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The Imperative of Evangelism

By the REV. CARY N. WEISIGER

CHARLES HADDON SPURGEON once confided to his students that as a minister of the gospel his paramount concern was that the Word should be powerful in its effect upon those who heard it. Said Spurgeon: "How my heart leaped for joy when I heard tidings of my first convert! I could never be satisfied with a full congregation, and the kind expressions of friends; I longed to hear that hearts had been broken, that tears had been streaming from the eyes of penitents."

One may sense in these words how strongly that great preacher felt the imperative of evangelism. His Lord and Master had given the great commission, "Go," and he must be obedient. It would be well if all preachers, churches, and lay Christians were to feel the necessity for equally devoted obedience.

While it is true that God bestows upon some special gifts for wooing and winning sinners to Christ, it cannot be denied that every Christian must seek, as he may have opportunity, to witness to the saving power of Jesus Christ. The apostle Paul clearly indicates that a true Christian experience involves public witness: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10).

Perhaps there is some value in looking into the Christian heart to analyze and define the motives that prompt evangelistic activity. Why have faithful saints

through the ages been impelled to suffer shame, persecution, and ignominy in order to proclaim to a lost and sin-cursed world the glorious gospel of Christ? What will make faithful saints today feel the imperative of evangelism?

A Sense of Debt

The imperative of evangelism will be most keenly felt where there is an overpowering sense of what the Christian owes to God and his fellow-man. It is this sense of indebtedness that has fanned the flames of evangelistic zeal in the souls of men, and has impelled them to "burn out for God" with a holy and sometimes feverish enthusiasm.

This alone can explain David Brainerd's passion for converts. Of that fervent missionary to the American Indians Jonathan Edwards has written: "Animated with love to Christ and souls, how did he labour always fervently, not only in word and doctrine, in public and private, but in prayers day and night, wrestling with God in secret, and travelling in birth, with unutterable groans and agonies until Christ were formed in the hearts of the people to whom he was sent! How did he thirst for a blessing upon his ministry, and watch for souls as one that must give account! . . . And what was the happy fruit at last, after long waiting and many dark and discouraging appearances: like a true son of Jacob, he persevered in wrestling through

all the darkness of the night, until the breaking of the day."

Overwhelmed by the burden of his responsibility as a Christian and an apostle, Paul of Tarsus wrote to the church at Corinth: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (I Cor. 9:16). Paul could take no credit for what was so plainly and overwhelmingly his Christian duty. He shuddered to think of the terrible results if he should fail to preach the gospel.

The indebtedness of the Christian to God and his fellow-man may be stated briefly. The Christian owes everything to God by God's creative right and redemptive right. The believer owes all obedience both as a creature and as a redeemed creature. God made him and not he himself. God redeemed him so that he is not his own; he is bought with a price. Since, therefore, God has revealed His loving desire that sinners should not perish but should turn from their wicked way, it is the duty of the Christian to do what he can to cherish as well as fulfill that desire.

In that day when we all shall appear before the judgment seat of Christ we shall give a reckoning of our stewardship. What shall we say if rarely or at no time in our lives have we spoken to lost sinners and urged them to repent and trust in Jesus Christ unto salvation? What shall we say if we have not endeavored to turn any to righteousness? Our miserable record will speak for itself—we denied that we were debtors to God and men.

A Sense of Horror

There cannot but be in every believer's mind an ever-sobering consciousness of the terrors of Hell which await those who die in their sins. If it be true that the wrath of God abides on the one who has not the Son, then how terrible is the prospect of eternity for that one! What burning torment, what piercing agony, what hopeless groaning and wailing await the lost can hardly be imagined. Then let us be quick to give men a knowledge of Him who alone can save.

Those brave stalwarts of the last century who founded modern mis-

sions went to lands of darkness because millions of souls were each year entering a Christless eternity. They did not go to tidy up village streets and to teach the natives how to beautify their gardens with lilies and roses. They were aware of a greater issue than that of a pleasant life here. They were concerned with a pleasant life hereafter which, of course, has its glorious beginnings here.

"Modern" missionary motives are supposed to have made an advance by eliminating all consideration of such an old-fashioned notion as that of Hell. But if belief in eternal punishment be abandoned, then there is no need for Christianity or evangelistic effort. If there is nothing to be saved from, there is no need of a Saviour. And if there is no need of a Saviour, there is no need of Christianity.

The sense of horror is needed to give fervent concern to our Christian outlook. There must be a quality of anxiety in our dealing with the lost. Precious souls are at stake. The only alternatives are Heaven and the bottomless pit.

A Sense of Wondering Gratitude

The contemplation of these alternatives will produce a feeling of profound gratitude in the believer's heart that he has been saved and that there is no question as to his eternal destiny. But there will be one thing

that he will perhaps never be able to understand. That is this: why should *he* be an object of God's electing love?

The apostle Paul, writing to the Ephesian Christians, said: "He hath chosen us in him before the foundation of the world" (Eph. 1:4). That can only mean that God picked out some and left the rest. Otherwise there could not have been such a thing as choice.

But if there was a choice, what was the determining factor in the making of it? Was it because those chosen were in some degree more worthy than others to be the special objects of saving grace? Can believers review their unregenerate past with a measure of thanksgiving that they were not sinners as other men are? Away with such pharisaical notions! Paul wrote the Romans: "There is no difference: for all have sinned, and come short of the glory of God" (Rom. 3:22, 23).

Why, then, have some been chosen? "Why," asks the mystified believer, "hast Thou chosen me, O God, why me, why me?" And when the answer comes that it was merely "according to the good pleasure of his will," the believer falls on his face before that veil and adores with undying gratitude the mystery of divine grace.

Thus it is that the believer's heart and life are filled with awe, and evermore there must be in his life a constraining impulse which prompts him to seek to be a worthy saint since he was such an unworthy sinner. He lifts up his eyes to the cross and sees Christ crucified there for him, he looks beyond the cross to the secret counsels of eternity, and if he meditates on these things long enough, he will be filled with the wonder of the grace of God, and from that time on he will seek to respond to that grace with thankful obedience. He feels his duty to obey his Lord, but in addition to that he has a sense of wondering gratitude that compels his fullest devotion to the will of the Saviour. Hence he endures all things and becomes all things to all men if by any means he might win some.

A Sense of Privilege

Those who have been used by God to win souls to Christ have testified to the joy that has come into their

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The Contradiction in Church Unionism

By EDWARD HEEREMA

IN MANY quarters of the ecclesiastical world today one hears it constantly maintained, expressed or implied, that church union is the salvation of the church and of the world. More particularly it is held by many that church union is our only hope against the rising threats of Communism and Fascism. The totalitarian state, whatever its form, is threatening to rob us of our liberties. We must stop the forward march of this revived "caesarism." And to do this most effectively, we are told, the churches must pool their strength and resist any and all encroachments on that liberty which is the fountainhead of all liberties—the liberty to worship God according to the dictates of the individual conscience.

This theme has been prominent in the religious and secular press. At each new outburst of fury on the part of one of the world's dictators we are almost certain to read that some leading churchman has declared church union to be the only means by which we can hope to meet the threat. Sometimes these utterances leave us with the impression that their authors are affected by that loose enthusiasm which marks the propagation of a panacea.

A Widespread Fallacy

As might be expected, this idea was voiced by E. Stanley Jones in his latest address in Philadelphia last December. A plea for greater Christian solidarity against the "new Caesars" was the main theme of the recent meeting of the Federal Council of the Churches of Christ in America at Buffalo. At this session a committee headed by President John A. Mackay of Princeton Theological Seminary brought in a report bearing the same idea. In a recent address before the Philadelphia Ministerial Union, George W. Richards of Lancaster pleaded for "one great Christian Church" in which "God will be the Fuehrer of all men." Speaking about the projected World Council of Churches, W. A. Visser 'T Hooft, a leading figure in the movement, writes in the winter issue of *Christendom* that the movement is an attempt "to

pool all available Christian forces in order to demonstrate that the Christian churches are aware of their fundamental oneness, and that they are ready to take a common stand against the rising tide of theoretical and practical paganism in the whole world" (p. 21f). His meaning is clarified in a later paragraph, in which he speaks of "a world of conflicting ideologies, in which the church confronts on all hands idol worship and pagan theologies" (p. 26). Writing in the same issue, S. Arthur Devan, a Baptist, speaks of the qualities of the various branches of Protestantism and says, "How glorious to bring these things together, so that together the followers of Christ may face in his name the paganism, the racialism, the nationalism, the militarism, and the sheer greed of this as yet unredeemed world" (p. 80). In the same article Devan declares that "a united Protestant church will be a far better guarantee of religious freedom in America than the present divided church can possibly be" (p. 70).

The Fallacy Analyzed

A casual look at this popular notion would perhaps prompt a feeling of agreement—a united Christendom would seem to be a much superior weapon in fighting the enemies of Christendom. Let us look at the whole notion more closely. What may be said to be the core of the philosophy of Communism and Fascism? What is the root principle of the totalitarian state, assuming that Communism and Fascism are but forms of one basic conception? It would seem to be this: the interests and liberties of the individual must be subordinated to, made subservient to, the interests of the Whole. The totalitarian state is the result of a more or less ruthless carrying out of the idea that the individual—his property, his loved ones, his liberties, his ideals—all must be subjugated to the welfare of a nebulous Whole, the State. In the last analysis the individual means nothing, the State means all. Totalitarianism is built on the assumption that somehow the State gains new reality and power when its citizens surrender

their most precious liberties and privileges.

This fatal notion is precisely the pitfall into which many of the contemporary propagandists for church union slip. Church union as it is being fostered today, with distressing doctrinal indifference, is falling into the very error which a host of its proponents are seeking to combat. To seek to herd together all Christians into one large organization, with but a sly wink at profound doctrinal differences, is to dull the keen edge of the Christian consciousness in a way which is the delight of demagogues and dictators. To raise a vague general organization of "Christians" to the level of highest importance in order to fight the foes of Christianity, and to regard the doctrine and creed of the Christian as of minor importance, is to take the very vitals out of that faith which must look to God alone as sovereign. Such an organization, composed of "Christians" who think thus lightly of their faith, would make an excellent tool for a political opportunist in church or state. Church unionism as it is being carried on today, like the Fascism and Communism it would combat, would break down and take away that which is most precious and valuable for the individual in order to serve the interests of a vague Whole. Both would destroy the fountainhead of liberty—an articulate expression of a deep personal faith which acknowledges the God of the Bible and Him alone as sovereign Saviour and King for time and eternity. If the expression of that faith occasions deep-seated differences in doctrine because of the foibles of men, so let it be. Much better that than a vague faith which pays vague allegiance to a vague God but looks to a human organization for power against those forces which would destroy the gospel.

The Fallacy Denied

To be sure, those who foster church union today would flatly deny that it would do any such thing. J. Ross Stevenson, Chairman of the Committee on Church Coöperation and Union of the Presbyterian Church in the

U.S.A., declares emphatically that "Church unity is not to be achieved by the surrender of cherished convictions or traditions, nor by compromise" (*The Interseminarian*, Dec., 1938; quoted in *THE PRESBYTERIAN GUARDIAN* for February, 1939, p. 24). But we cannot take such a statement seriously. We cannot take it seriously for two reasons: first, because an earlier union in the Presbyterian Church in the U.S.A. denies the principle which Dr. Stevenson enunciates; and secondly, because the setting of this contention of Dr. Stevenson belies it.

In the year 1903 the Confession of Faith of that church was amended in certain respects. These amendments fitted in very conveniently with the basically Arminian theology of the Cumberland Presbyterian Church, with which the Presbyterian Church in the U.S.A. wished to unite. As Professor John Murray has effectively shown (*THE PRESBYTERIAN GUARDIAN*, September 26, 1936; pp. 249-51), these amendments are clearly contrary to the Calvinistic, Reformed theology of the Confession of Faith. Here already, in a day of much less doctrinal coolness than our own, the very heart of a great faith was weakened for the sake of union.

Furthermore, Dr. Stevenson's remark must be seen in the setting of his unbending efforts to effect union between the Presbyterian Church in the U.S.A. and the Protestant Episcopal Church. What is at stake here? Several things might be pointed out. The entire background of tradition, gospel testimony, doctrine and form of government of the Episcopal Church is at variance with Presbyterianism. A study of the program for this union (see *THE PRESBYTERIAN GUARDIAN* for February, 1939, pp. 23ff.) will adequately demonstrate the sacrifices of conviction that such a union would demand of any true Presbyterian. And surely, this is of pivotal importance: a truly Presbyterian church must ever insist that the church's primary business is to preach with correct doctrine the story of salvation, and that it is primarily and mainly through such preaching that a true personal trust in Christ is awakened and nourished in the believer's heart. It cannot countenance a point of view which in theory and practice seeks to make forms and ritual a prominent means of convey-

Commencement Exercises of Westminster Seminary

The program for the Tenth Annual Commencement Exercises of Westminster Theological Seminary, to be held at the campus in Laverock, Chestnut Hill, Philadelphia, on Tuesday, May 9th, is as follows:

- 1.30—Presentation of Portrait of Dr. Frank H. Stevenson by Mrs. Stevenson.
- 1.45—Presentation of Machen Memorial Plaque by Classes of 1938 and 1939.
- 2.00—Commencement Exercises. Address by Dr. John Macleod, Principal of the Free Church College, Edinburgh, on "The Place of Revelation in the Reformed Theology." Presentation of Degrees.
- 4.00—Tea.
- 5.00—Constituting meeting of Women's Auxiliary Committee on Behalf of Westminster Theological Seminary.

All friends of the seminary are urged to make every effort to be present at this historic occasion. For their convenience a bus, running direct to the seminary gate, will leave Germantown and Willow Grove Avenues at 1.10 and 1.50 P. M.

ing the Christian message, to the subordination of the God-ordained means. There is a profound cleavage here. In seeking union with the Protestant Episcopal Church, the Presbyterian Church in the U.S.A. is surrendering a "cherished conviction or tradition."

The church unionist's concern for the preservation of our precious liberties is commendable. But, as I have tried to indicate, his efforts to maintain and protect these liberties are misdirected. This is also sensed by some in the liberal camp. It is sensed by John C. Bennett of the Pacific School of Religion, for long a leading advocate of a thoroughly modern "social gospel." Writing in *The Christian Century* of February 8, 1939, he says, "The trend toward a unified world church is a source of great hope, but I have never been carried away by the idea of church unity as a panacea, for I am im-

pressed by the danger that a united church may lose its spiritual freedom, or may become irrelevant to the problems of civilization."

Liberty's Front Line

No, the liberties which we hold dear can hardly be insured against totalitarian tendencies by the modern gospel of church unionism. The totalitarian church cannot check the totalitarian state. Our hope lies elsewhere. It lies in the deepening of personal faith in God. It lies in an ever-increasing delight in the Word of God, and in that Word as it is interpreted by a great tested statement of faith like the Westminster Confession. Liberty lies in truth, not in a show of hands.

Perhaps some may regard this article as a plea for Independentism in the church. Such a conclusion would be quite unwarranted. Independentism sets up the minister in a position apart from and above the interplay of the judgments of his fellows. Such an ecclesiastical order tends to develop a type of spiritual anarchy which would hardly serve as a check against the decay of that truth wherein lies liberty. It can hardly be denied that Independentism tends to make freelance theologians out of ministers, devoid of any strong urge to a genuine faithfulness to a great church confession and constitution. In escaping a possible denominational bondage, Independentists tend to slip into the opposite extreme.

The freedom of worship which our constitution guarantees us is not safe when men grow indifferent to the truth and are easily stampeded into a belief that numbers will make up for the want of convictions. The cause of liberty lies with strong minorities that fight in a fearless and disciplined manner for their interpretation of God's truth. More particularly, the cause of liberty would seem to lie with that kind of minority which many a prince and king has found to be most stubbornly resistant to every form of tyranny in church or state, namely, a Calvinistic minority. The cause of liberty is improved when there is a minority like The Orthodox Presbyterian Church, a church which by God's grace takes seriously its great creed, a church which takes seriously that faith which is built consistently upon the tremendous truth that God alone is sovereign.

"The Presbyterian Hour"

The Story of a Weekly Broadcast Over Radio Station WNAX
(570 Kilocycles), Yankton, South Dakota

By the REV. JACK ZANDSTRA

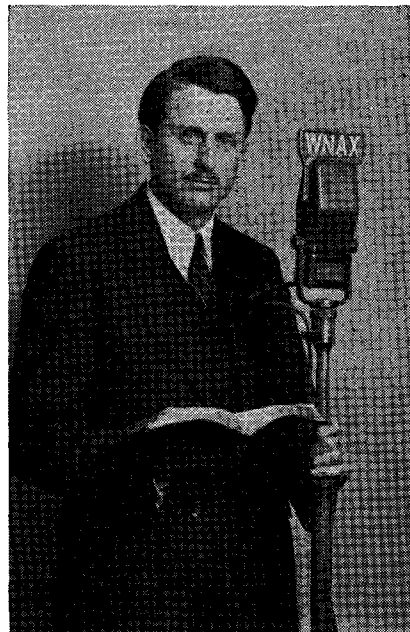
APRIL 3, 1938, marks the date of a definite answer to prayer, for it is the date of our first broadcast over radio station WNAX. March 26, 1939, marks the time of a dream, a glorious dream, come true, for it is the date of our first anniversary of proclaiming over the air the glorious gospel of Jesus Christ, the most wonderful message that ever reached the ears of men. Forty-seven times during the past year the glad tidings of the Saviour were brought into thousands of homes, and for us each broadcast was filled with joy, a joy that always accompanies a true witness for Christ. And now we take the privilege of telling you the story of the broadcast.

If that story were told in one sentence, we would say that it is the story of humbly answering the call of God to preach the gospel in a particular way. God called for service and we answered. Many listeners have asked the question, "Just how did you start?" So in answer we shall begin at the beginning and try as simply as possible to recount the story which has grown dear to us, for it tells of a great opportunity to preach the greatest message, and of how God opened a door of service for His Kingdom.

"The Presbyterian Hour" reminds us of that well-known adage: "Great oaks from little acorns grow." The Ladies Missionary Society of the Trinity Presbyterian Church of Bridgewater began from its very inception to study the Word of God most zealously. It conducted, as it does today, a well-planned program for each meeting. And after a brief period in the Word of God, the society realized with greater clarity than ever before that the cause of missions was a serious matter. The Great Commission which concludes the Gospel of Matthew was after all a commission of Christ to the church. That gospel must be sent forth at home and abroad. Not only that, but to preach the gospel, to witness to the Christ, is the primary and all-impor-

tant work of the church—of Christians who are Christians in deed as well as in name. This was a matter for serious consideration.

The planned program for each meeting of the society consisted of diverse subject matter. Prayer was a prominent part, and at some meetings each member led audibly. A portion of the Bible was studied. THE PRESBYTERIAN GUARDIAN was practically digested. The lives of missionaries and their work of spreading the gos-



The Rev. Jack Zandstra

pel were outlined and studied, and sacrificial offerings were sent to carry on that work. After months of such glorious meetings many realized that this was not enough. More could be done; in fact, more must be done. Reports on work done by others was fine, but there was much to be done in a direct way to witness to the saving and risen Lord.

Suggestions for direct missionary work were invited. According to such suggestions, tracts were purchased and sent out. Personal testimony at

home and outside the home was stressed. And many other suggestions were voiced and tested.

Then one day, before the regular meeting, one of the members who had been thinking much about this need for direct testimony approached with what appeared to her a weighty matter. Her proposal was simply this: a regular radio broadcast as a means of further extending our gospel ministry by word and song. It seemed a brilliant idea. But immediately obstacles presented themselves which might prevent it from becoming more than a mere idea. Where would we find the time and how would we overcome certain objectors? The radio station was 56 miles away and the cost would be prohibitive. And then very probably the time would not be granted. But the idea, inspired by missionary zeal, would not be dismissed. We prayed about it for several days and possibilities were discussed. Then one day my wife and I traveled south to Yankton in our faithful Ford, which actually seemed eager to aid in bringing the gospel to others. Apart from a humble faith in God the trip seemed futile. But it was God's work, God's call, and we must answer. The results must be left with the Lord.

We found our way to the station, then to the studio, and finally to the program director. We approached him about a period for broadcasting the gospel. We told him our story and promised we would do our best to produce an acceptable program. After a short time we were promised a half hour, free of charge, in two weeks. God's leading became more evident by the answering of our prayers. Our glorious dream became a reality in God's will. We went home and thanked God for this open door.

In two weeks, on April 3, 1938, we, with a group of singers, were on our way to Yankton. I do not remember whether it was a mild or cold day; it might even have been a rainy one. But I do remember that it was a time of great anxiety and much trembling,

yet on the other hand a time of firm persuasion which brought us inner calm in the knowledge that we were God's messengers. The choir sang and I spoke. It was a tremendous experience. Christ was preached in many a home within a radius of 500 miles. The station staff was pleased at the delivery and many listeners responded.

Now we have started a second year of radio broadcasting, preaching that same gospel, the only gospel for lost sinners. Our schedule is now every Sunday, except the first in the month, from 6:30 to 7:00 p. m. The audience of listeners has grown considerably and we believe that a greater door lies before us this year to bring God's Word to many.

Some have inquired concerning the value of radio for preaching the gospel. In answer to this question, we believe that it must supplement but never attempt to take the place of the organized church. It should never undo the work of the church if that church is loyal to Christ. "The Presbyterian Hour" started as a missionary enterprise and a sustaining work. It should remain such. And so to those who constitute the real body of the church, Christians who are Christians indeed, the radio serves as an added witness to that Christ who is Head and Lord of the church. One minister said that it definitely increases church attendance. Many who have responded testify that they have been blessed in the service and their faith strengthened. To those who are members of apostate churches which are preaching another gospel which is not *the gospel*, or to those who are compromising with a modernist church and program, our radio service proclaims in clear ringing notes the truthfulness of Scripture and the only way of salvation. Yes, we make bold to say that we preach the gospel of the Lord Jesus which from its very nature is truth, and is militant against any form of compromise that lowers the standard of truth. And we are happy to state that our radio services have helped to awaken some who have slumberingly followed, and thus compromised with, Modernism which subtly but systematically undermines the faith once for all delivered unto the saints.

To many outside of the visible church and away from a true witness to the gospel, the radio service has come as a testimony to the truth of



The Choir of "The Presbyterian Hour"

the saving knowledge of Christ. But we hesitate to give any definite reports for they are but faint whisperings on the horizon. The increase we leave to the Lord and we humbly trust that He will bless a true witness. We answer in the words of a correspondent: "Only eternity will reveal the number of souls which have been won for Christ through this means." This surely is cause for humility as well as courage to go forth in the power of God.

Several have asked us what they could do to help the cause of "The Presbyterian Hour." There are at least four ways in which those who live within the area covered by WNAX can be of help:

1. Tune in as regularly as possible and pray that God may use the broadcast mightily for the saving of souls and the honor of His name.

2. If possible, advertise it in your local paper or church bulletin. By all means tell others about it. That is still the most effective way of advertising.

3. Write the radio station concern-

ing your approval of this broadcast. Address it "The Presbyterian Hour," WNAX, Yankton, South Dakota. It takes so little effort to do this, yet it means so much. It often decides whether programs are sustaining or not. We receive all the mail which is concerned with our program.

4. Help in the support of the broadcast. The costs are not great so your gift, even though small, will go a long way in bringing the gospel into thousands of homes. You can send it to us personally at Alexandria, South Dakota, or to the radio station.

As we make this appeal we are remembering many who have complied so generously with the above requests and to that extent have made this program possible. We thank God for you and pray that as we are launching out into another year your number may be doubled.

"The Presbyterian Hour" has received responses from ten states and from as far as 800 miles. Our program is wedged between two prominent chain programs and at a time when most people are at home. In some places the Sunday evening worship service is begun 30 minutes earlier to listen as a group to this radio service. Many shut-ins respond most gratefully. A thousand copies of this issue of THE PRESBYTERIAN GUARDIAN will be sent out to those who write in for them.

Please pray with us that God may use this radio service powerfully for the extension of His Kingdom, that many souls may be saved and saints edified.

Your Gifts

YOUR contributions to home and foreign missions should be sent to: The Rev. Robert S. Marsden, general secretary, 506 Schaff Building, Philadelphia, Penna.

Three Books About Jesus

A Review by the REV. NED B. STONEHOUSE, Th.D.

Hall Caine: *LIFE OF CHRIST*. Doubleday, Doran & Co., New York, 1938. \$3.50.

Henry J. Cadbury: *THE PERIL OF MODERNIZING JESUS*. The Macmillan Company, New York, 1937. \$2.00.

K. Schilder: *CHRIST ON TRIAL*. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1939. \$3.00.

THESE three books have little more in common than that they all deal with Jesus Christ, but perhaps the review of all three in one brief article may serve the purpose of reminding us again of the need to try the spirits of our times. The first book mentioned seeks to deal exhaustively with the life of Christ, embracing even a survey of the Old Testament background and of the early spread of Christianity as set forth in the New Testament. The second work consists of seven lectures in which the author criticizes much that is characteristic of the modern approach to the study of Jesus. The last book limits itself to a single phase of the passion of Christ, but deals with this phase in a series of expositions of the sacred text. Deeper than these differences in subject matter, however, are the differences in approach to history in general and to Christianity in particular. Schilder, Professor of Theology at Kampen, the Netherlands, writes from the point of view of belief in the Scriptures as the Word of God, and as an enthusiastic protagonist of Calvinism. Cadbury, Professor of Divinity at Harvard University, may be classified as a skeptical historian and critic of Christianity. Hall Caine, the English novelist who died in 1931, came under the spell of Strauss and other writers who attacked the authority and trustworthiness of the Bible and the truth of historic Christianity, and sought to write a life of Christ that would show that "the historical Jesus" remained, in spite of these attacks, "the true spiritual Being" who could satisfy the desires of the twentieth century.

A Novelist Turns Historian

Great claims are made for Caine's work. The publishers dare to speak of it as "the most revealing and significant study of Christ produced in mod-

ern times." And we learn from the author and from his sons, who are responsible for its posthumous publication, that the book is the fruit of nearly 40 years of scholarly labor, during which the author read the Gospels a hundred times, read scores of commentaries, made five trips to the Holy Land, and wrote three million words of text and notes. After his death the author's manuscript was reduced to a mere 650,000 words for publication. All that is impressive. But the work itself decidedly is not impressive. In common with many of the liberal publications of the last decades of the 19th century, which sought to remove "accretions" and "traditions" in order to recover "the historical Jesus," the work is marked by very arbitrary interpretations. But for pure caprice and sentimentality it is doubtful that it has ever been surpassed. If the records contain elements that offend his taste, and he does find such elements very often, Caine usually rejects them as unhistorical, and even excuses the historians under whose names the records have come down to us, by the simple device of characterizing the offending passage as a late interpolation. Stories about Abraham which he finds degrading are rejected as "the feeble efforts of darkened intellects struggling towards the light" (p. 62). The great sin of Moses cannot have been, he says, the striking of the rock at the waters of Meribah; the sin for which he was punished must have been the substitution of the ceremonial and ritualistic worship of the tabernacle for the spiritual worship of the invisible Spirit (cf. pp. 132f.). The accounts in the Gospels of Judas Iscariot's activities Caine judges to be "vulgar, crude, unnatural . . . which has for ages degraded not only human nature, but Jesus himself" (p. 793). Still speaking about Judas he says:

I recognize a certain inevitableness, as of Greek tragedy, in all this. It takes no liberty with history. I see Judas, tempted by Satan, struggling with himself, revolting against Satan, deceived by Satan, and thinking that he had committed the unpardonable sin, and was for ever a lost and damned soul, killing himself.

But I see also, afar off, the spirit of Jesus saying to this lost soul, at his last moment of repentance, "This day shalt thou be with me in Paradise."

Thus Caine moves sovereignly through the Biblical records, accepting what suits his views and rejecting the rest. He rejects the virgin birth, the miracles and the bodily resurrection; he interprets the experiences of Jesus at the baptism and temptation as subjective and spiritual, and holds that the resurrection was only of the soul, or, at the most, of a spiritual body.

Nevertheless, in spite of such extreme arbitrariness in the interpretation of the records, it cannot be denied that Caine is guided throughout his study by a distinctive view of the history of religion which gives the whole a degree of unity. This view may be described briefly as an evolutionary conception of religion which makes use of the messianic idea in the interest of viewing Jesus as the goal of the development of religion. This messianic idea found expression, according to Caine, in heathen religions also. The development passed "through gross and barbaric rites before it found its perfection in the spirit of Christ" (p. 243). He finds a gradual unfolding of the messianic idea in the Old Testament, and thinks that he is able to trace its development within the life of Jesus.

It comes as something of a surprise that Caine frequently speaks of Christ's mission as His dying to save the world from its sins. Some of his references to the death of Christ, taken in isolation from his work as a whole, might suggest that the author was evangelical in his belief. But he is very vague in what he has to say about sin and redemption. It is significant also that he speaks of the reconciliation with God, as opposed to the wiping out of the penalty of sin, as "the highest and noblest part of the atonement" (p. 527). But even on the most favorable possible understanding of his view of the atonement, it stands in isolation as an element that cannot possibly be harmonized with his dominant evolutionary principle of interpretation.

Modernizing Jesus

The book of Cadbury belongs to an entirely different level. Although I must express profound disagreement with his theological point of view, the book also calls forth deep appreciation. He shows in a very attractive and effective manner that most modern writers on the life of Jesus, like the painters who portray Mary Magdalene with a Florentine headdress and Delilah with a modern silver shears, read that which belongs to their own times back into the history of Jesus. Because of the severe demands of historical investigation, and because of the large measure of sentimentality with which most men approach the study of the life of Jesus, "the peril of modernizing" is constantly present. Indeed, on the basis of Dr. Cadbury's findings, it appears that most modern interpreters have succumbed to the peril. This tendency comes to expression not only in popular works like Barton's *The Man Nobody Knows*, where Jesus is made to exemplify the principles of modern salesmanship, but also in more serious works, like those of Renan and Harnack. One of the most interesting chapters is that entitled "Limitations of Jesus' Social Teaching," in which he shows that the interpretation of Jesus' teaching in terms of "the social gospel," which, through the influence of Rauschenbusch, Shailer Mathews and others, became for a generation "the staple diet of American liberals," is a particularly clear example of violent modernization rather than of objective historical research. In another chapter, in which he shows that Jesus' view of the world and of history differed essentially from the prevailing views of our own time, Cadbury recognizes that modern evolutionary thinking is in conflict with "Jesus' apocalyptic outlook and theme." He says: "It is contrary to the whole thought and method of Jesus and his time. . . . The Bible's own interpretation of life as distinct from our reconstruction of its history is not an evolutionary interpretation" (p. 83). How unfortunate that Hall Caine had not learned this lesson before he undertook his study of the Gospels!

Cadbury frankly does not share the Biblical view of history. Moreover, he has a low view of the trustworthiness of the Gospel records, and even seeks to illustrate the peril of mod-

ernizing by distinguishing at certain points between the actual history of Jesus and the "modernizing" interpretations of the evangelists. He admits the importance of the question of the messianic consciousness of Jesus, and finds it difficult to side with those who deny its historicity; yet he practically ignores the significance of this fact when he seeks to establish the thesis that "Jesus probably had no definite, unified, conscious purpose . . ." (p. 141). In a final chapter on "The Religion of Jesus" Cadbury opposes with good effect certain modern conceptions of religious experience which are ascribed to Jesus, but then concludes, on the basis of an appeal to the fact that Jesus frequently illustrated religious truths by reference to natural processes, that for Jesus religion is "far less supernatural and superhuman" than to much of our thinking, and that "nature and humanity are far more divine" (p. 161). But this interpretation of Jesus in terms of passive fatalism and pantheism, although it may not be as typical of our times as some of the views which Cadbury condemns, is in the last analysis also an example of modernization.

Schilder's Expositions

It is refreshing to turn from these books to Schilder's studies on the passion of Christ. The present volume is the second in a series, the first having been noticed, and its first chapter printed, in *THE PRESBYTERIAN GUARDIAN* for February, 1938. Although Dr. Schilder's expositions are far from superficial and are not presented in a simple style, they have been received with enthusiasm by a wide circle of readers. They penetrate into the meaning of the Scriptures in a manner that lifts them far above the level of modern popular expositions and that makes their perusal and study eminently satisfying. They satisfy both the mind and the heart of the Christian because they deal thoroughly and honestly with the record of the passion of Christ, yet without ever forsaking the standpoint of faith. Perhaps the greatest distinction and contribution of the work are to be found in the fact that it sees the history of the passion in its wonderful unity on the background of the Biblical unfolding of the divine plan of redemption. In a work marked by such breadth and thoroughness, as

well as by originality in thought and expression, one can hardly be expected always to agree with the author's interpretations in detail. The present reviewer, at least, is not convinced at every point, but his concern here is not to discuss such details but rather to recommend the book heartily as a notable aid in the study of the meaning of the cross of Christ.

Student Life at Westminster

By ARTHUR W. KUSCHKE, Jr.

SPRING has come to the Westminster campus. Baseball games are organized in the free hours of pleasant afternoons. Some of the students are helping to put the grounds in shape after the winter frosts. Buds are bursting on the trees, of which there are over 60 kinds on the campus. The campus is really a small arboretum, with trees from Asia and Europe, and also some of the rarer species native to this country. The various flowering trees ought to be in full bloom at commencement time, providing a brilliant, festive background for Westminster's tenth anniversary celebration.

The activities in honor of the seminary's first decade, including the lectures by Dr. Macleod, and followed shortly by a General Assembly of The Orthodox Presbyterian Church, ought to make the campus a popular place this spring. It should be said of Dr. Macleod's splendid lectures that they have been both intellectually stimulating and spiritually inspiring to the students. We are privileged in having the opportunity to learn from such a great Christian scholar as Dr. Macleod.

Recently there have been a number of interesting speakers at the weekly missionary meetings on Thursdays at noon. Mr. N. Grier Hills of Oak Park, Illinois, is now chairman of the missionary committee. The Rev. David Freeman has told us of the importance of missions for the Jews; Mrs. Paul Woolley has related the hardships of Christians in Russia; Dr. Robert Hall Glover, famous missionary authority, has given an account of his recent trip to war-torn China. We have been informed by Dr. J. C. Crane of Pyongyang, Korea, of conditions

in that land, whence there are three students now at the seminary. Such messages as these are among the

many things which cannot fail to remind us that the field, in all places, is white unto the harvest. Soon a

number of Westminster men will be ready to commence labors in that field.

The Machen Memorial Fund

Its Objectives

By the REV. EDWIN H. RIAN

WHEN the J. Gresham Machen Memorial Fund was launched in March, 1937, two objectives were named as the goal: the purchase of a suitable campus and the power to grant theological degrees. It was thought that one million dollars was necessary to attain these objectives, \$500,000 for a campus and \$500,000 as the endowment required by the State of Pennsylvania before an institution can grant degrees. In June, 1937, the first objective was reached when the new campus was purchased. Pictures of the buildings and grounds and a description of these have already appeared in THE PRESBYTERIAN GUARDIAN. The 22-acre campus is not only adequate for present needs but it is large enough to allow for future expansion. Its location on the outskirts of Philadelphia is ideal for quiet study and meditation. At the same time the campus is conveniently situated so that students can have the advantages of a metropolitan center.

During the past year the Board of Trustees has been endeavoring to secure the power to grant degrees. We are now happy to announce that this second objective has been attained, even though the seminary does not have the \$500,000 endowment. Ordinarily the endowment is necessary but under certain circumstances, when an institution is receiving financial support equivalent in value to the endowment from members and congregations of religious organizations, this may be substituted for the endowment. Westminster Seminary satisfied the State Council of Education of Pennsylvania that such financial support was being received.

When the seminary was organized in 1929, the founders were convinced that Philadelphia, a great Presbyte-

rian center, was the proper place for an institution which was to carry on the tradition of Princeton Seminary before its reorganization. These men were fully cognizant of the large endowment requirements of the State of Pennsylvania for the power to grant degrees. In order to avoid this obstacle they could have located in other states where the requirements are less rigid. But these men had high ideals for the education of the ministry and were convinced that their standards for theological learning were as high if not higher than any state demands. They were convinced that Westminster must have the highest academic standards so that it would be on a par with the best theological seminaries in the world. Consequently, a charter was secured in Pennsylvania with the full knowledge that the necessary half-million-dollar endowment would be unavailable for years.

A year ago the State Council of Education of Pennsylvania was approached with the hope that the Council would see its way clear to recommend that the court give Westminster Seminary degree-granting power even though the half-million-dollar endowment was not at hand. The Court of Pennsylvania must approve any change in the seminary's charter relative to degrees. A thorough investigation of the seminary's academic standards was made by the Council and these standards appealed to the State Council as very high and fully warranting the power to grant degrees. The Council voted unanimously to approve Westminster's application to grant the Th.B. degree and the court has approved the amendment of the charter. Accordingly, at the Tenth Anniversary Celebration

and Commencement Exercises on May 9th the 161 graduates of the past ten years who hold the regular certificate of the seminary will be invited to be present to receive the Th.B. degree. It will be an inspiring sight to witness many of these graduates, representing different denominations, states and countries, pass by the rostrum to receive this honor.

A great victory has been won and a fitting climax to the Tenth Anniversary has been achieved. We are grateful to those in this country and in Europe who recommended the seminary so highly to the State Council of Education. We appreciate also the generosity of Westminster's many friends and alumni who made it possible to purchase the new campus. We are especially thankful to Almighty God who enabled us to reach the goal for the Machen Memorial Fund within two years. On the other hand, we do not wish to convey the impression that the seminary is not in great need of funds. We still have practically no endowment, so we are dependent upon the voluntary contributions of those who believe that the Bible is the Word of God. We pray that God will raise up many more friends who will help to maintain this institution which has been so faithful to the gospel.

Two years ago we were sore distressed and discouraged when Dr. Machen, our leader, was taken from us, but God gave us the faith and the courage to carry on and to erect this memorial to a great theologian, an outstanding Christian statesman and a dear friend. Westminster Seminary's future seems brighter and larger than ever before, and we go forward with the Word of God as our standard, upheld by His strength.

The Presbyterian Guardian

EDITORIAL

Westminster's Ten Years

IN Philadelphia there stands today a stronghold of Christian scholarship, a fortress against the inroads of unbelief in the world of theological learning. Her tenth birthday is now being celebrated, but to those who have followed Westminster Theological Seminary's history during the past decade the celebration means much more than the mere light-hearted gayety that usually attaches to birthday parties. To them it is a time for deep and humble thanksgiving, a time for heart-searching. It is the hour to pause and consider what God has wrought, and to praise Him for His goodness.

It is 1929. The handwriting on Princeton's walls, legible for several years, suddenly finds fulfillment. The pure torch of the gospel, that has burned so clearly in Princeton's halls, flickers and fades. . . . In Philadelphia about 75 ministers and elders gather in the Central Y. M. C. A. They have caught the vision of a new seminary that will in God's providence perpetuate the policies and traditions of Princeton in respect to scholarship and militant defense of the Reformed Faith. Before they adjourn plans have been formulated for the launching of Westminster Seminary. . . . In a brownstone dwelling on an unpretentious street of downtown Philadelphia 50 students gather for their first classes. Many of them have left Princeton Seminary to complete their course at Westminster. Here there are no spacious halls, no commodious dormitories, no beautiful campus. But here too there is no forsaking of allegiance to the Lord Jesus Christ, no compromising with unbelief, no complacency toward Modernism. Here, they know, they will be instructed in the deep things of God by men whose lives are consecrated to the unswerving propagation of the gospel as it is fully and finally revealed in the Word of God.

They are grateful to their sovereign Lord, who has led them to Westminster.

It is 1933. Four years of blessing have not been free from all problems and cares. Official displeasure, though not yet reaching the tremendous proportions it is soon to assume, has nevertheless been directed against the seminary. Churches of the Presbyterian Church in the U.S.A. have been discouraged from offering pastorates to her graduates. . . . But the battle against unbelief is also going forward on another front. The Independent Board for Presbyterian Foreign Missions has been launched and, at present, is the object of almost all of the bureaucratic venom. Members of Westminster's faculty and Board of Trustees are among the leaders in the Independent Board and against them and their colleagues is hurled all the fury of ecclesiastical politicians who feel their dictatorial authority endangered and a few coins they believe should be theirs slipping through their fingers. Attacks against the seminary are renewed because of her support of the Independent Board.

1935. The battle grows hotter. Members of the Independent Board, among them members of the faculty and board of the seminary, have been placed on trial in accordance with the iniquitous "mandate" of the 1934 General Assembly of the Presbyterian Church in the U.S.A. The denomination's downward plunge into the abyss of apostasy seems inevitable. Falsehood, misrepresentation, illegality and dictatorial ruthlessness are the order of the day. Behind closed doors are bred false charges and dark deceptions. The earlier cries against Westminster Seminary and the Independent Board now rise to a roar. . . . As the battle grows daily more furious and the bullets come closer and closer to home, there are those on the Board of Trustees of Westminster Seminary who discover that they do not approve of the results of the founding of the Independent Board nor of the seminary's part in the Independent Board's battle. Twelve members of the Board of Trustees resign and one member of the faculty leaves. Gideon's band is reduced to its three hundred.

1936. The doors to pastorates in the Presbyterian Church in the U.S.A. are effectively sealed against any graduate of Westminster Seminary.

Judicial commissions ruthlessly guttrotine Independent Board members, including several who are also members of the faculty of Westminster Seminary. Events move rapidly toward the denouement of the Syracuse Assembly. . . . The Presbyterian Church in the U.S.A., by action of its highest court, in clear and unequivocal language takes a position that dethrones the Lord Jesus Christ as only Head and King of His Church. The word of man has been exalted above the Word of God. The light of a once great church has been extinguished. . . . A new day dawns. As Westminster had been established to perpetuate the work of Princeton, so now a new denomination is formed to carry on the spiritual succession abandoned by the Presbyterian Church in the U.S.A. The graduates of Westminster Seminary will be welcomed in that church. They will fill her pulpits and be her missionaries. "Behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."

1937. A prince and a great man is fallen this day in Israel. On New Year's Day J. Gresham Machen lays aside his earthly tasks to enter the gates of the eternal city. He leaves behind him hearts lonely for the comfort of his friendship and the guidance of his wisdom. But he leaves also a rich heritage of nobility, of loyalty, and of devotion to the cause of Christ. Westminster Seminary must go on without the incalculable worth of Dr. Machen's scholarship and leadership. The blow of his death lies heavily upon the hearts of his colleagues, but they are determined to go forward. . . . Suddenly, from an unexpected quarter, a new attack is launched against Westminster. Some who had pledged themselves to the support of the cause that centered about the seminary now turn to attack her. Misrepresentation designed to injure and, if possible, to annihilate Westminster Seminary is leveled against her by those who would dilute the purity of Presbyterianism with a vague and inclusive Fundamentalism. The attackers are in a measure successful, but Westminster Seminary, having already weathered so many storms, continues to pursue her course in faith that God will bring blessing out of distress and make the wrath of man to praise Him. . . . In

loving memory of Dr. Machen friends of the seminary provide the means for securing a beautiful campus in Philadelphia's suburban Laverock section. And now the brownstone dwelling is replaced by a large and magnificent building serving both for class rooms and dormitory. The sidewalks of downtown Philadelphia give way to the rolling woodlands, the restful trees, and the green grass of one of the city's most beautiful suburban areas. The blessing of God is manifest.

But now it is 1939. Now we can look back upon the storms that raged about the seminary, and see in every extremity the hand of the sovereign God. Fresh joy is ours over the news that Westminster has been given the power to grant degrees. In Pennsylvania such authority is significant.

We believe that Westminster is still in the morning of her life, and that decade after decade will bear witness to her lofty scholarship and her unflinching fidelity to the Word of God. Through her gates will pass the future leaders of the church, thoroughly equipped to contend earnestly for the faith. Her influence, already felt not only in this land but on foreign shores as well, will stretch across a world oppressed by dictators, by bloody wars and by man's unending thirst for power, until souls that know not God shall proclaim: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

—T. R. B.

Missionary Heroes of the Past

A Mission Study by the REV. ROBERT S. MARSDEN

V. Justin Martyr

IN THE previous studies of our series, we have considered briefly the life and labors of missionary heroes about whose work we know chiefly from the Bible. With our study of this month, we enter upon the next period of missionary activity. The last of the Apostles died about 100 A.D., and the subsequent period until 300 A.D. was one of the most fruitful in Christian missionary effort.

Tremendous growth was experienced by the Church of that age. Justin Martyr, early in the second century, wrote that even in his day people of every social condition and of every race worshipped the Lord and Creator of all things through Jesus Christ. Tertullian, a little later, was able to say, "We are but of yesterday, and yet we already fill your cities, islands, camps, your palaces, senate and forum; we have left you only your temples." It is not possible accurately to determine just how many Christians there were by 300 A.D., but competent authorities estimate that between a quarter and a half of all the inhabitants of the Roman Empire had been won by that time.

In general, it may be convenient to distinguish between two types of missionary activity in the early centuries. With the rapid growth of Christian-

ity there arose also many false doctrines, and much of the missionary energy of the early church was consumed in doctrinal controversies which were necessary if Christianity were to be preserved. Many of the greatest minds of the early church and many of those who truly loved the Lord were compelled to give themselves to this form of missionary activity. Without their efforts, ideas destructive to Christianity would have crept in at the very beginning, and might ultimately have destroyed the church. Other missionary activity, on a false doctrinal basis, would then have been worse than useless.

We shall, however, confine ourselves to the consideration of those who may be termed "missionaries" in the more usually accepted sense of the word. These, in turn, divide themselves conveniently into two classes—those who through their writings and teachings sought to reach the intellectual people of their day, and those who preached less learnedly to the common people.

It is well to remember, in considering these early Christian heroes, that when we call them great Christian characters we are not necessarily expressing approbation of their whole theologies, for in many cases their ideas concerning Christian truth were

not as full-orbed as the ideas of later times, when most of the great doctrines of the Christian Church had been logically deduced from Scripture.

The first of these missionaries of this period was Justin Martyr. He falls into the class of those who presented Christianity from an intellectual point of view. Born of well-to-do parents in Samaria, about 100 A.D., he follows hard upon the apostolic era. He used to say that he had his physical birth in Palestine, his intellectual birth in Greece, his spiritual birth in Asia Minor, and wore his baptized philosopher's robe in Rome. It was in the capital city of the empire that he carried on most of his missionary activity. There he set up a school where he presented Christianity as a consistent philosophy of life.

His early life had been that of a travelling philosopher, ever seeking and never coming to a knowledge of the truth. He tells of talking with an old man who questioned him concerning the philosophies of the day, and when Justin answered him, the old man proceeded to show him how foolish his philosophy was, and how adequate Christianity was. He showed him that by no human endeavor could God be found, but only by divine revelation, and set Justin to studying the Old Testament. His conversion, however, took place after he had witnessed the persecution of the Christians in Asia Minor. He saw with what fortitude Christians went to their death for the gospel of Christ. Little did the humble Christians, who freely confessed Christ when the simple act of adoration of the image of the emperor would have saved them from death, know that their blood was indeed to be the seed of the church and that through their death this great man would come to a knowledge of Christ!

Justin's writings in Rome were probably quite voluminous, but we have preserved for us only a small part of them. There are still extant two letters which he wrote to the Emperor. In them he attempts to show that, far from being guilty of the crimes of which they were accused, the Christians were ideal citizens of the state. He does not hesitate to hold up the manner of life of the Christians as one of the evidences of the truth of the doctrine which they profess. He writes: "We who once

took pleasure in debauchery, now embrace chastity alone; we who made use of even magic arts, now consecrate ourselves to a God who is good and unbegotten. We who loved beyond all things the increase of wealth and of possessions, now share even what we have with all who are in need. We who hated one another, we who would not even throw our hearths open to those who differed from us in blood or custom, now, since the manifestation of Christ, live together, pray for our enemies, and seek to win those who unjustly hate us, that they, with us, may receive the same divine rewards." His dialogue with Trypho the Jew is also extant, and is one of his most valuable writings.

Justin expressed the fear in his letters that he would be denounced for his opposition to the false philosophy of the day, and for boasting of his Christianity. He was finally denounced, in about 165 A.D., to the governor, and, in company with some friends who were also taken, was given the semblance of a trial. When asked by the prefect, "If I scourge you, if I behead you, do you really think you will go to heaven?" he replied, "Not only do I think it, but I know it." And with these words he was led off to torture and death, which earned him the appellation, Justin "Martyr."

Letters from the Orient

FROM the Rev. Bruce F. Hunt, Harbin, Manchoukuo, dated February 22, 1939:

Since writing, I have conducted the four Bible conferences which I had ahead of me at that time. The first was outside of our territory in the East Manchuria territory. It was a conference with representatives from five churches. The pastor of the church and the local evangelist helped with the teacher so that I did not have a very heavy schedule, but the cold and the charcoal fumes from the burners that we had to use to keep us from freezing just about knocked me out a few days. While I did not lead them, I was out for the 5:30 A.M. prayer meetings every day. They are certainly a burden to the flesh but are a time of real spiritual refreshing. I taught Ephesians every day during the week, taught some new hymns for a half hour every evening, and did all the evening preaching besides spending a half hour with the children almost every evening before the song service. My afternoons were spent largely in house-to-house calling. A detective attended all the meetings but, except for one sermon to which he took exception

and called the local evangelist out of the room during the meeting to remonstrate with him about it—you see, although I was doing the preaching the evangelist was held responsible before the authorities—we had an uneventful time. Over one hundred attended the daily meetings and we had some six or seven decisions.

The next place was a conference held in a private home. An average of 18 studied every day and we had as many as 25 out to some of the meetings. The group has only been going since spring. This is one of the groups in my territory. We have an evangelist in the district, an old man who with his wife receives about \$5.00 a month. I am paying about a third of this. He taught one hour a day and I had the morning prayers, an hour of teaching and the evening sermons. I have taken up the ten commandments in connection with the morning prayers. They were a little more reasonable and we did not meet for morning prayers until 6:00 o'clock. One morning some of the women came early and had us all out at 5:00. You see, we ate, slept, and had services all in the same big open room with the two heated floors on each side of it. These floors are raised about two feet above the earth floor in the middle and are what the people live on. Some boards stretched between the two raised floors at one end of the room served for a platform and set the private home apart as a church. They had two large kerosene lamps which were used exclusively for church services, the families (two of them, one on each heated floor) who lived in the house having smaller lamps which they used for their own domestic purposes. The leader of this group is an ignorant man who was thoroughly converted last year. His case strengthens me in my Calvinistic attitude toward my work of preaching, that we are to keep busy obeying His order to preach and teach and leave the consequences with God. From all outward appearances the breath I was using to preach to him was wasted, as far as any indications at the time I was doing the preaching were concerned, yet the Lord called that fellow and not only so but took such an ignorant fellow to start a church in which there are now some very intelligent and promising persons who also seem to have been thoroughly converted. One of the young men in the group said he had never even heard the name Jesus before this group was started in his village—this is very unusual among Koreans now.

From Mr. Richard B. Gaffin, Tsingtao, China, dated March 13, 1939:

We had a fine week's meetings during the Chinese New Year Holidays. Beginning on Sunday, February 19th, and ending on Sunday the 26th, we held two services a day. These services were well attended, many came regularly who never came to hear the gospel before and, I am glad to say, are still coming to our regular Sunday and Wednesday night services. During the week of special meetings there were two young men and a young woman who accepted God's gift of salvation through the shed blood of Jesus

Christ. There were also four children who said they believed. Since the meetings I have started a special Bible Study period for these new believers and others in order that they may be built up in the faith. I am leading them in the study of Luke's Gospel, "that they might know concerning the things wherein they have been instructed—the certainty." Mr. Yü is returning to Peiping at the end of this month to bring his wife back, but I shall continue on with the work. Mr. Yü is surely a wonderful help. He sees so clearly the implications of faith in Christ especially with regard to the old Chinese idolatrous customs. He has his faults like the rest of us and he has just begun a long road in the Lord's service but he is going ahead.

The Imperative of Evangelism

(Concluded from Page 82)

hearts through the experience. What a privilege it is to be instrumental in bringing to pass the greatest crisis of human life!

Everyone that is born of God is in a very real sense exclusively a miracle of grace. No human element is involved in that secret, inscrutable process whereby a soul is quickened by the Spirit from above. But in the subsequent crisis of conversion God employs his human instruments to lead convicted sinners to Christ. To participate in some way in that is a unique experience and a source of uncommon joy to the participant.

So the treasure of the gospel has been committed to earthen vessels, and with that committal there is involved a sacred responsibility and a priceless privilege of sharing the treasure with others who so sorely need it. What Christian is there, then, who can fail to feel the pull of the imperative of evangelism with all of its powerful motives twined and intertwined in one strong cord of duty, sympathy, gratitude, and opportunity?

Evangelism! What a crying need for true, Biblical evangelism there is today! What an opportunity there is for men and women who love the whole counsel of God and who love God to bear the gospel message to them that are lost! What joy there is in Heaven now over one sinner who repents! What joy there will be in Heaven for all who are faithful in evangelizing the lost! "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

The Young People's Page

A Series of Studies in the Epistle to the Ephesians

By the REV. ROBERT L. ATWELL

MAY 21st

Man's Helplessness and God's Grace: Eph. 2:1-10

THIS second chapter of Ephesians presents the Church's construction. It describes the material of which it is made. That material, according to this passage, is sinful men and women who have been given divine life through grace. *Every phrase of these verses will repay careful study.*

In the first sentence Paul shows how completely helpless is man in his own sinful nature:

1) Without the new birth man is spiritually dead. Sin is presented as that which kills (Gen. 2:17; Rom. 6:23; see also Catechism Questions 14, 17, 18 and 19).

2) In the second verse man's whole life is included under the term "walk." An element of spiritual death is living and behaving as men of the world are accustomed to do (Rom. 12:2; Prov. 14:12).

3) Such men are slaves to Satan (cf. II Cor. 4:4). He is real, though unseen, and his power is terrible (see Luther's hymn); yet the Christian fears him not (cf. 1:21).

4) Paul also mentions the actual transgressions to which the corrupt nature inclines. Note that Paul here says not only "ye," but "we," thus including himself, and not only "we," but "we all," making it clear that there is no exception.

5) "By nature" explains how it happened that all these sins were committed and that Satan held such terrible power. Only the doctrine of original sin can account for sin as a universal fact. By nature we are not just sinners but "hell-deserving sinners."

Terrible has been the picture of that last sentence, dark and hopeless when viewed from every human angle. Now two words change it all, "But God"! This sentence tells us what God has done and why.

The third sentence (vs. 8 and 9) is the key sentence of this chapter, and, to an extent, of the entire book. Here Paul declares the method whereby those, once dead, are born again to newness of life. It is by

grace through faith. He guards against any inference of independent action on the part of man.

The last sentence (v. 10) insists that we are not saved *because of* but *unto* good works.

The emphasis of this passage is that the materials from which God has fashioned (and is fashioning) His Church have been made ready by grace. This is evident because of: 1) the figure (what can a dead man do?); 2) the express teaching of vs. 8 and 9; 3) the contrast between God and man.

MAY 28th

Man's Hopelessness and Christ's Blood: Eph. 2:11-22

In the opening sentence of this passage the Apostle asks that we remember what we have been—what we are by nature—and what we, of ourselves, deserve. Earlier (vs. 1-3) he gave a five-fold description of man's helplessness apart from Christ. Here (v. 12) he gives a similar description of our hopelessness before God had exercised His sovereign grace. It is the utter hopelessness of this picture, as it was the very blackness of that, which serves, by way of contrast, to exalt the blessedness of our estate in Christ (v. 13; cf. 1:7).

The next sentence describes the blessedness of the believer under the title of peace (vs. 14-17). It is said not only that Christ is the cause of our peace, has produced our peace, but He *is* our peace. That peace bears a double meaning. Between the Jews and the Gentiles there had been a great enmity, even as there is between God and every unregenerate one. Verse 15 declares that He has brought peace between Jew and Gentile and verse 16 declares that He has done that same thing between both and God. Note what unity this ascribes to the Church (cf. 1:22, 23). Note also that it is only "by the cross" which is equivalent to "by the sacrifice of Himself upon the cross."

Verse 17 declares that Christ preached to the Ephesians, which is to say that when His ministers are faithful in proclaiming His truths it

is in effect as though Christ did it Himself.

Verse 18 exalts the Trinity. Christ purchased permission for us to come to God and the Spirit gives us the heart to come and the strength to come.

Already we have a twofold figure: a city or commonwealth of which we are made citizens instead of aliens; a household of which we are members rather than strangers. Now (vs. 20ff.) is added the figure of a building of which Christ is the chief cornerstone. We may well compare the figures of 1:22; I Cor. 3; Matt. 16:18; and I Pet. 2:5.

Note well in this passage the work assigned to Christ and the emphasis laid upon His saving death. Consider such hymns as, *When I Survey the Wondrous Cross, The Church's One Foundation*, and *How Firm a Foundation*.

JUNE 4th

The Church's Mission: Eph. 3:1-13

This passage magnifies the great grace of God in revealing to the members of His Church a mystery which had been hidden with Him since before the foundation of the world. In it Paul speaks of three things: himself, the revelation which has been given unto him, the mission with which he has been charged. This is of utmost importance because it portrays what should mark the person, the understanding, and the mission of the Church and of each individual member of the Church.

He speaks of himself in vs. 1, 7, 8 and 13. These verses show that he is a prisoner but he counts that a joy rather than a hardship (cf. Phil. 4:11; 1:18). The mention of "grace" in verse 7 causes him to marvel (v. 8) at his own unworthiness for such high privilege. The deeper a Christian's experience and understanding of the meaning of grace the greater is his sense of weakness, of unworthiness, of nothingness. Nevertheless, by the call of God he was an Apostle (cf. Gal. 1:11-19; Col. 1:24-27; Rom. 15:15ff.).

The mystery which has been revealed to Paul is the second thing that demands our attention. Note that it is *given*, not earned, and it is by *revelation*, not by careful investigation, thorough research, involved logic, questionnaires, or consultation

with experts. Hence it is certain. A mystery is not something which is difficult to understand but something that could not at all be known save by God's revelation of it. This mystery is that the Gentiles would be fellow-heirs. By what means (2:13)? The mystery had been revealed as to the fact but not as to the method or extent. It was by this revelation that Paul had been able to declare the surprising but glorious truths concerning the Gentiles in 2:11ff.

We understand the zeal with which Paul undertakes his mission if we understand the value of the revelation with which he has been entrusted. He contrasts the dignity and the magnitude of that mission with his own worthlessness, but he does not despair. Why? Because as the message, so the strength, as the wisdom, so the might, are the Lord's. Not only is he made a minister by the effectual working of God's power (v. 7), it is also that same power by which he is to minister (cf. Phil. 4:13). The mission which is Paul's is the Church's, is yours; it is to preach the unsearchable riches of Christ!

JUNE 11th

Paul's Second Prayer: Eph. 3:14-21

This Epistle is a unit. That is shown by the phrase, "For this cause," which refers to all that has gone before. What has Paul already developed? In the first chapter he has developed the Church's origin; in the second, its construction; in the third, its task. He now makes requests far beyond what you and I would ordinarily dare, but he does it in perfect confidence because the Church for which he prays has been called and constructed by God. (Review how often "grace" has appeared so far.) (Compare the prayer life of Abraham, Isaac, Jacob, Hannah, our Lord.)

Note that he prays to God as the Father of our Lord Jesus Christ (cf. 1:2, 17). To be able to do that is to be assured of an audience. No good can come from a holy God to a sinful creature save by Christ's mediation (cf. John 14:6). "I bow my knees," says Paul—not that the position is anything but the attitude is much (cf. Ps. 51:17; Lk. 18:9-14).

Note in verse 16 a fourfold division: the desire—"that ye may be

Bible Readings

Week of May 14th

SUNDAY	Ezekiel 37:1-10
MONDAY	John 3:1-8
TUESDAY	Romans 3:9-20
WEDNESDAY	II Corinthians 4
THURSDAY	Romans 12:1-18
FRIDAY	Job 1:1-12
SATURDAY	Job 2:1-7

Week of May 21st

SUNDAY	Romans 11:13-25
MONDAY	Judges 7:1-7
TUESDAY	Daniel 6:16-24
WEDNESDAY	John 5:1-25
THURSDAY	Isaiah 9:1-7
FRIDAY	I Corinthians 3:9-18
SATURDAY	I Peter 2:1-12

Week of May 28th

SUNDAY	Philippians 4:10-23
MONDAY	Acts 9:1-17
TUESDAY	Acts 26:1-20
WEDNESDAY	Galatians 1:6-24
THURSDAY	Amos 7:10-17
FRIDAY	Matthew 11:20-30
SATURDAY	Luke 4:16-30

Week of June 4th

SUNDAY	Isaiah 40:6-31
MONDAY	Psalms 2
TUESDAY	Psalms 51
WEDNESDAY	Genesis 32:24-32
THURSDAY	I Samuel 1:1-15
FRIDAY	Jonah 4
SATURDAY	John 15:1-14

strengthened"; the sphere—"in the inner man"; the agent—"by His Spirit"; the measure—"according to the riches of His glory." A purpose of this strengthening is "that Christ may dwell in your hearts by faith" (cf. John 15:7). Remember that in Scripture the heart is the whole of the conscious self, including the thought, feeling and will in their personal unity. We, if believers, may well rejoice that we are rooted and grounded in the love of Christ which is eternal. Note also that this love of Christ is not restricted to a few but is to "all the saints" which means to every Christian. Truly it is so great that it "passeth knowledge," cannot be fully understood this side of heaven, and can never be exhausted. Before we can be filled with all the fullness of God we must be emptied of self.

Now that the intercession is ended Paul acknowledges in a burst of glorious praise that the power of God immeasurably transcends the limits of his prayer (vs. 20, 21). A doxology is a good way both to open and to close prayer.

CANADIAN CHURCH LICENSES SELF-CONFESSED UNBELIEVER

THE licensure in the Presbyterian Church in Canada of an openly avowed unbeliever was accomplished at a recent meeting of the Presbytery of Montreal. When the nine members of the graduating class of the Presbyterian College appeared before the examining committee, one of the members, a Mr. Lamont, declared that he believed neither in the trinity nor in the deity of Christ. He was questioned no further as to doctrine, but he explained that, when he signed the Confession of Faith, it would be only with mental reservations on many points.

Two or three members of the committee were properly aroused, and created enough opposition to bring the matter to the floor of presbytery. It is reported that several younger ministers defended Mr. Lamont, and the majority of older ministers expressed the hope that he would be more conservative later on. A small minority, however, opposed his licensure to the end.

The significance of Mr. Lamont's licensure lies not alone in the fact that an unbeliever gained entrance into the Presbyterian Church in Canada, but that he gained entrance while flying his colors. Under ordinary conditions the presbytery's committee does not examine students on doctrine. It was quite accidental, and due to the insubordinate spirit of Mr. Lamont, that his views were brought out. The other eight students were not questioned on doctrine, although they had received the same instruction at the Presbyterian College. Thus, the Presbytery of Montreal has been forced to take openly an attitude that has long existed under the veil of orthodoxy.

The application for licensure of Mr. Earl B. Robinson and the application for admission into presbytery of the Rev. Jean Faurot, both graduates of Westminster Seminary, were passed without opposition, due probably to the attention focused upon the case of Mr. Lamont. Mr. Faurot, however, stated in committee that if Mr. Lamont were licensed he would withdraw his application for admission, and has since done so.

Excuses That Don't Excuse

"I SHALL LEAVE THE PRESBYTERIAN CHURCH IN THE U.S.A. WHEN IT CHANGES ITS CONSTITUTION!"

PERHAPS the most frequent excuse heard from those who would justify their untenable position of remaining within the Presbyterian Church in the U.S.A. is that, since that church has not altered its constitution, they are under no obligation to separate themselves from the denomination. Their argument is very simple, and usually runs something like this—"I joined the Presbyterian Church in the U.S.A. because I was in sympathy with what it stood for; it still, officially, according to its constitution, stands for the same thing. Why, then, should I leave? I realize that in practice the church often acts as if it stands for something totally different from its constitution, but while the constitution of the church stands I can, with consistency, remain in the church." When these people are really thoughtful, they are ready to declare that it is impossible for a Christian church with an unaltered constitution to become apostate. Certainly they are right when they contend that one must not withdraw from a church fellowship which is not apostate.

That the General Assembly of 1936 acted in a way contrary to the constitution of the church no one can deny. When it approved the conviction and ordered the suspension from the ministry of men who had denied the right of the church to command actions which were contrary to the Word of God—which these men held to be the only infallible rule of faith and practice—it was indubitably acting contrary to its constitution. This opinion was expressed in no uncertain terms at that time, by several prominent ministers who have remained within the Presbyterian Church in the U.S.A. But that this constitutes apostasy, and hence reason for leaving the church, these same people deny. They hold that the concurrence of the presbyteries is necessary to effect a change in the constitution of the church, and that the vast majority of the presbyteries had nothing to do with the action of the 1936 General Assembly, and consequently there could be no apostasy.

Now it is freely admitted that not every unwise or even every sinful action of a particular general assembly constitutes the apostasy of a church. General assemblies may indeed err, but when the error is brought to their attention by individuals and presbyteries there must be evidenced a willingness to correct the error, if apostasy is to be avoided. It is only when a general assembly finally and irrevocably commits a church to a position that is contrary to the Word of God that apostasy results. The adoption by the general assembly of the report of the Permanent Judicial Commission in the cases before it in 1936 was not a hasty act of a particular assembly which there is hope of having reversed. These cases, then finally and irrevocably decided by the highest court of the church, had been before the church for almost three years, and the assembly was fully cognizant of the far-reaching implications of the decisions. That the action of that assembly was final and irrevocable, as some of us contended at that time, has been clearly shown by the fact that even those so-called conservatives who have remained in the church have conceded the complete victory to the enemies of the gospel and have done nothing to reverse the assembly's action.

But let us deal briefly with the larger question as to whether the constitution of that church has been changed. To be sure, there is but one way that the constitution can *legally* be changed, and that is by amendments which must be submitted to the presbyteries, but anyone is most naïve who thinks that that is the only way a constitution *actually* may be changed. The most familiar of illegal ways to change a constitution, whether of a church or state, is by "interpretation." Let us illustrate:

The Constitution of the United States of America guarantees freedom of the press, which is one of the bulwarks of liberty. This has always been interpreted to mean that within certain limits, which are prescribed to guard public morality and to protect character against libelous statement, the press is free to report all news and to express all views even when these views may be contrary to

those of a large majority of the people. But suppose, for instance, a Congress which is heavily dominated by one political party should pass a law gagging the press of an opposing party, and suppose a packed Supreme Court should declare such a law constitutional. This could be done by "interpreting" the constitutional guarantee of freedom of the press to mean that the press is free so long as its statements are not subversive to the will of the majority. Any copy of the constitution which one would read after this decision was made would be the same as one which might be read before the decision, but the constitution would be changed just the same. The change would have been made by legislative and judicial "interpretation."

Precisely this process took place in the Presbyterian Church in the U.S.A. in three years prior to 1936. The constitution clearly provides that God alone is the Lord of the conscience; that the Word of God alone is the infallible rule of faith and practice; that the duty of a minister is to oppose error no matter what persecution shall arise to him on this account. When the Permanent Judicial Commission of the general assembly of that church approved the conviction of those who insisted upon these truths and said, in effect, that the church may bind the conscience; that the commands of the church are on a par with the commands of the Word of God, and that one must not contend for the truth if that contention disturbs the peace of the church, the constitution of the church was changed by "interpretation," but changed just as effectively as if the wording of these articles had actually been altered.

If I may venture a prophecy, I think it will be many a long year before the constitution of the Presbyterian Church in the U.S.A. is changed in its written form, for as long as the forces of unbelief within that church can effect the changes without bringing them clearly into the light for discussion, and can thus deceive many sincere Christians, they will use only the dishonest way of accomplishing their purpose. But you who are still within the Presbyterian Church in the U.S.A. can know of a certainty that the constitution of your church has been changed in such a way that the church now denies the most essential things in Christianity; it has been

changed by legislative and judicial "interpretation" really more effectively than if it had been changed in an

honest way. For it has been changed in a way that has caused even you, who are sincere Christians, to be

duped into supporting the enemies of the Christ whom you love!

—ROBERT S. MARSDEN

News From the Presbyteries

The Dakotas

THE Summer Bible Conference of the presbytery will be held at Swan Lake, South Dakota, from July 12th to 19th. The Rev. A. Culver Gordon, Dr. James B. Brown, and the Rev. Samuel J. Allen will be among the teachers. . . . At the meeting of presbytery held at Volga, South Dakota, two young men — Mr. Leon Appel and Mr. Vern Tucker, who plan to enter the gospel ministry—were taken under the care of presbytery. A report of a special committee on comity was adopted, advising the sessions of particular churches in the presbytery not to dismiss members to churches affiliated with the Federal Council of the Churches of Christ in America.

About 200 persons attended a popular rally at Volga, South Dakota, in the interests of Westminster Seminary. The meeting was addressed by Dr. Brown and Mr. Allen, and all ministerial members of the presbytery took part in the service. . . . Reports indicate that the past year has been an outstanding one in the history of the Calvary Church of Volga. At a recent annual congregational meeting and dinner 140 persons were present. The first "Every Member Canvass" proved a success. More than \$1200 has been subscribed for current expenses—an increase of approximately \$300 in subscriptions over past years. On Sunday, April 2nd, six members were received into the fellowship of the church, four on confession of faith and two by letter.

At Aurora, Nebraska, the annual congregational meeting was held on March 30th. The original congregation of 14 members, who first met in August, 1937, has now grown to a total of 70, and the church ended the current fiscal year with a small balance on hand. The Aurora Church united with three other churches in the community in a series of pre-Easter services.

The Jennings Church of Omaha, Nebraska, has reported unusually fine attendance during the Easter season. On the first two Sundays in April the attendance at Sunday school was more than one hundred, and about the same number were present at the Easter morning service. The Rev. Robert B. Brown is pastor of the church.

On April 19th the churches in this state held a Young People's Conference for the purpose of forming a Nebraska chapter of the Machen League. On the same day Mr. Brown was installed as pastor of the church. The Rev. Calvin A. Busch preached the sermon, the Rev. Thomas M. Cooper delivered the charge to the pastor, and Mr. Brown's father, Dr. James B. Brown, delivered the charge to the congregation.

California

BEVERLY CHURCH, *Woods Avenue, Los Angeles*: Mr. Paul Hittson has been serving as stated supply during the past few weeks and Mr. Dwight Poundstone, a member of the senior class at Westminster Seminary, has also preached at the Beverly Church. On April 12th the moderator of the session, the Rev. William Harllee Bordeaux, officiated at the ordination and installation of Mr. Frank Carter as ruling elder and Mr. Paul Arthur Grimes as deacon.

Covenant Church, Addison and Grove Streets, Berkeley: The Women's Presbyterian Study Group has added another organization to the church, a Presbyterian Sewing Group, which will function in the making of necessary articles for the denomination's missionaries. . . . The recent congregational meeting brought encouraging reports from all departments of the church, and was a time of thanksgiving to God.

Santa Ana Mission, 918 N. Flower Street, Santa Ana: There are con-

tinued weekly additions to the Sunday school, and progress in all departments of the work encourages the hope of an early establishment of a particular church of The Orthodox Presbyterian Church. Plans are being made to conduct a vacation Bible school in July.

Westminster Church, 5638 York Boulevard, Los Angeles: Two new members were recently received, one by confession of faith and baptism and the other upon re-affirmation of faith. The pastor, the Rev. Russell Dale Piper, reports an unusually large attendance on Easter.

The Rev. William Harllee Bordeaux has been the guest preacher at Shoredale Chapel, Los Angeles, since February. He expects to continue there until June, ministering regularly at three services during the absence of the pastor, the Rev. Dudley L. Girod.

Philadelphia

CALVARY CHURCH, *Willow Grove*: On Easter day there was an overflow congregation and an offering of more than \$500 for the Building Fund. During the month the congregation welcomed, as guest preachers, Professor R. B. Kuiper, Dr. Cornelius Van Til and Dr. John Macleod. Ground-breaking ceremonies have been held for the new church building, which is expected to be ready for occupancy by the end of the summer.

Gethsemane Church, Philadelphia: Efforts are now being made to secure funds to take up the option on the present church building by the first of June. One of the members is hoping to purchase a public address system for use in summer street meetings and other outdoor services.

Calvary Church, Germantown, Philadelphia: The first step toward a permanent location has now been taken. A lot, 90 by 183 feet, has been purchased in an ideal location in a new

and growing neighborhood. The purchase price of \$3500 was, for the most part, contributed by members of the congregation within the space of only a few short weeks.

Mediator Church, Philadelphia: During Easter week services were held on Wednesday, Thursday, and Friday evenings, and the Lord's Supper was celebrated on Thursday. The Rev. William T. Strong of West Collingswood, New Jersey, preached and six new members were welcomed at that time. Two infants were baptized on Easter Sunday. The basement of the church is now being renovated with the expectation of using it for a work among the boys and girls of the neighborhood.

Redeemer Church, Philadelphia: April 16th was set aside as Missionary Sunday. In the morning Dr. Robert H. Glover, of the China Inland Mission, spoke on "What I Saw on My Visit to War-Torn China." In the evening the Rev. Robert S. Marsden answered the question, "Why Home Missions?" April 23rd was Westminster Seminary Day. In the morning the Rev. Edwin H. Rian was guest preacher, and Mr. W. Stanford Reid preached in the evening.

Calvary Church, Middletown: On Sunday, April 2nd, five persons were received into the fellowship of the church on confession of faith, and over 100 were present at the service. In the evening a Westminster Seminary Rally was addressed by the Rev. Professor Paul Woolley. At the Easter morning service, following a sunrise service conducted by the Rev. John R. McDonald of Oberlin, Penna., three covenant children received the sacrament of baptism and more than 100 persons were present.

New York and New England

AT A meeting of presbytery held on March 29th at Portland, Maine, it was voted to overture the Sixth General Assembly of The Orthodox Presbyterian Church to divide the presbytery into three smaller presbyteries, two of them to cover the state of New York and part of Connecticut, and the third to include the New England states.

Trinity Church, New Haven, Connecticut: The spring communion service was held on Sunday, April 9th and was administered by the Rev. Luther

Craig Long. Seventeen were present at the morning service and 20 at the evening meeting.

Calvary Church, Schenectady, New York: This recently established church has adopted a regular budget for the coming year. It is hoped that this will stimulate missionary interest and gifts. On Easter the Sunday school presented the church with some Presbyterian Hymnals, and a large sign has been erected outside the church to inform passersby of the hours of worship.

Orthodox Presbyterian Mission, Franklin Square, L. I., New York: The average attendance during the six weeks ending April 9th was 28, with 38 present on Easter Sunday. On two afternoons of Easter week pictures of the life of Christ were shown to the children, and a high school young people's meeting is being planned for the near future. Regular services are being held in the Legion Building at Franklin Square.

Calvary Church, Worcester, New York: Due to illness the pastor, the Rev. John C. Rankin, has been granted a brief leave of absence and is receiving a much needed rest while visiting in California. Prayers are asked for his speedy and complete recovery.

Covenant Church, Rochester, New York: The church is searching diligently for a suitable permanent location. Up to the present time all services have been held in the Rochester Y.M.C.A.

Calvin Church, New Haven: During the past month a Women's Mission Study Group has been organized to foster and stimulate interest in the missionary activities of The Orthodox Presbyterian Church. Four members were received at the communion service on April 2nd and on Easter Sunday evening about 30 of the children in the Catechism classes sang Easter hymns and recited memory work.

Second Parish Church, Portland, Maine: A Westminster Seminary Rally was held on Wednesday, March 29th. The Rev. Professor John Murray was the speaker and the following members of the presbytery took part in the rally: Marvin L. Derby of New Haven, Connecticut; Lawrence R. Eyres of Deerfield, New Hampshire; John H. Skilton, pastor of the

church; and Daniel Van Houte of Pownal, Maine. The rally was well attended.

The Rev. William P. Green, who for the past three years has been serving the Phillips Congregational Church, South Boston, Mass., has resigned his charge as of April 15th. Mr. Green's work has been in an extremely needy field which for many years has been harassed by Modernism. During his brief pastorate there have been many indications of God's blessing and many have professed faith in Christ. The congregation held a farewell reception for the Greens on April 11th.

The Rev. Dr. Daniel Van Houte, who was recently received into the presbytery, is pastor of a Congregational church in Pownal, Maine. In addition to his church work he also conducts Bible studies in four public schools. The Pownal church was founded in 1811 upon a surprisingly orthodox basis but, like many such churches, it has been influenced by Unitarianism.

The Northwest

WESTMINSTER CHURCH, Bend, Oregon: The annual congregational meeting of Westminster Church was held Wednesday evening, March 29th, following a well-attended fellowship dinner. Reports of the various organizations revealed a slow but steady growth in almost all departments of the church. Especially gratifying has been a growth in

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the Sunday evening attendance, and in the Men's Bible Class. Including those received at the Easter service, the membership of the church now numbers 107.

New Jersey

A VERY successful Young People's Conference was held under the auspices of the presbytery in the Covenant Church, Vineland, on Friday evening and Saturday, April 14th and 15th. The more than 150 delegates who were registered came from as far north as Westfield and Orange, and from as far south as Wildwood. After all expenses were paid, about \$30 remained to be divided between the home and foreign mission committees of The Orthodox Presbyterian Church—and this in spite of the fact that the registration fee, which included meals and lodging, was only fifty cents, and only one offering was taken. Speakers were Professor R. B. Kuiper, the Rev. Ivan Allbutt, Secretary of the China Inland Mission; the Rev. Richard Gray, and the Rev. William T. Strong.

Covenant Church, Vineland: Easter brought a full auditorium, with about a dozen new members received at the communion service held the following Sunday. Dr. John Macleod Principal of the Free Church College, Edinburgh, Scotland, preached on Sunday morning, April 23rd.

Grace Church, Westfield: Dr. Cornelius Van Til, of Westminster Seminary, recently addressed 20 teachers of Lincoln Public School, Westfield, on the subject of evolution. He was introduced by the principal, Mr. Hillis M. Partington, an elder of Grace Church.

Calvary Church, Ringoes: From April 16th to April 23rd the church enjoyed a week of special preaching services with Dr. Robert Strong of Willow Grove as the guest speaker.

Grace Church, Trenton: During the week before Easter special meetings were held each night, with the Rev. Bruce Wideman bringing the messages. On Friday night the gospel was presented by the pastor, the Rev. Leslie Dunn, with the aid of pictures projected on a screen. On Easter Sunday the morning service was held in the local Grammar School, with an encouraging attendance of about 60.

CORAYS RETURNING HOME ON FURLOUGH; ARRIVE MAY 3RD

THE Rev. and Mrs. Henry W. Coray and family, Orthodox Presbyterian missionaries to Manchoukuo, will return to this country for a much-needed furlough and rest. They will arrive on the Empress of Canada, scheduled to dock at Vancouver, B. C., at 2 P.M. on Wednesday, May 3rd.

The decision to bring the Corays home on furlough was reached by The Committee on Foreign Missions



The Rev. Henry W. Coray

at a meeting held in Philadelphia on April 6th. As soon as the cabled news reached the missionaries, they made immediate plans to leave Harbin. Mr. Coray expects to attend the Tenth Annual Commencement Exercises of Westminster Seminary and to receive his degree at that time. It is also hoped that he will be able to address the popular evening meeting on foreign missions at the Sixth General Assembly of the denomination on Thursday, May 11th. He will not, however, be available for speaking engagements throughout the church until after a much-needed rest.

Mr. and Mrs. Coray were the first missionaries sent out by The Independent Board for Presbyterian Foreign Missions in 1934. As a result of their appointment the name of Mr. Coray was erased from the roll of

Lackawanna Presbytery of the Presbyterian Church in the U.S.A. on the pretense that he had, by accepting the appointment, "declared himself independent"—a fact which he emphatically denied.

On January 1, 1938, the Corays resigned as missionaries of the Independent Board, feeling themselves unable to remain under that board as it was reorganized in 1937. Their appointment as missionaries under The Committee on Foreign Missions of The Orthodox Presbyterian Church was effective January 1, 1938.

Mr. and Mrs. Coray will be accompanied by their two children, Edward Andrew and Donald Warner, both born on the mission field.

EASTER SUNRISE SERVICE HELD IN PHILADELPHIA PARK

AN outdoor sunrise service was held on Easter Sunday by Gethsemane Orthodox Presbyterian Church in a city park in West Philadelphia.

The attendance of between 300 and 350 people was considered good in view of the sub-freezing temperature of the morning.

In spite of the coldness of the weather Christian hearts were warmed by the gospel message of the resurrection of Christ as preached by the Rev. Dr. Robert Strong, pastor of Calvary Presbyterian Church of Willow Grove, on the subject, "The Gibraltar Fact of Christ's Resurrection." The Rev. John P. Galbraith, pastor of Gethsemane Church, presided over the service and was assisted by the Rev. James W. Price and the Rev. C. G. Schaufele. Mr. Dwight Poundstone sang a baritone solo, Mr. John Hills played two trombone solos, and Mr. William Welmers was the pianist. All three are students at Westminster Theological Seminary.

The service was aided materially by a public address system which was lent by a Christian friend of one of the members of the congregation. In the quiet morning air people for several blocks around were able to hear the service, and the hymns played before the service, even though they did not come to the park. It is hoped that in addition to the Word bearing fruit the service will have gained new friends for the church.

DOCKET PROPOSED FOR SIXTH GENERAL ASSEMBLY

THE Committee on Arrangements for the Sixth General Assembly of The Orthodox Presbyterian Church has submitted a tentative docket for the assembly. The sessions will begin on Wednesday, May 10th, at Westminster Seminary, Chestnut Hill, Philadelphia, and continue through Saturday, May 13th, if necessary.

The proposed docket follows:

Wednesday, May 10, 1939

- 10.30 Devotional Service
Sermon by Moderator of Fifth Assembly
- 2.00 Sacrament of the Lord's Supper
Constituting of the Assembly
Reading of the Roll
Adoption of the Docket
Nomination and Election of Clerk
Nomination, Election, and Installation of Moderator
Presentation of Papers and Overtures
Appointment of Special Committees:
- On Examination of Minutes of Presbyteries
 On Date and Place of Next Assembly
- 3.00 Report of the Committee on Christian Education
Nomination of members to Committee on Christian Education
- 4.00 Report of Committee on Jurisdiction of Home Missions Committee and Presbyteries
- 8.00 Public Meeting under Auspices of Committee on Christian Education
Address by Dr. Cornelius Van Til on "Modern Psychology of Religion in Relation to Christianity"

Thursday, May 11, 1939

- 9.00 Devotional Service
9.15 Reading of Minutes of Previous Day
- 9.30 Report of Committee on Home Missions and Church Extension
Nomination of members to Committee on Home Missions and Church Extension
- 10.30 Report of Committee on Constitution:
The Book of Discipline
- 2.00 Report of Committee on Foreign Missions
Nomination of members to Committee on Foreign Missions
- 3.00 Report of Committee on Constitution:
The Directory for the Worship of God
- 8.00 Public Meeting under auspices of the Committee on Foreign Missions, the Rev. Henry W. Coray, speaker

Recommended For Your Library

Louis Berkhof: *Summary of Christian Doctrine for Senior Classes*, 60c cloth, 40c paper.

Lorraine Boettner, *Reformed Doctrine of Predestination*, \$1.50.

R. B. Kuiper, *As to Being Reformed*, \$1.

Abraham Kuyper, *His Decease at Jerusalem*, \$1.50.

Floyd E. Hamilton, *The Basis of Evolutionary Faith*, \$1.

K. Schilder, *Christ in His Suffering*, \$3. *Christ on Trial*, \$3.

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Friday, May 12, 1939

- 9.00 Devotional Service
9.15 Reading of Minutes of Previous Day
- 9.30 Report of Committee on Amending the Form of Government
Report on Action of Presbyteries on Proposal of last Assembly for changing name in the Form of Government
- 10.00 Report of Committee on Constitution (continued)
- 2.00 Election of Members to Standing Committees of the Assembly
Report of Committee on Examination of Minutes of Presbyteries
Report of Committee on Date and Place of Next Assembly
Miscellaneous Business:
Approval of Minutes of Assembly
Adjournment of Assembly
- 8.00 Public Meeting under auspices of the Committee on Home Missions and Church Extension

Saturday, May 13, 1939

- 9.00 Further Session if needed

At noon on Thursday, May 11th, there will be a luncheon for ladies attending the assembly, and at 3 P.M. a Women's Missionary Meeting. Both the luncheon and the meeting will be under the auspices of the women's presbyterial organization of the Presbytery of Philadelphia. All ladies are cordially urged to attend both functions.

CALVINISTIC CONFERENCE TO MEET IN NEW JERSEY

SESSIONS of the American Calvinistic Conference will be held from June 27th to 30th in Paterson, New Jersey. The evening and public meetings will be held in the Sixth Reformed Church, and the conference meetings will be conducted in the Paterson Y.M.C.A. The purpose of the conference is to rally American Calvinists to the defense and propagation of Reformed doctrine in the world today.

Among the speakers at the conference will be Dr. Samuel Volbeda, Professor of Practical Theology at Calvin Seminary; Dr. John Macleod, Principal of the Free Church College, Edinburgh; the Rev. John Murray, Professor of Systematic Theology at Westminster Seminary; the Rev. W. Childs Robinson of Columbia Sem-

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Memorial Day, May 30th,
at Westminster Seminary**

Program

Morning and early afternoon: baseball and other games

4 P. M.: Address by Rev. R. B. Kuiper

6 P. M.: Picnic Supper (each brings his own)

7 P. M.: Address by Rev. A. K. Davison

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CHRISTIAN REFORMED PUBLISHING HOUSE
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inary, Decatur, Georgia; and the Rev. William Matheson of Chesley, Ontario. The conference theme will be: The Sovereignty of God. Registrations should be sent at once to Dr. Jacob T. Hoogstra, corresponding secretary, 90 Demarest Avenue, Englewood, New Jersey.

The Progress of The Elders' Fund

FIVE hundred and twenty-four elders of the Presbyterian Church in the U.S.A. are now receiving The Presbyterian Guardian through the generosity of those who have contributed to The Elders' Fund. This represents an increase of nearly three hundred elders' subscriptions during the past month, and to everyone who has supported with gifts this important enterprise we offer our deepest gratitude. We ask you to pray with us that, after reading the pages of The Presbyterian Guardian, many of these men may be given the courage and the inspiration to take a brave stand for the honor of our Lord Jesus Christ. Pray too that the blessing of God may rest upon each copy of The Presbyterian Guardian that goes out to the elders.

Many of the present subscribers have already contributed to the utmost of their ability. But we urgently ask those who have not yet sent a gift for this essential task—or those who are able to give a second time—to send such contributions at once to The Elders' Fund.

THE PRESBYTERIAN GUARDIAN

1505 Race Street

Philadelphia, Penna.

PUBLIC INVITED TO HEAR BACCALAUREATE SERMON

FOR the first time in the history of Westminster Seminary it has been possible to issue a general invitation to all the friends of the institution to attend the baccalaureate service of the graduating class. The service will be held in the new auditorium above the library, on Sunday afternoon, May 7th, at 3.30. The baccalaureate sermon will be delivered by the Rev. Professor R. B. Kuiper.

At the commencement exercises on May 9th nine seniors and more than 60 alumni will receive their Th.B. degrees. Five graduate students will be awarded the certificate of the seminary.

At 6 P. M. on May 8th the alumni will meet at Philadelphia's Robert Morris Hotel for their annual banquet. The speakers this year will be Dr. John Macleod, Professor R. B. Kuiper, and the Rev. Edwin H. Rian.

CALVINISTIC CONGRESS PLANS TO HOLD SESSIONS IN GERMANY

AT THE conclusion of the Fourth International Calvinistic Congress held in Edinburgh last year, a meeting of the International Commission for Calvinistic Congresses was convened, at which it was decided that, if circumstances permitted, the next congress should take place in Germany.

In the summer of 1940 certain Reformed churches are celebrating the quatercentenary of the arrival in Emden, Germany, of the Polish reformer, à Lasco, and it is now proposed that the Fifth Calvinistic Congress shall take place in that town, synchronizing with those celebrations. Emden is a fitting site for such a gathering, for not only was it the scene of à Lasco's labors but also the first Reformed church in Germany was founded there in 1526.

In connection with the proposed congress, a preparatory committee has been formed in Germany under the presidency of the Baron Dufour Feronce, and a meeting of the International Commission has been arranged for March 31st to consider details.