

The Presbyterian Guardian

December, 1937

VOLUME 4, NO. 12

One Dollar a Year

EDITORIAL COUNCIL

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Philadelphia, Penna.

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REMEMBERING OUR SAVIOUR'S BIRTH

WHEN Jesus was born in Bethlehem of Judea in the days of Herod, the King, certain things happened in honor of the event. Angels came from heaven to announce His arrival to the shepherds on the hillside. Wise men from the East brought precious and costly presents which they laid by the cradle. And devout saints, when they heard the news, lifted holy hands to the Father of Lights in praise and thanksgiving for His good and perfect Gift.

In these activities we have the only suggestions which Scripture contains as to means whereby we may commemorate the advent of Jesus. It is perfectly true that we do not know the exact date—except, perhaps, that it was not December 25th. Nor are we commanded to remember His birth, as we are His death. We have no indications in Scripture, other than those mentioned, that anyone, apostles or saints, in the early church remembered, by feasts or otherwise, His first day on earth.

If, therefore, we decide that we wish to hold in remembrance our Saviour's birth—and it is a matter of our own choosing—and if we decide that we shall do this at the time when multitudes the world around are celebrating Christmas (a present-day festival, largely pagan in character and Roman Catholic in origin), we have the suggestions which shall guide us in the things mentioned above.

Especially, our observance will be Christ-centered. Now the term "Christ," be it noted, is not a mere name, but a description. It means "anointed." It refers to Jesus as the one "anointed" of the Father as priest, who by the once offering of Himself a sacrifice for sins, secured forever the salvation of God's elect. And it refers to Him as the one anointed of God as King,

before whom all the nations of the earth shall be subdued and shall one day bow. However beneficial to us His birth may have been, it was for Him the beginning of an earthly life of deepest humiliation which ended in the accursed death at Calvary. It meant His leaving His heavenly home to stand, in human flesh, as representative of sinners before the judgment seat of God, and to undergo the punishment for our sins. Our remembrance of His birth, then, will be against this background. We will rejoice indeed, but not merely as over an infant who represents the mystery and beauty of human life. Our joy will be in the eternal Son of God, who was born in order that He might die for our sins.

In particular we will remember His birth by telling the good news of the meaning of His life—by evangelizing in the full sense of that word. Whether by card, letter, or word of mouth, we will proclaim Him to the world as the angels proclaimed Him: not as example, but as the Saviour, who is Christ the Lord.

And we will bring gifts—to Him. It is His birthday. Our presents should be first for Him. Indeed the celebration of His birth should bring a special outpouring, into His work, of our most precious and costly possessions. In that we give presents to our friends, it will be as unto Him—as a memorial to Him. We may be well assured that if our gifts to others are as memorials to Him, we will not only be more careful what we give, but also we will not be looking quite so hard for returns, and will not be so disappointed if they fail to arrive. Giving gifts in memory of the birth of our only Saviour is a sacred thing.

We will be lifting our hearts and our voices in praise and deep thanksgiving to the God of all grace, for His blessed "remembrance of mercies." He sent

His Son, to redeem us from the curse of the law, that we might receive the adoption of sons to Himself. *His Son, that we might become His sons.* All history centers about the Person and work of the Son, about the cradle where He lies. All hope is in Him. All life is from Him. All salvation is through Him. We will worship and gratefully praise the God who gave Him.

There is little in all this of tinsel and glitter. There is much of love and adoration. Should it not be so? "O Come, Let us adore Him, Christ the Lord."

—L. W. S.

The Evils of False Comity

COMITY is a word often used but seldom explained. It is a favorite among the Modernists who dominate most Protestant churches. Lawyers know that comity is the term employed in international law to describe the relations of friendly nations. Modernist churchmen, however, have taken over the word to portray the cooperative relations of the denominations they control. Unity is the chief objective, rather than sound doctrine, and is attained through large organizations. The most powerful of such organizations is the Federal Council of the Churches of Christ in America.

As one might expect, churches which refuse to enter such union enterprises are regarded as captious and unchristian. The zeal of our inclusivist friends leads them sometimes to make the most extravagant claims. It has even been maintained that the "doctrine of sheep-stealing" prevents a Presbyterian church from attempting to secure members from another Protestant denomination!

Are you eager that a member of another church who, you believe, is not a Christian should attend your church where he will hear the gospel faithfully proclaimed? Do you feel that some of your friends or loved ones have no place in the Presbyterian Church in the U.S.A. because you regard it as apostate? Are you convinced that it is your God-given responsibility to seek to bring into your church some Christian who is being fed the husks of Modernism? Well, say our modernist friends, there is nothing you can do about it.

Proselytizing among the members of other churches is sheep-stealing.

Such a position is degrading both to the individual and to the church: You may disobey the command of God to preach the truth. That is quite all right. You may fail in your duty to testify against error. That is all right too. But you must not take a member from another Protestant church. No church which is truly Christian will fail for such a reason to carry on its ministry *wherever* it believes it is needed.

Very precious to us is the tender prayer of our Lord, "That they all may be one." Unhappily it has been made the basis of a plea for church unity regardless of theological disagreements. Put aside denominational differences, we are told, and avoid the spirit of rivalry and divisiveness. To the Modernists and indifferentists who thus admonish us, we reply in the words of the Form of Government of The Presbyterian Church of America: "no opinion can be either more pernicious or more absurd than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are." We believe with all our hearts in comity among those churches which stand upon the Bible as the only infallible rule of faith and practice. But we must reject with equal energy comity with churches which are opposed to historic Biblical Christianity.

We look forward with great joy to that day when all the redeemed of the Lord, in sparkling raiment bright, shall sing together the song of Moses and the Lamb. Wistfully we long for a similar unity here on earth. We thank God for the fellowship we have in The Presbyterian Church of America, and we rejoice in the bonds which unite us to evangelicals in other churches. God grant that in our desire to cooperate with others for a more complete propagation of the gospel of redeeming grace we shall never make common cause with unbelief, or with complacency toward unbelief. Let us remember the words of the prophet Eliezer, addressed to Jehoshaphat when he made an alliance with the wicked king of Israel: "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works."

—M. F. T.

The Anti-Communist Pact

THE recent Italian-German-Japanese anti-Communist pact has far-reaching and dangerous significance both politically and religiously.

Consider for a moment what it means politically. Such an agreement will divide the world into the three camps of Fascism, Communism and Democracy. And each combine, in order to protect itself from the other, will be compelled to arm. For example, Russia is faced with Germany on the west, Italy in the Mediterranean and Japan on the east. As a consequence Russia will be more nervous than ever, and the slightest misstep may provoke a war which will embroil many other nations. Each one of these countries, Italy, Germany and Japan, is seeking to establish an empire and seems willing to go just as far as the occasion will allow without endangering itself to an attack from the other powers.

Another possibility which we dread to imagine is the boast that South American countries will also join the pact. If war should result in South America, then Japan, Italy and Germany will feel free to send troops to aid the sympathizers of the pact in South America. The Monroe Doctrine would then come into play and perhaps the United States might be involved. We hope and pray that this is in the realm of improbability. As this issue of THE PRESBYTERIAN GUARDIAN goes to press, Brazil has set up a dictatorship, which is distinctly alarming.

The one or two examples which we have just cited show how dreadful can be the consequences of this pact as to war.

Now consider what it means religiously. The pact focuses the attention of the Christian world upon the attack on religion. Christianity has been repeatedly attacked in the last century by human reason under the guise of philosophy and false science. The Bible and Christianity have withstood that attack. Now some of the rulers of the world in their lust for power are trying to elevate the state as of more importance than the individual and to rule God out of His universe.

Mussolini and Hitler have made it abundantly clear that they believe in

a totalitarian state where the state is above God. Everybody and everything are secondary to the state. Mussolini has some sort of agreement with the Pope, but surely the Fascist philosophy only allows Roman Catholicism to exist in Italy in a fool's paradise.

Hitler, on the other hand, is outspoken in his opposition to Christianity, so much so that ministers who will serve God instead of Nazi-

ism are promptly placed in prisons or concentration camps.

Communism is even worse, if that be possible. It despises all religion and hates God. By propaganda among the young and by physical force among the old every form of Christianity is being stamped out in Russia. Certainly no method is being neglected to accomplish this end.

In the democratic nations alone is there an opportunity to worship God

according to the dictates of conscience. In these nations alone the state is made for the individual and not the individual for the state. How important is it, then, that we pray God to open the eyes of the people of the world to the true situation today! May we use all of the power under our command by the grace of God to let the light of the gospel into this darkened world!

—E. H. R.

Will Protestantism Survive Church Union?

A Criticism of the Edinburgh Conference

By the REV. PROFESSOR NED B. STONEHOUSE, Th.D.



Dr. Stonehouse

MODERN Christendom, judged by the propaganda and publicity of the largest denominations, apparently has one goal that is shaping its efforts: the union of the churches.

As a temporary concession to the forces which retard or block this development, every effort possible is being made to achieve cooperation through conference and confederation. So far the most notable achievement is the plan, to be realized at a meeting of sixty delegates in the Netherlands next spring, for a World Council of Churches. This World Council will be a kind of super-Federal Council, outdoing the Federal Council in this country not only in its international scope but also, and more impressively, in its inclusion of non-Protestant groups like the Greek Orthodox and the Episcopalian churches whose influential Anglo-catholic elements are responsible for a strong pull in the direction of Rome.

No one can deny that the movement is very impressive both in its size and in its inclusivism. Its significance for our times, both as gauging the temper of the modern church and as an active influence possibly for many years to come, demands an examination of its theological character.

A judgment as to the character of the Council is not a matter of guesswork. It was not conceived in a corner, nor is it an isolated phenom-

non. It is directly the culmination of the movement which came to expression in two large conferences held in Great Britain last summer: the Oxford Conference on Life and Work and the Edinburgh Conference on Faith and Order. More than four hundred delegates were present from more than forty countries and one hundred twenty denominations at each conference. Among the prominent American delegates were William Adams Brown, William P. Merrill, John A. MacKay, Charles C. Morrison and John R. Mott. Fortunately one does not have to depend upon a survey of the composition of the conferences to judge their theological complexion, for the conferences left behind lengthy reports which may be regarded as manifestos of the movement. The report of the Oxford Conference has been described as "a magna charta for the social gospel" (*Christendom*, Autumn, 1937, p. 585). More significant for the purpose of this article are the extensive report of the Edinburgh Conference and its "Affirmation of Union," the latter being adopted without any negative votes.

The "Affirmation of Union" begins as follows:

"We are one in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to him as Head of the church, and as King of kings and Lord of lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

"This unity does not consist in the agreement of our minds or the consent

of our wills. It is founded in Jesus Christ himself, who lived, died, and rose again to bring us to the Father, and who through the Holy Spirit dwells in his church. We are one because we are all the objects of the love and grace of God, and called by him to witness in all the world to his glorious gospel."

A Return to Orthodoxy?

The language of the affirmation appears to be the language of traditional orthodoxy. Other passages, which will be quoted later, make the same impression. Certainly, this is a far cry from the attack upon orthodoxy which is represented by the Auburn "Affirmation." Should we not hail the Edinburgh conference as a sign that Modernism is on the decline, and that there is a significant return to orthodoxy?

Indeed, there are signs that the utterances of the Edinburgh Conference were not altogether satisfactory to some liberal spirits. At least a few refrained from voting when the "Affirmation" was passed upon. Some found its formulations reactionary. One delegate complains that the Anglo-catholic element was far too large and influential. And Charles Clayton Morrison, of *The Christian Century*, while observing that most Americans would judge the theological statements to be reactionary, declares as his own judgment the view that "through all the detail of doctrine and tradition which found expression at Edinburgh, is the effort of Christian tradition itself to come to life no longer as a mere tradition but as a living culture" (*Christendom*, p. 595). At all events he is sure

that a "Catholic" rather than a Protestant conception of the church prevailed, and that gives him great satisfaction.

It is clear at once that there is more at work here than appears on the surface. This is indeed a strange kind of return to orthodoxy. If the "Affirmation" and the report of the Edinburgh Conference represent a Catholic point of view, *how can Catholic and Modernist walk together in a common effort at achieving church union?* The Catholic point of view exalts the tradition of the ancient church. It turns back the pages of history, skipping over the Reformation, to find its ideal in the ecumenical Christendom of the ancient church. On the other hand, the Modernist finds his inspiration especially in the rationalism of the eighteenth century. Apparently there is no common ground. Indeed, it may well appear before many years pass that the movement will crumble because of deep-rooted theological disunity.

Nevertheless, present cooperation is an undeniable fact. There is a very significant measure of agreement between these two points of view: *both are anti-Protestant to the core.* And it is not a bold prediction that, if the so-called Protestant churches achieve unity, the united church will not be Protestant at all.

The View of the Bible

In support of this evaluation, let us look first of all at the Edinburgh view of the Bible. Unfortunately the articles on this subject in Chapter III of the Edinburgh Report are too long to permit quotation here. Certainly the report is very far from stating unequivocally the unique authority and complete truthfulness of the Bible as the Word of God. It speaks of the "uniqueness and supremacy of the revelation given in Christ," but wavers on "the question whether we can come to know God through other and partial revelations." It declares that the testimony given in Holy Scripture is the "primary norm for the church's teaching, worship and life" but does not attempt to decide the relation of tradition (defined as "the living stream of the church's life") to Scripture. In its silences as well as in its general vagueness and uncertainty it differs greatly from the Protestant affirma-

tions of faith in the Scriptures.

This is not a matter of small importance. On the subject of the Bible one is either Protestant or anti-Protestant. For it was a foundation-stone of the Protestant Reformation, in taking its stand upon the Bible, to regard every appeal to tradition, viewed as an independent authority, as an attack upon Christ and His rule of the church through the Holy Spirit speaking in the Scriptures alone.

Both Catholicism and Modernism exalt the church at the expense of the Bible. The offense which is attached to belief in the finality of the Biblical revelation is removed by the views which attach an independent authority to the consciousness of the church, whether it has come to expression in ancient times or in the present century. The World Council of Churches may express "the living stream of the church's life." I fear that it is an expression of the modern movement to free the church from the supposed bondage to the Bible for which the Protestant Reformation is blamed. The Protestant Christian

finds true freedom in holding on to the anchor of the Word rather than in drifting along with this "living stream" of tradition.

The Grace of God

The conclusion that the modern "ecumenical" movement is essentially anti-Protestant might seem to run into a snag when the utterances of the Edinburgh Conference on the subject of "The Grace of our Lord Jesus Christ" are examined. The section on "The Meaning of Grace" follows:

"When we speak of God's grace, we think of God Himself as revealed in his son Jesus Christ. The meaning of Divine grace is truly known only to those who know that God is love, and that all that he does is done in love in fulfillment of his righteous purposes. His grace is manifested in our creation, preservation and all the blessings of this life, but above all in our redemption through the life, death and resurrection of Jesus Christ, in the sending of the holy and life-giving Spirit, in the fellowship of the church and in the gift of the Word and sacraments.

"Man's salvation and welfare have their source in God alone, who is moved to his gracious activity towards man and not by any merit on man's part, but solely by his free, out-going love."

How can anyone, least of all a Calvinist, criticize this formulation which seems to exalt the sovereignty of God in the manifestation of grace? In other sections of the chapter that central doctrine of the Reformation, justification by faith, seems to be vigorously maintained. If there is agreement on that which concerns the very heart of the gospel, how can the movement be judged as at variance with Protestantism? In modern movements like this one the person who asks questions is often regarded as an "obstructionist," but integrity demands that questions be asked. The first and important question is what the statement really means.

In trying to estimate the meaning of the statements concerning grace, one is soon struck with a feature that makes this statement one of the most extraordinary doctrinal utterances in the history of the Christian church. It is hardly believable that one should undertake to speak of grace—God's favor toward the undeserving—and omit a consideration of sin. In the course of the chapter man is referred to, indeed, as a sinner, but nowhere is there any attempt to show that man is dead in trespasses and sins, help-

Christmas on the Mission Field

YOU can have a share in making Christmas a happy time for the home missionaries of The Presbyterian Church of America. It is the committee's hope that sufficient funds will be available to pay all December salaries prior to Christmas day. If this is not possible then Christmas may be just December 25th for the wives and children of many missionaries. For months these men have labored faithfully and without complaint on a small percentage of the meagre salary they had earlier received. Let each member of The Presbyterian Church of America now wish these valiant missionaries a blessed and happy Christmas in the most tangible of all ways: By sending gifts immediately to The Committee on Home Missions and Church Extension, 506 Schaff Building, Philadelphia, Pennsylvania.

less and without hope apart from regeneration; guilty before God, deserving of eternal condemnation, ready to perish unless Christ has borne his guilt and merited eternal life for him. It is a mockery to claim, as the report does, that on the subject of grace there can be no ground for maintaining division between churches, when the divisive questions as to what sin and atonement mean are left untouched.

Accommodation?

In view of this sorry failure to come to grips with the doctrine of grace, through what seems to be a studied avoidance of these pertinent doctrines of sin and atonement, one is forced to ask whether even that which is stated about grace can be taken at its face value. Does the report really mean what it seems to say? Are we to take it as a serious confession of faith? To ask these questions will be regarded by some as the height of impudence and bigotry. Yet the history of the modern church forces us to ask how far there may be an accommodation to traditional language.

Sometimes accommodation has been greater; sometimes less. Writing in *Christendom*, Autumn, 1935, Dr. Tillich stated that in the natural theology of our time "Revelation has become another word for the development of religion, salvation another word for the assumed progress of human reason, God another word for the meaningful center and totality of the world." As far back as 1907, Dr. William Sanday said in his *The Life of Christ in Recent Research*, p. 187:

"We in the Church of England, who have not yet ceased to think much of the Christian tradition, are apt to have our language discounted—and to some extent justly discounted—when we express ourselves in terms of that tradition. We repeat the language of the Ancient Faith, though we expect to have some allowance made for the difference of times."

So one is also shocked in connection with the Edinburgh statement on grace when it appears that the chairman of the section which prepared the chapter, Dr. George W. Richards, in an article in the current issue of *Christendom*, pp. 580f., *criticizes the central place given by the Reformation to the doctrine of justification by grace through faith as an*

obstacle to church union. He says:

"What may be the new vital principle that will lay hold of the churches, transform and unite them into a new organism? It must be something greater, deeper, more comprehensive than is now found in any or all of the churches. Is it, perchance, the conception of the kingdom of God which was proclaimed by Jesus in Galilee? Justification by grace through faith was the controlling principle of Protestant Christianity; it was divisive rather than unitive, individualistic and other-worldly in its implications."

The Spirit of Modernism

It appears then after all that, although these modern manifestos employ traditional terminology to a considerable extent, the leaven of Modernism has been at work in it all. The modern zeal for church union ultimately is not so much an expression of a desire to return to the ecumenical Christianity of the ancient church as of the modern view that at all costs theology must not get in the way of church organization and administration. In other words, first appearances to the contrary notwithstanding, it is more modernist than catholic in spirit. The ancient church at any rate was sure that Christianity was the truth, took its theological differences seriously, and sought to find precise formulation of its belief against error. Its attitude towards creeds was poles apart from the modern attitude which delights in creeds that are so vague and ambiguous that representatives of widely divergent theological systems may all read their theologies in the same formula.

So we are not impressed by the confession of faith in "the Lord Jesus Christ, the incarnate Word of God" which was quoted above from the "Affirmation of Union." There is no telling how these words are understood.

Even Ritschl, whose influence for

the development of the modern liberal theology was so notable, affirmed belief in the incarnate Word. But he interpreted John's words, "The Word became flesh," to mean merely that the general form of divine revelation became in Jesus a human person. In other words, he did not think of the incarnation as of a pre-existent person. For Ritschl, Jesus was a mere man who because of his ethical and religious consciousness has the "value" of God.

It is evident that this modern movement for church union does not issue from a revival of true religion. The unity sought is not a unity in the truth. Organizational unity is regarded as the highest good which demands the sacrifice of distinctive positions. The common denominator of present-day Christianity must be found. Evidently the theology of the Reformation is too rigid and too precisely formulated to fit in with this purpose, and must be set aside as an obstacle in the way of the attainment of union. Flexible spirits, who would consider it unfortunate if the whole of Christendom were converted to the position of their own particular church, have the proper undogmatic attitude. At these conferences the moulding and bending process goes forward, and possibly through the World Council of Churches it will be greatly accelerated. If unity is attained in this way it will not be a unity inspired by the Spirit speaking through the Word; rather it will be an expression of the modern pragmatic spirit which demands the subordination of conviction to efficiency.

Westminster Quartet

WESTMINSTER THEOLOGICAL SEMINARY'S student quartet plans to devote a large portion of its Christmas holiday to a tour through Pennsylvania, Ohio, Indiana, Illinois and Wisconsin to spread the gospel in song and to stimulate interest in the seminary. Those who were privileged to hear the radio talks of the Rev. J. Gresham Machen, D.D., Litt.D., will recall that this student organization furnished the music on most of the programs.

The quartet is composed of Donald Weiglein, first tenor; Calvin Busch, second tenor; William Gray, first bass; and Dwight Poundstone, second bass.

Assembly Minutes

COPIES of the Minutes of the Third General Assembly of The Presbyterian Church of America are now available. They may be secured, at 25c a copy, by addressing: The Rev. Leslie W. Sloat, Kensington, Maryland.

A Christian Christmas

By the REV. GEORGE W. MARSTON

Pastor of the Kirkwood (Penna.) Presbyterian Church

THE world associates many things with Christmas: Santa Claus, carols, Christmas greens, and yule logs, the story of a nebulous Christ child, a beneficent spirit, a big dinner, and a round of social pleasures.

To the Christian, however, Christmas is a memorial to a unique, momentous, historical event: the birth of the Lord Jesus Christ.

Such an event is not fittingly observed by those things which the world associates with Christmas. It is true that this day is not like the Lord's Day. Its observance is not commanded by Holy Scripture. However, I want to make a plea. If we are going to observe the day at all let us do so in a manner which will fittingly commemorate the birth of the Lord Jesus Christ.

Matthew and Luke tell us how this event was originally observed. In so far as possible let us conduct ourselves accordingly.

Meditation

When the shepherds told Mary what things the angel had said to them concerning this Child (Luke 2:10-11), we read (Luke 2:19) that she "pondered them in her heart." It would be well for us on this memorial day to ponder—to revolve in our minds—the facts concerning the birth of this Child.

Let us meditate upon the *person* of this Babe as set before us in the first and second chapters of both Matthew and Luke. Here is what we glean: . . . conceived by the Holy Ghost . . . born of the Virgin Mary . . . in Bethlehem of Judea . . . the Son of God . . . a Babe lying in a manger . . . Christ the Lord.

He was the Christ, the Messiah, the Anointed One whose coming had been foretold by the prophets hundreds of years before. The Virgin Birth was also proof of this fact (Matt. 1:22-23). It is evident as we scan these chapters with care that He was an absolutely unique individual. He was truly God and truly man—the God-man, one person with two natures.

Mary not only meditated upon the *person* of this Babe but also upon the *work* which He had come to perform. Let us mention some of the facts on which she pondered. Mary had heard from the shepherds that He was to be a Saviour, a deliverer. Joseph had been told that He was to "save his people from their sins." Simeon mentioned "salvation" and Anna "redemption." Simeon also said that He was to be "a light to lighten the gentiles and the glory of thy people Israel."

These are facts upon which the so-called Modernist ought to ponder, for they are utterly foreign to his concept of the work which Christ came to do.

On this first Christmas the thought of the person and work of our Lord were inseparably linked together. So should it be today. As we meditate upon His birth we must also contemplate the end for which He came: to save His people from their sins. As we reflect upon the length and breadth and height and depth of that great salvation our appreciation of His incarnation increases. It was His birth, His incarnation, which qualified Him for His work. Being very man He was qualified to represent us, to act as our substitute; being very God He was qualified to offer a sacrifice for the sins of His people.

Worship

When the wise men came into the presence of the Christ Child "they fell down and worshipped him" (Matt. 2:11). To worship is to give reverence, adoration, homage to God.

In a superficial sense many, by their gifts, will pay homage to loved ones on Christmas day. Some will worship food and pleasure. But how many will worship the Lord Jesus Christ?

We ought to worship Him on Christmas day because of the event which we are celebrating: His incarnation—that act whereby God the Son took unto Himself a human nature and entered into this world as the Babe of Bethlehem.

In the incarnation His divine nature was veiled, hidden, obscured by His human nature. The Creator took the form of the creature. The Giver of all law became subject to law. The Sovereign of all became a servant. By His incarnation He, for a season, exchanged the fellowship, the glory, the riches which had been His in heaven for the sorrow and suffering of this sin-cursed earth. Why did He make such a tremendous sacrifice? To save His people from their sins; because He loved us so!

At the time of His advent a multitude of the heavenly host praised God. The shepherds and Simeon and Anna did also. Let us, too, worship the triune God on Christmas day with our thanksgiving. This is the Christian's Thanksgiving day! Give thanks unto your God for the many blessings which you enjoy in and through the Lord Jesus Christ.

Wise men worshipped Him with their gifts. Many gifts will be given to relatives and friends at this season; cards will be sent even to mere acquaintances, money spent unstintingly. But how many will worship the Lord Jesus with a gift?

In Rom. 12:1 the apostle Paul pleads with the believer to give a gift to God. "I beseech you that ye present your bodies a living sacrifice." Christian, have you given yourself to God? In the light of the incarnation and all that it means to us such a gift is the least we can give to express our appreciation.

"Were the whole realm of nature mine

That were a present far too small;
Love so amazing, so divine
Demands my soul, my life, my all."

How appropriate it would be at Christmas time to give gifts to the work of the Lord. May God lay it upon the hearts of many of us to make special offerings to foreign missions, home missions, Westminster Seminary, THE PRESBYTERIAN GUARDIAN and our own local church work.

Witness

The shepherds returned from Bethlehem where they had seen the Babe lying in the manger "and made known abroad the saying which was told them concerning this child" (Luke 2:17). They were witnessing. A witness is one who tells what he knows. They were proclaiming what they knew concerning Christ the Lord. Let us also celebrate His birth by witnessing.

The need of witnessing is great. Many of the Christmas activities of the world are not harmful in themselves. Some are wholesome and enjoyable. Many kind deeds are done which are in themselves commendable. These things, however, have a tendency to divert men's attention from and take the place of the Christian Christmas message. Thus it is imperative that we bear witness.

Let us seize every possible opportunity to witness for Him at this season of the year. When others speak of their Christmas joys let us bear witness to the "good tidings of great joy" concerning Christ the Lord whose incarnation we are celebrating. When friends tell of their gifts let us speak to them about the Gift which God gave to His people some nineteen hundred years ago. Do good deeds in the name of Christ. When those you help at Christmas time thank you for it, would it not be in order to tell them how glad you are that the Lord has made it possible for you to do these things, and then give them the Christian Christmas message?

Make Christmas a door for personal work. When conversing privately with a worldly Christian friend get him to talk about the gifts he has given and then point out to him the gift he has failed to give—the gift which God desires to receive from him. Deal with him on the basis of Rom. 12:1. When you have the opportunity to talk to some unsaved person get him to tell about the gifts he has received and then talk to him about God's Gift and his great need for that Gift.

When Christ was born only a small group celebrated the event. Some nineteen hundred years have passed and still today comparatively few will truly observe the memorial of His birth. Will you? This is a plea for a Christian Christmas.

Glorifying Christ in Our Colleges

By the REV. ARTHUR O. OLSON

Field Secretary of The League of Evangelical Students



Mr. Olson

IN APRIL, 1925, a group of twelve men representing six institutions of higher learning met in Pittsburgh for the purpose of organizing a truly evangelical student movement which would stand for historic Christianity. These men knew that most of the existing student organizations which had formerly been Christian were no longer Christian and had become either completely apathetic toward Christianity or active in the promotion of unbelief.

The Origin of the League

Some of these young men had been present a few months before at a meeting of the Students' Association of Middle Atlantic Theological Seminaries (sponsored by the Y. M. C. A.). Here it was revealed that many of the delegates could not even agree that Jesus Christ is God's only begotten Son and man's only Saviour. It became clear, therefore, that true Christians who wished to be loyal to the commands of the Word of God could no longer remain in such an association. To do so would involve cooperation in a religious organization with outspoken unbelievers. It was felt that a new organization was needed which would stand opposed to unbelief and for the defense and propagation of the gospel of salvation through the sacrificial death of Jesus Christ. Thus was born The League of Evangelical Students.

That this organization was and is evangelical is seen from its constitution. For example, the doctrinal qualifications for membership in the league are: "faith in the Bible as the infallible Word of God, and acceptance of the fundamental truths of the Christian religion, such as: the Trinity, the virgin birth of Christ, His divine and human nature, His substitutionary atonement, His resurrection from the dead, and His coming again." Since every member must subscribe to this doctrinal position during each year of his membership we have here a guarantee that the

movement will continue to be evangelical. The purpose of the league, as stated in the constitution, also testifies to the evangelical character of the work. It is "to bear united witness to the faith of its members in the whole Bible as the inspired Word of God; to interest other students in the work of the gospel ministry; to have fellowship one with another; and to present to students evidences of the truths of evangelical Christianity."

The Functions of the League

The work of the league is carried on through an annual convention, regional conferences, and an annual summer conference addressed by leaders of evangelical Christianity. In the intervals between conferences the work is consistently furthered through a program to aid in Bible study; through the field secretary who visits the colleges and edits *The Evangelical Student* in which are published articles by leading evangelical Christians; and through the student members who meet together for Bible study and prayer and who witness to other students on the campus.

In all of its work this organization has always tried to be faithful to the Word of God. Because of this fact the movement has experienced the blessing of the Lord. Souls have been saved through its testimony. Christian students have been strengthened. Many have, through the league, become interested in the gospel ministry.

New chapters have been added continually until there are now sixty chapters in the organization. These groups vary in size from three students to more than a hundred. The chapters may be found on small campuses and large but all are dedicated to the defense and propagation of the gospel in the student world.

Here is the way in which one typical chapter has been used by God. A certain university in the east is known for its anti-Christian teaching in almost every department. Its student body is said to be largely radical, both socially and politically. The Bible is, almost without exception, regarded as a merely human book. On this

campus where it seems that everyone is opposed to Biblical Christianity there is a group of seven or eight men who are standing for the gospel. Each week this group of students meets for Bible study and prayer. Often special speakers are brought to the campus and the public invited in an effort to win other students to Christ. By means of personal testimony the members spread the "good news" of salvation. This little chapter has also seen the need of organizing truly Christian groups in the high schools of the vicinity and has made a real effort to establish such groups. Oh, that every Christian would be as zealous for the souls around him!

The Future of the League

Although the league has grown under the blessing of God there is much land to be possessed. Thousands of students are lost in sin. Hundreds of Christian students need strengthening.

By God's grace we shall possess a larger portion of land this year. The field secretary has just visited the colleges in the south to do his part that this work of the Lord may go forward. Several regional conferences are now being planned. The annual convention will be held in February at Grand Rapids, Michigan. The second volume of the program of study has been prepared and is ready for publication.

The league is attempting to fill a great need, but more can be done with your help. You can aid us by sending to the league, at 25 S. 43rd Street, Philadelphia, Pa., the names of students or friends whom you think would be interested in joining. Again, you may help by giving of your means that the work may go forward. Above all, pray that God may abundantly bless every effort to glorify His Name in the colleges and universities of our land.

The Confession of Faith

As Adopted by the Presbyterian Church of America

CHAPTER IX Of Free Will.

I. God hath endued the will of man with that natural liberty, that it is neither forced, nor, by any absolute necessity of nature, determined to good or evil.¹

II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well-pleasing to God;² but yet mutably, so that he might fall from it.³

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;⁴ so as a natural man, being altogether averse from that

good,⁵ and dead in sin,⁶ is not able, by his own strength, to convert himself, or to prepare himself thereunto.⁷

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin,⁸ and, by his grace alone, enables him freely to will and to do that which is spiritually good;⁹ yet so as that, by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil.¹⁰

V. The will of man is made perfectly and immutably free to good alone, in the state of glory only.¹¹

I. ¹ James 1: 14; Deut. 30: 19; John 5: 40; Matt. 17: 12; Acts 7: 51; James 4: 7.

II. ² Eccl. 7: 29; Gen. 1: 26; Col. 3: 10. ³ Gen. 2: 16, 17; 3: 6.

III. ⁴ Rom. 5: 6; 8: 7, 8; John 15: 5. ⁵ Rom. 3: 9, 10, 12, 23.

⁶ Eph. 2: 1, 5; Col. 2: 13.

⁷ John 6: 44, 65; I Cor. 2: 14; Tit. 3: 3-5. See Eph. 2: 2-5.

IV. ⁸ Col. 1: 13; John 8: 34, 36.

⁹ Phil. 2: 13; Rom. 6: 18, 22.

¹⁰ Gal. 5: 17; Rom. 7: 15, 21-23; I John 1: 8, 10.

V. ¹¹ Eph. 4: 13; Jude 24; John 3: 2.

I. ¹ John 15: 16; Acts 13: 48; Rom. 8: 28, 30; 11: 7; Eph. 1: 5, 10; I Thess. 5: 9.

² II Thess. 2: 13, 14; II Cor. 3: 3, 6; James 1: 18; I Cor. 2: 12.

³ Rom. 8: 2; II Tim. 1: 9, 10. See Eph. 2: 1-10.

⁴ Acts 26: 18; I Cor. 2: 10, 12; Eph. 1: 17, 18; II Cor. 4: 6.

⁵ Ezek. 36: 26.

⁶ Ezek. 11: 19; Deut. 30: 6. See Ezek. 36: 27. John 3: 5; Gal. 6: 15; Tit. 3: 5; I Pet. 1: 23.

⁷ John 6: 44, 45.

⁸ Ps. 110: 3; John 6: 37; Matt. 11: 28; Rev. 22: 17.

II. ⁹ II Tim. 1: 9; Tit. 3: 4, 5; Rom. 9: 11.

¹⁰ I Cor. 2: 14; Rom. 8: 7-9; Eph. 2: 5.

CHAPTER X Of Effectual Calling.

I. All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call,¹ by his Word and Spirit,² out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ;³ enlightening their minds spiritually and savingly, to understand the things of God;⁴ taking away their heart of stone, and giving unto them an heart of flesh;⁵ renewing their wills, and by his almighty power determining them to that which is good;⁶ and effectually drawing them to Jesus Christ,⁷ yet so as they come most freely, being made willing by his grace.⁸

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man,⁹ who is altogether passive therein, until, being quickened and renewed by the Holy Spirit,¹⁰ he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.¹¹

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit,¹² who worketh when, and where, and how he pleaseth.¹³ So also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word.¹⁴

IV. Others, not elected, although they may be called by the ministry of the Word,¹⁵ and may have some common operations of the Spirit,¹⁶ yet they never truly come to Christ, and therefore cannot be saved:¹⁷ much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess;¹⁸ and to assert and maintain that they may is very pernicious, and to be detested.¹⁹

¹¹ John 6: 37; Ezek. 36: 27; John 5: 25.

III. ¹² Gen. 17: 7; Ps. 105: 8-10; Ezek. 16: 20, 21; Luke 18: 15, 16; Acts 2: 39; Gal. 3: 29. See Acts 16: 15, 31-33; I Cor. 1: 16; John 3: 6.

¹³ John 3: 8.

¹⁴ John 16: 7, 8; I John 5: 12; Acts 4: 12.

IV. ¹⁵ Matt. 13: 14, 15; Acts 28: 24; Matt. 22: 14.

¹⁶ Matt. 13: 20, 21; 7: 22; Heb. 6: 4, 5.

¹⁷ John 6: 64-66; 8: 24.

¹⁸ Acts 4: 12; John 14: 6; 17: 3; Eph. 2: 12, 13.

¹⁹ II John 10, 11.

A False View of the Trinity

A Review by the REV. PROFESSOR CORNELIUS VAN TIL, Ph.D.

THE TRIUNE GOD, by C. Norman Bartlett, S.T.D., American Tract Society, New York, N. Y., \$1.50.



Dr. Van Til

IN HIS essay on "Calvin's Doctrine of the Trinity" (*Calvin and Calvinism*, p. 264ff.), B. B. Warfield points out that Arminians have usually held to a very low view of the Trinity. This in an interesting point. It runs counter to our usual modes of thought. Ordinarily we say that all evangelical Christians agree on the basic doctrines of Christianity. We are accustomed to think of the differences between evangelicals, such as Calvinists and Arminians, as coming in only when such doctrines as election and free will are discussed. It would then seem as though Arminians and Calvinists could build their theological house together except for the top story.

If, however, Warfield is right it may be necessary for us to revise our usual way of thinking on these matters. If it be true that Arminians have usually held a low view of the Trinity it would seem that Calvinists must build the whole of their theological house by themselves. Perhaps we have still to learn the simple truth that if we wish to build the third story of a house aright we must see that the first story and even the foundation is built aright.

The Reason Why

Now we shall not question the truthfulness of Warfield's statement that Arminianism and a low view of the Trinity have usually gone together. We believe he adduces sufficient evidence to prove his point. But we do wish to ask whether there is a reason for this.

Perhaps the best way to answer this question is to note the starting-point from which Arminians begin their reasoning about any doctrine and, therefore, about the doctrine of the Trinity. That starting-point is the "free will" of man. Arminians hold that man can initiate action in-

dependently of the plan or counsel of God. God must wait to see what man will do before He can make up His mind as to what He will do.

This being the starting-point of Arminianism, the whole of its theology becomes a theology of claims and counter-claims. The claims and counter-claims are made, to be sure, by an infinite God and finite man. Accordingly, God will no doubt have *larger* claims than man. Yet God will never have *more original* claims than man.

If Rockefeller wants to buy up a large area of ground, one acre of which is owned by me, I may frustrate his plans by simply refusing to sell him the one lonely acre I own. It is in some such way as this that the God of Arminianism can never quite do what He wants to do. He is *at every point* dependent upon man and the created universe.

This last sentence will seem to some to be an overstatement of the case. Even some who hold the Reformed system of doctrine may think that I am at this point too hard on the Arminians. "Do not Arminians hold to the creation doctrine?" they will ask. And is not God absolutely original when He creates man, even according to the Arminian? How could anyone hold to the creation doctrine and at the same time hold that God was at that point dependent on man? Surely you are unfair to the Arminian at this point. You cannot fairly say that the Arminian teaches error at every point of doctrine.

Arminianism and the Creation Doctrine

In the book under review we have an illustration of the fact that when an Arminian thinks consistently he virtually denies the creation doctrine. No, the creation doctrine is not openly denied. Quite the contrary is true. Yet it might just as well have been openly denied. What is openly denied is the conception of a God who existed as a self-sufficient being apart from the universe. And what is openly affirmed is that God needed

the universe which He created. We quote Dr. Bartlett's words on this:

"Are we not warranted in thinking of creation—which is not static and complete, but dynamic and continuous—as the self-giving of God as energy? Whether the physical universe is eternal or temporal is a debatable question which we are not competent to solve. But it is at least conceivable that just as the physical life of man requires a body to indwell and animate, God as infinite energy may demand an eternal material universe as the only adequate field for His infinite physical creativity. The principle of reciprocal self-fulfillment through self-surrender on the part of both the infinite and the finite, to which we have previously alluded, may indicate that just as the finite requires the infinite as its ground of existence, so the infinite requires the finite as a field of expression" (p. 153).

The quotation we have given expresses the sentiment of the book throughout. There is a constant emphasis on the essential correlativity between God and His created universe. According to Dr. Bartlett, the universe not only needs God for its existence but God needs the universe for His existence.

Arminianism and Sin

We do not need to be surprised therefore that when an Arminian argues consistently he will virtually deny the Biblical doctrine of sin as he virtually denies the Biblical doctrine of creation. We again quote Dr. Bartlett:

"Let us again pick up our favorite thread of reasoning from the human to the divine. Crises rouse the best within us. We do not really know what we can do until we are driven to the wall. Necessity wakens buried and unsuspected potentialities. Within the very essence of Deity may there not exist an analogous something subconsciously requiring a universe abounding in obstacles that nothing short of the exercise of His infinite powers can overcome and bring into line with His holy purposes? If this be so it has a most intimate bearing upon the existence of evil in a world subject to His rule" (p. 117).

On the following page, still speaking of God, the author continues this line of thought in these words:

"His subconscious perfections flower out into conscious self-recognition through

the activities involved in the shaping of more or less refractory material into an ever closer resemblance to the divine original" (p. 118).

The Trinity

It would seem apparent from these quotations, which are but fair expressions of the thought of the book, that we face here a very serious compromise of Christianity with non-Christian thought. Scripture is sufficiently plain in its teaching of God's free creation of the universe. God did not need man or the universe. It is hard to conceive of a doctrine that has more far-reaching consequences than the doctrine of God's free creation of the universe and man in the universe. It is the first main mark of distinction between pagan and Christian thought. If one believes in a God who needs the universe one has no more than a finite God. Dr. Bartlett does not wish to have a finite God. Yet a finite God is all he makes provision for in his theology.

As to the doctrine of the Trinity, which is the particular doctrine discussed in the book now under review, we believe it to be basically erroneous. There are no doubt many fine passages in the book which, if taken by themselves, are true. But the value of the discussion of the Trinity is vitiated by the principle that God needs the universe. A truly Biblical discussion of the doctrine of the Trinity would require that we consider first what God is in Himself. Theologians speak of this as the ontological Trinity. It is only after we have discussed the Trinity as it exists in and for itself that we can turn to the question of how the trinitarian God stands in relation to the universe which He has freely created. This theologians speak of as the economical Trinity. Dr. Bartlett has failed to make the necessary distinction between these two.

Arminian Reasoning

Dr. Bartlett would probably object to this interpretation of his views by saying that he has merely reasoned from the human to the divine and that no one can do anything else. He might say that he has merely used "the lamp of analogy" (p. 95). To this we would reply that if the "lamp of analogy" be placed under the bushel of correlativity it will shed no light. The author's Arminianism requires him to think of God as depend-

ent upon man much as man is dependent upon God. But this makes for an *identity* of conditions that control God and man. Arminianism snuffs out the lamp of analogy. For that reason it is unsound in its every doctrine and not merely on the doctrine of election and free will. There is a good logical reason why, as Warfield points out, Arminians have his-

torically held to a low view of the Trinity. It is the basic error in their mode of reasoning that accounts for all the errors they hold. We would that our Arminian brethren might see the error of their way and turn from it. It is in the hope of winning them to a more truly Biblical view that we must point out the seriousness of their mistake.

Missionary Experiences in War-Stricken China

By MR. and MRS. RICHARD B. GAFFIN

Missionaries to China under The Committee on Foreign Missions of The Presbyterian Church of America

THROUGH the summer it was our plan to remain in Haichow until the "incident" quieted and then to move temporarily to Tsingtao, where we are now. We have been appointed by The Committee on Foreign Missions of The Presbyterian Church of America and have been instructed to open up a work in Shantung in a city about fifty miles south of Tsingtao called Shihchiuso. It is easily accessible from Tsingtao. Hence, we planned to make a temporary stay here where such supplies as we might need could be secured. But the Lord did not suffer us to stay in Haichow until things quieted. The "incident" assumed larger and larger proportions and there was more and more unrest. Around the fifteenth of August Japanese reconnoitering planes began daily appearing in the skies. On their third visit they dropped a bomb which landed in a field and killed an old farmer. This event caused us to seek shelter in the basement afterwards whenever the warning gong sounded. Nearly every day we were leaving our food on the table, taking Dickie out of his bath or both the children from their naps, to flee to the cellar. We soon lost our fear but it was far from satisfactory for study, which was our main occupation. Because the Japanese had made bombing the railroads, depots and even trains a most important feature of their war program the United States consul arranged to evacuate American citizens by water on September 19th. Word came that the nearby harbor had been blocked

to keep out the Japanese so we must go out at once by rail. After consultation with the local military authorities we found out that the harbor could be used so, after much telegraphing back and forth with Nanking and Tsingtao, we prepared to evacuate. We packed just about all our worldly goods and, on the 18th, sent all we could to the port of evacuation, which is about 25 miles from Haichow.

On the 19th we went to the station with light baggage to take a train scheduled to leave at 1 P. M. It was late, due to air raids along the line earlier in the day. As we sat there thinking of the friends we were leaving and anxious for the 15 Southern Presbyterian missionaries who were on the train we were to board a message came: 24 planes were coming from a Japanese planecarrier anchored off the coast. We hurried to a nearby bomb cellar. Soon we heard the roar of big bombers and a bit later saw twelve planes to the west but twelve more were heading right towards us. We promptly went inside but we heard that never-to-be-forgotten noise of the planes and the frightful roar of their power dives met by the fringing of anti-aircraft guns. We all four sat together not without fear for our lives, but sufficient faith was provided and we were comforted to think that the Heavenly Father would receive us.

After about a half an hour of this we came out to learn that three or four missiles had been dropped on the air field and not without some

damage. The Chinese were much concerned for our safety and made us remain near the shelter until the twelve planes that went west had returned. During this time we talked to them about the Shelter for their souls. Finally, at 5 p. m., the train with our Southern Presbyterian friends arrived, safe in the Lord's keeping. We reached Laoyo Harbor at 6:30 p. m. and by 9 o'clock were on the U. S. S. Pope. The Pope bore us northward at about thirty miles per hour, passing seven Japanese heavy cruisers and destroyers on the way up. At 2:30 a. m. we reached Tsingtao and found that friends had provided a place to spend the night.

We are now settled in the home of a Christian business man who is sending his family home to America. Inside it has more than necessary comforts and outside we view the beauties of nature in the sea, mountains, and valleys. We are not able to open our work now but we are right here where we can go about it as soon as communications are opened. Three teachers have been secured and we and a large group of stranded missionaries are happily continuing our study of the language.

In 1890 the Germans began a trading port at Tsingtao (Green Island). During the Boxer Uprising in 1900 two Roman Catholic missionaries were killed in this province and the Germans took Tsingtao as indemnity. They built a beautiful modern city here. After the World War it was given to the Japanese. The homes and business of 20,000 of them are here but they have all been taken away by their government; many of them were forced to leave. It is reported that Governor Han Fu Chu has threatened to destroy all Japanese property in Tsingtao if they make any threatening moves toward this city. It seems to be about the only sizeable city on the coast that has not been visited by enemy planes.

Spiritually we have daily been enriched. The Lord has graciously placed us in a situation where we could not rely on any human frailty. It was a blessed experience. Pray that we may keep this reliance in the face of the tales of horror and dreadfulness that fall on our ears daily. May we be as brave for the cause of the gospel as the Chinese

are in defending their country. Pray for the working of the Holy Spirit in the hearts of those who must die daily. So many have heard and received tracts who have not responded

before. Pray for Generalissimo and Madam Chiang Kai Shek that their faith may be sufficient in this terrible conflict and for all other Christians in this suffering land.

Spirit-Aided Prayer

A Meditation by the REV. CARL AHLFELDT

Pastor of the Covenant Presbyterian Church of Indianapolis, Indiana

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God (Romans 8:26, 27).



Mr. Ahlfeldt

HOW very much we as Christians owe to the work of the Holy Spirit! It was He who quickened us from our death in trespasses and sins, enabling us to see our exceeding sinfulness. It was He who worked faith in us, uniting us to Christ in our effectual calling. It is He who enables us to live as Christians day by day, increasingly breaking the power of sin. All that we know of God's saving grace we know through the work of the Holy Spirit.

The matter of prayer is no exception. Here, as in all other phases of the Christian life, we find that God's Spirit is at work. Paul beautifully set this forth in the passage we have chosen as our text.

Needed

Spirit-aided prayer is greatly needed. Prayer is bound up with the warp and woof of Christian living. With it our lives pulse with power and devotion to God; without it they are cold and dead. Therefore we need true prayer. But true prayer is Spirit-aided prayer; all else is as sounding brass and tinkling cymbal.

Prayer must be Spirit-aided because of its loftiness. It consists in communion with God. Since God is

high and uplifted, communion with Him takes on a very exalted nature. We approach the One before whom the seraphim cry: "Holy, holy, holy is the Lord of Hosts." We seek to have the omnipotent Ruler of the universe answer our petitions. Have we at times lost sight of the loftiness of prayer? Is it not because we have lost sight of the exalted place of God?

For this high activity we must have the aid of God's Spirit. Only when the Spirit has quickened the sinner can it be said of him, as of Saul of Tarsus: "Behold, he prayeth!" Even now as Christians we have infirmities. We are unfit to approach the holy God. We know not what we should pray for as we ought. Who knows what is good for a man in this life? If left to ourselves we would offer a thousand carnal petitions neither to His glory nor to our own good.

Granted

How gracious, then, of God to grant unto us Spirit-aided prayer! The Spirit helps our infirmities, making intercession for us. He is the other Advocate promised by Christ. Within our hearts He pleads our cause before God. He does this by arousing in us the right desires and petitions. Though we in ourselves know not for what we should pray, He knows and thus directs our prayer life. Every desire breathed heavenward which is according to God's will is placed in our hearts by the Holy Spirit. The more completely the Spirit has possession of us the more constant will that stream of God-pleasing desires become, until it approaches Paul's ideal: "Pray without ceasing."

The results of this intercession by

the Spirit are often unexpressed in words. The heart pours forth its longings to God in groanings or sighs which cannot be uttered. The deepest prayer is often thus. Like Hannah in the temple, we speak in our heart. No sound is heard from our lips, yet real prayer, Spirit-aided prayer, is rising up to God.

A word of warning should be noted concerning this intercession of the Spirit. It is *always* according to the will of God. "He maketh intercession for the saints according to the will of God." Therefore the prayer which contradicts God's revealed will in Scripture is not Spirit-aided. Let us beware lest we seek upon our knees a thing which God has expressly forbidden in the Bible. When God has told us plainly: "Come out from among them, and be ye separate," it is not for us to seek upon our knees permission to remain in an apostate church. Sad was the end of Balaam because he pled with God for permission to go unto Balak, though God had said clearly: "Thou shalt not go with them."

Acknowledged and Answered

When our prayer is truly Spirit-aided it is acknowledged by God. "He that searcheth the hearts knoweth what is the mind of the Spirit." Those desires which God's Spirit calls forth in our souls God recognizes and approves. He knows them even as He knows "the way of the righteous." Much that is called prayer God does not know in this way. What a strange sound to His ears many requests must be! All over the world there rises, as it were, a discordant clamor from carnal hearts. But see! in the midst of all this is the beautiful prayer life of Christ's own blood-bought church. Like the incense of old before the altar of the holy place, a cloud of Spirit-aided prayer—sublime, united, harmonious—rises before the throne of God. And He that searcheth the hearts knows and accepts these prayers of the saints, for they are according to His will. He also certainly answers them. "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (I John 5: 14, 15).

What Is a Christian?

The Presbyterian Church in the U.S.A. Offers an Answer

IF A member of The Presbyterian Church of America were asked, "What does it mean to be a Christian?" the response would probably be the clear ringing answer of the Word of God: "Believe on the Lord Jesus Christ and thou shalt be saved!" Perhaps the answer would be couched in the words of John 1:12: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Possibly the answer to question 85 of the Shorter Catechism would also be quoted: "To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption."

When, however, the Board of Christian Education of the Presbyterian Church in the U.S.A. attempted to answer that question its reply was amazingly and tragically different. The series of Westminster Departmental Graded Materials, designed for intermediate pupils in the Sunday school and published by that Board, devoted the first quarter of this year to a consideration of the very specific question: **What does it mean to be a Christian?** What a glorious opportunity to preach to the youth of the nation the triumphant gospel of salvation by grace through faith in the shed blood of Christ! But did the Board of Christian Education grasp that opportunity? Emphatically, tragically, they did not.

A few quotations make abundantly clear that the Board's conception of a Christian is something altogether different from the Bible's conception of a Christian.

On pages 4 and 5 we read: "The men who followed Jesus were his disciples, not only because they learned to know his teachings, but also because they learned to love him and tried to follow out his teachings in their own lives. They were his helpers, telling other people about him and working with him in every way they could.

"What does this have to do with answering the question, What does it mean to be a Christian? Well, what

does it mean? Let us see if we can find out. . . .

"What does Jesus expect of his followers to-day? We know that he expects all his followers to learn his teachings, to know him and love him, and to be loyal to him every day of their lives. Whenever anyone needs help, they are to help, even if it is nothing more than giving a cup of cold water to one who is thirsty."

This is Boy Scout theology and nothing more: Do lots of good deeds all the time and always be loyal to truth and to right and you will automatically become a follower of Christ—a Christian. On page 10 we read:

"Following Jesus means, of course, that we must keep working for him. Last week we began to think about helping those who need help. Let us not stop there, but really help more and more each day. We also need to stand true in our everyday living. In other words, keep going, with a high resolve to do better each week as we earnestly try to follow the example of Jesus, who helped those who were in need, comforted those who were sad, and loved even those who hated and scorned him."

On page 16 we are momentarily gratified to discover these words: "He sent his Son, Jesus, into the world not only to tell us the best and happiest way of living, but to bear for us the consequences of our guilt and to save us from our own inability to do what is right." But our happiness is short-lived. *That one short paragraph and a few more highly equivocal sentences are the only statements in the entire booklet that could even remotely be considered to allude to the central Christian doctrine of salvation by free grace through the sacrificial merits of a dying and risen Saviour.*

You Christian parents who have not yet shaken from your feet the ecclesiastical dust of the Presbyterian Church in the U.S.A. must ponder carefully the problem that you dare not avoid. Your children have little chance of finding their way to the cross of Calvary in most of the Sunday schools of that denomination. Will you nourish those children on the poisons of Modernism or the sincere milk of the Word?

—T. R. B.

What About the Heathen?

A Mission Study by the REV. CARY N. WEISIGER

General Secretary of The Committee on Foreign Missions



Mr. Weisiger

FIFTY-ONE years ago, in 1886 to be exact, Dr. Arthur T. Pierson wrote a book on "The Crisis of Missions." The first part of the book is a vivid and fascinating rehearsal of the conquests of the gospel of Christ in pagan lands. The second part of the book is a treatment of certain factors which even in that day had begun to cramp and restrain missionary endeavor. One of the factors listed by that man of great missionary vision was what he called "the leaven of a new theology."

Said Dr. Pierson: "Now another paralytic stroke dulls our nerves of sensation and palsies our nerves of motion. There is a current, though unexpressed, belief that a universal and saving element runs through all religious systems; that there is a 'Light of Asia' as well as a 'Light of the world' . . . This apathy of misconception, this paralysis of action, are encouraged, and we are lulled to a death-like torpor and stupor, by the 'new theology'. There is a widespread hope of a probation after death, of a restoration of the wicked after a purgatorial punishment, or of a final restitution of all things, when even Moab and Edom, Tyre and Philistia, are to take their place among the nations, and have an opportunity to embrace Immanuel as Saviour and King. This is the Devil's master-piece of strategy to keep the hosts of God within the walls of luxurious indolence, when they should march and move outward against the citadels of superstition and idolatry."

This alert and acute observation of more than half a century ago has been proved to be only too true. Perhaps there never was a time in the history of the Christian church when the utterly lost condition of the heathen needed more to be emphasized than in the present. Indeed, so widespread is the notion that the heathen are not lost that even very sincere Bible-believers play with the

idea that somewhere there may be some unbelievers so sincere in their seeking after God that God will save them without the mediation of the "one mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

The temptation to play with this idea has been so markedly strong that someone has observed that most missionaries, when they first arrive on the foreign field, entertain the hope that God somehow saves some men even when they have not heard of the name of Christ.

Modernism's Message

Notwithstanding this general tendency which is to be found even among Bible-believers let us be reminded of the sober fact that this is exactly the kind of thing which Modernism believes and promulgates. For, if *some* men can be saved apart from the mediation of the Lord Jesus Christ, it is only a short step from that position to believing that *all* men can be saved in that way. Let the modernist members of the Laymen's Foreign Missions Inquiry speak for themselves in Chapter I of their book, "Re-Thinking Missions." This is what they say: "There is little disposition to believe that sincere and aspiring seekers after God in other religions are to be damned. . . . We have . . . become less concerned in any land to save men from eternal punishment than from the danger of losing the supreme good."

The crux of the whole matter may be brought to our attention simply by asking one question. Do we still accept the Bible as God's infallible Word or not? If we do accept the Bible as inerrant and absolutely trustworthy in all matters of faith and practice, then we cannot help making the unequivocal assertion that the heathen are lost. If we do not accept the Bible in this way, then we can make any assertion we please about the safe condition of the heathen but such an assertion will be false and anti-Christ. It is the same old story of believing what God says or what blind leaders of the blind

say. For the true Christian there is no alternative even though he be oppressed and appalled by the state of hundreds of millions of lost souls in Asia and Africa, Europe and the Americas. The true Christian must believe the Bible.

The Bible's Message

The Scriptures are abundantly perspicuous about this matter even as they are about all vital matters of faith and life. In the very beginning God passed a death sentence upon fallen man, and we never read anywhere of the removal of this death sentence except in and through Jesus Christ. There is no more basic truth in Christianity than this, namely, that God told man: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). If the fall and curse do not belong to history, then neither does the rest of Christianity. The apostle Paul summed it all up very clearly when he said: "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22). The only conclusion open to us, then, is that if men did not die in Adam, there is no need for them to be made alive in Jesus Christ.

It ought to make us marvel when men say that they want to go back to the "simple Jesus" and do away with dogmas and creeds which later generations constructed about Him. It ought to make us marvel because this "simple Jesus" was not nearly as simple as He is supposed to have been. No one used more vivid figures than His in describing the portion of the damned. He spoke with vehemence of "outer darkness: there shall be weeping and gnashing of teeth." He said sternly: "And these shall go away into everlasting punishment" (Matt. 25:30, 46). He announced the time when all that are in the grave shall come forth: "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:29).

Lest someone may object that these passages refer only to those who have had an opportunity to hear the gospel and have rejected it, let us turn to the first chapter of Paul's epistle to the Romans. In this chapter the apostle deals with those who have lived with only the light of nature and conscience. What is the verdict? Have they been sincere in aspiring after God? Just the reverse is true. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. 1:21-23).

The Fate of the Heathen

Yes, we must face the fact that the Bible teaches that eternal punishment is in store for the pagan world. "For as many as have sinned without law shall also *perish* without law" (Rom. 2:12). Notice that the apostle does not say merely that they will be judged without law but that they will *perish!* Charles Hodge comments succinctly and forcibly on this word: "The word is strong in its own import; and as explained by other passages, it here teaches that those who sin without a written revelation—although they are to be judged fairly, and are to be treated less severely than those who have enjoyed the light of revelation—are still to perish."

It ought always to be remembered that man is already doomed in his own right. Man is condemned primarily because he is a sinner by nature and by practice. Man is condemned because Adam was condemned. "The judgment was by one to condemnation . . . by one man's offence death reigned by one" (Rom. 5:16, 17). Those to whom God in His providence grants to hear the gospel are doubly condemned if they reject it. Those who never hear the gospel remain justly condemned.

Someone may say, "This is hard doctrine." Yes, it is hard doctrine. Nevertheless, it is Biblical. And for our comfort let it be said that we can do something about it. We can pray

and work and give in order that the heathen who sit in darkness may have light. We *can?* Nay, we *must* do these things!

Suggested Study Material

THE CONDITION AND STATE OF THE HEATHEN. *All men are sinners:* Rom. 3:9, 10, 22, 23; Isa. 53:6. *They are this by representation in Adam:* Rom. 5:12-19. *The whole world is under the wrath of God:* John 3:36; Rom. 3:19; Gal. 3:10;

Eph. 2:3. *The unregenerate heathen are not children of God but children of the devil:* I John 3:8-10; 5:19; John 8:44. *The unregenerate heathen are already dead spiritually:* Eph. 2:1-5. *Man's whole nature, body and soul with all their faculties, is corrupted: the understanding:* Eph. 4:18; *the heart:* Jer. 17:9, 10; *the mind and conscience:* Gen. 6:5; Heb. 9:14; *the flesh (body) and spirit:* II Cor. 7:5; *the will:* Rom. 7:18.

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 46

Justification

QUESTION 32. *What benefits do they that are effectually called partake of in this life?*

ANSWER. *They that are effectually called do in this life partake of justification, adoption, sanctification, and the several benefits which, in this life, do either accompany or flow from them.*

QUESTION 33. *What is justification?*

ANSWER. *Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.*



Mr. Skilton

WE HAVE already considered three of the stages in the order of our salvation or our union with Christ: calling; the new birth; and conversion (including faith and repentance). See Lesson 43. Question 32, by way of introduction, mentions such further stages accomplished in this life as justification, adoption, and sanctification, and refers to the several benefits accompanying or derived from them. Question 33 concerns itself with the first subject introduced in Question 32, our justification.

What Justification Is

Justification is not a series of acts or a work, but is a single act of God

accomplished in an instant. It is referred especially to God the Father (Romans 8:29, 30, 33). Logically, if not in time, it follows our first resting on Christ in faith. Viewed in every aspect, it is merited by nothing in us, but is entirely of God's free grace. (See the Larger Catechism, Question 71.)

In justification God declares or pronounces us to be just, to be right with Himself. He clears us of all guilt and accepts or constitutes us as righteous in His sight. He changes forever our legal standing before His justice.

Our catechism says that in justification God pardons us. We are, of course, to understand that He does more for us, with respect to the guilt of our sins, than is ordinarily designated today by the word "pardon." A man may be pardoned by one with sovereign authority in our social system and yet remain guilty. Legal requirements are relaxed or ignored in granting him freedom. But when God as the perfect Judge justifies us He declares that all the requirements of His perfect justice and law have been satisfied for us, that our guilt has been removed, and that we are no longer justly liable to punishment. Then too pardon, as we customarily think of it, must be granted often. But justification once and forever clears us of the guilt of all our sins, past, present, and future (Isa. 1:18; 43:25; Ps. 103:3, 12; John 5:24; Col. 2:13; Heb. 8:12; Rom. 8:1).

After we are justified we are still bound to obey the commandments of God, but we receive no more punishment for sin. God may send us afflict-

tions as chastisements designed for our improvement; but we receive no punishments expressive of His wrath and curse. The Confession of Faith, 11:5, says: "God doth continue to forgive the sins of those that are justified: and although they can never fall from the state of justification, yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew faith and repentance" (Matt. 6:12; I John 1:7, 9; 2:1, 2; Luke 1:20; 22:32; John 10:28; Psalm 32:5; 89:31-33; Matt. 26:75; Psalm 51:7-12; I Cor. 11:30, 32; Psalm 25:11, 18; 130:3, 4; Neh. 1:6-9). God often grants to His justified children His "fatherly forgiveness." Through it "the chastisement incurred by the child of God is either averted, removed, or made medicinal" (Harper). See Heb. 12:6-8, 10, 11; Psalm 119:67, 71, 75.

When the Catechism says that God "accepteth us as righteous in His sight" it means that God looks upon us as though we had perfectly obeyed His law and merited the rewards promised for righteousness. As perfect Judge, He pronounces us just. We are not to understand, however, that God sees us in ourselves to be inherently righteous or that He in justification makes us perfect in our moral character. At length God will make us morally perfect, but not in justification. Justification is not something that occurs in us: it is a legal judgment made outside of ourselves and dealing with our relationship to the divine law.

That justification is a declaring, pronouncing, or constituting righteous, and not a making morally righteous, is clearly set forth in Scripture. Consider: (1) some instances of the characteristic use of the word "to justify" in the Bible: Luke 18:13, 14; Acts 13:39; Rom. 3:20-28; 4:5-7; 5:1, 9; Gal. 2:16; 3:8, 11; 5:4; Tit. 3:7; Luke 7:29; 16:15; Ex. 23:7; Deut. 25:1; Job 27:5; 32:2; Prov. 17:15; and Isa. 5:23; (2) the contrast made between justification and condemnation as natural opposites: Job 9:20; Deut. 25:1; Prov. 17:15; Isa. 5:23; Matt. 12:37; Rom. 5:18; 8:1, 33, 34; and (3) parallel expressions for justification: Rom. 4:6-8; 5:19; 11:23, 24; Gal. 3:6;

John 3:17, 18; 5:24; II Cor. 5:19; James 2:23.

The Ground of Justification

Men may naturally inquire how God can accept sinners as righteous in His sight, how He can be just, and the justifier of him which believeth in Jesus (Rom. 3:26). On what ground does He declare us righteous? The answer to these questions can be found only in the glorious wisdom, justice and grace of God. The perfect justice and the holy law of God do not change. No man can be justified until the penalty of the law has been suffered and its precepts per-

fectly obeyed (Rom. 10:5; Gal. 3:10-13; see Lesson 37). It is obvious that nothing that we can do will fulfill these conditions of justification. Nothing that we can do will ever make atonement for a single sin of which we are guilty (Gal. 3:10, 21; 5:3). All men have sinned and cannot rely on their deeds to justify them (Rom. 3:9, 10; 2:14, 15; Ps. 143:2). Indeed, by the works of the law in its every form shall no flesh be justified (Rom. 3:20; Gal. 2:16; 3:11; Phil. 3:9). If our own works were the ground of our justification, Christ would be dead in vain (Gal. 2:21; 5:4); we might boast (Rom. 3:27; 4:2); and God's declaring us righteous would not be of grace (Rom. 11:6; Eph. 2:8, 9).

We are justified in the name of Christ (I Cor. 6:11); by His blood (Rom. 5:9); and freely by His grace (Rom. 3:24, 28). The holy ground on which God justly declares us righteous is the perfect righteousness of Jesus Christ our Mediator, our Surety, the righteousness of Him who is our God (Acts 20:28; I Cor. 2:8; Phil. 2:6; Heb. 1 and 2). Our Redeemer is made the end of the law for righteousness and we are made the righteousness of God in Him.

The righteousness of Christ, the ground of our justification, comprises all that He did in our place as our Mediator, in His work of satisfaction: His suffering the penalty of the law for our sins and His obeying the precepts of the law for us. It comprises both His active and His passive obedience (see Lessons 37 and 38). Sinless, our Lord did not have to suffer for any sin of His own; a divine Person, author of the law, He did not have to lay up the righteousness of obedience for Himself: but He obeyed entirely in the place of His people (see Rom. 5:9, 18, 19; 10:4; I Cor. 1:30; II Cor. 5:21; Phil. 2:8; 3:9; Matt. 3:15; Gal. 3:10, 12).

God imputes the righteousness of Christ to us. As we have seen before, imputation is "to ascribe to, to reckon to, to lay to one's charge." When sin is imputed to a person by God it makes him liable to punishment. Adam's guilt has been imputed to us (see Lesson 25); and our guilt has been imputed to Christ. He, our Redeemer, bore our punishment in our place (Isa. 53; Gal. 3:13; II Cor. 5:

A Gift Your Friends Will Appreciate

WESTMINSTER SEMINARY has completed the publication, announced last month, of the recent service of dedication of **J. Gresham Machen Memorial Hall** and of the **Ninth Annual Opening Exercises**. This attractive brochure contains the addresses delivered by the **Rev. Edwin H. Rian** and the **Rev. Everett C. DeVelde**, the greetings by the **Rev. Professor R. B. Kuiper**, and the brief speech of presentation by **Arthur W. Machen, Esq.** In addition, there are photographs of **Dr. Machen**, of the new library building, of the campus, and of the dining hall where the portrait of **Dr. Machen** is hung.

Only a limited number of copies are available. They may be secured, at the cost price of **40c each**, by writing promptly to **Westminster Seminary, Chestnut Hill, Philadelphia, Penna.** Your Christian friends will appreciate receiving a copy of this historic document.

21; John 1:29; Heb. 9:28; I Pet. 2:24). In His grace God lays to our account the righteousness of our holy Representative and, looking upon that righteousness, pronounces us just in His sight. See Romans 5:9, 12-21; 4:5-8, 11, 22-24; 3:21-28, 31; 10:3, 4; I Cor. 1:30, 31; 6:11; II Cor. 5:19-21; Eph. 1:7; Phil. 3:8, 9; I Tim. 2:6; Tit. 3:5, 7; I Pet. 2:24; 3:18; Matt. 20:28; Isa. 53:6; Jer. 23:6.

The Instrument of Justification

Only those who believe in Christ are justified. Saving, justifying, faith is the instrument whereby we "receive" or "appropriate" the righteousness of Christ (Rom. 3:22; 4:9, 11; 10:5-10; Gal. 2:16, 21; Heb. 11:7; Acts 16:31). The Larger Catechism says, in Question 72, it is "a saving grace [Heb. 10:39], wrought in the heart of a sinner, by the Spirit [I Cor. 12:3, 9] and word of God [Rom. 10:14, 17], whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition, not only assenteth to the truth of the gospel [John 16:8, 9; Acts 16:30; 2:37; Eph. 2:1; Acts 4:13; Rom. 7:9; Eph. 1:13], but receiveth and resteth upon Christ and his righteousness therein held forth, for pardon of sin [Acts 10:43; 16:31; John 1:12], and for the accepting and accounting of his person righteous in the sight of God for salvation [Phil. 3:9; Acts 15:11; Rom. 3:28, 31; 6:14, 15; 7:6]." Justifying faith is treated of in the Bible "as a looking, as a receiving, as a coming, as a fleeing for refuge, as a laying hold of, and as a calling upon." "A man will be justified by faith," Calvin expressed it, "when, excluded from the righteousness of works, he by faith lays hold of the righteousness of Christ, and, clothed in it, appears in the sight of God, not as a sinner, but as righteous." (*Institutes* III:2:2).

Faith, as we have already seen, forms no part of the *ground* of justification. In itself it is a gift (Eph. 2:8; Phil. 1:29) and a fruit of the Spirit (Gal. 5:22). If viewed as something performed by the soul it may be considered a work—but our works cannot serve as a ground of justification (Rom. 4:2-5; 11:6). In its very nature it is trust in Christ

as the sole ground of justification and not in ourselves or in itself at all (Rom. 3:25, 26; 4:20, 22; Gal. 3:26; Eph. 1:12, 13; I John 5:10). We are not said to be justified "on account of" or "for the sake of" faith, but "through" or "by means of" it (Rom. 5:1; Gal. 2:16). The Larger Catechism says, Question 73, "Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it [Gal. 3:11; Rom. 3:28]; nor as if the grace of faith, or any act thereof, were imputed to him for justification [Rom. 4:5; 10:10]; but only as it is an instrument, by which he receiveth and applieth Christ and his righteousness [John 1:12; Phil. 3:9; Gal. 2:16]."

The faith that serves as the instrument of justification is, of course, not a dead faith; but has good works as its fruits. Faith alone justifies; but, as it has been well pointed out, faith that is alone, that is not accompanied by righteous activities or does not issue in them, is not justifying faith. Luther said, "Works are not taken into consideration when the question respects justification. But true faith will no more fail to produce than the sun can cease to give light." Study James 2:14-26.

Works performed after we are justified, out of spiritual love, in genuine faith, and for the glory of God are pleasing to God (Rom. 12:1). Our justification is not based on such works, but our final reward will be (I Cor. 3:11-16; II Cor. 5:10; Matt. 25). Justification is an essential step in our rescue from the estate of sin and misery in which we found ourselves and a necessary predecessor to our sanctification. It has a very important relationship to our performance of good works. It is impious to maintain that because the ground of justification is not in us we must be discouraged from doing good. Study Romans 6 and 7; 8:1-17; 13:10; Gal. 5:6; I John 4:18; II John 6.

Peace With God

When we are justified we have peace with God. Never will His wrath and curse be visited upon us and our weary consciences can find rest (Rom. 5:1; II Cor. 5:19; Col. 1:21; Eph. 2:14; Heb. 9:14; 10:2, 22).

SUBJECTS FOR STUDY AND DISCUSSION

1. In what ways is justification an act of God's grace?
2. What is the difference between justification and pardon?
3. Are we made morally righteous in justification?
4. Are works a ground of justification? Is faith?
5. What is meant by the righteousness of Christ? What is meant by imputation? Does God violate His justice or ignore His law in justifying the ungodly?
6. What is the difference between the ground and the instrument of justification?
7. What is justifying faith? What is its relationship to works?
8. What is the difference between the Roman Catholic and the Protestant view of justification?

LESSON 47

Adoption

QUESTION 34. *What is adoption?*

ANSWER. *Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.*

Sonship

DIFFERENT types of relationship to God are called by the Scriptures sonship. The term "Son," for instance, is applied with unique meanings to the second Person of the Trinity, our Lord Jesus Christ (see Lesson 31). It is used in other senses of angels (Job 1:6; 38:7); and of magistrates (Psalm 82:6). Since God is the creator, preserver, and ruler of all, everyone may be said to be His offspring (Acts 17:28, 29; cf. James 1:17, 18), although many may be spiritually children of Satan (John 8:39-44). The new birth makes God's elect His sons in a way that others will never experience (see Lesson 44). And to those of the human race (Heb. 2:14, 16) who are elect (Eph. 1:4, 5), redeemed (Gal. 4:4-6), and justified (John 1:12), God grants the special grace of adoption to legal sonship.

What Adoption Is

Adoption is not a series of acts or a work, but a single act of God's free grace, in no way merited by men. In it we are raised to a new "legal or judicial relationship" to God. It is "the legal establishment of the pa-

rental and filial relation between persons not originally so related." We are received by adoption into the number of God's sons (Gal. 4:4-6; Rom. 8:14-17; John 1:12, 13; I John 3:1, 2, 10; 5:2; II John 4:13) and granted a right to all the privileges of sonship, privileges of which we should avail ourselves fully (Rom. 8:14).

Privileges of Adoption

In the relationship established by our adoption we are given the privilege of being very near unto God. We, "if children, are then heirs, heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together." We are called by God's name and given high honor (Jer. 14:9; II Cor. 6:18; I John 3:1, 2; Rev. 3:12); we receive liberty (John 8:36; Rom. 8:15, 21); the Spirit of adoption, whereby we cry, Abba, Father (Rom. 8:15; Gal. 4:6); and the great love of God to His children (John 17:23; Rom. 5:5-8; Tit. 3:4; I John 4:7-11). We may come boldly unto the throne of grace (Eph. 3:12; Heb. 4:16). God pities us (Ps. 103:13); protects us (Rom. 8:29-35; Prov. 14:26; Ps. 125:2; I Pet. 1:5); comforts us (Isa. 66:13; II Cor. 1:4); provides for us (Matt. 6:30, 32; Luke 12:27-32; Rom. 8:17; I Pet. 5:7); and grants us His chastisement (Heb. 12:1-12; Ps. 51:11, 12; 89:30-34). Our heavenly Father will never cast us off (Lam. 3:31, 32); but will seal us to the day of redemption (Eph. 4:30); and permit us to inherit His promises (Heb. 6:12) as heirs of everlasting salvation (I Pet. 1:3, 4; Heb. 1:14).

SUBJECTS FOR STUDY AND DISCUSSION

1. What is the difference between adoption and justification?
2. In what ways may our Lord Jesus Christ be called the Son of God?
3. What is the difference between the sonship of adoption and other forms of sonship mentioned in the Scriptures?
4. Who are adopted by God? Do they merit adoption?
5. What do Modernists mean by the phrase "the universal fatherhood of God and brotherhood of man"? Show from Scripture that their conception is false.
6. How many of the privileges of adoption have we ourselves experienced?
7. What attitude toward God and toward life should knowledge of our adoption encourage in us?

GARDENS TABERNACLE OF LOS ANGELES VOTES TO RE-ENTER THE PRESBYTERIAN CHURCH OF AMERICA

California Pastor Declares Reasons for Earlier Withdrawal Based Largely "Upon False Information"

THE congregation of Gardens Tabernacle, Los Angeles, California, at a meeting held on Wednesday, November 10th, voted to re-enter the Presbytery of California of The Presbyterian Church of America from which it had withdrawn shortly after the Third General Assembly.

The Rev. Donald K. Blackie, pastor of the church and moderator of the presbytery, issued the following statement of the congregation's action:

"Following the defection in the Presbyterian Church in the U.S.A. in 1936, the large majority of Trinity Presbyterian Church of Los Angeles withdrew from that apostate denomination to form the Gardens Tabernacle, Independent. Then, with the later formation of the Presbytery of California, the Gardens Tabernacle became a member of The Presbyterian Church of America and continued in that happy relationship until last July, when it withdrew from the new denomination.

"The reasons for that withdrawal were based largely upon false information circulated throughout the country. However, after a few months of unscriptural independentism and as the result of serious thought concerning the merits of The Presbyterian Church of America and its uncompromising stand for the truth of God, this church by an overwhelming vote decided to re-enter the Presbytery of California of The Presbyterian Church of America.

"Other significant action taken was the moving of the church about a mile from its present location into a district without a single evangelical or Reformed testimony. Action is also being taken to secure an unusually good site for our new church building, and the people in their new-found unity have a genuine mind to work. This church is thankful to God for His patience with us. We are rejoicing in our new, helpful and permanent relation to a true church of Christ on earth: The Presbyterian Church of America."

The vote of the congregation of Gardens Tabernacle followed much prayer and patient instruction, and the final decision produced a very evident unity and joy among the members. Although the Presbytery of California has not yet met to act on the petition of the congregation observers agree that such action will undoubtedly be favorable. At the present time the church is known as Gardens Tabernacle Presbyterian Church.

PENNSYLVANIA AND NEW JERSEY CHURCHES HOLD EVANGELISTIC SERVICES

FROM October 31st to November 7th the Covenant Presbyterian Church of the Oranges (N. J.), whose pastor is the Rev. Richard W. Gray, held a series of evangelistic services which were widely advertised and well attended. The Rev. Robert Strong, general secretary of the Home Missions Committee and pastor of the Calvary Church of Willow Grove (Penna.), was the speaker, and on at least four nights the hall was filled to capacity.

On Tuesday and Thursday there were children's meetings in charge of Mrs. Gray, and on Friday night a service for young people was conducted. The music at all services was in charge of Mr. Harry Marsh, a member of Mr. Strong's church.

It is reliably reported that a number of members of local churches of the Presbyterian Church in the U.S.A. attended the meetings, and some proved interested in and sympathetic toward The Presbyterian Church of America. In addition, many new contacts were made and Mr. Gray believes that the church will greatly benefit as a result of these evangelistic meetings. Although no actual conversions have been reported as a direct result of the services, the seed has been faithfully sown and the

congregation is content to wait for God to give the increase.

Kirkwood, Penna.

During the latter half of November the Rev. Samuel J. Allen of Carson, North Dakota, and the Rev. George W. Marston conducted a series of special evangelistic meetings at the Kirkwood, Presbyterian Church, Kirkwood, Pennsylvania. Mr. Marston is pastor of the church.

The average attendance was well over 100 and, at one meeting, 180 persons listened to the gospel message. Many strangers to the congregation heard heart-searching messages that brought conviction of sin and told of the way of salvation.

Mr. Allen and Mr. Marston spent each afternoon in visiting the wayward and the unsaved, and they have discovered many opportunities for personal work. It is hoped by many that every church of The Presbyterian Church of America may adopt a similar evangelistic program as a regular feature of the church's activities.

"PRESBYTERIAN BANNER" TO MERGE ITS INTERESTS WITH NEW U.S.A. CHURCH PAPER

THE PRESBYTERIAN BANNER, 120-year old liberal weekly journal published in the interest of the Presbyterian Church in the U.S.A., passed into the control of the Board of Christian Education of that denomination with the issue of November 4th. The Board has significantly announced that it will continue its publication, with "no change in editorial management or in the policies of the paper," until December 16th. After that time *The Presbyterian Banner* will cease publication, and will be succeeded by a monthly illustrated news-magazine to be edited by Dr. Charles J. Turck. Dr. Turck is at present editor of the strictly social gospel magazine called *Social Progress*.

The assets, goodwill and modernist tradition of *The Presbyterian Banner* have been turned over, without expense, to the Board of Christian Education of the Presbyterian Church in the U.S.A.

DAKOTA CHURCH, OUSTED BY OLD DENOMINATION, BUILDS NEW EDIFICE IMMEDIATELY

WHEN Huron Presbytery of the Presbyterian Church in the U.S.A. secured possession, by a court injunction, of the property of the Olivet Presbyterian Church of Volga, South Dakota, the congregation lost no time in planning the construction of a new church building. Excavation was begun on September 20th, the corner-stone was laid on October 24th, the roof was completed on October 25th, and the entire building will probably be finished early in December.



The Corner-Stone Service at Volga

At the corner-stone service, attended by about 250 persons, the sermon was preached by the Rev. Walter J. Magee of Hamill, South Dakota, and the dedicatory prayer was offered by the Rev. A. Culver Gordon of Bancroft. Within the stone were placed copies of the Bible, the Westminster Confession of Faith, the program of the dedication service, the protest against the official apostasy of the Presbyterian Church in the U.S.A. made by the congregation before the Presbytery of Huron on September 8, 1936, and the resolution of withdrawal adopted on October 26, 1936.

The size of the main auditorium of the new structure is 30 by 56 feet. Classrooms are in the basement, and the building is an efficient combina-

tion of church and manse. The manse consists of six rooms and bath, and the combined building will be heated by one furnace which will also serve as an air-conditioner in the summer. The total cost has been estimated at \$7500.

After its withdrawal from the former property the congregation voted to change the name of the church to: The Calvary Presbyterian Church of Volga. The pastor is the Rev. Charles L. Shook. The task of constructing the new building has meant a struggle and sacrifice for the 85 members, but their response to the emergency was made willingly.

Bridgewater, South Dakota

On November 2nd the Rev. Jack Zandstra was installed by the Presbytery of the Dakotas as pastor of the Trinity Presbyterian Church of Bridgewater, South Dakota. The church was organized about one year ago as a member of The Presbyterian Church of America. It now has a membership of about 70, and has recently purchased its own church building.

The charges to the congregation and the pastor were delivered by the Rev. A. Culver Gordon of Bancroft, South Dakota. The Rev. Charles Shook of Volga preached on the subject: A Good Soldier of Jesus Christ. A large crowd was in attendance. Members and friends from Bridgewater and nearby Alexandria filled the auditorium to capacity.

"We look forward in vain," said Mr. Zandstra, "if we rely upon our own strength and vision. But relying upon the Lord's, as did Joshua and Caleb returning from Canaan, we shall break down the walled cities of sin and conquer the giants."

TWO PENNSYLVANIA CHURCHES COOPERATING IN RADIO HOUR

THE Faith Presbyterian Church of Quarryville, Pennsylvania, and the Kirkwood Presbyterian Church of Kirkwood, Pennsylvania, are uniting in a series of Sunday broadcasts over radio station WDAL, Lancaster, from 2 to 2.30 P.M. The broadcast, known as "The Presbyterian Hour," is meeting with good response, and all who live within the area reached by this station are urged to listen regularly.

M. C. FREHN APPOINTED BY FOREIGN MISSIONS COMMITTEE FOR WORK IN TOKIO, JAPAN

California Presbytery Assumes Full Financial Responsibility

AT A meeting of The Committee on Foreign Missions of The Presbyterian Church of America, held on October 29th, the Rev. M. C. Frehn of Glendale, California, was appointed as the fifth missionary to serve under the church committee. Mr. Frehn, a member of the Presbytery of California, was appointed to do evangelistic work in Tokio, Japan, with a view to the organization of local churches there. He has formerly served, under The Christian and Missionary Alliance, for two years as a missionary to China and for eleven years as a missionary to Japan.

Mr. Frehn appeared before the committee to be examined in theology and in the general principles of missionary work. At the present time he is speaking in many churches of The Presbyterian Church of America throughout the east.

The financial problem involved in the appointment of Mr. Frehn was solved by the Presbytery of California at its meeting on October 5th. At that time the presbytery, in the following motion, assumed full responsibility for his support:

That the Presbytery of California assume the entire responsibility for the financial support of Rev. M. C. Frehn both here and on the foreign field; and, on this basis, that the Committee on Foreign Missions of The Presbyterian Church of America, located at 1526 Pine Street, Philadelphia, Pennsylvania, be requested to appoint the Rev. Mr. Frehn as a missionary to Japan in good and regular standing under said committee; and further, that the Stated Clerk of this presbytery be authorized to transmit record of this action to the General Secretary of the said committee.

After passing this motion the presbytery enthusiastically set about the task of securing the necessary funds. It is the presbytery's expectation that God will honor its appeal to friends in the California area by sending in sufficient funds to cover not only the cost of transportation to the field but also the regular monthly salary.

Westminster Campus Activities

By CALVIN A. BUSCH

Westminster Seminary, Class of 1938

ONE of the main events in a normal week at Westminster is the Thursday "Guest Night." On this occasion the students invite their friends to join them for dinner and to listen to some special speaker.

During the year on these Thursday evenings we hear from our faculty, local pastors, missionaries and active laymen. Each speaker brings a message which he feels will be of importance and interest to the men and their guests.

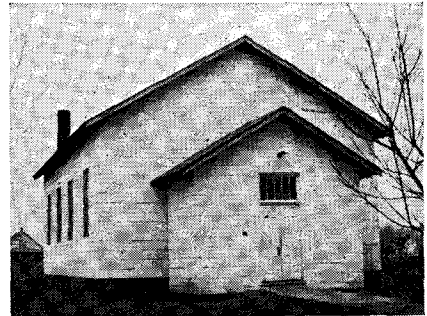
On November 4th, for example, Professor Murray delivered a timely address urging us to be careful of the danger of "dead orthodoxism." Westminster was founded in the struggle against Modernism and indifferentism and has continued to exist in that struggle. Mr. Murray exhorted us to continue to combat with all our zeal these enemies of Christ.

The several prayer meetings during the week are great factors in the spiritual life of the students. Each

Tuesday evening immediately after dinner the students gather together into one group and unite their hearts in prayer and praise before God. Prayer requests and testimonies to God's faithfulness are heard from individuals after the singing of some familiar hymn and the reading of a portion of Scripture.

This Tuesday evening prayer period is supplemented by class prayer meetings and various group prayers held for some special purpose. It is the conviction of Westminster men that the study of God's Word and the active proclamation of that Word should proceed from and progress in an earnest prayer life. Prayer exhibits one's dependence upon God and a recognition of God's grace through the Lord Jesus Christ. The various prayer sessions afford a constant reminder that "it is not by might, nor by power, but by my Spirit saith the Lord."

The Church Directory*



THE FAITH PRESBYTERIAN CHURCH
OF AMERICA, HARRISVILLE, PA.

PASTOR: The Rev. Robert L. Atwell.
REGULAR SERVICES: *Sunday*: Sunday School, 10.00; Morning Worship, 11.00; Young People's Service, 6.45; Evening Worship, 7.45. *Wednesday*: Prayer and Bible Study, 7.45; Choir Practice, 8.45. *Thursday*: Class in Calvinism (held in Grove City, Pa.).

THE Faith Presbyterian Church of America at Harrisville, Pennsylvania, held its first service in the local high school building on July 5, 1936. The pastor and two elders were

*All churches of The Presbyterian Church of America are urged to contribute information and photographs for this column. THE PRESBYTERIAN GUARDIAN is exceedingly anxious that every church be fully and accurately represented. Those that have not already done so, should send their information and photographs to the managing editor immediately.

A Christian Christmas Gift

FOR those who love the Bible and the Lord Jesus Christ revealed in the Bible, we know of no finer Christmas gift than a year's subscription to "The Presbyterian Guardian." The blessing of your gift will renew itself each month of the year. You will help to increase the gospel ministry of the magazine. And Christ will be honored in your gift.

A card is enclosed in the binding of this issue for your convenience. Five or more subscriptions ordered at one time will be received at the club rate of 80c each.

already charter members of The Presbyterian Church of America, and the congregation was formally organized on August 5, 1936, with 44 members. Before the closing of the charter membership rolls this number had increased to 75. In late September it was decided to build. The first services in the new church building were held on January 31, 1937, and in April the building was dedicated. The blessing of God is manifest as the church continues to grow in numbers and in influence.

REFORMED BIBLE INSTITUTE PLANNED FOR YOUNG PEOPLE OF PHILADELPHIA PRESBYTERY

PLANS for the establishment of a Reformed Bible institute in Philadelphia in the autumn of 1938 will be formulated by the Committee on Young People's Work of the Presbytery of Philadelphia during the coming winter. The project was presented for the consideration of the presbytery at its meeting held in the Knox Church, Philadelphia, on November 11th.

According to its supporters, there is a demand among the young people of the presbytery for a Bible institute in which they may pursue a systematic course of study that will, at every point, adhere strictly to the system of doctrine taught in Scripture and known as the Reformed Faith. Whether or not the institute would be directly under the care of the presbytery has not yet been determined, but it is certain that a representative body of The Presbyterian Church of America would at least serve in an advisory capacity and would supervise the work of the school.

The Committee on Young People's Work recommended that, with the cooperation of the local pastor, the presbytery seek to encourage the reading of the books by Dr. J. Gresham Machen, particularly the book, "Christianity and Liberalism." It also recommended the preparation of individual home study courses for young people, and especially urged courses in the Life of Christ, Bible Survey (Old Testament and New Testament),

Apologetics, and the history of the Christian church.

A committee consisting of two ministers and one elder was appointed to form a women's organization for the promotion of home and foreign missions.

One member remarked that this meeting of Philadelphia Presbytery was in many respects different from any presbytery meeting he had ever before attended. Here for the first time, he said, there was a sense of united effort and of real Christian fellowship; there was ample time for free discussion of all mooted questions, and a general atmosphere of spiritual harmony and friendly co-operation. He was joined by many others in the belief that future meetings of Philadelphia Presbytery would be similarly characterized.

NEBRASKA MISSION WORK GAINS ADDED STRENGTH

THE promotion of The Presbyterian Church of America in Nebraska, hitherto conducted under the sole leadership of the Rev. James B. Brown, D.D., of Aurora, has received additional impetus. The Rev. Thomas M. Cooper, a nephew of Dr. Brown, is now engaged in active missionary work among several groups in the vicinity of Aurora. On Sunday, October 3rd, Mr. Cooper preached at

Murphy to a group of about 35 persons who have been meeting regularly for the past five or six years. Recently this group has dwindled in size, but it is hoped that soon it will be returned to its former vigor.

Early in November Mr. Cooper held a series of evangelistic services in the opera house, at Giltner, and he is hopeful that The Presbyterian Church of America may soon be represented in that town. Following the evangelistic services Dr. Brown and Mr. Cooper journeyed to Butte to address an interested group in that city. It is expected that Nebraska will, in the near future, add several new churches to the rolls of the denomination.

PRESBYTERIES OF SOUTHERN CHURCH FAVOR RE-ENTRY IN MODERNIST FEDERAL COUNCIL

THIRTY-SIX presbyteries of the Presbyterian Church in the U. S. (southern church) have returned a vote of 21 to 15 in favor of the denomination's re-entry into the modernist-dominated Federal Council of the Churches of Christ in America. This question was a matter of deep concern at the 78th General Assembly held last May in Montreat, North Carolina. The recommendation of the Standing Committee, that the church take the necessary steps for re-entrance, was defeated, and a substitute recommendation, offered by Dr. R. F. Kirkpatrick, was adopted. The substitute recommended that the entire question be sent down to the presbyteries for their advice.

The following presbyteries have approved re-entrance into the Federal Council: Lexington-Ebenezer, East Hanover, Winston-Salem, Orange, Washburn, Norfolk, Upper Missouri, Brownwood, Central Texas, Greenbrier, Lexington, Kings Mountain, Asheville, Arkansas, Granville, East Mississippi, Durant, Charleston, Columbia, El Paso, and Fort Worth.

The following presbyteries have disapproved: Indian, Abingdon, Cherokee, Concord, Paris, Montgomery, Kanawha, Knoxville, Winchester, Mecklenburg, West Hanover, Central Mississippi, North Alabama, North Mississippi, and Meridian.

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