

The Presbyterian Guardian

July, 1939

VOLUME 6, NO. 7

J. Gresham Machen
Editor 1936-1937

One Dollar a Year—Ten Cents a Copy

EDITORIAL COUNCIL

1505 Race Street,
Philadelphia, Penna.

Edwin H. Rian
Leslie W. Sloat

Ned B. Stonehouse
Murray Forst Thompson

Thomas R. Birch
Managing Editor

Presbyterianism in Canada Today

By the REV. W. D. REID, D.D., of Westmount, P. Q., Canada

PRIOR to 1925 the Presbyterian Church was for many years by far the strongest Protestant church in the Dominion of Canada. For over twenty years, however, the question of union between the Methodist, Congregational and Presbyterian churches had been discussed in all the various conferences, councils and assemblies.

The Methodists and the smaller Congregational Church were wholeheartedly in favor of the union, but whenever the subject was broached in the General Assembly of the Presbyterian Church there developed a strong opposition. At last the proponents of union drove it to a final issue in the 1922 General Assembly, where their proposals were accepted by a considerable majority. In 1925 the union was consummated with a great fanfare of trumpets. At the same time the Presbyterians, rallied from all parts of the Dominion, reconstituted their shattered ranks and carried on. Out of a total membership of a little over 300,000, about 155,000 remained Presbyterian.

The United Church, claiming that the Presbyterian Church had gone into the union, determined to deprive the continuing church of the name, and laid claim to all the liquid assets of the church, including all the theological colleges and any future legacies. They failed to gain all they wanted in the matter of the colleges, and in regard to legacies there have been many lawsuits during the last 13 years, some cases even going to the Privy

Council in England. Most of these cases were won by the continuing Presbyterian Church.

Even the federal parliament recognized the church by inviting its moderator, along with representatives of other denominations, to take part in the opening of parliament. After 13 years of this contention the United Church has "magnanimously" allowed the Presbyterians to keep their name, and a bill was passed this spring allowing the church to retain the title of "The Presbyterian Church in Canada."

In spite of this opposition, however, the church prospered wonderfully until 1930. Many Presbyterians who had grown careless and indifferent, warmed up by the fight over union came back to the church and worked most enthusiastically for its welfare. Since that time, however, there has been a general slackening and many have fallen back into their original indifference. During the five years from 1925 to 1930, 30,000 members were added to the church; but since that time it has practically stood still, and may even have somewhat receded.

One of the peculiarities of the so-called union was that it was a ministers', rather than a people's, union. Over 200 ministers went into the union, while their congregations remained Presbyterian. Because of this, there was a tremendous number of vacant pulpits in the church. Word went out to all the English-speaking Protestant world that the Presbyterian Church in Canada needed ministers very badly. Any man who had

failed, or who had trouble in his congregation, said: "Canada needs ministers, so I am off for Canada."

As a result, the church received men from all over the world. Some of these were good, but many were comparative failures and some of them even moral derelicts. Because of this many congregations suffered sorely by reason of inefficient service, some good charges becoming entirely defunct.

This is but one of the causes of the present condition of the Presbyterian Church in Canada. Another is that many entered into the fight against union without any real idea of the principle of the struggle. They were interested in keeping alive the "grand old Presbyterian Church," without realizing that for which the Presbyterian Church stood. It was momentary excitement without any real Christian convictions behind it. The result has been that, now that the shouting of battle and the roll of drums have ceased, they are losing interest in peace-time reconstruction.

Another great reason for the present retreating of the church lies in her colleges. Many of the professors are modernist in their teaching, with the natural result that many of their students go out of college without a vital soul-saving message for the people. As a consequence of this the churches, in many instances, are trying to get rid of their ministers. Many ministers are just as anxious for a change. And all this develops a general restlessness in the church which does not seem to augur well for her future.

One may inquire, at this point, the reason why the continuing Presbyterians desired to continue. There are a number of answers to this and some have been given above. With many it was a matter of sentimental attraction to the name "Presbyterian." With others it was opposition to the proposed method of placing ministers. According to the United Church laws, settlement is to be made ultimately, not by a "hearing" and "call," but by appointment by a "Stationing Committee." It was felt that such a method was entirely opposed to the true Presbyterian form of church government.

Then again, others were opposed to the union because it meant the aboli-

tion of the Westminster Confession of Faith. However, from subsequent developments in the church it is to be feared that this was not the controlling desire of most of those who remained "Presbyterian." Probably the fact that the church is swinging away from its standards towards Modernism or Barthianism explains the fact that membership and contributions have both decreased astonishingly since 1930.

The Presbyterian Church in Canada, in common with all other Protestant Churches, needs and needs badly a real, spiritual revival. It is at present in the back-wash of a great struggle for existence, but we believe that there is the possibility of a great future for it in our Dominion. If we could but fill our pulpits with the right type of ministers, filled with enthusiasm for the Kingdom of Christ and sound in doctrine, there lies before us the greatest opportunity that has ever been opened to a church. If the Lord will but enable us to obtain such men, our future is secure.

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

A special feature of the institute this year will be four lectures and three devotional messages by Dr. Samuel Volbeda, Professor of Practical Theology at Calvin Seminary. Those who heard Dr. Volbeda speak at Westminster Seminary's Day of Prayer a few years ago will recognize the valuable contribution that he will make to the Ministerial Institute.

Other speakers this year will be: The Rev. Edward J. Young, Dr. Cornelius Van Til, the Rev. Alexander K. Davison, Dr. Lawrence B. Gilmore, the Rev. John P. Clelland, and the Rev. George W. Marston.

Registrations, together with the fee of \$5.00, should be sent promptly to the Rev. John P. Galbraith, 2510 South 65th Street, Philadelphia.

PLANS ANNOUNCED FOR MINISTERIAL INSTITUTE

FROM August 24th to 30th the Second Annual Ministerial Institute will be held at Westminster Seminary,

TABLE OF CONTENTS

July, 1939

Presbyterianism in Canada Today	125
W. D. Reid	
What Is Orthodox Presbyterianism?	127
Leslie W. Sloat	
A Guide to Dr. Fosdick's Bible	129
A Review by Edward J. Young	
The Young People's Page	131
Robert L. Atwell and Cornelius Van Til	
Information, Please	133
Missionary Heroes of the Past	134
A Mission Study by Robert S. Marsden	
Editorial	136
Excuses That Don't Excuse	138
Robert S. Marsden	
NEWS FROM THE PRESBYTERIES	139

DR. VAN TIL TO SPEAK AT COLORADO BIBLE CONFERENCE

THE Orthodox Presbyterian Church will be represented at a Bible conference in a new territory this summer. Camp Chief Yahmonite, at Steamboat Springs, Colorado, will be held from July 22nd to 30th and is under the supervision of the Rev. W. Benson Male, a minister of The Orthodox Presbyterian Church and pastor of the Second Congregational Church of Denver. Principal speaker at the conference will be Dr. Cornelius Van Til, Professor of Apologetics at Westminster Theological Seminary.

The camp program will consist of Bible study classes in the mornings, recreation in the afternoons, and campfire meetings in the evenings. Those wishing further information concerning the conference are invited to communicate with Mr. Male at 1429 East 31st Avenue, Denver, Colorado.

What Is Orthodox Presbyterianism?

By the REV. LESLIE W. SLOAT

IN 1936 there was organized in Philadelphia a new religious body known as "The Presbyterian Church of America." It consisted of a group of ministers and laymen who had withdrawn from the Presbyterian Church in the U. S. A. (Northern Church) because of serious disagreement with the doctrinal views which had come to dominate that organization.

In March, 1939, the name of the new church was changed, in order to avoid an alleged confusion with the older body. The new name is "The Orthodox Presbyterian Church." This name was chosen from a number of suggested names because it seemed to indicate in the clearest possible fashion the nature and aims of the new organization. For this church is dedicated to the defense and the proclamation of "orthodox Presbyterianism." For the benefit of those who perhaps do not know what orthodox Presbyterianism is, it has seemed advisable to set it forth in simple and brief form, that all the world may know what we believe and what we seek to proclaim to all mankind.

In its primary sense the term "Presbyterian" designates a form of church government rather than a system of doctrine. The word comes from the Greek *presbuteros* which is translated in our New Testament by the word "elder." The Greek word *episcopos* which is translated "bishop" is but another designation of the position or office of elder. An elder is one who holds a position of authority in the congregation, by virtue of the choice of the people and the ordination of other "elders." The New Testament seems to distinguish between elders who *rule* and elders who *teach*. The latter we understand to be the "preachers" or "pastors." And so the New Testament permits and we acknowledge no other authority in the church than that of the company of ruling and teaching elders.

The New Testament also indicates that there were "lower" and "higher" judicatories in the church, depending on the area represented in the judicatory. And so Presbyterianism has first the "session," composed of the minister and elders of the local

congregation. Then there is the "presbytery" composed of all the ministers of a particular area (*e.g.*, a city, county or state), and elder delegates from the congregations within that area. And finally there is the "general assembly," composed of all the ministers (or delegates representing them) of the denomination, and elder delegates from all the congregations. The character and belief of the church having been once established in its constitution, these judicatories usually have no legislative authority, but exercise discipline and oversight as may be necessary for the welfare of the church. This representative form of church government is what is indicated by the primary sense of the term "Presbyterianism."

But in the history of the church the word has come also and more especially to be associated with a particular view as to the system of doctrine taught in Holy Scripture. Popular descriptions of this system of doctrine are "Calvinism" and "The Reformed Faith." Its finest and most comprehensive creedal expression appears in the standards formulated by the famous "Westminster Assembly" that met in London in 1643-52. These standards are the Westminster Confession of Faith, the Westminster Larger Catechism, and the Westminster Shorter Catechism. The Orthodox Presbyterian Church, holding to the Bible as its supreme and only infallible rule of faith and practice, includes in its constitution these three creedal statements, in practically their original form, as subordinate standards.

What Orthodox Presbyterians Believe

It is far from our intention in this article to attempt to formulate anything like an adequate statement of the creed of orthodox Presbyterianism. Nevertheless, it is worthwhile to examine the major tenets of the system of doctrine expressed in the historic creeds of the church and to which, in its consistency and integrity, orthodox Presbyterianism seeks to adhere. Such an examination might be stated as follows:

There exists, as the creator and

sovereign ruler of all the universe, one absolute, eternal, self-sufficient Personality, God. He is unlimited, and unchangeable, in His being, wisdom, power, holiness, justice, goodness and truth. In the Godhead there are three distinct Persons, the Father, and the Son, and the Holy Spirit. These three are the same in substance, and equal in power and glory. This view of God, as the necessary, true, and Biblical view, is to be set over against the imaginary, false, and unscriptural views which are the current products of much human thinking.

Acknowledging thus the only true God, orthodox Presbyterianism also reveres the Scriptures of the Old and New Testaments as the very Word of God. In accordance with the Bible's own teaching, we believe that its original writers were guided by the Holy Spirit so as to be infallible in writing down the divine message. The original manuscripts were therefore the errorless Word of God, and the Bible as we have it is a reliable reproduction of these infallible originals. Any changes which may have been introduced in the course of transmission through the years are only most minor and insignificant.

Believing then in "the God of the Word and the Word of God," orthodox Presbyterianism holds that man was created by God righteous, that under the temptation of the Devil he fell into sin, and so became liable to the divine wrath and punishment. Since, in the covenant which he broke by his sin, the first man was acting as the representative of all his posterity, persons descending from him by ordinary generation are reckoned by God in all justice as having sinned in him, and as liable to eternal punishment with him. And all persons born into this world in ordinary fashion are born with corrupt natures, the "children of wrath," and soon add the guilt of their own evil deeds to that inherited, so as to be doubly liable to the divine curse.

Because of his corrupt and guilty nature man is utterly unable to save himself. But God, out of pure mercy and love and according to His eternal purpose, determined to redeem a great

mass of mankind, known individually only to Himself. In order to do this in perfect justice, He promised to send and did send the Son, to act as their representative before Him. The Son accordingly took a true human nature, being born of the Virgin Mary. In His human life He was the representative of the elect, by His life of perfect righteousness meriting life for them, and in His sacrificial death undergoing the punishment of their sins, so that all the demands of God with reference to them were satisfied in Him. Three days after His death on the cross, Jesus was raised from the dead by God in the same body in which He had suffered, and presently ascended into heaven, where He now sits at the right hand of the Father, and from whence He will come again for judgment.

God, who has appointed a day in which He will judge the world by Jesus Christ, now calls upon all men everywhere to repent and to trust in Jesus Christ the Son as their Saviour and Lord. To those who believe in Jesus there is promised deliverance from eternal punishment, and the everlasting enjoyment of the divine blessing in the world to come, as well as real and personal spiritual benefits in this present life. These benefits are given on the basis of the substitutionary work of Christ performed on the sinner's behalf. Those who ignore or reject this redemption that God has mercifully provided, must expect to undergo for themselves the just and eternal retribution for their sins. The salvation of those who do believe is solely the gift of God, and not the result of any so-called "good works." Man cannot save himself. He is saved by Christ, or not at all.

The work of God in the human heart and life is the only basis of any true righteousness in outward conduct. And since only those who are believers enjoy the saving work of God in their lives, the propagation of the gospel which is the power of God unto salvation is the only effective means for promoting true righteousness among men, or for bringing in the Kingdom of God.

The Decline of Orthodox Presbyterianism

Those familiar with the Bible will recognize this as nothing other than pure, consistent, Biblical Christianity. It is that view of the Christian reli-

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.

gion which is most logical and necessary, once the truth of the Bible is acknowledged. It is the doctrine which orthodox Presbyterianism believes and proclaims.

But this, some will say, is also *historic* Presbyterianism. Why, then, have we termed ourselves "Orthodox" Presbyterians? The reason is that many who today claim the name "Presbyterian" no longer adhere to the system of doctrine which is traditionally associated with that name. In particular the Presbyterian Church in the U. S. A. has, as a necessary consequence of certain official actions, repudiated this historic Christianity, and indicated that those who are determined to support it, and it alone, are not welcome among them.

In 1923 over twelve hundred of its ministers frankly and publicly declared themselves sympathetic with those who deny the inerrancy of the Bible, the virgin birth and bodily resurrection of Christ, His miracles, and the substitutionary character of His death as a sacrifice to satisfy divine justice. This heretical group and the increasing number of those agreeing with them, instead of being disciplined, have gradually gained control of that church. Today they dominate its administrative functions, its educational institutions, and its educational and mission agencies. When in 1933 a group of orthodox Presbyterians within the church organized an independent missionary agency to send to the foreign field strictly orthodox missionaries, the church condemned the action and ordered that those who would not withdraw from this independent agency should be tried and disciplined. Only persons who would support the official boards of the church, even when those

boards were clearly supporting anti-Christian teaching, were welcome in the church. Church ministers or members who would not support this official missionary program were to be reckoned as guilty as if they refused to partake of the Lord's Supper.

The separation of orthodox Presbyterians from this organization finally came about in 1936 when the church's General Assembly ordered suspended from the ministry some of the members of this independent foreign mission agency. Those who would support only orthodox Presbyterianism were forced to leave the church, if they would maintain their witness.

To some persons the term "orthodox" seems to suggest a sort of spiritual deadness. But true orthodoxy is never dead. The word itself means "right-thinking." And "right-thinking" Christianity is most vitally alive, although, of course, it does not have the frothy surface so often found in a religion that consists of external emotionalism alone.

"True orthodoxy," said an able writer, "refuses to compromise with error. It insists upon Christianity as the supernatural religion and opposes the onslaughts of naturalism all along the line. It firmly refuses to add water to the pure wine of the Scriptural teaching of supernatural salvation. . . ."

"True orthodoxy springs from the principle of spiritual life implanted in the heart by the Holy Spirit at the new birth, and it issues in the Christian life, a life of loving and grateful obedience to God's commands.

"True orthodoxy adheres to the historical Christian faith. It knows the truth well, loves the truth dearly, holds the truth sanely, defends the truth valiantly, proclaims the truth actively, obeys the truth gladly" (R. B. Kuiper, in *Christianity Today*, December, 1934).

With some five thousand members in seventy congregations scattered over seventeen states, The Orthodox Presbyterian Church is carrying on the task to which it, with other true Christian folk, is dedicated. May God grant that many persons shall in all sincerity join this movement to give to America and the world again in our day a clear and unflinching witness to the pure message of Biblical Christianity, that souls may be saved and edified through the eternal truth.

A Guide to Dr. Fosdick's Bible

A Review by the REV. EDWARD J. YOUNG

Harry Emerson Fosdick: A GUIDE TO UNDERSTANDING THE BIBLE; subtitle: THE DEVELOPMENT OF IDEAS WITHIN THE OLD AND NEW TESTAMENTS. Harper and Brothers, New York, 1938. \$3.00.

DR. HARRY EMERSON FOSDICK is one of the leading exponents of Modernism in America today. He has been outspoken in his attacks upon the cardinal doctrines of Christianity. In a volume, entitled "The Modern Use of the Bible," he made it very clear that he was not a believer in the plenary and verbal inspiration of the Scriptures. A recent sermon, "The Church Must Go Beyond Modernism," may be partially responsible for an impression which some seem to have that Dr. Fosdick is returning to the Christian faith. The present book, however, is sufficient evidence that the author, far from drawing nearer to Christianity, is, if anything, removing farther from it in his thinking.

The Bible of Destructive Criticism

The volume which forms the subject of our review is called "A Guide to Understanding the Bible." But even a cursory perusal of the book reveals the fact that the Bible which Dr. Fosdick is seeking to help his readers understand is not the Holy Bible. Rather, it is a Bible which we may well call "The Bible of Destructive Criticism." It is a Bible that has been pruned and plucked and redressed to suit the desires of certain men. It is a Bible that is full of error and, far from being the inerrant Word of God, is but the product of blundering human beings. This fact should be remembered in order that we may correctly understand Dr. Fosdick's "Guide."

One point at which this "Bible of Destructive Criticism" differs from the Holy Bible is in the order of arrangement of its books. As is well known, the Holy Bible begins with the book of Genesis. It answers our questions about the origin of all things by presenting to us a clear and robust theism. "In the beginning God created the heaven and the earth," it tells us, and in this lofty doctrine of creation we have the ultimate answer

to all our questions. But Dr. Fosdick dismisses this as being the "confident monotheism" of a later age (p. 1). The Bible to which his volume would act as guide does not begin with Genesis. Rather, it most probably begins with songs and lyrics such as the song of the well (Numbers 21:17, 18), as well as with sayings and oracles, some "records of ancestral traditions" and "notations of legal custom," all of which were composed before the time of David.¹ Such is the beginning of the Bible which our author would guide us in understanding.

Destructive Criticism

To understand the reason why this strange arrangement is adopted by Dr. Fosdick, we must consider a movement in history which is often popularly called the "Higher Criticism." We, however, prefer to call it "Destructive Criticism." The traditional Christian and Jewish view of Genesis is that Moses was its author. In 1753, however, there appeared a little book by a French physician of profligate life, Jean Astruc. In this work Astruc asserted that, in compiling Genesis, Moses had made use of 12 previously written documents. These he had woven together, and our book of Genesis was the result. Astruc believed that he was able to separate these documents, and this he did, labelling each with a letter of the alphabet, beginning with A.

This book of Astruc started the ball rolling, and other scholars took up the work which he had begun. It soon came to be fairly widely held that the Pentateuch (the first five books of the Bible) really consisted of three main documents, all written

¹On pp. 301-303 Dr. Fosdick gives what he believes to be the approximate chronologies of both the Old and New Testament writings.

later than the time of Moses. These were, in the supposed order of composition, E (so named because it used the word God, which in Hebrew is Elohim), J (because it used the divine name Jehovah) and D (Deuteronomy). But a change appeared when in 1853, just one hundred years after Astruc's work, it was asserted that the document E was in reality two documents E¹ and E². From this time on E was called P. So we had the order P J E D.

A bombshell was thrown into the whole scheme, however, when, toward the close of the last century, the view which is commonly associated with the name of Wellhausen appeared. According to it, the document P, instead of being the first document of the Pentateuch to be written, was in reality the last, giving the order J E D P. The time of composition of J is now generally assigned to about 850 B.C., that of E to about 750, that of D to the reign of Josiah and that of P to the fourth century B.C.

It is approximately this scheme of things which Dr. Fosdick accepts. To call it revolutionary is to speak mildly. The reader can easily see that, if the Pentateuch be in reality a compilation of non-Mosaic documents, many other parts of the Old Testament are also affected thereby. And this is indeed the case. Furthermore, side by side with this scheme of documents there is very often presented an evolutionary theory of the development of the Bible's ideas and teachings.

It is this combination of the "documentary" and "evolutionary development" theories which lies at the basis of Dr. Fosdick's Bible. He apparently assumes that these tenets of destructive criticism are for the main part established facts (cf. p. ix). He is apparently unaware that these views have been subjected to the most painstaking and careful scrutiny and examination by believing Christian scholars and have been refuted in convincing fashion. Of the labors of these many Christian scholars he seems to be entirely ignorant for, in his bibliography of 97 volumes and articles, we cannot detect the mention of one book or article by a conserva-

The Elder's Fund

A TOTAL of 665 elders in the Presbyterian Church in the U.S.A. now receive the *Guardian*. Your contribution to this important work is urgently needed.

tive author (pp. 303-307). By adopting this method of procedure—ignoring the labors of those who oppose the theories of destructive criticism—the author exhibits the prejudice and onesidedness that so often characterize modernist writers.

The Idea of God

Having thus adopted such a view of the Old Testament, our author seeks in his "Guide" to trace in the Bible the development of six ideas, namely, the ideas of God, Man, Right and Wrong, Suffering, Fellowship with God and Immortality. The method which is employed will be amply illustrated if we notice how he traces the idea of God. He believes that Moses first found Yahweh at Mt. Sinai in the wilderness and introduced Yahweh to Israel. This Yahweh had probably once been the deity of the Kenites, and was at first "a storm god, dwelling on a mountain, whose major activity was war—such was the beginning of the development of the Jewish-Christian idea of God" (p. 6).

With Israel's entrance into Canaan, according to our author, there came a change in her idea of God, for Yahweh became detached in her imagination from Sinai and was acknowledged as lord in Canaan. This was a change which may in part have been due to Israel's associating Yahweh's presence with the Ark of the Covenant. With this change to territorial god of Canaan went the conception of Yahweh as an agricultural deity and the blending of Yahweh and the baals of Canaan. As the development in Israel's thought proceeded, Yahweh came to be considered as god of the sky and as one who could display his power outside the land of his people.

Due to conflicting social and economic relationships between the Israelites and Amorites, the ideas that Yahweh demanded personal and social righteousness began to appear. With the great prophets a practical monotheism came upon the scene. It was they who gave impetus to the belief that Yahweh was indeed a moral judge who would reject Israel should she disobey his ethical standards. It was not, however, until the Exile that pure and genuine monotheism appeared, and this was in the teaching of the so-called Second Isaiah. Our author sums up the sup-

posed development of the idea of God in the Old Testament by saying, "A mountain god of war and storm they [the prophets] left behind, to believe at last in a universal Spirit, everywhere available to the seeking soul, the one God of all mankind (p. 35).

The New Testament

But this was not the end of the development. According to Dr. Fosdick, the expulsion of Christianity from the synagogue produced a change in the "spiritual climate and scenery" (p. 38). God was conceived of as a universal Father, the God of all mankind and "no respecter of persons." The "major creative force" (p. 40) in achieving this change, however, was the personality of Jesus. Apparently, Dr. Fosdick conceives of Jesus as merely a human being "in the lineal succession of the great prophets—Hosea, Jeremiah, the Isaiah of the Exile" (p. 40). There is no indication given that Jesus is the eternal Son of God. Rather, He is apparently a man who took over the Jewish idea of God at its best, treated it with "thoroughgoing moral seriousness," and so achieved a revolutionary consequence. In this connection our author emphasizes two factors—the insight of Jesus into the "moral meanings of monotheism," and "the intense reality of God in the personal experience of Jesus" (p. 41).

The early Christians soon came to attribute deity to Jesus. In thinking of Him they were not using our categories of thought but their own and, by means of the concept of Messiahship, Jesus was, according to Dr. Fosdick, first brought into association with divinity. When the gospel was carried to the Gentiles, and the idea of the Messiahship lost its force, the title "Lord" was also applied to Jesus, and so another step in His deification took place. The climax came in the interpretation of Him as the *Logos*, the eternal Word of God. Thus, He had been deified.

Through the deification of Christ the concept of God, according to the present book, became Christianized. "God became Christlike" in Christian thinking (p. 46). With this went the belief that God cared for individuals, and His special care for sinners was stressed. Because of the saving work of Christ on their behalf, believers came to conceive of themselves as sons of God. The idea of the Father-

hood of God was made manifest most explicitly through the teaching of the Christian idea of sonship. The early Christians soon thought of "the Father as revealed in the Son and made immediately available to every believer by the indwelling Spirit." "Quite without intending to start a development that would issue in the classic creeds, they [the early Christians] saw themselves, as a matter of fact, dealing with the Divine in three major ways—as cosmic Creator and Father, as the incarnate Saviour and Character, as the interior Spirit of power" (p. 52).

An Anti-Theistic View

We have presented Dr. Fosdick's theory of the development of the idea of God at some length because it well illustrates the character of the book with which we are dealing. If one can bring himself to agree with the main points of this view, he will probably have little difficulty in agreeing with that which is presented in the subsequent chapters of the book. But if, on the other hand, he find himself in disagreement here, he will doubtless disagree with that which follows.

The views which are presented in this volume may be characterized as being based upon a naturalistic theory of evolution. By that we mean that the working of Almighty God in human history is practically excluded. There is not the slightest indication in the present volume that the author believes in the living and true God who is the Creator of all things. The development of the idea of God, as has been outlined above, is a development for which man alone, apparently, is to receive any credit that may be due. And certain phases of this development, such as the so-called emergence of pure monotheism during the Exile, seem to be due to nothing more than the reaction of an exceedingly penetrating mind (that is, that of the Great Unknown, the so-called Second Isaiah) to pressing circumstances.

The difficulties in this theory are many, but underlying the whole scheme is a radical anti-theism upon which all these difficulties are ultimately based. Dr. Fosdick, it would seem, is guilty of assuming unconsciously that the finite human mind, depraved by sin, can, unassisted by anything more than a reaction to

circumstances and a long heritage of naturalistic religious development, produce the conception of "thoroughgoing monotheism" (p. 29). In reality this is the fundamental error underlying the whole book. To state the problem in a slightly different manner, "Can a finite being in its own strength attain to ultimate knowledge?" Apparently our author thinks that it can. But Calvin has presented the true state of the case when he says, "Their conceptions of him [that is, the conceptions which sinful men form of God] are formed, not according to the representations he gives of himself, but by the inventions of their own presumptuous imaginations." And again, "they worship not

him, but a figment of their own brains in his stead" (*Institutes*, Book I, Chapter IV, Section I.)

Such in reality is the kind of Bible that our author would make more understandable. Very different, however, is the Holy Bible. It is not the work of unaided men, but is God's own Holy Word. Such a book as this of Dr. Fosdick's will not aid anyone in understanding the Holy Bible, save as it may perhaps assist one to see what the Bible is not. The book is well written and in fairly faithful fashion portrays a certain type of viewpoint. We could wish, however, that it were in truth what it claims to be, "A Guide to Understanding the Bible."

The Young People's Page

A Series of Lessons for Use in Young People's Societies

Studies in Ephesians by the REV. ROBERT L. ATWELL

JULY 16th

Christian Marriage
Eph. 5:22-33

ASIDE from our relationship to our Lord there is no relationship in life so important as that which is entered through marriage.

Paul is here comparing Christian marriage to the relationship which subsists between Christ and His Church. (Compare other instances of earthly marriage as a type of the heavenly, as: Isa. 54:5; Jer. 3:8, 9, 20; Ezek. 23:37; Ps. 45:10-17; Matt. 9:15; Rev. 21:9ff.; Book of Hosea, and Song of Solomon.) Please note that the lofty ideal here set forth is impossible unless both the contracting parties are Christians (cf. II Cor. 6:14). The motive for this marriage relationship is a heavenly one. Our earthly order is observed because of regard for God and His Son, our Lord. Such is the whole tone of this epistle, in which life on earth is viewed as being lived in relation to God and to the redemption He has provided in Christ.

In verses 22-24 Paul speaks of the subjection of the wife to the husband, but everything which is base and servile in subjection is eliminated, for

that "subjection" is a subjection to Christ. Let us not overlook, however, that we have here clearly set forth a divine establishment in which the husband is head. (Compare Gen. 2:18, 21, 22; I Tim. 2:11-14.)

In verses 25-30 the Apostle speaks of the attitude of the husband to the wife. Upon whom does he place the greater obligation? If the husband enter the marriage state with Christian determination to abide by these requirements, should the wife hesitate in agreeing to obey? Need she be concerned with her personal rights or will she receive more than she could possibly claim?

Compare verse 31 with Gen. 2:23, 24. Does the original divine purpose allow for polygamy? What does the Bible teach concerning divorce (cf. Matt. 19:3-9; I Cor. 7:10-17)? In the light of this chapter do you think celibacy is a higher estate than marriage? Is celibacy ever commendable?

Study a form for the marriage ceremony. Do you think it is well to omit the word "obey" from the promise of the bride?

Do not fail to note the place of this passage in the epistle as a whole, especially its teaching concerning the union of Christ and believers.

JULY 23rd

The Christian Household
Eph. 6:1-9

Continuing a consideration of the home, Paul now speaks of the relationship of children and parents. Let us keep in mind the importance of the home. There are but three institutions which are divinely ordained. They are the home, church and state. Which one was first? Which one is basic? Does the character of our homes necessarily determine the character of our church and nation?

Surely children are desired in every consistently Christian home (cf. Gen. 1:28). Among the Hebrews there was an intense longing for children, and the same attitude should fill the hearts of all those who enter the holy estate of matrimony. The opposite attitude, becoming so prevalent in our land, is a cursed thing in God's sight and is bound to bring dire results to home and nation.

Children are to "obey" their parents "in the Lord" for this is right. What is Paul's standard of rightness? Does the Mosaic law have a place in the New Testament dispensation? Consider the answers to questions 39, 40, 41, 64, 65, and 66 of our Shorter Catechism. Is any virtue more necessary than obedience for the right ordering of human society? What was the first sin of disobedience? Trace its progress through doubt, disbelief, pride and disobedience (Gen. 3:1, 4, 6).

The Apostle also has something to say to parents (v. 4). Though God should call a man to rule a kingdom He would not thereby give him a more important or sacred task, a higher privilege or a more sacred responsibility, than that which is given to a Christian parent when entrusted with one of God's own little ones. You might well examine the form which is used in the administration of Infant Baptism. Do you think that parents, for the most part, endeavor to fulfill the vows which they take when they claim the Covenant promise?

Paul's injunctions to Christian masters and to Christian servants are based on the fact that Christ in heaven is Master of both. The head of a Christian household has a responsibility for the spiritual nurture of all who come under his roof. The family altar is an effective way of witnessing to children, servants and guests.

JULY 30th
The Church's Warfare
Eph. 6:10-24

It is very fitting that the Apostle should conclude this epistle, which presents his doctrine of the Church, with a description of the Church's warfare. The Church upon earth is rightly called "the Church Militant." The Christian who is unwilling to fight has a very questionable right to the name "Christian." God Himself is at enmity with sin and so must all His people be (cf. Gen. 3:15). What great hymns of the Church are militant?

Note that this warfare is spiritual, with spiritual armor (v. 11; cf. II Cor. 10:4), against spiritual foes (v. 12). Also that *all the elements of Christian strength* are represented in this passage as *divine gifts*.

1. It is characteristic of Paul that *truth* should be placed first. It is as a girdle which braced up the ancient soldier, made him conscious of his force, and kept each part of his armor in its proper place.

2. *Righteousness*, as a breastplate, is the great defensive weapon. The honest are not pierced by temptations to dishonesty and a pure heart recoils in disgust from temptations to impurity.

3. By *the preparation of the gospel of peace* we may escape from care about the past and be both ready and eager for the battle against sin.

4. How necessary is the *shield of faith!* Temptation to doubt God's goodness, fear of present enemies or of future perils, the subtle suggestion to do a little evil that good may come—all are repelled by that God-given shield.

5. *The helmet of salvation* includes all the blessings which we have through Christ's incarnation, death, resurrection, ascension, and session at God's right hand (cf. Catechism questions 36, 37 and 38).

6. But we wage offensive, conquering warfare. Therefore we have an offensive weapon. It is *the sword of the Spirit, which is the Word of God* (cf. Heb. 4:12). With it sin is to be destroyed, beginning with the slaying of the old sinful nature in ourselves.

Without God we are neither safe nor can we win any victories. Hence the imperative of prayer.

Bible Readings

Week of July 9th

SUNDAYGenesis 2:18-25
 MONDAYPsalm 45:10-17
 TUESDAYProverbs 31:10-31
 WEDNESDAYMatthew 19:1-15
 THURSDAYMatthew 25:1-13
 FRIDAYI Corinthians 7:1-17
 SATURDAYRevelation 21:1-14

Week of July 16th

SUNDAYGenesis 18:1-19
 MONDAYExodus 20:1-19
 TUESDAYJoshua 24:14-31
 WEDNESDAYColossians 3:17-4:6
 THURSDAYLuke 2:39-52
 FRIDAYI Peter 2:9-20
 SATURDAYRomans 13

Week of July 23rd

SUNDAYNehemiah 4:9-23
 MONDAYPsalm 24
 TUESDAYPsalm 119:89-112
 WEDNESDAYIsaiah 55
 THURSDAYI Thessalonians 5:5-28
 FRIDAYHebrews 4
 SATURDAYI John 5:1-15

Christian Belief

By the

REV. CORNELIUS VAN TIL, Ph.D.

(EDITOR'S NOTE: *With the first Sunday in August Dr. Van Til introduces a new series of studies which are in the nature of a junior course in Apologetics. Christian young people are urged to preserve their copies of the GUARDIAN, and from time to time to review past lessons. It is a matter of regret that space does not permit the publication of more than the first two lessons in this issue.*)

AUGUST 6th

Belief in God

WHY do you as a young person believe in God? Probably it is because you have been taught to do so. By precept and example your parents and teachers have influenced you to believe in God.

A friend of yours who does not believe in God may challenge you to use your own judgment in the matter, suggesting that if you looked at the facts for yourself you would no longer hold to your faith. Should you accept this challenge? Of course you should. But first it might be well to look at your friend carefully. Possibly he too accepted his beliefs upon authority when he was a child. Possibly the two

of you can agree to proceed at once to a courteous discussion of the matter on the merits of the question.

But is it worthwhile to reason with your friend? What difference does it make whether a person believes in God or not? To answer this question we should know what is meant by belief in God. Does your friend object to any and every kind of belief in God? You will soon find that he does not. He does not object to belief in the gods of the fairy-tales. They are not meant to be taken seriously. They do neither good nor evil. Your friend, in fact, does not object seriously to any god who is no more than the personification of human ideals. Your friend will not seriously object to any god who does not interfere with his movements.

But here is the trouble. The God you believe in leaves no human being to himself. He has created this world and has made man to glorify Him. Those who do not glorify Him will be punished by Him. Such a God is a "nuisance" to your friend. Now, it is not pleasant to introduce your God, if at the outset He acts as a "nuisance" in the presence of your friend. It puts you "in a tight spot." You go home and spend a very uncomfortable night. (For Scripture references look up passages that deal with creation and providence.)

AUGUST 13th

God and the Bible

You meet your friend a second time. He again asks you for the source of your belief. You tell him it has come from the Bible. You show your friend that no philosopher and no scientist has of himself ever come to the conclusion that he ought to believe in such a God as the Bible presents.

On second thought your friend may admit that this is not very strange. Such a God as the Bible speaks of could be adequately known by revelation only. This would be true even if man were not a sinner. You give me a ride in an aeroplane. You are "flying blind." I trust you absolutely. I have every reason to trust you. You have carried me safely in the past. Yet, for all that, I am really at your mercy. I simply live by the truth of your word. It is, after all, you, not I, who handle the plane. In this manner, or rather in a much more fundamental manner, we live by the truth of God's Word. If

the God of the Bible exists, He and He only, in the last analysis, is at the controls of the universe. He alone knows what He plans to do with it. All that any human being can know about it is from God. A creature must think God's thoughts after Him.

So here we are at the end of your second meeting. God has now, perhaps, become more of a "nuisance" than ever to your friend. If he is to believe in God, he must believe in the

Bible too. But here he catches you, it would seem, in a still tighter spot. You believe in God because you believe in the Bible, and you believe the Bible because it is the Word of God. That, your friend tells you, is reasoning in a circle. You spend a second uncomfortable night. (Can you find any passage in Scripture in which it does not take for granted its own authority?)

(To Be Continued)

Information, Please

(EDITOR'S NOTE: *The modern mania for quiz programs has prompted THE PRESBYTERIAN GUARDIAN to prepare a series of questions by which the reader may test his knowledge of recent events and present trends in contemporary Presbyterian church history. For each question answered correctly, score 5 points. A total score of 90 or above indicates an excellent fund of knowledge; 80 to 85 is good; 70 to 75 means that THE PRESBYTERIAN GUARDIAN should be read more carefully; and below 70 probably indicates a non-subscriber. Correct answers will be found on page 135.*)

- How many ministers of the Presbyterian Church in the U.S.A. signed the notorious "Auburn Affirmation"?
 - About 800
 - Nearly 1300
 - 5000
 - Less than 200
- Who presided at the trial of Dr. Machen before New Brunswick Presbytery?
 - W. B. Pugh
 - William T. Hanzsche
 - Cordie J. Culp
 - Edward A. Morris
- Only one of the following statements is *false*. Which is it?
 - In 1935 the pastoral relation of a Wisconsin minister was dissolved because he refused to desist from criticizing the boards of the Presbyterian Church in the U.S.A.
 - The "trials" of two lay members of the Independent Board were held illegally behind closed doors.
 - Dr. Lewis S. Mudge was one of the founders of the Independent Board.
 - A Wisconsin pastor was or-

dered suspended from the ministry for two years because he started an independent summer Bible camp in opposition to the Modernism of official camps.

- In which of the following cities did the Christ-denying 1936 General Assembly of the Presbyterian Church in the U.S.A. take place:
 - Philadelphia
 - Syracuse
 - Cincinnati
 - Columbus
- The Federal Council is:
 - A WPA project.
 - A modernist organization seeking to be the spokesman for every Protestant denomination in the United States of America.
 - An interdenominational group of Fundamentalist laymen.
 - The governing body of the Oxford Group Movement.
- The moderator of the Judicial Commission of New Brunswick Presbytery of the Presbyterian Church in the U.S.A., which tried Dr. Machen, was:
 - A Barthian.
 - A "middle-of-the-roader."
 - A ruling elder.
 - An Auburn Affirmationist.
- Which of the following persons is not a leader in the modern church union movement?
 - John L. Lewis
 - John A. Mackay
 - Toyohiko Kagawa
 - E. Stanley Jones
- Which one of the following was *not* one of the reasons why Dr. Harry Emerson Fosdick was asked to cease preaching in the First Presbyterian Church of New York City?
 - His refusal to become a minister of the Presbyterian Church in the U.S.A.
 - His refusal to affirm faith in the Virgin Birth.
 - The publication of his sermon "Will the Fundamentalists Win?"
 - His belief in immersion.

- Members of the Independent Board were placed on trial by commissions of the Presbyterian Church in the U.S.A. because:
 - They were propagating heresy.
 - They were persons of questionable morals.
 - They were not sufficiently Calvinistic in their theology.
 - They were preaching the gospel through an unofficial agency and were exposing the Modernism of the official board.
- Who led the fight for the reorganization of Princeton Theological Seminary?
 - Charles R. Erdman
 - Robert E. Speer
 - J. Ross Stevenson
 - John A. Mackay
- Westminster Seminary was founded in 1929 because:
 - A reorganization of Princeton Seminary had placed the modernist-indifferentist party in control of that institution.
 - Princeton Seminary was rapidly becoming too small to accommodate all the students applying for admission.
 - Princeton Seminary was receiving support from the Federal Council.
 - The General Assembly of the Presbyterian Church in the U.S.A. was dissatisfied with Princeton Seminary's modernist theological position.
- Select two of the following as the main objectives of the Machen Memorial Fund:
 - To secure a new campus for Westminster Seminary.
 - To secure a speaker from Europe.
 - To obtain the power to grant degrees.
 - To arouse new interest in Westminster Seminary.
- Which one of the following four

- words is correctly spelled?
- Amillennarian
 - Amilennarian
 - Amillenarian
 - Amilenarian
14. The principal address at the Tenth Anniversary celebration of Westminster Theological Seminary, on May 9, 1939, was given by:
- John Macleod
 - K. Schilder
 - R. B. Kuiper
 - John J. DeWaard
15. Barthianism may be correctly termed:
- A return to the Reformed Faith.
 - A new and subtle form of Modernism.
 - An ancient Greek school of philosophy.
 - A New Deal panacea.
16. What was the ultimate and deciding factor that led to the publication of "Modernism and the Board of Foreign Missions of the Presbyterian Church in the U.S.A." by Dr. Machen:
- The publication of "Re-Thinking Missions."
 - The motion in New Brunswick Presbytery that Dr. Speer be asked to debate with Dr. Machen.
 - Pearl Buck's magazine articles denying the faith.
 - Dr. Erdman's statement that suspicion of Modernism in the Foreign Board was unfounded.
17. The school of theology taught at Princeton Seminary is known as:
- Rational Theism.
 - Autosoterism.
 - Buchmanism.
 - Barthianism.
18. Which one of the following issued the "Studies of the Constitution of the Presbyterian Church in the U.S.A.," relative to the Independent Board issue:
- Lewis Seymour Mudge
 - Judicial Commission of General Assembly
 - General Council of General Assembly
 - Special Commission of General Assembly
19. The declaration, "I am the chief administrative officer of the church," was made by which witness at the trial of the Presby-

- terian Church in the U.S.A. versus The Presbyterian Church of America:
- William Barrow Pugh
 - Henry Barraclough
 - Lewis Seymour Mudge
 - Edward B. Shaw
20. What startling new factor was added to the appointment and inauguration of W. B. Pugh as Stated Clerk of the General Assembly of the Presbyterian

Church in the U.S.A.:

- The ceremony was held in Philadelphia.
- Several past moderators of the General Assembly were present.
- The service was similar to the installation of a pastor of a church.
- Dr. Pugh received the blessing of an Episcopal archbishop.

Missionary Heroes of the Past

A Mission Study by the REV. ROBERT S. MARSDEN

VII. Patrick

THE two missionary heroes of the past who are to be considered this month and next are often thought of together, for Patrick was a Scotsman who evangelized Ireland, and Columba was an Irishman who evangelized Scotland. Patrick belongs to the century preceding Augustine of Canterbury, about whom we studied last month, while Columba may be considered a contemporary of Augustine, for Columba was working in Scotland while Augustine was in England.

Authentic information concerning the life of Patrick is difficult to secure. Little is known of him from near contemporaries, and by the time Romish church historians began to write about him, his life had been so embossed by fable and legend that the true Patrick was difficult to discover. Two writings, however, are generally recognized as being genuinely from the pen of Patrick—his "Confessions" and a letter which was written to a British prince who had taken captive and sold into slavery some Irish converts of Patrick. Both of these works were written in crude "Irish" Latin. He tells us in his "Confessions" that he was born the son of a deacon and the grandson of a priest, and he displays no consciousness of any law forbidding clerical marriage. There is no evidence in his writings that he had any connection with the Roman Catholic Church, although he does speak of himself, in the letter, as a bishop.

When Patrick was 16 he was taken captive by some pirates, and was sold into slavery in Ireland. There he lived and tended sheep for six years, escaping from his captivity into Gaul. It

was during these six years that the religious fervor which undoubtedly had been implanted in him in his childhood in the clerical family into which he was born, began to develop. As a lonely shepherd, he spent much time in prayer and meditation. There is no record of any human instrumentality which led to his definite conversion. It has been thought that his missionary zeal had been implanted at some period in his early life through contact with the missionary school of Martin of Tours. This school was then flourishing in France.

Patrick's call to be a missionary he records in his "Confessions." He tells us that in a dream he saw a man with innumerable letters from Ireland urging him to come over and help the Irish. In obedience to his vision he worked his way on a boat and landed in Ireland, coming finally to County Down. The local chieftain, Dichu, was won to Christ and gave the use of his barn as a meeting place of the disciples. It is rather interesting to note that the method by which many of these early missionaries worked was to bring the gospel first of all to head men of a tribe, and having converted them, their work among the tribesmen was made easy. To be sure, this method resulted in a great number of purely nominal conversions of the common folk, yet in first reaching men of influence, the work of the missionaries was made most effective.

Patrick next took a journey northward to attempt to convert his former master, but failed in this mission. He then returned to Tara, which was the capital of the most influential chieftain of the country. There he was successful, and converted not only the

chief, but also a number of the tribesmen. He continued his labors for many years, probably reaching even to the western sea, and can thus be said to be, in the fullest sense, the apostle to the whole of Ireland.

The type of Christianity which Patrick preached closely resembles New Testament Christianity, with a minimum of the added superstition which was so prevalent in the Romish church. There is no evidence from his accepted writings that he knew anything of the confessional, nor of the worship of Mary, and little of the intercession of "saints." His religion may be said to have been more of a type of Protestantism than of Roman Catholicism. It is interesting to notice that while most of the countries of western Europe progressed in their religion from Romanism to Protestantism, Ireland's history reveals the opposite tendency, for it degenerated from a Protestantism independent of Rome to the most bigoted Romanism. Patrick's Christianity was founded largely upon the New Testament, and quotations from the Bible in his writings are very numerous.

Allowing for all the accretions which have been added to the story of the life of Patrick by his biographers of later centuries, and for many miracles which have been attached to his life (many of them foolish and unworthy, such as the well-known legend which credits him with freeing Ireland of snakes), Patrick still stands out as a man of unusual power, and towers high as one of the world's outstanding missionaries. Conservatively estimated, it is calculated that he himself established about 300 churches and that his converts numbered in the thousands.

Patrick died, most probably on March 17th in the year 493. His work was carried on by a disciple, Bridget, who is one of the outstanding women missionaries. Her life is too much shrouded in myth and legend for us to ascertain many of its details, but we know that she founded a number of monasteries. These were coeducational, monks and nuns studying in the same institution, which was usually a collection of cottages around a central church with a combination of dining-hall and lecture room. With Bridget carrying on the work which Patrick had begun, and with a number of other able leaders, within 150 years Ireland became what has been called

Information, Please

THE correct answers to the quiz on page 133 are as follows: 1—b; 2—c; 3—c; 4—b; 5—b; 6—d; 7—a; 8—d; 9—d; 10—c; 11—a; 12—a and c; 13—c; 14—a; 15—b; 16—b; 17—d; 18—c; 19—c; 20—c.

the "greenest spot in Christendom." Free from outside ecclesiastical domination, it became the brightest spot of Christian learning. Relatively pure in doctrine and life, the Irish church became the greatest center of missionary activity, and it sent into Europe many of the finest missionaries of the age.

Letters from the Orient

FROM Mrs. Bruce F. Hunt of Harbin, Manchoukuo, written on May 13th:

My days seem to be divided into two different classes—those when Bruce is at home, and when he isn't. When he is here, things always seem to be in a rush, with news to catch up on, clothes to fix, company to entertain, calls to make, and then the general excitement of getting him off again. When he is away things settle down pretty much to schedule; the children have their kindergarten hour, odd jobs around the house get done, and correspondence gets a little "caught up on."

One thing for which I have been especially thankful during the last two months is the opportunity to start a little Bible class with a few of the Korean young women who live up in this part of town. So far only three or four come, but it is my first experience in this kind of work, and we are reading about the Tabernacle which I have never studied; it takes quite a little preparation, but it is wonderful experience for me.

Our little foreign Sunday school keeps on. It is certainly a joy to see the real interest of these little English and American children who would probably otherwise hear nothing of the Word.

Just now we are especially happy to have Bruce's father and mother with us for a little visit. They will be retired this summer and are returning to America, so this may be our last opportunity to have them in our home.

The Rev. Egbert W. Andrews also wrote on the same day as the above letter from Mrs. Hunt. Mr. Andrews said:

My own efforts during the first months of this year have been centered mostly in country work. I have made four trips, totaling 17 days, to the field north of the Sungari River and west of Harbin which I visited on three occasions last year. Altogether I have visited five different towns in this field. In each of these towns except one, I have found at least one professing Christian, as well as some who have said they would believe.

As a result of these trips, a church member in one of these towns sent a message into Harbin requesting that I help him and a number of others in his town in establishing a church there. Another very earnest Christian, with some experience in Christian work, has written expressing his desire to help in my work in this area. I have been very favorably impressed with him in the little contact I have had with him. Just this morning I received a postal card from a pastor with whom he has worked, commending him highly. I have not yet decided finally whether I should employ him, but it is my purpose to take him with me on a few trips in order to see for what work he is particularly fitted.

Two letters have been received from the Rev. M. C. Frehn, one written on May 3rd and the other three weeks later:

We have just finished our examination of Mr. Yamaguchi in his relation to idolatry both here and abroad. He has been clear in his statements, so we are satisfied. He is our first worker, and a first anything is very important. The Orthodox Presbyterian Church can't fellowship with idols.

Up in Saghalien the heavy ice that I travelled over last winter is now breaking up and flowing into the Okhotsk Sea. The rivers will soon be clear. We are now waiting for word about our taking over that church and congregation. We have made it a matter of prayer, and do not wish to be hasty.

The real message of the gospel is scarce in Japan. That which is proclaimed as Christianity is so sugar-coated with patriotism, and the social message, that people who are somewhat interested when hearing it become lost in the fog.

Mr. McIlwaine and I are meeting on the 10th to plan a tract that will be used in our work. This is a real need and we expect to write one that will explain and enforce guilt. This is a phase of the Christian message that these people desire their religious teachers to keep silent about. . . .

Today (May 24) Mr. Yamaguchi and Mr. McIlwaine will meet at our home for conference and prayer before Mr. Yamaguchi leaves on quite an extended itinerary through north Japan, visiting inquirers and others who are looking to us for help. We will discuss plans today to establish groups among these people, and later to organize them into churches.

The Presbyterian Guardian

EDITORIAL

Homrighausen Approved

THE recent General Assembly of the Presbyterian Church in the U. S. A. has approved the appointment of Dr. Elmer George Homrighausen as Thomas Synott Professor of Christian Education at Princeton Theological Seminary. This action of the assembly is of special interest inasmuch as Dr. Homrighausen had published a book, *Christianity in America* (1936), in which he showed himself to be sympathetic to the theology of Crisis, that is, Barthianism. In that book Dr. Homrighausen reveals the usual Barthian attitude toward Scripture, as may be learned from the following words: "Few intelligent Protestants can still hold to the idea that the Bible is an infallible book; that it contains no linguistic errors, no historical discrepancies, no antiquated scientific assumptions, not even bad ethical standards" (p. 121). Has Dr. Homrighausen now changed his views on Scripture? Has he now rejected the dialectical theology? Has he now adopted the Reformed Faith that he should be confirmed as a professor at Princeton Seminary?

In *The Presbyterian* of March 24, 1938, there appeared an article by Dr. Homrighausen in which he speaks of a change of view in his doctrine of Scripture. In this article he speaks more conservatively of the Bible than he did in his book. However, as Professor John Murray has shown in *THE PRESBYTERIAN GUARDIAN* of May, 1938, Dr. Homrighausen's more conservative mode of speech does not btoken a real change of view on Scripture. In this article Dr. Homrighausen speaks of the Bible as a witness to the revelation of God; he does not speak of the Bible as being itself the revelation of God. In adopting this distinction, Dr. Homrighausen has followed the dialectical theologians and with them has forsaken the historic Christian conception of the Bible.

We shall have to turn, therefore,

to more recent writings of Dr. Homrighausen for evidence of a change of view on his part. In *The Christian Century* of April 12, 1939, he writes an article entitled *Calm After Storm*. In this article he gives an account of his theological career. "My boyhood religion," he says, "was a matter of dread at the thought of God's judgment." He soon left behind this religion of his childhood. When he graduated from the seminary he held to what he calls "a consistent theologico-philosophical intellectualism." After that he became a liberal. The liberal spirit soon began to thaw his "legalism" and "intellectualism" into a "glorious spring-time." After that he was "headed for Damascus" and was soon enveloped by the superior light of the dialectical theology. And it is largely by this light that Homrighausen has seen the problems of our day. He did finally reach an independent position, he tells us, but even after he had reached that independent position he had no doubt that the foundations of Barthianism were true. "To this day," he says, "I agree with the main tenets of the dialectical theology, and regard them as essential to evangelicalism if it is to revive and meet the issues of the age."

So far as this article of April 12, 1939, is concerned, we may, therefore, conclude that there is in it no more evidence of a real change of opinion than there was in the article of March 24, 1938.

We turn then to the last article that appeared from the pen of Dr. Homrighausen prior to the assembly of 1939, namely the article on *Convictions* which appeared in *The Presbyterian* of May 11, 1939. This article was evidently solicited by the editor of that journal with a view to the on-coming assembly. The editor says that the article of Dr. Homrighausen "ought to be a valuable document for commissioners at the assembly who have the decision to make regarding his eligibility to become a professor at Princeton."

The basis for this judgment is found primarily, we believe, in the fact that Dr. Homrighausen has in this article expressed himself still more conservatively on the doctrine of Scripture. We quote his words fully: "As for the Scriptures, I believe they are the only and infallible rule of faith and practice. The Scrip-

tures contain, present and convey the redemptive Word of God authoritatively, truthfully and accurately. The Scriptures give us saving knowledge of God's redemption. Their presentation of God and His will for our salvation is infallible and authoritative. We know the authority of the Scriptures by faith and the power of the Holy Ghost. . . . Any criticism that impairs the infallibility of the Scriptures as God's Word is to be repudiated. Further, I believe that the Bible has definite implications for science. Revelation does deal with the world and man, their creation, nature and purpose. We must be careful not to relegate the substance of revelation to a type of allegorical truth."

If now for a moment we take this statement of Dr. Homrighausen as a satisfactory formulation of the church's doctrine of Scripture, let us see what follows. By the acceptance of the orthodox doctrine of Scripture, Dr. Homrighausen is placed before a choice that he cannot escape. Assuming that he wishes to be consistent in his thinking he will have to give up his adherence to every form of dialectical theology or his adherence to the orthodox doctrine of Scripture. It is of the essence of the dialectical theology that Scripture cannot be the infallible Word of God. For dialectical theology Scripture can at best contain the Word of God as a vessel contains what is in it.

Now in the article of April 12th in *The Christian Century*, Dr. Homrighausen speaks of his attitude toward the dialectical theology and says of it that "its foundations were true," and that he still agrees "with the main tenets" of this theology. His criticism of the dialectical theology in this article seems to be summed up in the idea that this theology is "incomplete." Though incomplete, so the argument seems to run, the Barthian theology has done good work. What Dr. Homrighausen proposes is a supplementation rather than a radical rejection of the dialectical theology.

In the article of May 11th in *The Presbyterian* his attitude toward Barthianism is very similar to that expressed in the article just discussed. Dr. Homrighausen wants "to emphasize the reality of the Holy Spirit more than 'Barthianism' does." He says he is "more insistent" upon the historical nature of revelation than

some of the Barthian school. In this, too, there is no rejection but only an expressed desire for supplementation.

To be sure, in speaking of Barthianism Dr. Homrighausen does say: "Yet, I have my criticism of its persistent use of dialectic which seems never to come to a definite position." This might conceivably be taken as a rejection of the dialectical principle as such. Yet, to give it this interpretation would require us to throw out all that he has said about the true foundations and the sound tenets of Barthianism, and all that he has said about his desire to supplement it. You cannot remodel a house on a foundation which you know and affirm to be crumbling.

Someone might still argue, however, that the main contention of Dr. Homrighausen is to show that, though the dialectical principle as a method of theology be mistaken, it has done him the service of leading him to the truth. If this should possibly be his main point, why did he not tell us this without confusion?

The truth of the matter is, we believe, that the dialectical principle as a method has produced the "tenets" of Barthianism as a result. The two are inseparable. One should, to be consistent, accept both or reject both. If one has been brought by a wrong method to a right conclusion, it would be possible to state this fact in some clear-cut way. If Dr. Homrighausen now wants us to understand his doctrine of Scripture to be such that he no longer makes the dialectical distinction between the vessel and the content of the vessel, if he wants us to believe that his position is virtually identical, for example, with that of the late Dr. B. B. Warfield, he should tell us in plain language that he has done with the dialectical principle as such. If he does not do this we can only conclude that he is clinging to truth and to heresy at the same time.

Thus the latest pronouncements of Dr. Homrighausen are at best hopelessly confusing. His trumpet gives forth an uncertain sound. It is difficult to see how anyone so confused on the fundamental issues of theological thought can with clarity and conviction present the Reformed Faith to his students.

Let us look, however, at the statement itself. It speaks of Scripture as having implications for science. But any Modernist could say that much.

He adds that the Bible "does deal with the world and man, their creation, nature and purpose." Any Barthian could say that much. What does Dr. Homrighausen mean by creation? Does he hold to an actual temporal creation of this universe and of man? Does he believe in an actual historical Adam and Eve and in an actual historical fall of man? He tells us in another part of the article that he "is more insistent upon the historical nature of revelation" than are some of the Barthians. But this says nothing at all as long as he does not tell us what he means by history. Does he still cling to the Barthian notion that there is a revelation history which is essentially distinct from that which transpires in calendar time?

Dr. Homrighausen says of the Scriptures that "their presentation of God and His will for our salvation is infallible." Does he wish to introduce something here of the older liberal idea that Scripture is authoritative in religious matters but not in secular matters? If he does not, why the apparently studied distinction between the Scripture being infallible on matters of salvation and merely *dealing* with matters of science? With little or no additional space Dr. Homrighausen could have made himself clear on these points. He could have told us simply and plainly, by setting off his position from current heresies, that he has really returned to the orthodox position. As it is, a couple of isolated assertions with respect to belief in an infallible Scripture stand in the midst of other material that can and naturally must, in the light of his past, and in the light of his repeated insistence that he has even now not forsaken the dialectical principle of theological interpretation, be interpreted in an unorthodox way.

But granted we could overlook his Barthianism—which is absolutely destructive of the notion of an infallible Bible—where is the evidence that Dr. Homrighausen has now adopted the Reformed Faith? It is not to be found in the article on *Convictions* which the editor of *The Presbyterian* commended to the commissioners of the assembly as evidence on the basis of which they might judge whether Dr. Homrighausen was a fit candidate for a professorship at Princeton Seminary. Has it been wholly forgotten that Princeton Seminary is

historically committed not merely to a broad evangelicalism but to the Reformed Faith?

We do most heartily rejoice in the fact that Dr. Homrighausen has become somewhat more conservative in his theological position than he formerly was, but even his present position is at best vacillating and confused. It has not been customary in the past to appoint professors at Princeton who are merely "on the way" to becoming Reformed; of Dr. Homrighausen it cannot even be shown that he is "on the way."

—C. VAN TIL

U.S.A. CHURCH OBJECTS TO CHARTER OF ORTHODOX GROUP

NOT content with the conclusion of the legal battle over the name of the denomination now known as The Orthodox Presbyterian Church, the Presbyterian Church in the U.S.A. has once more sought in court to bring pressure to bear on The Orthodox Presbyterian Church.

When the Kirkwood Presbyterian Church of Kirkwood, Penna., filed its application for a charter under that name, the matter was brought to the immediate attention of Stated Clerk William Barrow Pugh, who promptly set legal machinery in motion. Walter Lee Sheppard, Esq., attorney for the plaintiffs in the famous name case, directed a local attorney to file objections to the granting of the charter to the Kirkwood Church. These objections seemed to members of The Orthodox Presbyterian Church to raise the fundamental question of freedom of conscience and religious liberty in a very direct way.

Particular attention is called to objections 1, 3, and 4, which seem to indicate that the real nature of the objections is that, since the name of the proposed corporation includes the word "Presbyterian," it might lead persons to believe that that congregation is connected with the Presbyterian Church in the U.S.A. In other words, the objections involve the proposition that a Presbyterian congregation is not entitled to call itself such unless it is affiliated with the Presbyterian Church in the U.S.A. The full text of the objections is as follows:

TO THE HONORABLE, THE JUDGES OF THE COURT OF COMMON PLEAS OF LANCASTER COUNTY, PENNSYLVANIA:

Now, June 8, 1939, The Presbyterian Church in the United States of America by its counsel, Walter Lee Sheppard and Charles G. Baker, Esqs., files the following objections and protests to the granting by the Court of Common Pleas of Lancaster County, of a certificate of incorporation on the pending articles of incorporation of Kirkwood Presbyterian Church, filed in the office of the Prothonotary of the said Court on Friday, June 9, 1939, at 10:00 A. M., to wit:

1. Applicants are not affiliated nor connected in any way with the Presbyterian Church in the United States of America, an unincorporated religious society or church, which was organized under the name and title "The Presbyterian Church in the United States of America," in the year 1788.

2. Applicants are not affiliated nor connected in any way with the "Trustees of the General Assembly of the Presbyterian Church in the United States of America," a corporation, chartered by special act of the General Assembly of the Commonwealth of Pennsylvania, approved March 28, 1799, and from time to time thereafter amended, which charter, as amended, constituted certain designated members of the Presbyterian Church in the United States of America, and their successors, incorporation and body politic, to wit, receive and hold all and all manner of lands, tenements, rents, annuities, franchises and other hereditaments, and to hold, enjoy, and exercise all power, authorities, and jurisdictions as are customary in other like organizations in the Commonwealth of Pennsylvania.

3. The name and title of the proposed incorporation as set forth in article 1 of the said articles of incorporation is "Kirkwood Presbyterian Church," which name and title resembles in substance and connotation so closely the name of the Presbyterian Church in the United States of America as to indicate that the proposed corporation is affiliated or connected with the Presbyterian Church in the United States of America and with the Trustees of the General Assembly of the Presbyterian Church in the United States of America and is calculated or designed to mislead the public and the members of the Presbyterian Church in the United States of America.

4. The object of the proposed corporation as set forth in article 3 of the said articles of incorporation is as follows: "To unite for the worship of Almighty God and instruction in the Christian religion according to the confession of faith, the shorter catechism, the larger catechism, form of government, book of discipline, and directory of worship adopted by the Presbyterian Church, which came into existence in Philadelphia, Commonwealth of Pennsylvania, on June 11, 1936, as a result of the conviction among adherents of the Presbyterian faith that the Presbyterian Church in the United States of America had departed from its doctrinal standards," is erroneous and false and will mislead the public and the members of the Presbyterian Church in the

United States of America for the reason that the "Presbyterian Church" did not come into existence in Philadelphia, Commonwealth of Pennsylvania, on June 11, 1936, as a result of the conviction among adherents of the protestant faith that the Presbyterian Church in the United States of America had departed from its doctrinal standards.

Respectfully submitted,
WALTER LEE SHEPPARD
CHARLES G. BAKER

It was intimated by a representative of the Presbyterian Church in the U.S.A. that this was a test case to determine whether or not local congregations of The Orthodox Presbyterian Church shall be allowed to adopt names which do not contain the qualifying adjective, "Orthodox."

This new legal controversy follows hard on the heels of a time of great rejoicing for members of the Kirkwood Church. On Sunday, May 14th, the church dedicated its new building at an impressive service addressed by the Rev. Professor R. B. Kuiper of Westminster Seminary. The dedication ceremony was conducted by the pastor, the Rev. George W. Marston. Work on the interior of the church was done mainly by members of the congregation and the ground was donated by Mr. C. Melville Barr and Mrs. George Ferguson. The new building is considered among the most beautiful of any congregation in The Orthodox Presbyterian Church.

Excuses That Don't Excuse

Compiled Especially for Ministers, Elders and Laymen of the Presbyterian Church in the U.S.A.

IF I LEAVE THE PRESBYTERIAN CHURCH IN THE U.S.A. IT WILL MEAN TURNING OUR PRESBYTERIAN HERITAGE OVER TO THE MODERNISTS

OF THE excuses Christians have for not withdrawing from the Presbyterian Church in the U.S.A., none is more tempting than that which we shall now consider. It is one which is offered by a number of outstanding conservative leaders within that church in an attempt to justify themselves in remaining in a sinful fellowship.

The excuse runs thus: For generations the Presbyterian Church in the U.S.A. has been building up a great church. Vast amounts of money have been accumulated in buildings and in endowments. This money has been given by Bible-believing saints of the past. They gave their money not to propagate Modernism and apostasy, but the pure gospel for which I stand. I know that the Presbyterian Church in the U.S.A. has become very bad, but I do not believe I may leave and simply turn over our whole Presbyterian heritage to the Modernists. These buildings and these endowments do not belong to them; they belong to sincere Christians. The Modernists in the church would be delighted if I should leave and they could take over all this wealth. It would be a betrayal of trust if I

should leave; I shall therefore stay as long as I can and when I leave I shall try to get another faithful preacher to take my place to hold the fort as long as possible. In the meantime, I shall go about my business bringing souls to salvation, and leave these other matters to Him.

The fallacy of this type of reasoning is rather obvious. To make it more clear, let us reduce it *ad absurdum*. Suppose the buildings and endowments for which a particular minister is responsible are worth the sum of five million dollars. He is determined, if need be, to give his life defending this wealth. But if it is right to give one's life in protection and defense of this great wealth, why is it not right to give one's life in defense of any amount of wealth, no matter how large or small? If it is right to stay in a church to defend five million dollars, why is it not right to stay in to defend five billion dollars or—five cents? The obvious point is that unless one is willing to defend the proposition that whenever there is any amount of wealth committed to our care we must be prepared to defend it at any cost, one cannot logically hold that we must defend a large amount. Certainly we are bound to do all in our power to be true to trusts, whether it be the two pennies that a poor widow puts into the collection plate or the million dollar

endowments that the rich man gives, and we have the same obligation in either case to see that it is used wisely in the Lord's service. *But we have no more right to do evil to protect a million dollars than we have to protect the two cents.* And that is precisely what these men are doing—they are doing evil that good may come.

We have treated this most prevalent form of sin in an earlier article, and it will suffice here to show that the reasoning of the present excuse comes within that category. That it is evil to remain in an apostate church must be seen by every true Presbyterian who has any conception of the corporate responsibility of the church. Presbyterian churches are not a loose union of independent churches; they are a corporate union of individual congregations which stand for precisely the same thing. They are not entities within themselves, but organic parts of a whole that is the visible representation of the body of Christ. When one corporate part sins, all sin; when one corporate part is righteous, all are blessed.

That the Presbyterian Church in the U.S.A. sinned grievously in excluding from its ministry and membership some of the greatest saints of our day for putting the commands of God above the commands of men, these people have admitted publicly. That they themselves share that sin when they remain in a church which wilfully perpetrates acts of apostasy, is an axiom of Presbyterianism. But, they say in effect, we shall do the little evil of remaining in a sinful church in order that a great deal of good may come from the use of the buildings and endowments. Could there be more vicious reasoning!

Suppose we were to allow, for the sake of argument, that they were thus justified in staying in an apostate church to accomplish the good of saving souls through the use of the buildings and endowments. Obviously, some of these ministers are seeing souls saved under their ministry. But what happens to them when they have been saved? They are made members of an apostate church; they labor in a "good" apostate church for some years, but ultimately they or their family move away and are transferred to another particular church of the same denomination where the minister is far from faithful. They are

simply building up a Christ-denying organization!

But, it may be argued, let's "get people saved," and after that we'll let the Lord take care of them. It is the business of the church to bring people to salvation; let's do that and God will find a way to keep them from falling. But is it the primary business of the church to save souls? May we leave the consequences with the Lord? Does the end accomplished in souls saved, justify the sinful means used to accomplish this good end? The emphatic answer to all these questions is—No! The business of the church is not primarily to save souls—the primary business of the church is to glorify God. True, one of the ways by which God is glorified is in the salvation of souls. But God is glorified in a larger sense when we are true to Him; when we do His whole will, and proclaim His whole counsel. Then, indeed, souls will be saved. It is true that God sometimes uses sinful acts of men to accomplish the salvation of souls, but the result does not make the acts less sinful or the sinner less guilty. If the Apostle Paul had not been thrown into prison at Philippi, the jailor would not have been saved and the Church of Philippi founded, but that does not exculpate the wicked men who imprisoned him or make their acts any less sinful.

The price these men pay for their properties is the price of keeping silent and doing nothing about the sin within the church of which they form a part. Just as soon as they begin exposing that sin in any effectual way they will lose the properties which they are now guarding. The desirable properties which they thus guard are leading them into serious sins of omission every time they enter their pulpits, and are hindering their witness at every turn. Oh, that some may be willing to "let goods and kindred go" and separate themselves even now from a sinful fellowship and truly honor, not buildings and endowments, but the Lord!

—ROBERT S. MARSDEN

News from the Presbyteries

Philadelphia

BETHANY Church, Nottingham: A successful two weeks of Summer Bible School were held this year, with five teachers and 55 pupils enrolled. On Monday and Friday evenings during the two weeks the Rev. George Marston of Kirkwood brought a series of messages on "The Westminster Standards" to the adults and young people. On Sunday, July 2nd, the church will observe its Third Anniversary. The congregation is looking forward to evangelistic services to be held in October.

Calvary Church, Germantown: The church has just made final settlement and taken title to its \$3500 property at the corner of Stenton and Mt. Pleasant Avenues, Philadelphia. No definite plans for a building have yet been formulated, but the members of the church are looking forward in faith to what God will do. The Sunday school is sending two young people to the Quarryville Bible Conference.

Covenant Church, Pittsburgh: Miss Gloria Grove of Middletown, Penna., has been called to the church for six weeks to serve as a church missionary. She will visit from house to house in the neighborhood and teach in the Bible school. Prospects are for a larger Bible school this summer. Sunday school continues to grow. About 25 of the members of the church attended a Bible Conference held in the Harrisville church. One

SUNDAY SCHOOL HELPS

Bible Lessons in Bible Order

Orthodox explanations and interpretations by orthodox Bible Scholars

- THE KEY
- THE INSTRUCTOR
- CHILDREN'S COMRADE
- BIBLE PICTURE ROLL

Christian Reformed Publishing House
GRAND RAPIDS, MICH.

HAVE YOU LOST YOUR INSURANCE?

We provide Benevolent Death Benefits for Christian people ages 2 to 65. Ask for information. Special encouragement to Pastors and Christian workers.

DIRECTED BY CHRISTIAN MEN

E. H. Rettig, President, Benevolent Societies,
4031 Francis Ave. Seattle, Wash.

delegate is being sent to the Quarryville Bible Conference.

Faith Church, Quarryville: The church's first Vacation Bible School was held this year for two weeks from May 22nd to June 2nd, and proved very successful. There were 63 enrolled, plus 21 visitors. There was a perfect attendance on all but three days. A good crowd was present for the closing exercises on Sunday evening, June 4th. Preparations for the Quarryville Bible Conference are all made and a strong program has been arranged. Delegates are expected from far and near.

Gethsemane Church, Philadelphia: The church has just purchased the property into which it moved last December. In addition to the house which is used for the church services and the pastor's home, there is a large garage in the rear which aids materially in paying expenses. Bible school now meets before church at 9:45, with worship at 11:00. It is hoped that this will aid in getting the children to come to the church worship services. Vacation Bible School is being planned for the first two weeks in July. Beginning in July street meetings will be held in a city park at 65th Street and Elmwood Avenue, just a stone's throw from the church. A public address system has been put at the disposal of the church for these services, which will be held on Friday evenings at 7:30.

Mediator Church, Philadelphia: The pastor reports that street meetings are being held each Tuesday evening in Fotherall Square, 11th and York Streets, Philadelphia.

New Covenant Church, Philadelphia: The pastor, the Rev. David Freeman, is in Canada seeking to interest the people there in the Jewish mission work. In his absence Mr. William Kingma is supplying the pulpit.

Redeemer Church, Philadelphia: Plans are being made for holding services in Clark Park during the summer months. Summer Communion will be celebrated July 2nd. Three members have been received into the church in the last month. The Rev. Charles G. Schaufele, pastor of Redeemer Church, was married to Miss Ruth Kellogg in the College church at Wheaton, Illinois, on June 15th.

Calvary Church, Willow Grove, Penna.: Work on the new building is going steadily forward. The building

plans have been to some extent altered to allow for the convenient installation of the pipe organ recently purchased by the congregation. The annual Summer Bible School will be held for three weeks in July. Several delegates are being sent to the Quarryville Bible Conference.

Faith Presbyterian Church, Harrisville, Penna.: The pastor, the Rev. Robert L. Atwell, reports a splendid series of meetings conducted by the Rev. James L. Moore from April 25th to 28th. A rally in the interests of Westminster Seminary did much to increase enthusiasm for that institution. Twelve members were received at the communion service on April 30th, and five covenant children were baptized on the following Sunday. A Young People's Conference and Missionary Rally was held from June 15th to 18th. Speakers were the Rev. Professor R. B. Kuiper, the Rev. Henry W. Coray and the Rev. Clarence W. Duff. The first service was held on June 15th in the Harrisville Church, with both Professor Kuiper and Mr. Coray speaking. The remaining services were held in the New Hope Presbyterian Church, Branchton, Pennsylvania. Daily Vacation Bible School was held in Branchton from May 29th to June 11th, and in Harrisville from June 12th to 25th.

Calvary Church, Middletown, Penna.: Third Anniversary Services were held on Sunday, June 25th, with a preparatory service on the preceding Friday. Guest preacher on Sunday morning was the Rev. Professor R. B. Kuiper. In the evening the sacrament of the Lord's Supper was celebrated and new members were received into the church. The Rev. Robert S. Marsden, pastor of the church, spoke on the subject, "Covenanters."

New York and New England

MINISTERIAL and lay members of The Orthodox Presbyterian Church met at Pownal, Maine, on May 29th, for the purpose of arranging a program of Daily Vacation Bible Schools in Maine and New Hampshire.

Calvary Church, Schenectady: As many as five carloads of members of the Calvary Church of Worcester have made the journey to Schenectady for services with this congregation. The group from Worcester has been meeting in the Schenectady church during the absence of its pastor, the

Rev. John C. Rankin, who is still in California recuperating from an illness. Attendance at the services of the Schenectady church has been increasing and the pastor, the Rev. Raymond M. Meiners, hopes that the summer months will see a further increase in membership. Mr. Meiners is actively engaged as a member of the council of Camp Peniel, an undenominational summer Bible camp.

Franklin Square, Long Island: Plans are being laid for an organizational meeting in the near future. It is expected that there will be approximately 15 charter members. A Vacation Bible School will be conducted for two weeks during the early part of July, and it is hoped that two of the young people from the group will attend the Quarryville Bible Conference. Rejoicing and new life to the group have been occasioned by the conversion of three girls of high school age, and the father of one of them, during an evangelistic campaign in the First Baptist Church of nearby Hempstead, of which the Rev. Harlan Fischer (Westminster Seminary, '34) is the pastor.

New Jersey

FAITH CHURCH, *Pittsgrove:* Highlight of the month of May was a visit from the Rev. David Freeman of Philadelphia, who preached on the subject, "The German Persecution of the Jews in the Light of the Bible." Daily Vacation Bible School was conducted for two weeks beginning June 5th.

Covenant Church, Orange: The entire congregation has been saddened by the death on May 21st of Mrs. Margaret Reincke Stapf. In the loss of Mrs. Stapf the church has sustained a heavy blow. . . . On Sunday, June 4th, nine members were received into the fellowship of the church. Five of these were young people who became interested in the witness of the church through the Young People's Club which meets on Monday evenings. Recently a similar club for junior high school students was organized. Plans are being laid for the third annual Vacation Bible School to be held for two weeks beginning July 10th.

The presbytery held a special meeting on Friday, June 9th, in Ringoes, where the commissioners were entertained by the members of the Calvary Church. A successful Presbyterian

Missionary Rally was held, attended by a number of women from the various churches of the presbytery. The Rev. James L. Rohrbaugh was the guest speaker at the afternoon service.

Ohio

COVENANT CHURCH, Indianapolis, Indiana: A series of meetings addressed by the Rev. Henry W. Coray, Orthodox Presbyterian missionary now in this country on furlough, were held during the week of June 4th. About 1200 feet of motion picture film, taken on the foreign field, were shown to the audience, and a 15-minute radio broadcast was addressed by Mr. Coray on Tuesday afternoon of that week.

California

THE Rev. Donald K. Blackie and the Rev. William Harlee Bordeaux, who have been studying at the Los Angeles Baptist Theological Seminary, both were awarded the degree of Th.D. on Sunday, May 7th.

David Frehn, 15-year-old son of the Rev. and Mrs. M. C. Frehn of Japan, arrived in California early in June and left for the home of his paternal grandparents in Hershey, Penna. David will be remembered as the boy whose almost fatal illness in Japan a short time ago aroused the prayers of a multitude of members of The Orthodox Presbyterian Church. He has returned to this country to complete his education.

Beverly Church, 359 S. Woods Avenue, Los Angeles: At a congregational meeting held on June 14th, Mr. Dwight Poundstone, who was graduated this year from Westminster Seminary, was called to the pastorate of the church. Mr. Poundstone will succeed the former pastor, Dr. Donald K. Blackie. He is still under care of the Presbytery of Philadelphia and the official call is now in the hands of the presbytery. The Beverly congregation is united in its vision of the future ministry of the church in East Los Angeles.

Covenant Church, Addison and Grove Streets, Berkeley: The Rev. Professor Edward J. Young of Westminster Seminary has been guest preacher in the Covenant Church during his brief stay in California. At a recent communion service Mr. W. A. Thompson, formerly an elder in the Presbyterian Church in the U.S.A., was received into membership. Mr.

Thompson comes from Sioux Falls, South Dakota, where he became acquainted with several Orthodox Presbyterian ministers and their stand for Christ. During the last week of July the Rev. Robert K. Churchill expects to take a group of young people to Bend, Oregon, where they will unite in a Young People's Bible Conference with the Rev. Glenn Coie and members of his church.

Santa Ana Mission, 918 N. Flower Street, Santa Ana: A large proportion of young people are attending the Sunday worship services. At the last meeting of the Boys' Bible Club five more accepted Christ as their personal Saviour, bringing the total of those who have thus publicly professed Christ to ten. There is still a great need for a fund for the purchase of Sunday school supplies.

Westminster Church, 5638 York Boulevard, Los Angeles: Several members, whose vacations will take them out of the city for a number of weeks, have handed to the church treasurer their regular contributions to current expenses and benevolences during that period. The pastor, the Rev. Russell D. Piper, suggests that other churches, and the denomination as a whole, follow this plan in order that missionaries and churches be not forced to make needless sacrifices during the summer months.

The Dakotas

THE Summer Bible Conference of the presbytery will be held this year from July 12th to 19th, at Swan Lake, South Dakota. The Rev. Robert Moody Holmes, and the Rev. Robert S. Marsden have accepted the invitation to be this year's guest speakers.

Just as the May issue of THE PRESBYTERIAN GUARDIAN, containing the story of "The Presbyterian Hour," was about to be mailed, word was received by the Rev. Jack Zandstra of Alexandria, South Dakota, that "The Presbyterian Hour" would in the future, have to pay for its radio time at commercial rates. This means that, even for a 15-minute broadcast, it will be necessary to raise about \$50 a week

WHITFIELD HOTEL

Surf, Beach and Bath Aves.
OCEAN GROVE, N. J.
1 Block to Ocean.
A Christian Hotel away from home. Clean, cool and comfortable rooms with or without private bath. A cheerful lobby. Cool, light dining-room, where plenty of good wholesome food is nicely served, hot.
American or European Plan Phone A.-P. 1991

CHARLES M. HERMAN, Owner.
Why not make Whitfield your Home while visiting the Fair?

Wanted: MANUSCRIPTS

New York Book publisher respectfully solicits worth while manuscripts for publication.

FORTUNY'S Publishers

67 West 44th St. New York, N. Y.

if the service is to continue. The program is now being heard at 5.30 instead of 6.30, and Mr. Zandstra and his congregation are going forward in faith that this work, so blessed of the Lord during its first year, will be supported in its present extremity.

The Rev. Robert Moody Holmes held two weeks of evangelistic services at Bridgewater, South Dakota, and also spoke at the Bethel Church of Alexandria. The church was filled nearly every evening, and the blessing of the Lord was manifest in conversions and in renewed consecrations.

Summer Bible schools have been held at Lark, Leith, and Carson, North Dakota. At Lark 12 pupils were enrolled, and 43 were registered at Carson.

The Rev. A. Culver Gordon reports an attendance of 18 at the Vacation Bible School at Manchester, South Dakota, and a similar school is planned for his other field, Bancroft.

The evangelistic tour of the Rev. Robert Moody Holmes includes two weeks at Omaha, Nebraska, and an additional week at Lincoln. Every church in which Mr. Holmes has spoken has reported great blessing upon the services.

At Aurora, Nebraska, on May 27th, about 35 persons gathered at the home of the pastor, the Rev. Calvin A. Busch, to witness a demonstration of the catechetical work done by the young people of grade school age during the past five months. Parents of the children were grateful for the increased knowledge of the Word which has been given to the children and enjoyed an evening of true Christian fellowship. Each student was given a book-mark on which was printed the 23rd Psalm as an appreciation of faithful attendance.

Change of Address

IF YOUR address has recently been changed, please send us both your old and new addresses.

ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U.S.A. APPROVES HOMRIGHAUSEN, MOVES TOWARD CHURCH UNION

Sam Higginbottom, Farmer-Missionary to India, Elected Moderator

By THOMAS R. BIRCH

WITH the smoothness that has characterized every assembly since 1936, the 151st General Assembly of the Presbyterian Church in the U. S. A. held its sessions in the Euclid Avenue Baptist Church, of Cleveland, Ohio, beginning on Thursday, May 25th. Since those who remain in that denomination are either out-and-out Modernists or else are placidly content to submit to the rule of an unbelieving hierarchy, it is obvious that even the blatantly liberal *Presbyterian Tribune* did not go too far in its editorial prophecy when it declared, "No fierce theological debates are likely to rend this Assembly. The Church and her theologians are engaged for the most part now in the much more fruitful labor of seeking to interpret the Gospel in the language and thought-forms of our day to the world which has so largely abandoned the Christian view of life."

Election of Moderator

After the customary sermon by the retiring moderator, the Rev. Charles Whitefield Welch, D.D., of Louisville, Kentucky, the commissioners, nine hundred strong, proceeded to the election of the new moderator. Three candidates were presented to the assembly: Dr. James A. Kelso, President of the modernist Western Seminary, of Pittsburgh; Dr. Albert J. McCartney, of Washington, D. C., and ruling elder Sam Higginbottom, president of Allahabad Christian College, India. In view of the ultra-liberalism of the first two candidates, it was amazing to hear their nominators laud their "Fundamentalism." The seconder of Dr. Higginbottom's nomination whimsically referred to him as having been "born a Christian." Dr. Higginbottom was nominated by Auburn Affirmationist Dr. Jesse Halsey of Cincinnati, who urged his support in view of the need of stressing the ecumenical nature of church work at this time. He was overwhelmingly elected on the first ballot.

Sam Higginbottom is the famed farmer-missionary to India of the

Presbyterian Church in the U. S. A. An ecclesiastical middle-of-the-roader, Dr. Higginbottom commanded an easy 496 of the 874 votes cast in the moderatorial election.

A self-avowed ecclesiastical pacifist, Sam Higginbottom finds himself completely at home in a church dominated by Modernists. He considers himself more of a farmer than a theologian and has written a book, "The Gospel and the Plow." He has received the rare degree of Doctor of Philanthropy from Princeton University, and the Kaiser-i-Hind medal from King George V.

Church Union

On Friday morning the Department of Church Coöperation and Union presented its eagerly awaited report. The passion for union with almost any other religious body except The Orthodox Presbyterian Church has assumed unbelievable proportions during the past few years. The most extensive wooing has been directed at the Protestant Episcopal Church, which has responded for the most part with an ardor chaste but cooperative. Flirtations with the Presbyterian Church in the U. S. (Southern Church) and with the United Presbyterian Church have met with a cooler reception.

Dr. Hugh Thompson Kerr of Pittsburgh, who presented the Department's report, gave the impression that, if the proposed Concordat between the two churches was finally approved, Presbyterians need have no fear that their ministers would have to be re-ordained before being accepted by the Episcopal Church as clergymen "in apostolic succession." It is the opinion of your reporter that such an interpretation is not warranted by the Concordat and that no true Episcopalian would agree to the declarations on this matter in the Department's report.

Only one loud voice was raised in protest to any consideration of union with the Episcopal Church. The Rev. Ellsworth E. Jackson of the Market Square Church, Germantown, Philadelphia, called the proposal "an ec-

clesiastical Corrigan act—flying backwards." Mr. Jackson has been well-known for years as one who prided himself in the fact that the blood of the covenanters flowed through his veins. He has repeatedly called attention to this from his pulpit during the years preceding the 1936 assembly, but in almost the same voice he has also repeatedly thanked God for the evangelical witness of his denomination and for her continued loyalty to the gospel. Mr. Jackson attacked the idea of union as a "sell-out of Presbyterian forefathers who shed blood to establish a democratic church." Apparently Mr. Jackson has failed to recognize the sellout of 1936.

On Sunday a large fellowship service was shared by clergy and laity of the Protestant Episcopal Church and the Presbyterian Church in the U. S. A. The service was held at Trinity Episcopal Cathedral and was addressed by Dr. John Mackay, President of Princeton Seminary and leader in the movement for union. A capacity audience filled the cathedral and Episcopalians, wearing their priestly vestments, marched side by side with Presbyterians in academic gowns and hoods. Ministers of the Presbyterian Church in the U. S. A. were readily distinguished from the Episcopalians by their failure to bow at the passing of the crucifer and by their slowness in rising at the Magnificat and Nunc Dimittis. Said Dr. Mackay: "The essential prerequisite for members of both churches is to know one another and become baptized with a feeling-sense of appreciation for the treasures which each contributes. We must know what we owe to other communions. We cannot be sectarian; we must be ecumenical in our sympathies."

A motion to approve union with the Southern Church along the lines indicated in the report was unanimously carried, and a motion was also carried to invite union with the United Presbyterian Church and the (Dutch) Reformed Church in America.

Loud laughter greeted Dr. Henry B. Master when, in presenting the report of the Committee on Legal Procedure, he announced that the denomination formerly known as The Presbyterian Church of America had changed its name to The Orthodox Presbyterian Church.

The Homrighausen Case

Probably the most significant act of the entire assembly was taken on Monday in connection with the report of the Standing Committee on Theological Seminaries. The report recommended that the assembly approve the election of Dr. E. G. Homrighausen as Thomas Synott Professor of Christian Education at Princeton Theological Seminary. Readers of THE PRESBYTERIAN GUARDIAN are familiar with the Barthian denials of historic Christianity that have permeated and pervaded the books and published articles by Dr. Homrighausen. The significance of his final appointment by the assembly is discussed in an editorial in this issue. It is interesting to note that only one speech was made in protest against the appointment. The vote of the committee had been 22 to 2 in favor of the appointment. The vote of the assembly, with only about two-thirds of the commissioners voting, yielded a weak affirmative chorus and a much weaker negative response.

The opposition of Dr. Samuel G. Craig, editor of *Christianity Today*, was withdrawn at the last minute. Dr. Craig's journal is the only voice still raised within the denomination against its Modernism, and for many months had attacked the position of Dr. Homrighausen, demanding that he retract or modify the theological positions in his book, "Christianity in America," published in 1936. Since Dr. Homrighausen, in an article in *The Presbyterian* for May 11th, under the title, "Convictions," had apparently complied with Dr. Craig's request, Dr. Craig felt that he could no longer continue his formal opposition. Although his abandonment of the battle seemed both unwise and unfortunate to most Christian observers, it was equally shocking to hear Auburn Affirmationist Dr. Arthur Lee Odell, chairman of the Committee on Theological Seminaries, report to the assembly the committee's conversations with Dr. Craig in such a way as to give the impression that Dr. Craig no longer had any objection whatever to the appointment of Dr. Homrighausen.

Only two of the 19 overtures before the assembly concerned matters of doctrinal import. One was from the Presbytery of Los Angeles, asking for a revision of the Shorter Catechism because "with the passing of

the years certain theological emphases have changed and certain phrases familiar to the fathers are almost unintelligible to the present generation." Ninety-nine presbyteries concurred in this overture and 28 disapproved. The assembly referred the Shorter Catechism to the Board of Christian Education for the purpose of "giving careful consideration to the general question of the advisability and practicability of so amending its text as to secure a faithful rendering of our Fundamental beliefs in present-day English," and the board was instructed to report to the next assembly. The Shorter Catechism of the Westminster Assembly of Divines is now in the hands of the Modernist-riddled Board of Christian Education for an almost unlimited revision.

The other overture concerned a request that the General Assembly reaffirm its approval of the manual, "Faith and Life," by Dr. Hugh T. Kerr, urging all pastors to make full use of it and charging the Board of Christian Education with definite promotion of its use. The heretical character of this manual by Dr. Kerr was fully exposed in THE PRESBYTERIAN GUARDIAN for January, 1938.

Nothing further will be done, at least for the present, regarding the problem of war and the conscientious objector, following announcement of the rejection of the two overtures which would have modified the articles in the Confession of Faith under the heading "Of the Civil Magistrate." The overtures, which would have eliminated all references to "legal war" and would have given recognition to the conscientious objector, had failed to carry the necessary two-thirds vote of the presbyteries.

As might be expected, Auburn Affirmationists were featured in almost every list of nominees to positions of major importance in the denomination. Three Affirmationists were elected to the Board of National Missions, and two more to a subsidiary of that board, the Board of Home Missions. One was added to the Board of Foreign Missions, proving anew that the claims of orthodoxy for that board are not to be taken seriously. One signer of the Auburn Affirmation was elected to the Board of Pensions, and another to the Board of Christian Education. An Affirmationist was elected to the Committee on Social Education and

EVERY CHURCH MEMBER

**AMERICAN
CHRISTIAN BENEVOLENT
SOCIETY
RUSHFORD, MINN.**

SHOULD JOIN WITH US!

A Christian Society for Christian people
... organized not for profit but to
assist those who have been bereft of
loved ones.
Death benefits, according to ages, from
\$200 to \$1000.00. Average cost \$8 to
\$12 per year. Ministers and others
write for territory.

UNION LESSON HELPS

on the International Uniform Lessons

**stand for and proclaim
the heart of the Gospel**

One hundred and twenty-two years of
experience are back of these true-to-the-
Bible periodicals. Can be used with con-
fidence by Christian teachers and pupils.

Write for free specimen copies

AMERICAN SUNDAY-SCHOOL UNION
1816 Chestnut St. Philadelphia, Pa.

Action, and still another was chosen as one of two ministers named to the Permanent Judicial Commission. In other words, of 24 ministers nominated and elected to these bodies, ten were signers of the Auburn Affirmation. Can more conclusive evidence be adduced of the strangle-hold of Modernism upon the denomination?

The apparent unanimity of this assembly will undoubtedly be true of every assembly in the future. Those who so loudly proclaimed their intention to work for "reform from within" have failed to evoke more than a whisper of protest against the Modernism that rules in all the high places of the denomination. Eventually even that whisper will be silenced. The questions of church union and the appointment of Dr. Homrighausen may be said to be the most important that were before this assembly. In each case only one dissenting voice was raised. With each passing year the hopelessness of the position of the Presbyterian Church in the U.S.A. becomes more obvious.

SOUTHERN ASSEMBLY PLANS YEAR OF EVANGELISM, ADOPTS CONFESSIONAL CHANGES, IS NOT ENTHUSIASTIC ABOUT UNION

More Than One-Third of Voting Commissioners Opposed to Union

By THOMAS R. BIRCH

THE 79th General Assembly of the Presbyterian Church in the U.S. (Southern Church), meeting in Montreat, North Carolina, from May 25th to 30th, took several notable actions that are regarded in some quarters as encouraging. With what appeared to be genuine enthusiasm, the laymen of the church blazed a trail for a year of evangelism and revival. Pledges of large sums for the support of this evangelistic activity were eagerly made, and it was obvious that the assembly was greatly concerned that the direction of the entire campaign be truly Scriptural and evangelical. There was a frankly-expressed fear that a wrong leader might be chosen for the work, and prayer was offered that the entire campaign might be

conducted as a true witness to the gospel of the Lord Jesus Christ.

In its action relative to the matter of union with the Presbyterian Church in the U.S.A., the Southern Church took no decisive action. But although the assembly did not place a definite and permanent quietus upon the whole matter of union with the Northern Assembly, it did vote finally to send the matter of union down to the presbyteries without expression of opinion, for their advice only. The Committee on Coöperation and Union was continued in order to give further study to the question.

On the floor of the assembly, however, lengthy debate centered about the question of union. Former Moderator Willis M. Everett offered a motion that would have ended the ex-

plorations of the committee and put the assembly on record as opposed to the Northern Church's overtures for union with the Protestant Episcopal Church and, in fact, with the entire program of union that was offered to the Southern Assembly. In spite of at least five convincing addresses in support of this motion it was lost by a vote of 190 to 110.

Eleven sections of the Confession of Faith were altered by the assembly. Many Presbyterians view such tampering with considerable alarm, although it must be admitted that the majority of changes finally adopted by the assembly seem of a reasonably innocuous nature. The previous assembly adopted certain changes in the Confession of Faith and in the Larger and Shorter Catechisms and sent these down to the presbyteries for their advice and consent. Of the 18 proposed changes in the Confession three were defeated in the presbyteries and others were rejected by the present assembly. If the text of the altered paragraphs is read without reference to the original form of those paragraphs, most of them seem quite satisfactory. When a comparison is made between the altered and unaltered forms, questions may readily arise as to the significance, intent, and direction of the alterations. It is evident that, in at least several instances, the changes greatly weaken the vigor of the Confession's declarations.

The assembly is to be commended for rejecting two alterations which were concerned with passages in the Confession setting forth the doctrine of reprobation, and for also rejecting two other alterations that would, at best, have compromised the Confession's position on the Reformed doctrine of man's total depravity.

None of the proposed changes in the Shorter Catechism sent down last year received the approval of the required three-fourths of the presbyteries. One change in the Larger Catechism was enacted by the assembly, but the alteration was comparatively harmless, merely changing the word "vulgar" (referring to the translation of the Scriptures) to the phrase, "into the language of every people unto whom they come." This change makes the Larger Catechism, Question 156, conform to the change made in the Confession of Faith, Chapter I, Paragraph VII.



SUNDAY SCHOOL COURSE OF STUDY

Teaches the whole Bible • Reaches the heart of the pupil

Because the most modern, scientific and pedagogically correct material on the market, yet saturated with Scripture and centered in Jesus Christ as ONLY Saviour and Lord.

SAMPLES WILL CONVINC • (INCLOSE 10 CENTS FOR SAMPLES)

The **GOSPEL LIGHT PRESS**
HENRIETTA C. MEARS, Editor

1443-H North Vine Street, Hollywood, California