from His favor. If selfish man can be won by prayer and importunity to give, and unjust man to do right, how much more shall the gracious Lord Jesus bestow, and the righteous One do justice!

Expectancy in Prayer

Only a vain prayer expects nothing from God. If there is not belief in an answer from God, why pray at all? When the supplicant is not expectant confidence in God is renounced. There was a divinely implanted assurance in David's heart that the Lord would not withhold His help from him, even though the present state was not favorable. The Psalmist did not pray, only to forget that for which he prayed. Prayer was not just a spiritual exercise for his own inward good. It was for him, and is for every child of God, a pleading with a supernatural Person, who is the Covenant-keeping God.

But why now should the Psalmist think of his enemies? They, being God's enemies, are bent on frustrating God's plans and purposes for His own. Would they bring to naught what God had promised to do for him? By no means. The victory was His regardless of what man might do. No human devising can overturn God's purposes for His saints. God hates all wickedness and will therefore bring to nought the counsels of His foes, yea, He will destroy the wicked in His wrath, even though for the present they hinder God's work of grace. Even amid persecutions and tribulations which God's children endure, God will fulfill all the good pleasure of His goodness, and the work of faith with power.

It is sad indeed that men are wicked, but it is not sad if they are justly punished. "It is a righteous thing with God to recompense tribulation to them that trouble you." And this very threatening against the wicked is not without grace to the godly. Here is God's warning to them also, not to look for escape from punishment when there is deliberate falling into sin. The display of the divine wrath is one means whereby God leads His children to enter into His holy abhorrence of sin and to delight in His acts of justice.

Those born again by the Spirit of God have entered into a high and glorious calling. May God count them worthy of it, that the name of our Lord Jesus Christ may be glorified.

This Week in Religion

THE religious news broadcast by "The Presbyterian Guardian" will be heard on December 12th, and every Saturday thereafter, from 5.30 to 5.45 P. M. over Station WIP, Philadelphia (610 kilocycles).

Those living within the area reached by Station WIP are urged to listen regularly each week and to tell their friends of this unusual opportunity.

The Sunday School Lessons

By the REV. R. LAIRD HARRIS

December 20th, *The Supreme Gift of Love.* I John 4:7-19.



Mr. Harris

ON THIS Sunday in all too many places the lesson will be slighted for Christmas exercises. Programs in themselves are not objectionable, but fine. But the Christmas message dealing as it does with the incarnation of the Son of God is altogether too important to be given a place inferior to Santa Claus and the children's stockings. Understand, I do not wish to deflate St. Nicholas. But I do want to plead for Christmas joy founded upon and realized through the Christmas Evangel. In every age of spiritual decline the facts of the Christmas message are forgotten. In eighteenth-century Germany the liberals preached on Christmas about the humaneness of keeping animals indoors. Let us not fall into the same error, exalting mangers and sheep and babyhood and wise men above the coming of the Lord of Glory.

The topic of our lesson is so expressed as to emphasize the teaching that God gave His Son as the gift of love. Such representation that the Father gave the Son is scriptural and good. It is expressed familiarly in John 3:16. The magnitude of the Father's love can be seen when we consider first that it was a love which triumphed in justice and second that it was a love which resulted in sacrifice. God's love was not an idle whim nor an easy and indiscriminate forgiving of all men without regard to their nature. Such love would not have been love at all, but foolish dotage and indulgence. It would not have reckoned with our spiritual rebellion. Instead He measured out the full weight of our penalty and because of His love that was real and true He paid the price and satisfied His own justice and set us free. The second point—the sacrifice of God, the Father—is measured by the depth of humiliation to which the Son descended. It was indeed a sacrifice of

the Father, a gift that proved His supreme love, when He gave His only begotten Son, our Lord, the cherished Second Person of the Trinity, of the same substance with the Father and with the Holy Ghost, and sent Him into degradation and disgrace and the pains of death and hell for us and for our salvation. Such is God's love which we celebrate at Christmas time. Such was His attribute that made the angels sing, "Glory to God in the highest."

The giving was not done only by God, the Father, however, although it was He who appointed Christ to the mediator's office (Heb. 5:4, 5). Christ gave Himself. "This office the Lord Jesus did most willingly undertake," says our Confession (VII, 4). No word of ours can begin to tell the boundless love of our Master. It is measurable only by His humiliation and the depths of that we cannot know. At Christmas we are so apt to see the cradle as the purest thing we have that we forget it represents Jesus' first step in the *via dolorosa*. At Christmas time we ought to see the Lord of Glory "away in a manger no crib for his bed." True the Son of God did never lay aside His deity; He only concealed it from mortal eyes. But did it not add to His reproach that "He who bore in heaven the second name had not on earth whereon to lay His head"? Truly, nothing but the depth of the voluntary humiliation of the Son of God can be used as a rule to measure the love of the Good Shepherd who cares for His sheep.

Some conclusions for us are fairly plain. First, if there is an ounce of logic left to us let us realize the necessity of our believing on the Son. All sin fades away beside this sin of refusing the insistent call of the mercy of God. We would not think of refusing a Christmas present even if it were a small one. Much more, unsaved reader, in this matter, "See that ye refuse not him that speaketh" (Heb. 12:25). Second, "if God so loved us we ought also to love one another" (I John 4:11). Here is a person whom we cannot endure be-

cause of his spiteful talking. Yet Jesus loved him unto the cross. Here is another who has insulted us and therefore we hate him like poison—a man for whom Christ died! Finally when we see again the supreme gift of God we are taught to renew our allegiance to the Lord. Let us resolve again to stand true and strong for Him, realizing that the God we serve has shown Himself to be abundantly worthy of all glory and honor and praise in earth and heaven above.

December 27th, *Review: The Spread of Christianity in Southern Europe.* Hebrews 2:1-4; 11:32 to 12:2.

It would be a difficult matter for us to go over every lesson of the last quarter in detail for this review. We ought of course to test ourselves by taking a Bible with good maps in the back and tracing the missionary journeys of the apostle Paul. But fine as this sort of review would be, this time it might be interesting by way of variation to look just a little beyond the labors of Paul, and follow for a few years the history of the churches founded by him and by the other disciples. The study of these first few years of church history is exceedingly important and yet it is neglected by many Christians because the sources are not always available. For this review lesson, then, let us look very briefly at the spread of the gospel and the influence to which the Christian church had attained before or about the year 100 A. D.

In those times the home country of Christendom was relatively unimportant. Such a statement might seem queer, but from about 60 to 70 A. D. Palestine was baptized in blood. Civil war among the Jews was but the precursor of the awful overthrow of Jerusalem in which, according to Josephus, over a million people perished. Allowing for all exaggeration the slaughter and famine were terrible. Christians for the most part had heeded prophetic warnings and had escaped across the Jordan to Pella where the Christian colony continued.

Syria to the north had been important from the first. There in Antioch the disciples were first called Christians and from there Paul had started on his missionary work. Antioch continued in this leadership. We

meet the church there again in 117 A. D. when its bishop, Ignatius, was taken to Rome to die. Ignatius had lived in Antioch during this period and from his pen we have the seven epistles which he wrote on his martyr's journey.

If we follow the sea around to Asia Minor, the scene of Paul's first journey, we find evidence of Christianity in many quarters. John, the apostle, lived in Ephesus at least until his exile to Patmos. His Revelation includes letters to seven churches of this region. Papias apparently wrote a commentary on the Gospels here at this time. Polycarp lived here until, in 155 A. D., he was martyred declaring that he had served Christ for 86 years and would not renounce Him now. From Bithynia we have a letter from Pliny the younger to Trajan at about 110 A. D., saying the "Christian superstition" was widespread. Christians were guilty of no crime, he said, but refused to worship the Emperor and sang hymns to Christ as God. Paul had been denied entrance to Bithynia, but the Holy Spirit had evidently sent other messengers.

Rome and Corinth of course were centers of the faith. We have a letter written by Clement of Rome to the church at Corinth during the last decade of this century. Rome itself had a Christian colony that numbered among its members those of Caesar's household even in Paul's day. Before 100 A. D. the Christians at Rome were persecuted twice. In 64 A. D., a furious fire of mysterious origin broke out in Rome. The city burned for eight days with fearful loss of life and damage to property. Nero was suspected of causing the fire and to divert suspicion he accused the Christians and persecuted many of them horribly. Again by 96 A. D., the church at Rome was large enough for Domitian to blame the new religion for his defeats and he persecuted it accordingly.

Much more could be said of this early church. We have lately found a precious fragment of John's Gospel in Egypt proving that the church was founded early in Alexandria too. There is much other tradition that is vague, but these facts are true and easily proven and ought to be the property of more Christian laymen for their encouragement and help.

For the spread of Christianity in

these early times is of real meaning for us. These early martyrs in their writings declare the same gospel of redemption by the incarnate Son of God which we today believe. It was Biblical Christianity, and their writings are of value to us today. The historic orthodox Christian Church, from the first public appearance of the Messiah, proclaimed redemption by the Lamb of God which taketh away the sin of the world. But also the size of this early church teaches us that its doctrines were true. These things were not done in a corner. Almost at once, after the death of Christ, we find the church remarkably large and prosperous and bearing testimony unto death to the truth of the very facts which the Auburn Affirmation declares to be non-essential. Even the heathen historians of Rome add their testimony. Our faith did not have its origin in the distant dawn of time, but in a cultured and

enlightened civilization. It became widespread at once while the facts were ascertainable and the eye-witnesses still alive (I Cor. 15:6). It took its stand on the life, death, resurrection, and coming again of the Lord Jesus Christ and on the supernatural work and gifts of the Holy Spirit. It claimed to be founded on the supernatural intrusion of God Himself into the world and this spectacle of an enlightened church springing full grown into existence is only explainable by acknowledging that God did come down to save. Its devotees were found in all walks of life. Their only offence was good moral living and pure worship; they were persecuted most by the most infamous; and they were faithful unto the martyr's death. Men will not suffer so for a lie. A mistake will not carry this widespread assurance. The truth alone will conquer as did the gospel of the cross.

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 10

QUESTION 5. *Are there more gods than one?*

ANSWER. *There is but one only, the living and true God.*

One Lord

THE Shorter Catechism, in accordance with the teaching of the Scriptures, emphatically declares that there is but one God only.

"Hear, O Israel; the Lord our God is one Lord" (Deut. 6:4).

"That all the people of the earth may know that the Lord is God, and that there is none else" (I Kings 8:60).

"I am the first, and I am the last; and beside me there is no God" (Isaiah 44:6).

See also Isaiah 44:8; 45:5; I Cor. 8:4; I Timothy 2:5; and James 2:19.

The Living and True God

The one God, beside whom there is no God, is called by the Catechism "the living and true." He is the genuine God, infinite, eternal, and unchangeable in His Being and in all the perfections of His Being. He is not a lifeless idol made by the hands of men or a product of man's imagination.

"For as the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:26).

"But the Lord is the true God, he is the living God" (Jeremiah 10:10).

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

It is apparent that the Catechism, like the Bible, disagrees not only with those who believe in more gods than one, but also with those who assert that they believe in only one God, yet whose God is not the God revealed in the Scriptures. Those who have not found our Lord Jesus Christ to be the only Redeemer of God's elect (see Question 21), the only Way, the Truth, and the Life, and have not believed in the only God, are lost. However much they may condemn atheism, ridicule polytheism, and think they have advanced beyond idolatry, if their God is not the God of the Bible they are in the general class of those whose views they disparage. With the most superstitious savage, they are without any source of certainty (see Lesson 2) and they are without life. Only a living God can

impart eternal life to His followers. Their false gods cannot say, "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me" (John 6: 57). Would that such unbelievers might realize that their plight is like that of the heathen mentioned in the one hundred and thirty-fifth Psalm: "The idols of the heathen are silver and gold, the work of men's hands.

"They have mouths, but they speak not; eyes have they, but they see not; "They have ears, but they hear not; neither is there any breath in their mouths.

"They that make them are like unto them: so is every one that trusteth in them" (Psalm 135: 15-18).

The Trinity

Although the Bible teaches that there is but one God only, it makes clear to us the fact that there are three persons in the one Godhead. These three persons, the Father, the Son, and the Holy Ghost, are the same in substance, equal in power and glory (Question 6). Each of the three is God and the same in Being with the others; but each is distinct in Person. Men, of course, cannot comprehend the great mystery of the Trinity. Full knowledge of God is beyond them: but they must not refuse to accept the truths about Himself that the infinite God who comprehends all things has made known.

SUBJECTS FOR DISCUSSION

1. Summarize briefly views that various non-Christian thinkers and followers of false religions have formed of their "gods," and compare these views with the revelation that God has given of Himself in the holy Scriptures.

2. Does the Bible regard it as satisfactory for a man to have faith in any other "god" than the living and true? Why?

3. How is knowledge of God obtained?

4. Is man's knowledge of God full and comprehensive? Is it valid and certain?

5. If God is all-powerful could there be any other all-powerful being?

6. What effect would belief in a false god have upon our thinking and living?

7. Find several hymns that call our attention to the doctrine of the Trinity.

8. Find some verses of Scripture bearing on the doctrine of the Trinity.

9. How many times does the word "only" or some similar word occur in the Shorter Catechism? In what connections? Is Christianity a distinctive, a unique religion? Why?

10. Is it possible for Christians to have spiritual fellowship with unbelievers?

11. In what ways are Christians sometimes tempted to form compromising unions with unbelief?

LESSON 11

QUESTION 6. How many persons are there in the Godhead?

ANSWER. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

God, the Father

In our last lesson we saw that the Scriptures teach that there is but one God and we considered briefly the fact that there are three Persons in the one Godhead. In this lesson we shall begin to treat of some of the revelations of the Scripture concerning the three Persons who are the one God, the Father, the Son and the Holy Ghost.

It is obvious that the Bible teaches that the Father, the first Person of the Trinity, is God. Some verses making the fact of the deity of the Father very clear are John 1: 18; 3: 16; 10: 29; 17: 3; and Hebrews 1: 1, 2.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Hebrews 1: 1, 2).

God, the Son

It should be obvious also that the Scriptures teach that Jesus Christ is God.

In many places the Old Testament intimates that the Messiah, the Son of David, would be more than man; in other places it expressly asserts His deity.

Good representatives of the Old Testament witness to the deity of Christ are the forty-fifth Psalm and Isaiah 9: 6-7. In Psalm 45: 6 we read of the Messiah, "Thy throne, O God, is for ever and ever." Isaiah writes (9: 6, 7) "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The

everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

In the New Testament Christ is definitely said to be God and He Himself asserts His deity:

"All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him (Luke 10: 22).

"The Word was God" (John 1: 1).

"I and my Father are one" (John 10: 38).

See also Matthew 16: 16, 17; John 14: 9-11; Romans 9: 5; and Titus 2: 13.

Then, too, in the New Testament the statements of the Old Testament concerning God, even Jehovah, are taken to refer to Jesus. Consider, for instance, Matthew 3: 3 and Isaiah 60: 3; John 12: 41 and Isaiah 6: 1. Of similar importance is the frequent application to our Saviour of the title, Lord, equivalent to Jehovah.

The New Testament teaches that Jesus Christ possesses such attributes as only God can possess:

In Him was life (John 1: 4). That life was absolute, independent (John 5: 26; Hebrews 7: 16).

He is from age to age the same (Hebrews 13: 8. "Jesus Christ the same yesterday, and to day, and for ever").

He is the Truth (John 14: 6).

He is holy (Luke 1: 35; John 6: 69; Hebrews 7: 26).

He is from everlasting to everlasting (John 1: 1. "In the beginning was the Word").

He is everywhere present (Matthew 28: 20).

He knows all things (John 11: 24, 25; I Cor. 4: 5. Col. 2: 3).

He is all-powerful (Hebrews 1: 3).

The New Testament attributes to our Lord works that only God could perform:

"All things were made by him" (John 1: 3).

He is the sustainer of all things (Col. 1: 17; Heb. 1: 3).

He is to judge the world in the last day (Matthew 25: 31, 32).

He gives life (John 10: 28); sends the Holy Spirit (John 16: 7); and sanctifies (Eph. 5: 25-27).

The name above every name, that of Jesus, is linked with that of God in no subordinate way (Matthew 28: 19: "Baptizing them in the name of the Father and of the Son and of the Holy Ghost"). See also I Cor. 1: 3; II Cor. 13: 14.

Other indications of Christ's deity are His making Himself equal with God (John 5: 18; Phil. 2: 6); His use of titles indicating His deity and the application to Him of these titles by others, and the fact that He is regarded by the inspired writers as an object of worship.

Truly in Christ dwells all the fullness of the Godhead.

SUBJECTS FOR DISCUSSION

1. *What is Unitarianism? Why cannot it be considered a form of Christianity?*

2. *In what ways does the Old Testament indicate that the Messiah would*

be more than man?

3. *In what ways does the New Testament indicate that Jesus Christ is God?*

4. *Does Jesus Christ have a human nature? See Question 21.*

5. *In what ways does the Sermon on the Mount indicate that Jesus Christ is more than man?*

6. *If Christ is God is it hard to believe that He performed miracles?*

7. *If Christ is God what should our attitude toward Him be?*

8. *What should the attitude of Christians be toward those who do not believe in Christ?*

9. *What should the attitude of Christians be toward those who take the name of Christ in vain?*

10. *Find some verses of Scripture indicating that the Holy Spirit is God.*

11. *Memorize several texts teaching the deity of Christ.*

bound to the authorities of the State, but the new policy of *Entconfessionalisierung des oeffentlichen Lebens* (the removal of confessional differences from the national life) is, once again, confining the activities of the Church more and more to public worship. Hindrances are even put in the way of preaching and pastoral work; there is a campaign against Christian schools; the Christian religion is openly abused and derided by those who represent the State. No complaint is made (though it well might have been) against the gross persecution of many ministers for no offence but loyalty to the Gospel, but the strongest protest is made by the Confessional Church as by the Romanists against the persistent and thorough-going policy of the State to detach the youth of the country from any kind of Church education whether through . . . schools or . . . associations.

"There can be no doubt of the national policy. Herr Baldur von Schirach, the Reich Youth Leader, as quoted in the *Times* of October 14, addressed the young men of Germany in these terms. 'A little band of Hitler Youth has destroyed the Confessional and "Marxist" youth organizations in favour of a great companionship of youth. . . . Nobody can distinguish what they used to be, because . . . they have already become a league . . . pledged only to Adolf Hitler and Almighty God.'

"Is this necessarily anti-Christian? Let it be read in the light of a (typical) declaration issued on behalf of the teachers of Nuremberg on January 29, 1936: 'The fate of the Nordic man is determined by belief in his own strength, his courage, his power. . . . He knows no division between a power that is creator and a creature that is created. . . . Equally foreign to him is the idea of salvation. It is foreign to his ideas that one should come who should act as mediator between God and him. It is foreign to the Nordic man to look for salvation from above, through faith. Belief in himself is Germanic. The word "Grace" is unknown to him.'

"So, too, on the morning of June 29, 1936, as I understand, the school pupils in a big North German town were told by the Director that the children were forbidden to take part in the Evangelical Youth Camps. Whoever joined these camps would be given the worst possible marks for

BRITISH WRITER REVIEWS THE CHURCH IN GERMANY

IN *The British Weekly*, of October 29th, under the nom de plume of "Ilico," an observer comments on the policy of Reichsfuehrer Hitler regarding the rights of religion in Germany.

Hitler, he thinks, does not desire to quarrel with the church but that the revolution supports itself upon a "myth" or theory about the nature of man, and of the Nordic race in particular, with which the church can make no terms. "Ilico" continues:

"I conceive . . . that the quarrel with the German Churches was never intended by Hitler and has been a surprise as well as a sad vexation to him. Let people believe what they like, provided they remain good citizens and patriotic Germans; religion is a private matter with which the State as such has no wish to interfere. Hitler, as I suppose, neither desires to quarrel with the Church nor sees why any quarrel should arise.

"Yet the quarrel is inevitable, and no solution of it is in sight. It is not that the Christians are unpatriotic. On the contrary, except where persecution has turned them against the Government, most of them are prepared, not merely to be loyal to the present régime, but to thank God for the great change that has come over Germany. The cause of the trouble is less that most of those in responsible positions under Hitler are not Chris-

tians than that the revolution supports itself upon a 'myth' or theory about the nature of man, and of the Nordic race in particular, with which the Church can make no terms.

"I have before me two papers, one a document signed by Dr. Koch addressed 'to Protestant Christians and the authorities in Germany,' dated in August of this year, the other a pastoral letter of the German Roman bishops which was to be read from the chancel in all churches at Mass on August 30.

"The bishops repudiate the widely disseminated suggestion that Rome is in league with Moscow against the German Government. Events in Spain prove conclusively, they say, that Communists look on the Roman Church as their great enemy. None the less, they complain, the influence of the Church in Germany is being more and more confined to the four walls of the Church buildings. Church organizations are everywhere hindered, the Church Press is muzzled, and, above all, the Church schools, in spite of promises to the contrary, are being suppressed.

"The Protestant document declares that the issue is raised whether or not in the future the Christian faith can find any home in Germany. The German Protestant Church, it says, recognizes that God's Word holds it in duty

'behaviour,' and would have no promotion; only the Hitler Youth Camps and other Government organizations were permitted. The children were told not to buy Bibles, but to buy *Mein Kampf*; their slogan should no longer be 'All for Christ,' but "All for Germany."

"It would be grossly unfair to quote this were it not typical of what is widespread and official in Germany to-day. The children of Germany are to be indoctrinated with the new paganism and withdrawn from the oversight and education of the Church. We need not suppose that Hitler himself has in intention repudiated Christianity, still less that he personally approves of the shameful and terrible persecution of many of the faithful German pastors; but there can be no question of the deliberate educational policy of those who act in his name, and no question that the violent anti-Christian forces in the Government are largely and inevitably out of Hitler's personal control.

"These Christians must be isolated where they cannot be suppressed. . . . June, 1936. To the Leaders of the . . . Branch of the Reich Labour Camps. The Leader of the Provincial Labour Service has made the following ruling: "On inspecting Branch . . . the head of the Labour Camp Leaders noticed that two theological students belong to that Group. In the interest of our educational work I order that no Branch is to have two students of theology. . . . Only one such student may remain in each Group"

"It is almost impossible for English Protestants who are not in intimate personal touch with German Christians of the Confessional Church to have any idea of the muzzling of the Press, especially the Church Press, of the espionage (which even pursues all members of the Confessional Church that come to this country), of the real reign of terror that oppresses the faithful in many parts of Germany, of the deliberate official attempts to win the children from the faith of their believing parents, and even to get them to lay information against their parents. The British are in grave danger of underestimating alike the very notable and splendid achievements of Hitler's régime, and the dark and heroic days through which our Christian brethren in Germany, both Roman and Protestant, to-day are passing."

MRS. FRANK H. STEVENSON GIVES HER REASONS FOR LEAVING OLD ORGANIZATION

IN A letter to Dr. Frank R. Elder, pastor of the Covenant-First Presbyterian Church of Cincinnati, Mrs. Frank H. Stevenson has outlined the reasons which led her and her children to sever their connections with that church. The Stevensons have been deeply attached to this old congregation through worship and testimony for five generations. And the much-beloved Frank H. Stevenson, who was president of the Board of Trustees of Westminster Theological Seminary for five years before his death in 1934, was pastor there for thirteen years. The letter:

Cincinnati, Ohio,
October 20, 1936.

Dear Dr. Elder:

It is with deep and sincere regret that I am writing to ask you to drop our names from the roll of the membership of the Covenant-First Presbyterian Church. Frank, Mary and I are joining The Presbyterian Church of America.

I am sure that you realize, as no one else, what this request means to the children and me. It has not been a decision that I have made hastily, but has been soul-stirring from the very depths, and I have prayed to God to direct me every step that I take. You know, as others do, that this particular church is dearer to me than life itself, with the precious, sacred memories that it will hold in my heart forever, and I assure you these ties are not easily cast aside. From my childhood I have known no other church and there for five generations my family have worshipped and there my dear husband preached the blessed gospel message. I can never forget the loyalty and devotion of that faithful congregation to him and their beautiful tribute to his memory—how can I help but love every member of that dear church?

However, I cannot conscientiously be a member of a body supposed to be a church of Jesus Christ that, by its acts at the General Assembly in Syracuse last June, excluded a certain number of sincerely consecrated ministers of the gospel. Men who have been the recognized scholars and teachers in the Presbyterian Church in the U.S.A., and are now denied the right to preach the way of salvation from the pulpit of this church, or any other pulpit of the Presbyterian Church in the U.S.A. The same is true of the Westminster Seminary graduates, who are standing steadfastly for the Faith, without compromising with modernism in preaching or actions. To my mind, the stand that is being made at Westminster Seminary today, by the Faculty and their associates, and those who have been deposed from the church is *right* and has my full sympathy and

support. In addition to deposing these orthodox men, the constant refusal of the General Assembly to admit the presence of modernism and to take measures of reform concerning it, has led me to sever relations with the Presbyterian Church in the U.S.A. and join The Presbyterian Church of America.

My prayer is that the officers and members of the Covenant-First Church will come to see the hopelessness, inconsistency and spiritual danger of remaining in the Presbyterian Church in the U.S.A. No one knows any better than I, from the years of effort which my dear husband and his friends and associates made at Princeton Seminary, and in subsequent years, that reform from *within* the Church has failed, and that now it is time to "come out from among them, and be ye separate, saith the Lord."

Frank and Mary join me in making this request.

With deep appreciation of your friendship and kindnesses of the past, I remain,

Sincerely,

MARY SHILLITO STEVENSON,
(Mrs. Frank H. Stevenson.)

NEW CHURCH FORMED IN NORTHERN NEW JERSEY

ON SUNDAY, November 22nd, a new church of The Presbyterian Church of America was organized in East Orange, New Jersey, to embrace the larger territory of the Oranges. The name chosen by the group, which already has twenty-six members, is the Covenant Presbyterian Church.

Three elders were chosen by the congregation for its session: Matthew McCroddan, L. Halsey Perry and Charles A. Freytag. The elders were installed by Dr. Lawrence B. Gilmore, who was appointed moderator of the session by the Presbytery of New Jersey. Immediately following the service of installation the Lord's Supper was celebrated by the profoundly thankful and happy congregation.

The work in the region of the Oranges was begun last September by Westminster Seminary student Richard W. Gray, who has been chosen as temporary student supply until next May. Two special services are planned by the group. On December 20th they will have as guest preacher the Rev. Professor R. B. Kuiper and the following Sunday the Rev. Charles J. Woodbridge.

All services are held in the hall of the local W. C. T. U. at 29 North Essex Avenue, East Orange.

NATIONAL PREACHING MISSION OFFERS MODERNIST PROGRAM TO PHILADELPHIA CHURCHES

**Dr. E. Stanley Jones Pleads for
a "Return of the Kingdom
of God on Earth"**

EIGHTEEN thousand Philadelphians representing about a thousand local churches on Sunday, November 29th, packed every seat in the mammoth Convention Hall for the opening session of the four-day National Preaching Mission, sponsored by the modernist-dominated Federal Council of the Churches of Christ in America.

The speaker at the initial service was the noted Methodist missionary to India, Dr. E. Stanley Jones, who coupled dramatic oratory with comfortable vagueness in a successful example of modernist rabble-rousing.

Speaking from a rostrum lighted in part by the rays from a huge electric cross he flung out the challenge of a militant Christianity as the saviour of the world. It was evident that in Dr. Jones' mind "militant Christianity" was nowhere identified with the substitutionary atonement of Christ. He declared that a practical application of the Christian religion throughout the six continents would end poverty, overcome the twin threats of fascism and communism, and create a genuine "brotherhood of man."

"The kingdom of God," he said, "is my magnificent obsession. I'll tell you why. First of all because Jesus was obsessed with it. If the Christian church had been true to that conception we would have had a different world than we have today. We would have a new order against greed and selfishness.

"Now we have come to a tragic moment in the earth's history, facing a breakdown. Where shall we turn? At this moment of confusion three great forces bid for mortal man: First, communism, totalitarian and absolute; on the other hand, fascism, also totalitarian and absolute, and third, the kingdom of God, totalitarian and absolute.

"It may be, instead of going communist or fascist, we may go Christian. If Christianity does not direct

the sum total of human life, then we abdicate."

Dr. Jones asserted that Christianity should drop "ideals" for reality. Just what was meant by "ideals" he did not state, but it was clear to many that they included most, if not all, of the cardinal doctrines of Christianity.

"The housewife and the teacher can bring the Kingdom into their day's work," he said. "Just put God back into life. Jesus was not an idealist. He was a supreme realist."

At one point Dr. Jones asked those who felt a personal sense of "conversion" to raise their hands. Thousands of the great audience complied and remained after the service to hear Dr. Jones expound a "way back to the principles of Christian living."

Philadelphia is the twenty-seventh city to be visited by the preaching mission in the interest of a modernist-indifferentist coalition of Protestant forces. Notable among those absent from all sessions of the mission were the members of the local congregations of The Presbyterian Church of America.

NEW JERSEY CHAPEL DISRUPTED BY ORDER OF OLD PRESBYTERY

**Workers Summarily Dismissed
For Joining Presbyterian
Church of America**

SEVENTY years of consistently evangelical work in the Mary S. Fithian Chapel of Bridgeton, N. J., was abruptly terminated on November 9th by action of the Presbytery of West Jersey of the Presbyterian Church in the U.S.A. in dismissing, through the Governing Board of the Chapel, the superintendent, Mrs. Laura W. Gibson, and four teachers. Avowedly the sole reason for this action was that all five had joined The Presbyterian Church of America.

The Mary S. Fithian Chapel was founded as the Pearl Street Mission in 1866 for Christian instruction and service among the families of those employed in the several glass manufacturing companies of Bridgeton. The work, which has been carried on in the same location for seventy years, grew to be a strong influence

for good in the community. The work was placed under the care of trustees of three Presbyterian Churches—West, First and Second—to continue its valuable service.

In recent years the leaders and teachers in the chapel increasingly became in sympathy with the aims and purposes of those who exposed and attacked Modernism in the Presbyterian Church in the U.S.A. All were intelligently well-informed of the issues in the controversy.

As soon as The Presbyterian Church of America was formed one teacher became a member. Others followed, and the superintendent of the Sunday School, who was also president of the Board of Managers, expressed a wish to become a charter member of the new body.

The Board of Trustees called a meeting for October 5th at which time, according to one leader, insults and abuse by pastors of the First and Second Churches were rained upon those who dared to think of joining, or had joined, the new church. The Rev. Clifford S. Smith, pastor of the West Church and a member of The Presbyterian Church of America, was ordered from the room and his part in the direction of the Chapel declared to be at an end.

The Presbytery of West Jersey then took up the cudgels, and the result was the receipt of the following tender letter by Mrs. Gibson and similar letters by all who had joined the new church. Spelling and other obvious stenographic errors have been corrected.

For the years of service you have rendered at Fithian Chapel, the Governing Board wishes to take cognizance and pass along a line of appreciation.

Inasmuch as West Jersey Presbytery at Atlantic City, N. J., on October 20th, passed a regulation making it impossible and imperative that any one connected with the so-called Presbyterian Church of America, could any longer serve Fithian Chapel, a U.S.A. Presbyterian church project, either in the capacity of Superintendent or Teacher, we beg to advise therefore, that your services in connection with Fithian Chapel, in either of the two aforesaid capacities are terminated.

The Chapel will continue to operate—as usual—and should you wish to worship there—since it has always been so dear to your heart—there are no objections to your presence in the congregation or in the School as a scholar.

The above regulation becomes effective upon receipt of this notice to you,

Yours truly,

GOVERNING BOARD OF FITHIAN CHAPEL,
Sec. H. G. WILKINSON.

Average attendance at the Sunday School from March, 1935, to March, 1936, was 73. On Sunday, November 15th, following the crushing action of presbytery and the chapel's Governing Board, six former scholars and two teachers were present. The evening church service found just three persons in addition to the speaker.

Thus a useful Christian work of seventy years was broken, teachers dismissed, scholars scattered, rooms empty and supplies confiscated, all because consecrated Christian women dared to stand on their rights to worship in the church of their choice.

GOVERNMENT INTERFERES IN MANCHURIAN MISSION

WRITING in *The Covenanter Witness* of November 25th the Rev. J. G. Vos, missionary to Manchoukuo under the Reformed Presbyterian Church of North America, tells of a vigorous attack by the government on the preaching of the gospel. It is quite possible that the seven missionaries in Manchoukuo under the Independent Board will soon experience similar difficulties.

"The work in Taikang," writes Mr. Vos, "was prospering with unusual signs of the working of the Holy Spirit in convicting and converting sinners. The results were more favorable than in any other town, considering the short time spent there. From 80 to 100 persons were attending daily evangelistic services, not counting children, and the interest in the gospel message was intense. Suddenly, on July 10th, an order was issued by the police authorities in Taikang to stop all preaching and take down the chapel signboard. This order was issued by the Japanese Advisor to the Chief of Police in that town. The reasons alleged were two: (1) In one of our tracts there was the text, Acts 4: 12, 'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.' This text was held to be unpatriotic, because Manchuria is to be saved by faith in Japan, not by faith in Jesus Christ. (2) It was claimed that the authorities had never given us permission to open a chapel in Taikang."

INDIA'S UNTOUCHABLES EMANCIPATED BY DECREE OF YOUNG MAHARAJAH

Proclamation Viewed as Attempt to Forestall Revolt

ACCORDING to a recent dispatch from Madras, India, a partial answer to the spirit of unrest and dissatisfaction among millions of Hindu "untouchables" was a decree promulgated on November 13th by the young Maharajah of Travancore, declaring that none of his 4,000,000 subjects may in the future be barred from temples under his jurisdiction on grounds of "birth, caste, or community."

The decree provided that rules and conditions might be laid down to pre-

serve the proper atmosphere and ritual.

The "untouchable" class restrictions originally arose as a measure whereby Aryan Hindus sought to preserve the purity of their race against intermarriage with subject "non-Aryans."

This action of the 24-year-old Maharajah was hailed by many as one of the greatest reforms in Hinduism since the days of Ramanuja, 800 years ago. It is believed by competent observers to be a step toward the forestalling of a widespread revolt of the untouchables against Hinduism. This revolt has manifested itself in a refusal to worship Hindu deities, to observe Hindu festivals, or to visit Hindu holy places. Representatives of Islam and Christianity have been invited to present the claims of their respective religions, and missionaries are eagerly watching for

A Christian Solution to The Gift Problem

Christmas gifts should be Christian gifts, if true blessing is to rest on both the receiver and the donor. What finer gift can you buy for that lonely Christian, those members of your Sunday School class, your pastor, your missionary friends, or a loved one away from home than a year's subscription to

The Presbyterian Guardian

The cost is only 80c each in clubs of five or more (a dollar each for less than five subscriptions) and twenty-four times a year the blessing of your gift will renew itself.

To each friend for whom you subscribe we will send a Christmas greeting card telling of your gift or, if you prefer, the cards will be sent to you to be signed and mailed over your own signature. Make out your "Christmas Club" list today. We will gladly charge it to your account if you would rather pay after the first of the year. But send in your list now, for Christmas mails are always slow.

opportunities to convert the untouchables.

The Hindu caste system is social regimentation carried to its ultimate conclusion, and is visible in prohibitions on intermarriage between castes or eating, drinking and smoking with members of other groups. The four generally recognized castes of India are the Brahmans or priests, the warriors, the husbandmen and the serfs. If the caste system is radically modified throughout India so as to permit a greater measure of justice to the suppressed millions it is likely that the revolt of the lower classes will be effectively checked.

The higher castes have so far voiced no reaction to the recent proclamation but some observers are of the opinion that the Brahmans, resenting this innovation, will try to bring pressure to bear on the government in favor of the caste system. It is extremely unlikely that the Brahman will immediately break bread with an untouchable.

E. Stanley Jones and the "Kingdom of God" Movement

Meanwhile Dr. E. Stanley Jones is seeking to promote a movement in India that approximates the program of Kagawa in Japan and is popularly known as the "kingdom of God" movement. Dr. Jones is attempting to solve the social problem of the depressed classes or "outcastes" by the gospel of Jesus. To him the gospel of Jesus means what he ventures to designate as "the kingdom of God on earth."

The following quotations from a pamphlet by Dr. Jones show clearly the modernist genius of his propaganda:

What, then, did He [Jesus] mean by "the kingdom of God on earth?" He did not mean that the kingdom of God was some state beyond the borders of this life into which we enter at death. . . . It was not a fold into which men run and are safe, ticketed and labelled until Jesus takes them home to heaven. . . . It is a new order, founded on love, sharing, good-will, co-operation and brotherhood. This higher order is the final order or goal for all mankind. . . . It is that order which fulfills and completes the best desires of all religions and races. It is the completion of the salvation of mankind.

In summing up the matter, Dr. Jones outlines a program for bringing about this kingdom of God, comprising a long list of items such as the following: the organization of

co-operatives; the organization of cottage industries; introduction of better methods of agriculture; widespread education. Says Dr. Jones:

The coming of the kingdom of God is the one open door into a brotherhood of man for all men. Please note that we do not offer you a brotherhood of Christians only. The kingdom of God, as Jesus taught it, extends the brotherhood to man as man.

Christians may judge conclusively of Dr. Jones' work in India by its effect on a certain group of natives who said to a local missionary, "We like Dr. Jones, for he would welcome us to the Christian fold without insisting upon our giving up our Hinduism."

Dr. Jones is at present in the United States, speaking as one of the leaders in the widely publicized National Preaching Mission of the Federal Council of the Churches of Christ in America.

TWO IMPORTANT RALLIES PAVE WAY FOR NEW CHURCHES

AT Harrisburg, Penna., on December 1st and at Trenton, N. J., on December 3rd leaders of The Presbyterian Church of America held rallies of unusual significance. Both cities have hitherto lacked any pastor or church that was truly sympathetic with the cause of true Presbyterianism. Consequently, no constructive work has ever been attempted, and all doors have been effectively closed.

Through the efforts of the Rev. Robert S. Marsden, who energetically applied himself to the task of pulling door-bells, a group of true Presbyterians were discovered who were anxious to lay plans for a new church to be affiliated with The Presbyterian Church of America.

On December 1st, in the Penn-Harris Hotel, about sixty persons from Harrisburg and vicinity gathered to hear the Rev. Charles J. Woodbridge answer the question: "Why The Presbyterian Church of America?" and the Rev. Edwin H. Rian tell of "The Presbyterian Church of America Today." Questions were freely asked and answered at the conclusion of the addresses.

As a result of this rally it is confidently expected that a new church will soon be organized in this key city of Pennsylvania.

On Thursday, December 3rd, the Rev. J. Gresham Machen, D.D., Litt.D., and Mr. Rian assailed another stronghold of the enemy by holding a successful rally in Trenton, N. J., plans for which had been arranged by the Rev. Leslie A. Dunn. It is hoped by many that down-town Trenton, the capital of the state, will soon have a truly Presbyterian, truly evangelical church.

NEW CHURCH ORGANIZED IN SOUTH PHILADELPHIA

THE Atonement Presbyterian Church of America, formed on November 25th in south Philadelphia, Pa., is the most recent applicant for admission to the Presbytery of Philadelphia. The charter membership of the church is twenty-one and two elders, George Doherty and Robert H. Gordon, comprise the session. Dr. Cornelius Van Til, of Westminster Seminary, presided at the association meeting.

The membership of the new congregation is made up largely of former members of Grace Presbyterian Church who with their pastor, the Rev. David Freeman, withdrew shortly after the Syracuse General Assembly. Mr. Freeman is now pastor of the New Covenant Church of West Philadelphia. The first meeting of the group as a south Philadelphia unit was held on October 11th, in the Roosevelt Bank Hall. Mr. Francis A. Schaeffer, a Westminster Seminary student, preached at both services. Services have been held each Sabbath since then, and mid-week prayer meetings in the various homes have been well attended.

The church, while at present small, is healthy. All expenses have been met, and a small balance is on hand. The newly organized congregation earnestly seeks the prayers of everyone interested in The Presbyterian Church of America. It also extends a very hearty invitation to all within the bounds of south Philadelphia to attend a church free from all entanglement with modern unbelief.