

The Presbyterian Guardian

June 12, 1937

VOLUME 4, NUMBER 5

One Dollar a Year

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Editor

Published semi-monthly by
THE PRESBYTERIAN GUARDIAN PUBLISHING CORPORATION
1212 Commonwealth Building, Philadelphia, Pa.

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Why I Have Resigned as General Secretary of the Independent Board

By the REV. CHARLES J. WOODBRIDGE

WRITE this article with great heaviness of heart, but from a solemn sense of duty. I am convinced that the friends of The Independent Board for Presbyterian Foreign Missions, as well as our splendid missionaries, must know why the general secretary of the Board, after three and a half years of service in that capacity, has now tendered his resignation to the Board, and is no longer able to recommend the Board as a Presbyterian missionary agency.

I have before me as I write the letter which our beloved Dr. Machen wrote me in 1933 when I was still a missionary in Africa. I shall prize that letter as long as I live. In it Dr. Machen, in a wonderfully gracious and tender way, explained to me the circumstances which led to the formation of the Independent Board, and urged me to accept the position of general secretary of the Board.

Mrs. Woodbridge and I spent a week in prayer before we cabled our acceptance. One of the determining factors in our decision was the knowledge that Dr. Machen was the moving spirit behind the Independent Board. He was also its president. My love for Dr. Machen was very deep. It was he who preached the sermon when I was ordained into the gospel ministry. It was he who preached the sermon when I was installed as pastor of my first church. It was he who used to write me long letters when I was sitting at the feet of modernist professors in Germany—letters the purpose and effect of which was to strengthen my faith. And now it was he—the man who had done more for my faith than any

man living—who was heading a mission board. In such a board I could have confidence.

But Dr. Machen was not only my father in the faith. He was also a strong Presbyterian. I knew full well his devotion and loyalty to the great standards of historic Presbyterianism. I knew that any mission board which he would organize would be solemnly committed to the Westminster Confession of Faith and the Larger and Shorter Catechisms, involving, of course, a loyalty to the Presbyterian form of government. This knowledge gave me great joy. For I too believe that our glorious Presbyterian standards are founded squarely upon the Word of God, and are the finest human creed ever penned by man. I rejoiced to know that the new board was called "The Independent Board for *Presbyterian* Foreign Missions."

When I arrived in America to assume my duties as general secretary my hopes along this line were confirmed. I found that the charter of the Board made it unmistakably clear that this was to be a Presbyterian board. I found that every member-elect of the Board, and every missionary of the Board, had to subscribe to a thorough-going Presbyterian pledge—a pledge which solemnly committed that person to the Presbyterian doctrinal standards and form of government.

The pledge reads: "I hereby solemnly declare in the presence of God and of this Board (1) that I believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice, (2) that I sincerely receive and adopt the

Confession of Faith of the Presbyterian Church in the U.S.A., in the form which it possessed in 1933, as containing the system of doctrine taught in the Holy Scriptures, (3) that, approving the charter of The Independent Board for Presbyterian Foreign Missions, I will faithfully endeavor to carry into effect the articles and provisions of said charter and to promote the great design of the Board."

The charter of the Board, pledged approval of which is indicated in section (3) quoted above, specifically refers, not only to the Westminster Confession of Faith and Catechisms, but also to the "fundamental principles of Presbyterian Church government." Three times in Section III of the charter this phrase occurs. Truly this was to be a Presbyterian missionary agency.

Nearly three years went by. The hand of the Lord lay in blessing upon The Independent Board for Presbyterian Foreign Missions. We were able to send forth to the whitened fields a score of consecrated missionaries. It appeared that the Lord had greater things in store for us than we had dreamed.

The Tragedy

But then a tragedy occurred. In November, 1936, a meeting of the Board was held in Philadelphia. I shall never forget that meeting. It was one of the saddest sights that I have ever witnessed.

Dr. Machen had been president of the Board ever since I had returned from Africa. But now on the part of certain persons on the Board a growing discontent with Dr. Machen's presidency had been developing. Weeks before the Board meeting these persons had conferred and had decided to remove Dr. Machen from the presidency of the Board.

Then came the meeting. Dr. Machen was renominated for president. The discontented element in the Board put up as its candidate a minister who is an Independent ecclesiastically. Dr. Machen at once saw the great danger which faced the Board. For months it had been clear to him that the Presbyterian character of the Board was in jeopardy. A non-Presbyterian point of view was gradually gaining strength in the membership of the Board. The Board was unreservedly committed to Pres-

byterianism, and yet what appeared to be a majority was actually nominating for president of the Board and Chairman of its Executive Committee a man who was not a Presbyterian.

Hour after hour the debate continued. Dr. Machen was defeated. The Independent was elected president. The Board which Dr. Machen had organized was henceforth to be controlled by non-Presbyterian elements.

Let it not be said that a new president was elected because Dr. Machen's term of office had expired. Not at all. The vice-president, another Independent, was reelected to his office. The treasurer of the Board was reelected to his office. Dr. Machen was removed from the presidency of the Board. At long last the truth on this subject must be told.

The Sequel

What followed this victory for non-Presbyterianism is now a matter of history. Dr. Machen was greatly shocked. The evening of the Board meeting it was clear that he foresaw the collapse of the Independent Board as a Presbyterian agency. He said to me, with a note of tragedy in his voice, "If it were not for our missionaries I would at once resign from the Board."

The Rev. Samuel J. Allen was present with Dr. Machen in Bismarck, North Dakota, during the last days of our beloved leader's life. He has told us that again and again during those hours of agony Dr. Machen told him that the Independent Board was lost to true Presbyterianism.

Before the November meeting of the Board Dr. Machen had thought that probably it would be unnecessary for The Presbyterian Church of America to establish its own missionary agency. He had thought that the Independent Board might continue to be the channel through which the church might support foreign missions. But the meeting of the Board had revealed to him clearly that the Independent Board had lost its thoroughly Presbyterian testimony. He repeatedly told Mr. Allen that The Presbyterian Church of America would have to establish its own missionary agency if it desired to conduct truly Biblical and truly Presbyterian foreign missions.

Dr. Machen's Fears Justified

Dr. Machen was called Home. The year 1937 rolled around. We tried to carry on under a non-Presbyterian regime. We appointed new missionaries. We tried to see success through our tears. But in vain.

Gradually word got around that the Independent Board was no longer true to its charter. The president of the Board was an Independent, although the charter of the Board bound him to "the fundamental principles of Presbyterian church government;" the vice-president was an Independent; and the Executive Committee of the Board, which appoints the missionaries, and in general carries on the work of the Board in an *ad interim* capacity, was controlled by Independents and an elder in the Presbyterian Church in the U.S.A.

All this was sad enough. But an even sadder fact was that a majority of the Board itself was willing to elect Independents to such high office, thus showing its willingness to ignore the charter of the Board and to endanger the very existence of the Board as a Presbyterian agency.

The attempt has been made to becloud the central issue. It has been widely rumored that the issue throughout has been one of Premillennialism *versus* Amillennialism. This is not true. At least three persons who were in the minority of the Board, and who contended that the charter of the corporation must be upheld and the Presbyterian character of the Board maintained, are strong Premillennialists. I personally have been preaching Premillennialism for nine years. This is not the issue at all. As the paid executive of the Board, the one who promoted its work, sent out receipts for all gifts, edited the *Bulletin*, I was conscientiously obliged to see to it that the Board remained true to its charter. Dr. Machen sought to do that. He failed. Some of us have sought to do that. We have failed.

Complications

This anomalous situation caused great confusion.

In the first place, individuals and donors, sensing that this was a "Presbyterian" board now in name only, began to discontinue their contributions to the Board. The receipts of the Independent Board in April, 1937, were 40% less than the receipts in

April, 1936. In May they were 37% less than in May, 1936.

In the second place, some of our applicants, splendid young men, who filled out their application blanks on the basis that the Board was committed to Presbyterianism, were seriously considering withdrawing their applications because of the departure of the Board from its Presbyterian ideals.

In the third place, our new missionaries were greatly disturbed by the state of affairs.

Attempts at Remedy

For months I had been deeply concerned about this state of affairs. Matters were steadily becoming worse. A few of us appealed to the president of the Board to rectify this intolerable situation. The charter of the Board plainly says, "the fundamental principles of Presbyterian church government." Yet the president, an Independent ecclesiastically, remained unmoved.

At a meeting of the Executive Committee, on May 25th, the docket of the May 31st meeting of the Board was discussed. Murray Forst Thompson, Esq., treasurer of the Board, and a Philadelphia lawyer who realized full well that the terms of the charter of the corporation were not being lived up to, besought the Committee to allow him, as a matter of courtesy, an early place on the docket that he might present to the Board a resolution concerning membership on the Board.

The importance of this desired resolution cannot be overestimated. Our corporation charter said "Presbyterian." Our control was non-Presbyterian. A clash was inevitable. Realizing the importance of this resolution, I sought to urge the Committee at least to give Mr. Thompson the right to an early place on the docket for its presentation. But the Committee voted to forbid me to speak on the subject. The three members of the Committee who belong to The Presbyterian Church of America voted that I be given the floor. The Independents and the elder of the Presbyterian Church in the U.S.A. voted against my speaking.

When Dr. Machen was with us, the meetings of the Executive Committee were always a joy. They were dignified, but always rather informal. Dr.

NEWS FLASH

ON THE afternoon of Tuesday, June 1st, the Third General Assembly of The Presbyterian Church of America convened in the Spruce Street Baptist Church, 50th and Spruce Streets, Philadelphia. The Assembly chose as its moderator the Rev. John J. DeWaard, pastor of the Calvary Presbyterian Church of Cedar Grove, Wisconsin, the largest church in the denomination. Mr. DeWaard defeated the Rev. Milo Jamison of Los Angeles, California, by a vote of 70 to 23. The Rev. Leslie W. Sloat, clerk of the Second General Assembly, by an overwhelming majority was elected to serve again in the same capacity.

Almost one hundred commissioners were enrolled in this Assembly. The first afternoon was largely devoted to a discussion of the docket proposed for adoption, and to the election of the moderator and clerk. Almost the entire day on Wednesday was taken up by discussion of the important report of the Committee on Foreign Missions, which will be found in the news section of this issue. Highlights of the debate, together with the minority report presented by one member of the committee and rejected by a roll-call vote of 19 to 75, will be included in a full account of the actions of this Assembly which The Presbyterian Guardian expects to publish in its next issue.

Machen always urged me to explain to the Committee the progress and details of the work of the Board. But now, on a subject which involved the entire future of the Board, its donors, missionaries, applicants, and general secretary, I was forbidden to speak.

Then came the meeting of the Board on May 31st. Oh, how I longed to see the Independent Board made thoroughly Presbyterian. This was its supreme opportunity to bring itself into line with its charter. A resolution was presented by the truly Presbyterian minority urging the Board to reaffirm its loyalty to its charter. This was the crisis. The future of the Board was now at stake. *But the Board tabled the resolution.*

I want our friends to read the resolution. It is on page 79 of this issue of THE PRESBYTERIAN GUARDIAN.

The Board under which I had been serving had thus officially, and in clear opposition to its charter, condoned in its membership, and in particular in its leadership, persons who practice Independency, a form of church government which is contrary to historic Presbyterianism. There was, of course, nothing left for me to do but resign.

What of the Future?

The Independent Board is lost to true Presbyterianism. Does that mean, then, that the last four years have been spent in vain?

Not at all. The Board which Dr. Machen founded was used of the Lord to bring to a head in the Presbyterian Church in the U.S.A. the issue between Christianity and Modernism. It was the match which set off the gunpowder of discontent which had been accumulating for years.

Then, during the natural period of transition before The Presbyterian Church of America was fully established, it served as a missionary agency to which loyal Presbyterians might give. During this transition period it kept the stream of consecrated missionaries flowing to distant lands.

Now The Presbyterian Church of America is out of its swaddling clothes. It has learned to walk. It is only natural that the Church should have its own Committee on Foreign Missions, just as it has its Committee on Home Missions.

Can we not see the hand of our sovereign God in all this?

This Do

By the REV. DEAN W. ADAIR

WHAT is a sacrament? A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers."

"What is the Lord's Supper? The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace."

"Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his church unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him; and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body."

These statements from the Constitution of The Presbyterian Church of America summarize the teaching of the Bible on the sacrament of the Lord's Supper. It is a spiritual banquet in which our souls are nourished by the body and blood of Christ, just as the life of the body is supported by bread and wine.

The fact about which our meditation will be centered is this: The Lord's Supper is a sacrament to be observed in His church till Christ comes again. Thus saith the Lord, "This do."

I

Our Lord Jesus, in the night wherein He was betrayed, took bread and wine. Addressing Himself to the apostles and through them to all His disciples—and that includes each one of us that professes to be His disciple—He commands: "Take, eat;" "Drink ye all of it;" "This do in remembrance of me." The Apostle Paul writes the Christian church that was at Corinth:

"For I have received of the Lord that which also I delivered unto you: This do in remembrance of me." The apostolic church was not disobedient to this command of our blessed Lord. God added three thousand souls to the church through Peter's preaching on Pentecost. Luke writes, "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Luke tells us that Paul observed the sacrament of the Lord's Supper with the Christian church that was at Troas. Paul writes the Christian church that was at Corinth, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" The Christian church down to this hour has not been disobedient to this command of our blessed Lord. God forbid that His church ever refuse to obey the commands of her Head and Sovereign, Jesus Christ.

It is necessary for Christians to obey a direct command of Christ.

The sacrament of the Lord's Supper is not a converting ordinance, but an ordinance for the converted. Men may be saved without the sacrament of the Lord's Supper, but it is perilous for them to neglect it. The grace of God conveyed through the sacrament of the Lord's Supper may be conveyed without its observance. But where the sacrament of the Lord's Supper is not administered we cannot say that the church really exists.

The writer of the Epistle to the Hebrews argues that those who partook of the Jewish altars did thereby profess to be Jews. Also, the Apostle Paul argues that those in Corinth who participated in the heathen sacrifices did thereby profess to be heathen. So those who partake in the Lord's Supper do thereby profess to be Christians.

A Christian must have knowledge of Christ and of His Gospel. He must believe the record which God has given of His Son. He must believe that Christ died for his sins; that His body was broken for him; that His blood was shed for him. He must accept Christ, as the Bible offers Him, a propitiation for sin.

If we as Christians are to partake acceptably of the Lord's Supper we must have faith not only in Christ, but also in the sacrament itself. That is, we must believe the Bible that it is a direct command of Christ laid upon each one of us. The reason why we often receive so little by our attendance on this ordinance is that we expect so little. But God, on the other hand, has given us His sure and precious promise, that in the observance of the sacrament of the Lord's Supper we should expect so to receive Christ through the working of the Holy Spirit as to be filled with all the fullness of God.

II

The Lord's Supper is a sacrament to be observed in His church till Christ comes again. First, Christ Himself commands it; and, also, the very nature of the sacrament demands it. Thus saith the Lord, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

The Lord's Supper is an emblem of truth. The death of the incarnate Son of God for the ransom of many is of all events the most important. He, being God, alone was able to satisfy the justice of God. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh." This should be held in perpetual remembrance.

The Lord's Supper is a memorial. The Lamb of God took your place and mine on the cross. He bore your sins and mine on the cross. He suffered the cruel tortures of the cross in our room and stead. He died that we might live. Because He died we have salvation from sin, and eternal life. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." This should be held in perpetual remembrance.

The Lord's Supper is a badge of profession. Those who partake do thereby profess to be Christians. It puts a visible difference between those that belong to the church, and the rest of the world. "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's

table, and of the table of devils." This should be held in perpetual remembrance.

The Lord's Supper is a means of grace. It is an instrument through which is conveyed the blessings of our Lord, that is, growth in grace and knowledge. He and His people become one. He dwells in them; His life is their life; because He lives they live also. In being thus united to Christ as their common Head, believers become one body. They have one faith, as well as one Lord, and one God and Father. They are so bound together that if one member suffer, all the members suffer with him; or if one member be honored, all the members rejoice with him. "For we being many are one bread, and one body: for we are all partakers of that one bread." This should be held in perpetual remembrance.

The efficacy of the Lord's Supper does not reside in the sacrament itself, but in the blessing of Christ and the effectual working of the Holy Spirit in the hearts of those who partake.

The Lord's Supper is a means of grace only to those who believe. "The Lord's Supper confers no advantage or profit without being received by faith; just as water, though it be poured plentifully on a vessel, yet will it overflow and be lost, unless the mouth of the vessel be open; and the vessel itself, though wet on the outside, will remain dry and empty within" (Calvin).

III

The Lord's Supper is a sacrament to be observed in His Church till Christ comes again: first, Christ Himself commands it; secondly, the very nature of the sacrament demands it; and finally, the qualifications for the participant intend it. Thus saith the Lord, "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But, let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

John Calvin, theologian *par excellence* of all time, writes, "The best and only worthiness that we can present to God, is to offer him our vileness and unworthiness, that he may make us worthy of his mercy; to

despair in ourselves, that we may find consolation in him; to humble ourselves, that we may be exalted by him; to accuse ourselves, that we may be justified by him; likewise to aspire to that unity which he enjoins in his supper; and as he makes us all to be one in himself, so it should be our desire that we may all have one mind, one heart, and one tongue.

"If we have these things well considered and digested in our minds, though we may be disturbed, we shall never be subverted by such reflections as this: Needy and destitute of every good, defiled with the pollution of sin, and half dead, how could we worthily eat the Lord's body?"

"We shall rather consider, that we come as paupers to the liberal Benefactor, as patients to the Physician, as sinners to the Author of righteousness, as persons dead to the fountain of life; that the worthiness which is required by God consists principally in faith, which attributes everything to Christ, and places no dependence on ourselves, and, secondly, in charity, even that charity which it is enough for us to present to God in an imperfect state, that he may increase and improve it; for we cannot produce it in a state of perfection."

This should be held in perpetual remembrance.

Thus saith the Lord, "This do."

A Japanese Tribute to Dr. Machen

THE accompanying photograph shows the congregation of the church of the Rev. K. Kakuda at Sendai, Japan. On February 14th a memorial service for Dr. J. Gresham Machen was held in this church, attended by a group of ministers serving this and other congregations in Sendai and the neighborhood. A communication from these ministers speaks of the great and widespread influence in Japan of Dr. Machen through his books, through Westminster Seminary, through The Independent Board for Presbyterian Foreign Missions and through The Presbyterian Church of America.

The ministers write: "We who have come to a real belief in or a new hold on the Reformed Faith

through him are determined by the grace of God to carry on in Japan the work he began. There is tremendous need for a clear witness to the Reformed Faith in our church and in all Japan."

The Rev. K. Kakuda has translated into Japanese a number of Dr. Machen's books and is now engaged upon the translation of *The Christian Faith in the Modern World*. He hopes to be able to continue later with Dr. Machen's last book, *The Christian View of Man*.

Throughout Japan, as well as in the vicinity of Sendai, there are loyal pastors who are preaching the Word of God and presenting the glorious truths of the Reformed Faith to their congregations.



Japanese Children of the Covenant

The Confession of Faith

As Adopted by The Presbyterian Church of America

CHAPTER V

Of Providence

I. God, the great Creator of all things, doth uphold,¹ direct, dispose, and govern all creatures, actions, and things,² from the greatest even to the least,³ by his most wise and holy providence,⁴ according to his infallible foreknowledge,⁵ and the free and immutable counsel of his own will,⁶ to the praise of the glory of his wisdom, power, justice, goodness, and mercy.⁷

II. Although, in relation to the foreknowledge, and decree of God, the first cause, all things come to pass immutably and infallibly,⁸ yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.⁹

III. God, in his ordinary providence, maketh use of means,¹⁰ yet is free to work without,¹¹ above,¹² and against them, at his pleasure.¹³

IV. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men,¹⁴ and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding,¹⁵ and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends;¹⁶ yet so, as the sinfulness thereof proceedeth only from the creature, and not from God; who being most

holy and righteous, neither is, nor can be the author or approver of sin.¹⁷

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled;¹⁸ and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.¹⁹

VI. As for those wicked and ungodly men, whom God as a righteous judge, for former sins, doth blind and harden,²⁰ from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts;²¹ but sometimes also withdraweth the gifts which they had,²² and exposeth them to such objects as their corruption makes occasion of sin;²³ and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan:²⁴ whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.²⁵

VII. As the providence of God doth, in general, reach to all creatures; so, after a most special manner, it taketh care of his Church, and disposeth all things to the good thereof.²⁶

1. ¹ Neh. 9:6; Ps. 145:14-16.

² Dan. 4:34, 35; Ps. 135:6. See Acts 17:25, 26.

³ Matt. 10:29-31. See Matt. 6:26, 30. ⁴ Prov. 15:3; II Chron. 16:9. See Ps. 104:24.

⁵ Acts 15:18; Ps. 94:8-11.

⁶ Eph. 1:11; Ps. 33:10, 11.

⁷ Eph. 3:10; Rom. 9:17; Gen. 45:7; Ps. 145:7.

II. ⁸ Jer. 32:19; Acts 2:23.

⁹ Gen. 8:22; Jer. 31:35; Isa. 10:6, 7.

III. ¹⁰ Acts 27:24, 31; Isa. 55:10, 11. ¹¹ Hos. 1:7.

¹² Rom. 4:20, 21.

¹³ Dan. 3:27. See I Kings 18:17-39. John 11:43-45; Rom. 1:4.

IV. ¹⁴ Isa. 45:7; Rom. 11:32-34; Acts 4:27, 28.

¹⁵ Ps. 76:10; II Kings 19:28; Acts 14:16.

¹⁶ Gen. 1:20; Isa. 10:12. See vv. 13-15.

¹⁷ I John 2:16; Ps. 1:21; James 1:17.

V. ¹⁸ II Chron. 32:25, 26, 31; II Sam. 24:1, 25; Luke 22:31, 32.

¹⁹ II Cor. 12:7-9. See Ps. 73; Ps. 77:1-12; Mark 14:66-72; John 21:15-19.

VI. ²⁰ Rom. 1:24, 25, 28; Rom. 11:7, 8.

²¹ Deut. 29:4; Mark 4:11, 12.

²² Matt. 13:12; 25:29. See Acts 13:10, 11; II Cor. 11:13, 15.

²³ II Kings 8:12, 13.

²⁴ Ps. 81:11, 12; II Thess. 2:10-12; II Cor. 2:11; 11:3.

²⁵ Ex. 8:15, 32; II Cor. 2:15, 16; Isa. 8:14. See Ex. 7:3; I Peter 2:7, 8; Isa. 6:9, 10; Acts 28:26, 27.

VII. ²⁶ Amos 9:8, 9; Matt. 16:18; Rom. 8:28; I Tim. 4:10.

I. ¹ Gen. 3:13; II Cor. 11:3.

² Rom. 11:32.

CHAPTER VI

Of the Fall of Man, of Sin, and of the Punishment Thereof

I. Our first parents, being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit.¹ This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.²

II. By this sin they fell from their original righteousness, and communion with God,³ and so became dead in sin,⁴ and wholly defiled in all the faculties and parts of soul and body.⁵

III. They being the root of all mankind, the guilt of this sin was imputed,⁶ and the same death in sin and corrupted nature conveyed, to all their posterity, descending from them by ordinary generation.⁷

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,⁸ and wholly inclined to all evil,⁹ do proceed all actual transgressions.¹⁰

V. This corruption of nature, during this life, doth remain in those that are regenerated:¹¹ and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.¹²

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,¹³ doth, in its own nature, bring guilt upon the sinner,¹⁴ whereby he is bound over to the wrath of God,¹⁵ and curse of the law,¹⁶ and so made subject to death,¹⁷ with all miseries spiritual,¹⁸ temporal,¹⁹ and eternal.²⁰

II. ³ Gen. 3:6-8; Rom. 3:23.

⁴ Gen. 2:17; Eph. 2:1-3; Rom. 5:12.

⁵ Gen. 6:5; Jer. 17:9; Tit. 1:15. See Rom. 3:10-18.

III. ⁶ Acts 17:26; Gen. 2:17; Rom. 5:12, 15-19; I Cor. 15:21, 22, 45, 49.

⁷ Ps. 51:5; Gen. 5:3; John 3:6.

IV. ⁸ Rom. 5:6; 8:7; 7:18; Col. 1:21.

⁹ Gen. 6:5; 8:21; Rom. 3:10-12.

¹⁰ James 1:14, 15; Eph. 2:2, 3; Matt. 15:19.

V. ¹¹ Rom. 7:14, 17, 18, 21-23; James 3:2; I John 1:8, 10; Prov. 20:9; Eccl. 7:20.

¹² Rom. 7:7, 8, 25; Gal. 5:17.

VI. ¹³ I John 3:4.

¹⁴ Rom. 2:15; 3:9, 19.

¹⁵ Eph. 2:3.

¹⁶ Gal. 3:10.

¹⁷ Rom. 6:23.

¹⁸ Eph. 4:18.

¹⁹ Lam. 3:39.

²⁰ Matt. 25:41; II Thess. 1:9.

Hypocrisy Unmasked

A Meditation on Psalm Fifteen

By the REV. DAVID FREEMAN



Mr. Freeman

THE most important and solemn question which a sinner can ask is, "What must I do to be saved?" He never asks this question until he sees and senses the filthiness and odiousness of his sins as contrary to the holy nature and righteous law of God, and apprehends God's mercy in Christ.

All a sinner need do is believe on the Lord Jesus Christ. This is all he need do in order to be saved. It is through faith alone that men lay hold upon the Saviour.

Goodness Does Matter

But can a person be righteous in the sight of God and a subject of His Kingdom and not possess the fruits and marks of that Kingdom? The Psalmist by inspiration of the Holy Spirit says, "No".

No one is saved by character, but only a person with a godly character is wholly godly. And no ungodly man has ever yet, or ever will, enter God's dwelling place. A good and righteous life, to be sure, is not all of salvation, for no one is saved except through faith in the Son of God, but a righteous life must accompany that faith.

Nothing could be so contrary to Scripture as the notion, so prevalent today, that goodness and uprightness do not matter. David and all the people of God in the Old Testament were saved by the same atoning blood that saves men today. The New Testament does not require a greater consecration to God nor does it know a higher spirituality than that which is required in the first commandment of the Law of God. It was required of men then as now that they should love God with all the heart, with all the mind, and with all the strength. And yet the Holy Spirit declared then that *goodness does matter*. If it mattered then it matters now for every child of God. Those only who are righteous in life have a well-founded hope of going to heaven.

Righteousness Demanded

What difference is there between the words of the prophet Micah and those recorded in the first epistle of John? In Micah we read, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (6:8). And in John we read, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. . . . In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (3:7, 10). Never has God demanded less than righteousness of life. He is not today satisfied with mere outward professions and hypocritical pretenses. A religion of forms was always an abomination to Him.

God from the beginning chose His people on condition that they be holy and peculiar. It is thought by many that they meet this requirement by being notorious for mean tempers and by manifesting a haughty freedom from restraint.

Abraham was chosen by God's free grace. He was not justified by works, yet God demanded of him and covenanted with him that he should live free from corruption. He did not live above God's precepts. He was peculiar in that he obeyed God's commandments. It was true then, and it is true now, that God recognizes no man as His if he follow not righteousness and upright dealing all his life. God's children must not be conformed to the sins of this world.

Hypocrites make a show of faith, but their outward behavior shows the insincerity of their boasting. They are unmasked by their doings.

Who Are the Godly?

The true worshippers of God have hearts with no evil design. They hurt no one and abstain from all that is wrong. The words that proceed from their mouths are acceptable in God's sight because they are sincere.

They are clear of the great crimes

of backbiting and slander. A good name is to be prized above riches, and what greater sin is there than to impair the name of a good man? The godly flee from such evils. From false and wicked accusings they flee as from a deadly plague. They will never harm their brethren.

With plain and uncorrupt judgment they will not spare the wicked, but the virtuous they never defraud of the honor that is their due. Not given to flattery they are not guilty of nourishing vices by covering them. While the worldling pleases even the wicked in order to gain their favor, the righteous seek only to be pleasing to the Lord.

Men break covenants and their solemn promises to avoid a loss. They only know that liberty which is circumscribed by their own interests, but the man of God takes the hurt rather than be untrue to his vow.

All about us men are in pursuit of gain. They care not if in so doing they bring loss and hurt to others. Yet nothing is lawful that brings damage to another. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." This is Christ's rule of uprightness and He has never exempted one of His children from it. He is a true citizen of heaven who has these words written in his heart.

The godly man will never defend an evil cause, nor will he permit himself to be led from true and right judgment by the bribes and favors of his fellows.

No, it is not honoring to God's free grace to turn aside from that which pleases the Lord. He is not pleased with those whose only show of godliness is the self-given title of "holy men". God is far off from those who approach Him with the mouth and lips only.

Hypocrites alone spurn God's commandments. Everyone who hopes in Christ should diligently give heed to the words of the Holy Spirit in this Psalm. Memorize it and teach it to your children.

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 34

Christ Our Prophet

QUESTION 23. *What offices doth Christ execute as our Redeemer?*

ANSWER. *Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.*

QUESTION 24. *How doth Christ execute the office of a prophet?*

ANSWER. *Christ executeth the office of a prophet, in revealing to us, by his Word and Spirit, the will of God for our salvation.*

Three Functions



Mr. Skilton

OUR Lord Jesus is the Anointed One, divinely appointed to serve as prophet, priest, and king (see Lesson 31). As our Redeemer or Mediator He may be said, in a sense, to have only one office or "position," but in that one office three functions, which are often termed offices themselves, can be distinguished: the prophetic, the priestly, and the kingly. With regard to the relationship of the functions executed by Christ, Dr. A. A. Hodge has said: "It is always to be remembered that these are not three offices, but three functions of the one indivisible office of mediator. These functions are abstractly most distinguishable, but in the concrete and in their exercise they qualify one another in every act. Thus, when he teaches, he is essentially a royal and priestly teacher, and when he rules he is a priestly and prophetic king, and when he either atones or intercedes he is a prophetic and kingly priest" (*Outlines of Theology*, ch. 21, sec. 10).

Christ executes His three functions as Mediator "both in his estate of humiliation and exaltation" (see Questions 27 and 28, to be considered later).

The Prophetic Function

A prophet of the Lord was one authorized to speak for God, whose inspired utterances were divinely authoritative. The true prophet made

known that which he received from God in visions, dreams, or words, and which God willed he should disclose. (See Numbers 12:6-8; Isaiah 6; Jeremiah 1:4-10; Ezekiel 3:1-4, 17. For definite teaching about the meaning of the word "prophet," see Exodus 4:14-16; 7:1, 2; Deuteronomy 18:18, 19; and Jeremiah 1:5, 7, 9.)

Some of the prophet's inspired communications may be predictive, some may not, but all of them are prophetic. A prophet "forth-tells." Among other things the "forth-teller" may foretell. In a genuine sense all inspired writings are prophecy.

Christ a Prophet

The Old Testament revealed that Christ would be a prophet and the New Testament treats of Him as a prophet (see Deut. 18:15; cf. Acts 3:22, 23; Acts 7:37; see also Isaiah 9:6; 55:4; 60:1, 2; John 1:18; Heb. 1:1, 2).

Our Lord designates Himself as a prophet (Luke 13:33). He asserts that He makes known truths from the Father (John 8:26-28; 12:49, 50; 14:10, 24; 15:15; 17:6, 8, 26). He reveals things to come (Matt. 24:3-35; Luke 19:41-44). He speaks authoritatively (Matt. 7:29). Others declared our Mediator to be a prophet (Matt. 21:11, 46; Luke 7:16; 24:19; John 3:2; 4:19; 6:14; 7:40; 9:17).

The Prophetic Work of Christ

None could be better fitted for the work of our great prophet than He who is the Word of God, the Truth, infinite in wisdom and knowledge. The elect may well rejoice in Him who is the Light of the world, the source of all their knowledge, the revealer to them of the will of God, the discloser of the only way of salvation (John 3:32-34; 7:16-18; 8:12, 31, 32; 12:44-50; 17:6, 8, 26; Acts 3:22, 23).

By His Word and Spirit

Our Lord has variously served as a prophet: Before His becoming flesh He appeared to men as the Angel of the Lord; from His birth to His ascension He in every way manifested the glory of God. He performed prophetic work in such ways as by His utterances, His signs, and His

example (John 3:15; Phil. 2:5; I Pet. 2:21, 22; Luke 4:16-22; 24:27, 44, 45). He has also served as prophet, with the cooperation of the Holy Spirit, by making use of others to reveal the will of God.

"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (I Pet. 1:10, 11).

All writers of Scripture, whether of the Old or New Testaments, have been directly inspired by the Holy Spirit as the Spirit of Christ and as His witness (see John 14:26; 16:13).

The Holy Spirit has further aided in Christ's prophetic work by illuminating the minds of the elect that they may receive Christ's words, that they may understand the truth of God.

See I Cor. 2:14; John 3:3, 5; Psalm 119:18; Acts 26:18; Eph. 1:17, 18; Rom. 8:13, 14; I Cor. 12:3; Acts 2:32, 33; John 16:7-14; 14:26; 15:26; Rom. 8:9.

Our Lord, with the help of the Holy Spirit, executed a prophetic function through the apostles and others in the early church.

In a sense the ministers of the church of Christ, the teachers of His truth, perform a prophetic service for Him, but they are not prophets in the strict sense of the word. They receive no new, direct, verbal communications from Him. They merely proclaim the Word that He has given through others and of which the Holy Spirit has given them understanding.

The Catechism well designates ways in which Christ reveals the will of God for our salvation as by "his Word and Spirit."

The prophetic work of Christ will never end (see John 17:24, 26; I Cor. 13:12).

SUBJECTS FOR STUDY AND DISCUSSION

1. Was Adam, in his original state, a prophet, priest, and king?
2. In Old Testament times were men anointed to serve as priests, kings, prophets? Did some serve in more than one of these offices? Consider Moses, David, and Melchizedec.
3. Were all recipients of revelation prophets? Consider Abimelech, Pharaoh, and Nebuchadnezzar.
4. Did the prophets always want to speak that which the Lord commanded them?
5. Did the prophets always understand the message God gave them?
6. Study the Scriptural references to Balaam.

7. Is all prophecy predictive? How many books of the Bible are prophetic?

8. Ask members of the young people's society to make special studies of some of the prophets.

9. In what ways does the Lord Jesus Christ excel all other teachers?

LESSON 35

Christ Our Priest

QUESTION 25. *How doth Christ execute the office of a priest?*

ANSWER. *Christ executeth the office of a priest, in his once offering up himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.*

The Priestly Office

A PRIEST was, according to the Scriptural usage, a man "ordained for men in things pertaining to God," called of God to his office, who offered gifts and sacrifice for sins to God in men's behalf; and an intercessor for men (see Heb. 5:1, 4; 6:20; 7:24, 25; 8:3; 9:24).

Christ Our Priest

The priests of the Old Testament were but types and shadows fulfilled in the true—the only real—High Priest, our Lord Jesus Christ.

Our Redeemer is clearly revealed in the Scriptures to be a priest. (See Heb. 2:17; 3:1; 4:14, 15; 5:5, 6; 6:20; 7:26-28; 8:1; 9:11-28; Psalm 110:4; Zech. 6:13.)

He acts as our only Mediator (I Tim. 2:5). He made the only sacrifice acceptable to God for our sins (Heb. 9:26-28; 10:11, 12). He ever liveth to make intercession for us. He is an advocate for His people (Heb. 7:25; 9:24; Rom. 8:34; I John 2:1; John 17:20). He is a priest forever (Psalm 110:4; Heb. 5:6; 6:20; 7:1-17).

Christ Our Sacrifice

Christ as our priest not merely offered a sacrifice for our sins, but He offered Himself as the sacrifice. The Old Testament commanded men to offer sacrifices which had no power in themselves to remove guilt, but which served as types of the great sin-covering sacrifice to come and which help us to understand it. The animals sacrificed were "clean," fit to sustain man's life, without spot, perfect (far different from the sinful offerer). See Lev. 22:20-27; Exodus 22:30.

These animals were brought for sacrifice because of sin (Lev. 4:1-6, 13-16).

The guilty person or the priest in behalf of sinners laid his hands on the head of the animal to be slain to indicate the passing over of guilt from the sinner to the sacrifice (Lev. 1:4; 3:2; 4:4; 16:20-22; II Chron. 29:23; for the significance of the laying on of hands, study Gen. 48:13, 14; Lev. 24:14; Num. 8:10; 27:18; Deut. 34:9).

The animal was put to death in the sinner's place (see Leviticus, chapter 4). The blood of the sacrifice was sprinkled on the horns of the altar: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make a covering for your souls; for it is the blood that makes covering by reason of the life" (Lev. 17:11).

Dr. Vos says: ". . . the process of covering [in an inclusive sense] is not completed until the blood, as the symbol of death, has been applied to the altar, *i.e.*, brought into contact with God, who dwells in the altar" (*Notes on Biblical Theology of the Old Testament*, p. 104).

It is clear from the sacrificial ceremony and from numerous statements in the Old Testament that the sacrifices were intended to "hide from view, to blot out, to expiate" sin—to cover it "from the eyes of justice by a satisfaction" (Charles Hodge). The word "atonement," as used in the Old Testament, is not to be regarded simply as meaning "at-one-ment." It is used at times to designate the covering or expiation of guilt, the rendering of satisfaction to God for sin (see Lev. 5:16; Ex. 32:30; Lev. 4:26; Num. 6:11). It is also used in the sense of to "reconcile by means of expiation, to propitiate God in his [the sinner's] behalf." (Ex. 30:15; Lev. 4:20; 16:6; Ezek. 45:17.)

The animals offered were substitutes or vicars. They took the place of sinners before the law and justice of God. Accordingly, their sufferings and death could be regarded as substitutionary or vicarious (Lev. 1:4; 4:20, 31, 35; 5:10, 16; 6:7; 17:11; 16:27; 4:26).

The True Sacrifice

As we have already remarked, the Old Testament sacrifices were unable to remove guilt. They may be regarded as cleansing from ceremonial

defilements, but it "was not possible that the blood of bulls and goats should take away sins. . ." (Heb. 10:4). Only the blood of our holy Mediator could perform this office.

Christ is represented in the Scriptures as a propitiation, "an expiatory sacrifice" (Rom. 3:25); as an offering for sin (Rom. 8:3); as an "offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:2); as having been "made sin for us" (II Cor. 5:21); as bearing the sins (the guilt) of many, a sacrifice that truly puts away sin (see Heb. 9:9-15, 24-28; Isaiah 53:6, 11, 12; I Pet. 2:24); who suffered in our stead (Isaiah 53; John 1:29; II Cor. 5:21; Gal. 3:13; Heb. 9:28; John 11:50; II Cor. 5:15; Matt. 2:22; 5:38; 20:28; Mark 10:45; I Pet. 3:18).

See also Heb. 9:28; 10:10; I John 2:2; 4:10; Rom. 5:10; II Cor. 5:18-20; Eph. 2:16; Col. 1:20, 21; Psalm 40:6-8. Cf. Heb. 10:5-9; I Pet. 1:18, 19; Heb. 5:1-10; 7:1-28; 10:11-14, 19-22; 12:24.

In the light of the Old Testament sacrificial practices consider: Rom. 5:6; 13:8; Heb. 9:13ff.; I Pet. 1:2; Heb. 13:13.

Passages dealing with the blood of Christ have a sacrificial reference.

See Heb. 9:14, 20; 10:29; 12:24; I John 1:7; Matt. 26:28; Mark 14:24; Luke 22:20; I Cor. 11:25; John 6:53-56; I Cor. 10:16; Acts 20:28; Eph. 1:7; Rom. 3:25; 5:9; Eph. 2:13; Heb. 10:19; I John 5:6; Rev. 1:5; 5:9; 7:14.

Truly, what the Old Testament sacrifices typified, Christ fulfilled.

SUBJECTS FOR STUDY AND DISCUSSION

1. Review the Old Testament passages bearing on the function of the priesthood.
2. Review Old Testament passages dealing with sacrifices.
3. Do some persons make false claims to exercise priestly functions today?
4. Study the Scriptural references to Melchizedec and consult the article on him in the "Davis Bible Dictionary."
5. Does Christ intercede for men on any other grounds than His satisfaction to God for their sins? Does He intercede for the non-elect?
6. What does Psalm 22 tell us about the nature of Christ's suffering?
7. What is meant by the following terms as applied to the priestly work of Christ: "substitutionary," "vicarious," "expiate," "atone"?
8. Study all the New Testament passages dealing with the blood of Christ.
9. Study Isaiah 53.
10. In what way does the Old Testament sacrificial ceremony throw light on the sacrifice of Christ?
11. Select hymns dealing with the priestly work of Christ.

The Sunday School Lessons

By the REV. EDWARD J. YOUNG

Instructor in Old Testament in Westminster Theological Seminary

June 20th, Joseph's Kindness to His Kindred. Genesis 46:1-7, 28-30; 50:24-26.

IN THIS lesson we are to consider the closing incidents of the book of Genesis. That which stands out most prominently in the latter chapters of the book is the story of Joseph. As a piece of literature it is one of the finest of short stories. We are to consider it, however, not primarily as literature, but as the Word of God. And particularly are we to consider the character of its hero, Joseph, in his relations with his father and brethren who had once so spitefully used him. Now we see him in a position to take vengeance, but such is not his course of action, for in all things Joseph sees the hand of God. "Fear not," he says, "for am I in the place of God?"

Genesis 46:1-7. In this chapter Jacob is called by the name "Israel." He has been a saddened man, for by the loss of Joseph he was greatly hurt. We remember that the famine had been severe in the land of Canaan and, due to its severity, the sons of Jacob had gone to Egypt to buy bread. Little did they expect there to meet Joseph. Even upon seeing him they did not recognize him. However, he recognized them. At last, after much had transpired and Joseph was ready, he made himself known to his brethren. Then he bade them send for their father and bring him too into the land of Egypt. It is at this point that our narrative begins.

Israel, or Jacob, responds to Joseph's call. Taking with him all that he has, he sets out for the land of Egypt. At Beersheba, however, he tarries that he may offer sacrifices to the God of his father, Isaac. This does not mean that the God to whom he sacrificed was in any sense a local deity, bound to Beersheba. But Isaac had lived at Beersheba, and here Israel pauses that he may sacrifice. He does not undertake the journey in his own strength, but seeks God.

His faith is answered, for God speaks to him in visions of the night. This is no local deity, but the living

and true God. He calls Jacob by name and hears Jacob's reply. "I am thy God," is the message which Jacob hears, "the God of thy father." In the message revealed by God several things stand out in prominence. In the first place, it is the divine will that Jacob should go down into Egypt. "Fear not to go down into Egypt, for I will there make of thee a great nation." In the light of this promise it is exceedingly difficult to understand how the Scofield Bible (page 20, note 1) can say that "In Egypt they [the Israelites] lost their *blessings*, but not their *covenant*." This false belief seems to be rather widespread, but on this point the Bible is clear. God desired Jacob to enter Egypt. Secondly, the emphasis should be placed on the words, "I will make of thee a great nation." God's purposes had in no wise changed. We see now, however, that in one sense this great nation will find its origin in Egypt. Thirdly, far from losing blessing, Jacob hears the promise, "I will go down with thee." Than this there can be no greater blessing. Lastly, it is promised that Israel, under God's hand, shall return to the promised land, and Joseph will be present at his death. Thus, the journey to Egypt will have God's blessing upon it, for it is in accord with His will.

As a result of this revelation Jacob proceeds with all his retinue that he may enter the land of Egypt. At this time he was one hundred and thirty years old, and Joseph was forty years old. Thus, with all his possessions, he enters Egypt.

Verses 28 to 30. Judah has already assumed a prominence in his dealings with Joseph, as is witnessed particularly in his pleading for the release of Benjamin. Now he goes before as a guide to direct Jacob to Goshen. By the name Goshen we are to understand a region of some nine hundred square miles east of the Nile in lower Egypt.

For this arrival Joseph was prepared. Years had passed since last he had seen his father, but now he was able to bring supreme happiness to his father's old age. Hence, he comes

to Goshen, there to meet the one whom for so long he has not seen. The meeting is a touching one, and Joseph makes no effort to restrain his emotions. Jacob is satisfied. Life for him is now full, and he is willing to die, for finally he has seen the long lost son and knows that he is alive.

Genesis 50:24-26. Jacob has passed away, and Joseph assures the brethren that he has no desire to wreak vengeance upon them. Rather, in all that has transpired he sees the hand of God. That which the brethren had intended to be evil, God has wrought for good. Thus, God is indeed active in history. Joseph now is ready to die, and issues the words of surety to the brethren that God will bring them to the land of promise. Thus he passes away, his last thoughts being upon the promises of God. "So Joseph died," says the Scripture. Truly a great man, who in all his actions was governed by his faith in God.

June 27th, Messages From Genesis. Review.

THE present lesson constitutes a review and so a general survey of the book of Genesis. The name Genesis means a beginning, and the book is indeed a book of beginnings. Its primary purpose is to relate the beginning of all created things. The great lesson of the book is that God is the Creator. Indeed, the first grammatical subject of the book is God.

In days of old as at the present time men have sought an answer to the question, "What is the origin of the things that we see about us? How came they into being?" This question is answered aright in Genesis. All things came into being by a creative act of God. Such an answer immediately rules out many false views of the origin of the world. It rules out, for example, the view that God and the world have always existed side by side, and so it excludes the thought that God is in any sense dependent upon the world.

According to Genesis God is self-existent, and has created the world. The world is dependent upon God, but God is in no sense dependent upon the world. This high view is presented in the first chapter of the book. Here are excluded the teachings of dualism, pantheism and deism. Genesis exalts God almighty as the Creator and Ruler of Heaven and earth.

These truths are brought out generally in the first chapter, to be followed in the second chapter by an account of the creation of the earth. This account does not in any sense contradict the account contained in the first chapter. Rather, it focuses the attention upon the creation of the earth for man. Man is created in the image of God and is not evolved from the lower animals.

As created by God man is placed in the garden of Eden, and commanded to till the soil and so to work it that it may produce. Thus, man has a definite purpose. In gracious fashion God enters into covenant with Adam and promises to him eternal life, if he abstain from the fruit of the tree of the knowledge of good and evil. However, Adam disobeys; his eyes are opened, and he sees himself no longer in communion with God. Thus, Genesis presents the correct account of the origin of sin into the world. Sin is not the beast within, which we of our own selves can overcome. Nor is it merely the lack of harmony in environment. Sin is a positive evil, the transgression of the law, involving both guilt and pollution.

In Genesis we see the entrance of sin into the world and the effects which it wrought. Adam is driven from the garden. But before this takes place, God promises a Redeemer, One who will bruise the serpent's head. Thus Genesis introduces us to the plan of salvation.

From this point on we see man, outside of the garden, laboring under the burden of sin. Genesis focuses its attention upon the line through which the promised Seed is to come. To other peoples only secondary attention is given. Thus, in chapters 4 and 5 the Cainites and the Sethites are treated side by side; but the treatment of the Cainites ends with chapter 4 so that the Sethites may be given prominence. We see that wickedness has the ascendancy, and finally God would destroy the earth by means of a flood.

When with destructive power the flood comes, a representative remnant is saved. Noah and his family are preserved in the ark. At the recession of the waters, they step forward again to fill the earth.

God's plan of salvation now becomes more clearly revealed. From the world God calls one, Abraham, who is to be the father of the faithful.

Unto Abraham God gives the promise of a land, a great seed, and of blessing to the earth. From Ur of the Chaldees came the great patriarch, walking by faith, unto the land which God would show him. The pages of Genesis tell of his sojournings in the promised land. In time Isaac is born and his life is also depicted. After him appears Jacob, and the last chapters of Genesis tell for us the life of his son, Joseph. Thus, before us we have a book of origins, in which great truths are to be found. Here is a book which exalts God and shows Him to be faithful in the promises which He made to His sinful creatures.

AN ANALYSIS OF THE BOOK OF GENESIS

The Creation of the Heavens and the Earth.....	1:1-2:4
The Generations of the Heavens and the Earth.....	2:4-4:25
The Generations of Adam....	5:1-6:8
The Generations of Noah... ..	6:9-9:29
The Generations of the Sons of Noah	10:1-11:9
The Generations of Shem ...	11:10-26
The Generations of Terah	11:27-25:11
The Generations of Ishmael.	25:12-18
The Generations of Isaac.	25:19-35:29
The Generations of Esau... ..	36:1-37:2
The Generations of Jacob .	37:2-50:26

EIGHT MEMBERS AND GENERAL SECRETARY RESIGN FROM INDEPENDENT BOARD OVER ISSUE OF INDEPENDENCY

Six Missionaries Under Appointment Request Cancellation

AS A result of the spring meeting of the Independent Board, held in Philadelphia on May 31st, after having been postponed at the last minute from April 19th, eight members of the Board resigned and five missionaries under appointment indicated that they would not serve under the reorganized Board. The general secretary, the Rev. Charles J. Woodbridge, also resigned with the request that his action be effective September 1st, deferring his termination of association with the Board in order to fulfill his responsibilities.

Despite requests by minority members of the board for consideration of a resolution disapproving of independency in church government and calling upon certain Independents to bring their practice into accord with the charter, it was voted to proceed to nominations and elections before acting upon the resolution. The resolution follows:

WHEREAS there are certain members of The Independent Board for Presbyterian Foreign Missions, including the President and Vice-President, whose practice in church government is that of Independency rather than of Presbyterianism, and who are therefore out of accord with the provisions of its charter and in particular with the following provisions:

III(a) The Corporation is formed for the purpose of establishing and conducting truly Biblical missions among all nations, in clear opposition to all forms of belief or practice which are contrary to the Bible or are indifferent to the necessity

of acceptance of the doctrine that the Bible contains. Being convinced that the Confession of Faith and Catechisms of the Presbyterian Church in the U.S.A., in the form which they possessed in 1933, contain the system of doctrine taught in the Bible, the Corporation is to encourage the work of all missionaries who shall truly believe and cordially love and therefore endeavor to propagate and defend, in its genuineness, simplicity and fulness, that system of religious belief and practice which is now set forth in the Confession of Faith and Catechisms of the Presbyterian Church in the U.S.A., and which is involved in the *fundamental principles of Presbyterian Church government*; and thus to perpetuate and extend the influence of true evangelical piety and gospel order.

III(b) It is to act as an agency to receive and disburse funds to be used for foreign mission work which is true to the Bible and to the system of doctrine contained in the Westminster Confession of Faith and to the *fundamental principles of Presbyterian church government*.

III(c) It is to provide a Board under which missionaries who are true to the Bible and to the system of doctrine contained in the Westminster Confession of Faith and to the *fundamental principles of Presbyterian church government* can serve without compromise with any form of unbelief.

WHEREAS each member of the Board has subscribed to the following pledge:

"I hereby solemnly declare in the presence of God and of this Board (1) that I believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice, (2) that I sincerely receive and adopt the Confession of Faith of the Presbyterian Church in the U.S.A., in the form which it possessed in 1933, as containing the system of doctrine taught

in the Holy Scriptures, (3) that, approving the charter of The Independent Board for Presbyterian Foreign Missions, I will faithfully endeavor to carry into effect the articles and provisions of said Charter and to promote the great design of the Board."

thus indicating his approval of the foregoing provisions of the Charter:

NOW THEREFORE BE IT RESOLVED that The Independent Board for Presbyterian Foreign Missions

- (1) re-affirms its loyalty to the provisions of its Charter;
- (2) rejects the Independent form of church government as contrary to its Charter;
- (3) calls upon its members whose practice is not in accord with the principles of Presbyterian church government either forthwith to bring their practice into accord with the principles set forth in the Charter of the Board by ceasing to practice Independency thus fulfilling their pledge "to promote the great design of the Board," or to terminate their membership in The Independent Board for Presbyterian Foreign Missions.

I HEREBY ALSO GIVE FORMAL NOTICE that if, as and when the above resolution is passed, I shall request the Board to undertake an investigation of the doctrinal soundness of certain members.

The Rev. Carl McIntire was elected to fill the vacancy on the Executive Committee caused by the death of Dr. Machen. Mr. McIntire defeated the Rev. Edwin H. Rian, who had been proposed by the minority of the Executive Committee, all of whom are members of The Presbyterian Church of America. The Rev. Joseph C. Holbrook, Dr. A. A. MacRae, and the Rev. J. U. Selwyn Toms were elected by the majority to membership on the Board, filling the vacancies caused by the death of Dr. Machen and the resignations of Dr. Wilbur M. Smith and Dr. H. McAllister Griffiths. A slate proposed by the minority of the Executive Committee was defeated.

The resolution quoted above was then brought up for a two-hour discussion. Over the protests of nine members the resolution was finally laid on the table.

Five missionaries, who had already been appointed by the Executive Committee, were brought before the Board to take the pledge required by the charter. After lengthy questioning concerning their views on the subject of "total abstinence," even though they gave clear expression to the Biblical position on this matter, the appointments of these missionaries were

referred back to the Executive Committee "without prejudice, for further consideration."

A memorial minute concerning Dr. Machen, prepared by the Executive Committee minority, was not accepted by the Board. The majority's minute, with certain changes, was adopted. The following significant changes in the original minute were thus made:

A reference to Westminster Seminary reading, "This latter institution was founded for the purpose of providing a truly Biblical training for men who are called to preach the gospel, and has continued that great mission to this day," was changed by the deletion of the last clause, thus ending with the word "gospel". The following statement, "Dr. Machen was elected the first president of the Independent Board and continued in that office, using his efforts tirelessly for the great cause which the Board represented until defeated for reelection as president of the Board in November, 1936," was modified to read, in its last clause, "until he was succeeded in this office by the Rev. Harold S. Laird on the 16th of November, 1936." The sentence immediately following this was deleted in its entirety. Originally it read: "The course of action of the Board up to that time largely reflected the wise judgment and balanced statesmanship of Dr. Machen."

A letter from Arthur W. Machen, Esq., executor of the estate of his brother, was read. Mr. Machen asked the Board to "take some action to assure that his [Dr. Machen's] money will not be diverted from the control to which he undoubtedly wished it to be subject." Dr. J. Oliver Buswell moved that the Board re-affirm its loyalty to the charter and refer Mr. Machen's letter to the Executive Committee. This re-affirmation was obviously a meaningless act in view of the Board's previous action.

At the conclusion of the meeting the following were added to the membership of the Board: The Rev. Henry G. Welbon, Mrs. Sydney Andrews, The Rev. P. duB. Arcularius, Donald M. Perkins, Mrs. Mary H. Haines, the Rev. Peter F. Wall, the Rev. R. Laird Harris, and Albert F. Miller.

The Board adjourned at 7.45 p. m., to meet again on Friday, June 4th.

After adjournment the following letter of resignation, signed by eight

members, was delivered to the president of the Board:

To the Rev. Harold S. Laird:
DEAR MR. LAIRD:

In view of the decision of the Independent Board for Presbyterian Foreign Missions refusing to condemn independency in church government and to uphold its charter provisions favoring Presbyterian church government we believe that the usefulness of the Independent Board as an agency to promote the object for which it was founded, the conduct of truly Presbyterian foreign missions, is at an end.

We, therefore, present our resignation from the Board, effective immediately, Mr. Thompson also resigning as treasurer and Mr. Woolley as secretary.

Sincerely yours,

PAUL WOOLLEY,
NED B. STONEHOUSE,
EDWIN H. RIAN,
MURRAY F. THOMPSON,
MARGUERITE MONTGOMERY,
MARY W. STEWART,
MRS. MILDRED BERRY,
MRS. J. B. GRIGGS.

The Rev. Charles J. Woodbridge, general secretary of the Board, resigned on the same grounds and requested that his resignation be effective September 1st. Readers of THE PRESBYTERIAN GUARDIAN are urged to study carefully Mr. Woodbridge's full explanation of the reason for his action, found on the cover page of this issue.

The five missionaries under appointment by the Board, together with one other who authorized her signature by proxy, also sent to Mr. Laird the following request for cancellation of their appointments:

REV. HAROLD S. LAIRD, *President*,
Independent Board for Presbyterian
Foreign Missions,
R.D. No. 3, Wilmington, Del.

DEAR MR. LAIRD:

We have learned with sorrow of the action taken by the Independent Board on Monday, May 31, by which the Board refused to accept a resolution purporting to bring the practice of the Board into alignment with its charter principles. We feel that by this action the Board has proved itself disloyal to one of the great Presbyterian principles for the propagation of which it came into being.

Therefore, we cannot help but protest against this deflection from its original program.

To that end, then, we request that our appointment to the foreign field under its auspices be cancelled.

Regretfully,

ELIZABETH W. FORBES
(per C. N. W., 3rd)
CARY N. WEISIGER, 3rd,
ELEANOR P. KELLOGG,
EDWARD L. KELLOGG,
HENRY D. PHILLIPS, JR.,
CHARLES G. SCHAUFFELE.

Foreign Missions Forge Ahead

in the

Presbyterian Church of America

TRULY Presbyterian foreign missions made a great step forward at the Third General Assembly of The Presbyterian Church of America meeting in Philadelphia last week. Writing at the close of Wednesday's session we find the church voting to form its own Committee on Foreign Missions by an overwhelming majority. Thus another logical step toward the completion of the organization of the church was taken.

The fact was brought out that the recent meeting of The Independent Board for Presbyterian Foreign Missions had demonstrated finally that those who love the Reformed Faith in its consistency and entirety could no longer work together with the policy now dominating the Independent Board. When that Board refused to recognize as Independency the course of some of its members in remaining free from all affiliation with any presbytery, synod, or general assembly, it demonstrated its inability to recognize, and hence to propagate, true Presbyterianism.

Notable is the fact that the president of the Board, the Rev. Harold S. Laird, and the vice-president, the Rev. Merrill T. MacPherson, are ministers independent of all Presbyterian affiliation. The same is true of another member of the Board, the Rev. Roy T. Brumbaugh, D.D.

It is to be noted that the majority of the Executive Committee of the Independent Board since Dr. Machen's death has been composed of persons affiliated with no Presbyterian church or with the Presbyterian Church in the U.S.A.

During the discussion relative to forming a committee on foreign missions in The Presbyterian Church of America, parallel to its Committee on Home Missions and Church Extension, the Rev. Samuel J. Allen of Carson, North Dakota, spoke in favor of organizing such a committee. Mr. Allen recalled how Dr. Machen,

during the long auto trip from Bismarck to Leith a day or two before his death, spoke constantly of the necessity of a new foreign missionary undertaking. Almost heartbrokenly he said, "There is nothing now that we can do but organize a board in our church, if true Presbyterian missionaries are to be sent out and the Reformed doctrine propagated." He insisted that the Independent Board's witness, as far as Presbyterianism was concerned, was ended. "Dr. Machen saw the issue as it has finally emerged, as clearly as mortal man could see it," Mr. Allen said.

Dr. Machen, Mr. Allen again reminded his hearers, literally gave his life to the propagation of the Reformed Faith. "I can still hear his words as, gasping for breath, he said, 'Isn't the Reformed Faith grand, Sam!'" Mr. Allen concluded, "I know that while at his bedside, with tears in my eyes, I dedicated myself anew to be true to the Reformed Faith regardless of consequences. And I now believe that if The Presbyterian Church of America is going to be true to the Reformed Faith it must part company with the Independent Board."

At the rally for foreign missions of The Presbyterian Church of America the Rev. James L. Rohrbaugh spoke of his recent work in Ethiopia and of his hopes for the great future of foreign missions in The Presbyterian Church of America. Mr. and Mrs. Rohrbaugh have just resigned as missionaries of the Independent Board. An offering to start the work of the committee on its way was taken, and amounted to approximately \$145.

Until the Committee on Foreign Missions of The Presbyterian Church of America announces who is to be its treasurer, contributions to the foreign missionary work of the church may be mailed to the Rev. Charles J. Woodbridge, in care of THE PRESBYTERIAN GUARDIAN, 1212 Commonwealth Building, Philadelphia. Checks should be made payable to the Committee on Foreign Missions.



SIXTEEN GRADUATES OF WESTMINSTER SEMINARY ORDAINED TO MINISTRY

Professor John Murray Joins
The Presbyterian Church
of America

DURING the month of May, sixteen graduates of Westminster Theological Seminary were ordained to the ministry of The Presbyterian Church of America. Twelve of these young men were ordained by the Presbytery of Philadelphia and four by the Presbytery of New Jersey.

Professor John Murray, of Westminster Seminary, was ordained by the Presbytery of New York and New England at an adjourned meeting held on May 28th in the Calvin Presbyterian Church of New Haven, Connecticut.

Those ordained by the Presbytery of Philadelphia were: *May 2nd*, Jean H. Faurot, at the New Covenant Church, Philadelphia; *May 17th*, Gerald A. Heersma, Arthur O. Olson, and Cary N. Weisiger, at the regular meeting of Philadelphia Presbytery; *May 19th*, Theodore J. Jansma and Henry D. Phillips, at St. Andrew's Church, Baltimore, Md.; *May 21st*, William C. Floge, at the Northeast Church, Philadelphia; *May 23rd*, Charles G. Schaufele, William A. Swets and Edward L. Kellogg, at the Redeemer Church, Philadelphia; *May 25th*, John P. Galbraith, at the Gethsemane Church, Philadelphia; and *May 26th*, Stanley I. Ray, at the Valley Forge Church, Norristown, Pa. Mr. Floge, Mr. Jansma, Mr. Galbraith and Mr. Ray were installed as pastors of the churches in which they were ordained.

Those ordained by the Presbytery of New Jersey were: *May 20th*, Richard W. Gray, at the Covenant Church, Orange, N. J.; *May 28th*, Donald C. Graham, at the Grace Church, Westfield, N. J.; *May 30th*, Bruce H. Wideman, at the Calvary Church, Amwell, N. J.; and *May 31st*, Desmond Jones, at the Collingswood Church. Mr. Gray, Mr. Graham and Mr. Wideman were also installed as pastors.

The Presbyterian Church of America, in the opinion of those who have

known these young men throughout their seminary careers, is to be congratulated on the acquisition of such truly Presbyterian ministers.

WISCONSIN CHURCHES HOLD MEETINGS IN BEHALF OF MACHEN MEMORIAL FUND

TWO meetings of unusual interest were attended by large audiences at the Calvary Presbyterian Church, Cedar Grove, Wisconsin, on Tuesday, May 25th, with three well-known church leaders as guest speakers. The meetings were sponsored jointly by the Calvary Church and the Bethel Presbyterian Church of Oostburg. The afternoon meeting for women of both congregations was addressed by Mrs. Frank H. Stevenson of Cincinnati, Ohio, and Mrs. Ronald Oelke, a missionary under the South Africa General Mission.

Mrs. Stevenson sketched briefly the humble beginning of Westminster Theological Seminary. She emphasized the consistent purity of its doctrinal standards, the inestimable value of Dr. Machen's guidance in the venture and his firm grasp of what a seminary should be. She spoke of the trials through which the seminary has passed, and gave an inspiring description of the enthusiasm and cooperation now manifested. She told of the property recently acquired as a permanent location for the institution, and of the generous response to the appeal for funds. "Support of various kinds is necessary," she stated, "to enable young men to be sent out to preach the everlasting gospel. We will carry on with our prayers and gifts, unmoved by criticism or temporary handicaps."

Mrs. Oelke then gave an inspirational address in which she pictured a cross-section of a missionary's life. She made a plea for more prayer at home, so that there may be success in the field.

The evening meeting, in charge of the Rev. John J. DeWaard, pastor of the Calvary Church, was addressed by the Rev. Everett C. DeVelde, pastor of Trinity Presbyterian Church, Cincinnati, Ohio, on the subject of: "The Battle for Truth." He called attention to the fact that "faith" is

not an emotion as it is so often regarded today. "We must contend," he declared, "not for just one doctrine, but for the entire body of truth revealed by God in the system of doctrine which has the Cross of our Lord Jesus Christ as its center. Faith should be our most valuable possession."

At the close of Mr. DeVelde's address, the offering for the Machen Memorial fund was contributed. Many members of the Calvary and Bethel churches expressed deep gratitude for the blessing received through those who had taken part in these important meetings.

THE REV. M. N. BUFFLER INSTALLED AS PASTOR OF NEW JERSEY CHURCH

ON THURSDAY, May 27th, the Rev. M. Nelson Buffler was installed as pastor of the Christ Presbyterian Church, Camden, N. J. The installation service was held in the church auditorium, 424 Linden Street, and the following ministers took part in the impressive service: the Rev. Thomas Cooper, of Bridgeton; the Rev. Alexander K. Davison, of Vine-land; the Rev. Leslie A. Dunn, of Columbus; the Rev. Carl McIntire, of Collingswood; and the Rev. William T. Strong, of West Collingswood. All of these ministers are members of the Presbytery of New Jersey, whose moderator, Mr. Davison, presided at the service. The sermon was preached by the Rev. Charles J. Woodbridge, Chairman of the Committee on Home Missions and Church Extension.

Christ Presbyterian Church is the result of a meeting held last February by a group of twenty-five Camden Presbyterians. One of the young men of the group, Mr. Harry Rothamel, had previously visited the Chairman of New Jersey's Committee on Church Extension. As a result of his interest, Mr. Buffler was appointed to organize the work and since that time many blessings have been showered upon the group. The Church was organized on April 23rd, with twenty-four members. Mr. George Morrison, Mr. Benjamin Somers and Mr. Rothamel were elected elders.

ASSEMBLY ADOPTS REPORT CALLING FOR ERECTION OF FOREIGN MISSIONS AGENCY

Assembly Now Finds Itself Unable to Recommend the Independent Board

THE following slightly amended report of its Committee on Foreign Missions was overwhelmingly adopted on Wednesday, June 2nd, by the Third General Assembly of The Presbyterian Church of America.

Report of the Committee on Foreign Missions:

"The report of the Foreign Missions Committee to the Third General Assembly, Presbyterian Church of America, consists of the following two resolutions whose adoption we urge upon the Assembly:

I.

"WHEREAS, your committee feels that the Independent Board for Presbyterian Foreign Missions as it is now constituted is out of accord with the provisions of its charter and not consistent with the fundamental principles of Presbyterian Church government which are held by The Presbyterian Church of America, as evidenced by the fact that the practice of certain members of the Independent Board for Presbyterian Foreign Missions, including the President and Vice-president, in matters of church government is that of independency rather than Presbyterianism, which practice was virtually endorsed by the majority on the Independent Board when, at its meeting May 31, 1937, said majority refused to insist that its members bring their practice into accord with the principles of true Presbyterian Church government, or else resign from said Board; and as further evidenced by the resignation from the Board of the following members: Mrs. J. B. Griggs, Miss Marguerite Montgomery, Mrs. A. L. Berry, Miss Mary W. Stewart, the Rev. Paul Woolley, the Rev. Ned B. Stonehouse, the Rev. Edwin H. Rian, and Murray F. Thompson, whose resignation reads as follows:

"In view of the decision of the Independent Board for Presbyterian Foreign Missions refusing to condemn Independency in church government, and to uphold its charter provisions favoring Presbyterian church government, we believe that the usefulness of the Independent Board as an agency to promote the object for which it was founded, the conduct of truly Presbyterian Foreign Missions, is at an end.

"We therefore present our resignations from the Board effective immediately . . ."

"The General Secretary of the Board, the Rev. Charles J. Woodbridge, has resigned for the same reasons.

"THEREFORE be it resolved that this General Assembly does not find itself able any longer to recommend the Independent Board for Presbyterian Foreign Missions as an agency for the propagation of the Gospel as set forth in the Westminster Standards.

II.

"WHEREAS it has now become necessary for The Presbyterian Church of America to establish its own foreign missionary agency,

"THEREFORE be it resolved that this General Assembly elect a committee of 15 to be called 'The Committee on Foreign Missions of The Presbyterian Church of America,' said committee to be composed of nine ministers and six elders to be elected in three classes, three ministers and two elders in each class. The ordinary tenure of office shall be three years, but at this Assembly, the election shall be for terms to expire in 1938, 1939, and 1940.

"AND BE IT FURTHER RESOLVED that this Assembly empower the Committee on Foreign Missions to appoint a secretary, establish an office to receive and disburse contributions for the work of foreign missions, and in general carry on the work of foreign missions. This committee shall report concerning its program and work to each successive General Assembly.

"Respectfully submitted,

"Committee on Foreign Missions."

PRESBYTERY OF OHIO HOLDS SERIES OF UNUSUAL MEETINGS

THE Presbytery of Ohio, already famous for the devotional atmosphere of its presbytery meetings, met in Youngstown on May 20th and in Cleveland on May 21st, and conducted several public meetings of exceptional importance.

In Youngstown there were devotional services in the afternoon and evening, as well as a fellowship dinner at 6 P. M. Of special interest were addresses by the Rev. and Mrs. James L. Rohrbach, who gave vivid accounts of the mission work in Ethiopia which

they have carried on under the Independent Board.

In Cleveland the business of the presbytery was conducted in the early afternoon and late evening. Again, there were devotional services in the afternoon and evening, with another fellowship dinner. At the evening service the Rev. A. Franklin Faucette was installed as pastor of the Presbyterian Church of America in Cleveland. The Rev. Everett C. DeVelde delivered the sermon, and Mr. Rohrbach also addressed the congregation.

Attendance at these unusual presbytery sessions has proven to the group the advisability of combining a devotional and inspirational program with routine presbytery business. Several members have expressed the hope that other presbyteries will follow the example set by the Ohio body.

NEW ENGLAND COMMITTEE REPORTS WINTER'S PROGRESS

DURING the past winter the Committee for the Propagation of the Reformed Faith in New England has been energetically promoting its work in spite of the obvious handicaps of inclement weather and few missionaries. Most of the winter program was carried on by the Rev. Dean W. Adair, who is introduced to the readers of THE PRESBYTERIAN GUARDIAN by his meditation on the Lord's Supper, found on Page 72 of this issue. During one month last fall Mr. Adair was assisted in the work of the committee by the Rev. Thomas M. Cooper and the Rev. A. Culver Gordon. The Rev. Hobart Childs, pastor of the Federated Church of Becket, Massachusetts, is also laboring under the committee.

During the period from October 5, 1936, to May 15, 1937, Mr. Adair has conducted 113 Bible studies, 65 preaching services, 11 evangelistic services, and five missionary services. He has travelled approximately 8,500 miles in the prosecution of the work, and has preached in the following cities and towns: Portland, North Deering, North Falmouth, East Windham, West Cumberland, Gorham, Orr's Island, Brownfield, Stow, and Canaan.

The proposed program for summer work will soon be released.

Trial Subscriptions

ALL "Get Acquainted" Subscriptions (5 issues for 25c) entered now will include a full report of the Third General Assembly. Your friends, who are interested in these important sessions, will appreciate your gift.

SOUTHERN CHURCH APPROVES ACTION ON KOREAN PROBLEM

Consideration of Re-entry Into Federal Council Sent Down To Presbyteries

THE General Assembly of the Presbyterian Church in the United States, which opened its sessions in Montreat, N. C., on May 20th, approved the action of its executive committee on foreign missions in ordering the gradual discontinuance of its mission schools in Korea.

Dr. C. Darby Fulton of Atlanta, the committee secretary who visited the East last winter after the Japanese government had directed all mission school pupils to participate in what the committee report described as "idolatrous ceremonies at shinto shrines," reviewed the problems besetting the church in Korea.

The denomination's 165 mission schools with 12,185 students were affected by the decision.

The Japanese government, Dr. Fulton reported, contended that shintoism was merely a rite of patriotism, but he contended that the ceremonies were religious. He said discontinuance of the schools was decided upon after it was found that no other course was possible except by compromising the position of the church.

Dr. Fulton told the Assembly that some ill-will toward the church and its missionaries had been engendered in Korea by the decision to withdraw from the field of secular education in that country.

Dr. Fulton related that Japanese police met him at Korean railway stations, attended meetings in which he participated, and kept him under constant surveillance throughout his visit.

The Federal Council

The question of the church's re-entry into the Federal Council of the Churches of Christ in America was sent down to the presbyteries for advice. Four overtures had asked that no action be taken.

The standing committee on foreign relations, headed by Dr. E. R. Leyburn of Rome, Ga., recommended re-entry, but the assembly adopted

the substitute motion of Dr. R. K. Kirkpatrick of Anderson, S. C., that

the question go down to the presbyteries.

A SURVEY OF INTERNATIONAL RELIGIOUS NEWS

India

A GREAT advance for Christianity in India, especially among the depressed classes, is claimed in a statement issued by the Church Missionary Society which has its headquarters in London. "While the people of India have been preparing for the elections under the new constitution," it declares, "the movement towards Christianity among the depressed classes has continued in many areas.

"A year ago this movement seemed to be gathering momentum so rapidly that there was a risk of the church in India being overwhelmed by the number of people pressing forward for instruction. Such fears have not been realized. The movement advanced, but at a rate which has been stimulating rather than over-powering."

The statement mentions that in Travancore requests for resident Christian teachers were received within a few weeks from 52 centres representing some 80,000 Ezhava (depressed class) families. In Central India, the Bhils (one of the aboriginal tribes) numbering half a million, are also showing a new eagerness towards the Christian faith.

"Reports come from all parts of India," continues the statement, "of spontaneous movements by families and groups usually among the depressed classes, but touching other sections of population also, which are making unprecedented demands on the Christian Church. The response must be made primarily by the Indian Christians and they are rising to the occasion by offering voluntary service, or coming forward to be trained as village teachers. But they cannot be left to cope with this situation alone. It is a challenge to the Church throughout the world."

An interesting statement has recently been issued by a group of Indian Christians in Madras, warning against propaganda by Christians in which the religious element of the unrest of the depressed classes is stressed "to the extent of obscuring its real nature as a social upheaval."

Such a program, they contend, will be misunderstood as an exploitation of the difficulty of the Hindus, and will result "in undermining any attempt at concerted action on the part of all communities so necessary for the success of this great endeavor toward social justice."

Analyzing the present situation the Christian leaders point out that, due chiefly to the spread of Nationalism, religious values seem to have receded into the background. In view of the communal basis of the new Constitution and prompted by the conviction that the Indian Christian community has, on the whole, remained outside the current of national effort and aspiration, the Hindu has come to regard any migration, large or small, from the Hindu to the Christian community as a loss to the nation.

Germany

PAINFULLY impaled upon the two horns of a Protestant-Catholic dilemma the Nazi government, on May 28th, carried its case to the people through a speech by Dr. Joseph Goebbels, propaganda minister, delivered via radio to millions of German homes. Dr. Goebbels' speech contained a challenge to the Vatican over the recent anti-Nazi address by Cardinal Mundelein, in which Hitler was referred to as "an Austrian paperhanger." It is interesting to note that, in Philadelphia, Locals 306 and 587 of the Painters' and Paperhangers' Union voted a resolution disapproving Cardinal Mundelein's emphasis on Hitler's former occupation. They objected to the statement, said the paperhangers, on the ground that it hurt their trade.

On the other hand, press dispatches from Rome have reported that the Vatican is preparing a "White Book" on the persecutions of Roman Catholics in Germany, an alleged breach of the concordat.

The report that members of the provisional church government created by the synods had been arrested proved false. So far as can be ascertained as this issue of THE PRESBYTE-

RIAN GUARDIAN goes to press, all members of that body are still at liberty, though their position is, to say the least, precarious.

District Governor Robert Wagner, of Baden, in an address to provincial party leaders, warned that Nazis who work for the government will lose their jobs if they sit quietly in church and permit the clergy to "insult" the Hitler regime. "Government employees," he said, "can no longer be permitted to sit silently without voicing a dignified protest against insults to National Socialism during a meeting or 'divine services' which no longer deserve such classification."

Mexico

BY ORDER of the Governor, General Yocupicio, the cathedral of Hermosillo, capital of Sonora, was recently thrown open to Catholic worshippers. Amid wild ringing of bells the majestic edifice, whose doors have been closed for three years, was again made available for services.

The most significant feature of the news from Sonora, as published in *Excelsior*, the leading capital daily, was the report that it was believed in Hermosillo that many other states would soon allow churches to reopen. It was pointed out that federal officials, while not seeming to care to comment openly, were predicting that inside of a very short time there would be freedom of worship throughout the republic.

The news from Sonora followed close upon a short dispatch from Huatusco, Vera Cruz, where it was reported that religious services would be allowed, due to the reception of an order from high state officials. As has been the case in every other church reopening in Mexico since the first of the year, the people of Huatusco rang the bells of the church and gave voice to their pleasure and gratitude at having freedom of worship restored to them.

China

THE wife of General Chiang Kai-shek, Madam Mei Ling Soong, had a Christian mother who was remarkable for her faith in prayer, and the General's frequent escapes from assassination were attributed to his wife's intercessions for his protection. He was so impressed that he began to study the Bible, which led him to

an acceptance of Christ as his Saviour and the discovery for himself of the reality of prayer.

In an inspiring Easter message, which appeared in the *North China Herald*—the first he ever issued—he stressed his Christian faith and told of his Sian experiences. Here, reading his Bible in the solitude of captivity, the love of Christ pressed upon him with new inspiration. The indignities He suffered at His trial, His prayers and victory in Gethsemane, His words upon the Cross, "Father forgive them, they know not what they do," recurred to him constantly and brought to him strength and comfort.

China's population, according to statistics recently published by the *North China Daily News*, was 466,785,856 for the year 1936. The Christians of China, though comparatively few in number, are working with fine courage for the regeneration and progressive evangelization of their vast country. For the important Hangchow Conference in 1938 a survey of the present situation of Christianity in China is being carried out.

Japan

DURING recent years there has been a notable revival of the tradition that the ruler of Japan is descended from the Sun Goddess. Ten or fifteen years ago liberal statesmen interpreted the tradition to mean that the line of Emperors "is coeval with Heaven and Earth," but did not press the Sun Goddess mythology; there were others who even hoped that Japan would develop a constitutional monarchy like Great Britain. Today quite other opinions hold the field. Japanese school books state, "We

Japanese look up to our Emperor as to a God" and "The Japanese Emperor is divine." Last year the word *Kotei*, the official term for Emperor, was changed to Tenno (Heaven-ruler), and many insist that Japan is a *Tennocracy* rather than an empire. It is forbidden to refer to the Emperor as a *man* even in praise. Loyalty to the Emperor must be equal to that rendered to the Sun Goddess, "Ancestress of the imperial line."

The Fundamentalists of Shinto, who are leading the present reactionary movement, hold that the act of reverence at a national shrine is an act of worship, and leading authorities on National Shinto take the position that the national cult is a religion. The military are favoring this interpretation to further their policy of national expansion.

Japanese officials are, however, taking all possible precautions by convenient explanations—at present considered acceptable—to avoid a clash with Japanese Christians or the strong sects of Buddhism.

A Labor Movement, known as the Social Mass Party, has boldly issued a manifesto challenging the military regime, whose estimates of expenditure menace the workers' livelihood. The verdict of the recent elections, however, was against the militarist policy, and although the Government has announced its intention of remaining in office, far-reaching results as regards Japan's foreign policy seem inevitable. Articles in the *Mainichi* and the *Asahi* counsel a serious effort to reduce friction with China by promoting friendly economic and cultural contacts, which will prepare the way for a progressive settlement of political issues. *Nichi Nichi* also urges the stabilization of Sino-Japanese relations as a first and necessary step for the recovery of British friendship, which would act as a counterpoise to the growing power of the Soviet Union in the Far East.

Bible circulation in this land of literates is of great importance, and it is hoped to increase it by due regard to the sensitive nationalism which everywhere is prevalent. The British and Foreign and American Bible Societies will, therefore, henceforth be known as *Nippon Seisho Kaisha* (Japanese Bible Society), while retaining their former names for use in English.

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