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The Teaching of Jesus

The Seventh in a Series of Radio Addresses Broadcast on the
Westminster Seminary Hour During the Fall of 1936

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

IT WILL be remembered that we are now dealing with one of the three offices which Christ executes as our Redeemer—namely, Christ's office of a prophet.

That office is, as we observed just at the close of the last talk, very comprehensive indeed. It is not confined even to what Christ has said and done after He became man, but includes even what He said and did before that time. Even in Old Testament times Christ was not only the substance of the gospel but also the author of it. He sent the Holy Spirit upon the Old Testament prophets that they might testify beforehand of Him.

But, after all, it is the post-incarnation work of Christ as prophet of which we are most apt to think when we speak of Christ's prophetic office, and it is that post-incarnation work of which I want to talk to you this afternoon. I want to talk to you of that part of His work as a prophet which Christ our Redeemer carried on after He had become man.

In a majestic passage at the beginning of the Epistle to the Hebrews the coming of the Son of God is put as the climax of that long progress of revelation which has been carried on through the Old Testament prophets:

God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son . . .

"In these last days God has spoken to us by His Son"—here this great epistle plainly has in mind that part of

Jesus' execution of the prophetic office that came after the incarnation.

At the start we observe that it may plainly be divided into two great divisions. In the first place there is that part of it which Christ accomplished by His own words and deeds during His earthly ministry, and in the second place there is that part of it which He has carried on after His ascension into heaven through the commission that He gave to His apostles and through the Holy Spirit whom He sent upon the apostles and upon the church.

I want you to examine now the former of these two divisions. I want you to examine that part of Christ's work as a prophet which He carried on during His earthly ministry.

It is customary to speak of that part of Christ's prophetic work as "the teaching of Jesus," and there is unquestionably a sense in which this designation is justified. Undoubtedly Jesus did appear to His contemporaries as a teacher, and often when they spoke to Him they addressed Him by that title. In the form of His discourses, in the way in which He impressed what He said upon the minds and hearts of His hearers, He used a truly pedagogic method. It is not surprising, therefore, to discover that in the Gospels the followers of Jesus are commonly called "disciples," which in the simplest sense of the word means "learners." Jesus certainly did appear, when He was on earth, in the position of a teacher surrounded by scholars in His school.

But even when He was most clearly a teacher He was also a prophet. In other cases teaching may be contrasted with prophecy, but not in the case of Jesus. Even when He spoke most quietly, even when He sought to impress upon the minds of His hearers, by patient repetition, the great, simple, fundamental truths regarding the Kingdom of God, He was speaking with a truly supernatural inspiration. He was speaking even then as the direct spokesman of God. He was speaking even then words which God the Father had given Him in supernatural fashion to speak. He was speaking, therefore, as a prophet in the high supernaturalistic sense of that word.

At this point we ought to notice the vast difference between Jesus on the one hand and all other prophets on the other. Other prophets spoke as prophets sometimes; Jesus spoke as prophet always. In the case of other prophets the gift of prophecy was bestowed only in temporary and partial fashion; in the case of Jesus it embraced His whole life upon earth.

Other prophets were to be heard at some times as being truly God's spokesmen; their words were at some times to be treated as being truly the Word of God. At other times they appeared just as fallible men, and their words at those other times were full of the errors that infest all ordinary human speech.

In the case of Jesus no such limitation prevailed. His words were not merely sometimes but always true. They were not merely sometimes but always to be received as the Word of God. In His case there is no distinction between words spoken in some private capacity and words spoken with prophetic inspiration. In His case, every word that was uttered was to be received as a message from God.

It is with that understanding that we approach the teaching of Jesus as it is recorded in the Gospels.

As we do so, we observe that two opposite errors have affected the treatment of the teaching of Jesus by modern men.

In the first place, there is the error of those who have regarded the teaching of Jesus as the sole basis of the Christian religion. We have transcended the Old Testament, they say; and we cannot agree with the doc-

trinal constructions of the New Testament epistles. But we are Christians because we have taken into our souls the blessed teaching of Jesus of Nazareth. We refuse to let any man interpret that teaching authoritatively for us. We refuse to let even the Apostle Paul do so. His epistles may be helpful here and there; even his doctrine of the cross of Christ may contain a kernel of truth for us if we can only translate it into the forms of thought proper to the age in which we are now living. But, after all, what we ought to do ever anew is to go back to the fountain-head. And the fountain-head is found in the teaching of Jesus Himself. We must return to that fountain-head ever anew for the refreshment of our souls, in order that we may not be dragged down to some lower plane of thinking and of living either by the antiquated legalism of the Old Testament or by the well-meant but mistaken theological interpretations of the Apostle Paul.

Such is a very common way of thinking today. It is one of the commonest forms in which the unbelief of our day manifests itself.

We pointed out one difficulty with it when we dealt two years ago with the subject of the inspiration of the Bible. It is refuted by that very teaching of Jesus to which it itself appeals. The plain fact is that Jesus believed in the full truthfulness of the Old Testament, and put that belief quite at the foundation of His teaching, so that if you reject the Old Testament you cannot possibly make good your

claim to be true to what Jesus said. Moreover, if Jesus looked back to the Old Testament, He also looked forward to the New. He appointed apostles and invested them with a truly supernatural authority, in virtue of which they gave the New Testament books to the church. Be perfectly clear about one thing, then: If you reject the authority of the Bible, you cannot possibly hold on to the authority of the teaching of Jesus. To reject one and try to hold on to the other involves a sheer contradiction in which a man cannot possibly rest.

In view of that fact, it is not surprising to find that those who profess to believe in the teaching of Jesus alone, as distinguished from the Bible, do not really believe in the teaching of Jesus as a whole. They believe some things that Jesus says and reject others. They pick and choose within the teaching of Jesus. In other words, it is not Jesus Himself who is their authority, but some criterion that they bring with them to the study of Jesus in order that they may determine what in the teaching of Jesus is true and what is false.

Thus the first thing that is wrong with this exclusive use of the teaching of Jesus, as over against the rest of the Bible, is that it is untrue to that which is rendered by the teaching of Jesus itself.

The other thing that is wrong with it is that it treats Jesus as being simply a teacher. There have been other great religious teachers, and their followers have been called by their names. So we are called Christians, say the men who have adopted the way of thinking that we are now dealing with, because we are the followers of Jesus. We have made Him our guide in the religious life. There are many divergent ways of thinking about God, and there are many divergent types of religious life; but we have chosen to think of God as Jesus thought of Him and we have chosen to live the type of religious life that Jesus lived. That is the reason why we can be called Christians. Jesus was the first Christian, and we are Christians because we are following in His footsteps and are guided by His directions.

Two years ago, in the series of talks which I was then giving, I pointed
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The Plight of Modernism

A Review by the REV. PROFESSOR PAUL WOOLLEY

PROTESTANTISM'S CHALLENGE, by Conrad Henry Moehlman. Harper and Brothers, New York, N. Y., 1939. 286 pp. \$2.50.

THIS is one of the best volumes which we have ever read for the purpose of giving the average intelligent church member a knowledge of what Modernism is and what it teaches. There are still many, many Christians in this country who do not yet know just what it is which has sapped the vitality of the American Protestant churches and made them so ineffective in the present world crisis. This book will tell them, if they will read it.

It begins right where it should begin—with the Bible. To be sure the intelligent, Bible-believing position seems to be grossly caricatured, but probably that is not what Moehlman is describing at all. If it is, he certainly has it wrong. I suspect, however, that he is really referring to a position that few, if any, intelligent people hold. In his opening chapter he actually seems to be tilting with the windmill of the verbal inspiration of the Authorized Version (pp. 3-8). At a later stage there is an interesting, but perhaps rather disingenuous, misinterpretation of the Biblical doctrine of foreordination (p. 193). Christianity is not quite as naïve in its conceptions as the author indicates.

Moehlman's presentation is cast in the form of an answer to the question, What shall Protestantism do, now that the old foundations are destroyed? The great bulk of the book is concerned with the presentation of the conclusions which certain scholars have reached and which, the author believes, show that the old foundations have been destroyed. It would be interesting for conservative, Bible-believing scholars to take up the views presented in this volume and to point out why they believe that Moehlman's conclusions are in error. To do so carefully and fully would, of course, require a volume larger than that now under review.

The author gives particularly full attention to the criticism of the Gospels. Some of his conclusions in this connection are informatively illustrative of the position:

a. Jesus did not give his disciples a commission to baptize (pp. 139ff.).

b. The virgin birth is not a fact (pp. 167f., 183ff., 188).

c. Jesus evolves into God and Saviour in the course of the writing of the New Testament (p. 188).

d. Matthew 27:25 and John 19:15, which lay responsibility for the death of Jesus upon the Jewish people, are not to be trusted (pp. 189-207).

e. The fourth Gospel is "a philosophical and dramatic treatise" which cannot be relied upon for history (pp. 199ff.).

f. The story of the crucifixion as told in the Gospels needs much modification before it can be accepted (pp. 208-219).

g. "Jesus seems unacquainted with man corrupted by an ancient fall" (p. 238); the Gospels indicate that "man must build his life upon character" (p. 235).

h. "The human mind is a trustworthy guide. It can be depended upon to give us dependable information regarding God. Man can validly interpret his environment" (p. 238).

i. Jesus was fallible, for He "believed in a supernatural imminent Kingdom of God. *That faith proved illusory*" (p. 267).

These illustrations not only give us an insight into the appraisal of the Gospels which the book makes, but they also adumbrate the only "evangel" which the book has to proclaim: the dignity, ability and worth of man and the importance of his applying the permanent message of Jesus to the existing situation and the unredeemed areas of life. Moehlman sums up this message: "Take purity, love, humility and heroism seriously. Live the good life. Search out the facts in any given situation. Rightly interpret them. Ask of every proposal: Is this helpful to the individual in developing his personality and to society in promoting the better community life" (p. 269). Here is the "gospel" of Modernism. The nature of the driving

force behind it is obscure. We suspect that it is a compound of habit, tradition and custom more than anything else. We are strengthened in that suspicion by the fact that Modernism is not a fertile parent of Christian devotion. The recruits to Modernism appear to be chiefly won from the ranks of traditional Christianity. Modernists do not easily reproduce their kind. They may, with some ease, produce indifferentists, but energetic workers seem to us to be more difficult to secure except from the ranks of the believing Christian church.

It appears strange that men who have thrown over habit, tradition and custom in the field of doctrine and history should retain it in the field of morals and ethics. It seems to cost less to throw away Christian doctrine nowadays than it does to throw away Christian ethics. An attack on Christian doctrine on the part of a professor in the College of the City of New York would hardly be noticed a block away, but the appointment of a professor who has attacked Christian ethics echoes from Maine to California, though there is no more justification for the one than the other—that is, none in either case. Perhaps, however, the fruit, in this sphere as elsewhere, is easier to prize than the root. The fruit is valued, its connection with the root not recognized. The root is cut away, the fruit is highly praised, but sooner or later it withers away for lack of sustenance. So the Modernist who wants his ethics in the traditional style sticks to the old paths in that field, while he has plunged off the road on doctrine.

The doctrinal conveyance has wound up in a slough, but not everybody has yet found it out. The ecclesiastical magazines are loudly proclaiming it, however, and part of the company are out looking for jacks with which to raise the car out of the mud. But everywhere they put a jack down, the car sinks in faster than the jack goes up. The others are still happily enjoying the trip, even though the vehicle has stopped going anywhere. They are still looking at the fruit on the boughs of the trees. Let us hope that it will not be for long.

The Bible Doctrine of the Separated Life

PART III

By the REV. JOHANNES G. VOS

V. The Separated Life and the Sufficiency of Scripture

THE principle of the sufficiency of Scripture as the standard of faith and conduct is involved in the problem of the separated life. Separation is sometimes demanded from things which Scripture does not declare or imply to be sinful. Sometimes the attempt is made to show that some of these things or practices are sinful by bringing in a secondary authority, such as experience, physical science, the so-called Christian consciousness. Experience or science may show good reasons for abstaining from certain acts or habits, but experience or science can never of itself be binding on the conscience of man.

Moreover, those who wish to introduce science as an additional authority always speak as if it were a very simple matter to ascertain what science has to say on any particular question. They always speak as if somewhere there were a sort of scientific pope who could utter *ex cathedra* the final, united, unquestionable voice of science. They seem to presuppose that the voice of science can be heard, speaking with authoritative accents, by simply consulting a few volumes in the public library. The truth is, however, that "science" is an abstraction. There is in the world today no such thing as the voice of science; there are only the voices of a multitude of scientists, and they are anything but agreed among themselves. Now who is to decide which of these many voices is to be accepted as the authoritative voice of science? One scientist, a professor in a great university, states that years of research have failed to demonstrate that a certain practice shortens life. Another scientist, of equal scientific standing, maintains the contrary position. Who is to decide which represents the authoritative voice of "science"? All too often those who wish to place science alongside of Scripture as a standard of faith and conduct wish at the same time to be the judges of what is science; those who hold certain views they regard as scientists; all others they reject as being prejudiced or otherwise untrustworthy. Can any pope or church

assembly decide just what kinds of science—the opinions of just which scientists—are authoritative and therefore, along with Scripture, binding on the conscience of man? No, in matters of science every person must decide for himself. And even if certain scientific theories are believed to be true, they cannot be binding on the conscience. We must beware of the sin mentioned in the *Larger Catechism*, No. 105, of "making men the lords of our faith and conscience." *All human authority, however expert or learned, is fallible, and therefore cannot bind the conscience.* Science may show that certain things are *harmful to the body*, but science can never show that anything is *sinful*. Scripture alone can show that anything, for example a particular course of conduct, is sinful. It is true that the light of nature, or the moral law written on the heart of man (Rom. 2:14-15), shows that certain acts, such as murder, are wrong; but the light of nature does not tell us anything about morality *in addition* to what is revealed in Scripture; Scripture is a fuller revelation than natural revelation and includes all of the latter and much besides; therefore when Scripture does not declare or imply that a certain practice is sinful, we cannot turn from Scripture to natural revelation for fuller light on the matter. (In this connection it may be remarked that the modernist notion that all human knowledge and science is a divine revelation in the same sense that Scripture is a divine revelation, is utterly false and destructive. Natural revelation is a provision of God by which the heathen, who do not have the light of Scripture, may know something of His power, divinity and moral law. It is insufficient for salvation, but leaves men without excuse and provides a standard by which those who lived and died without the light of special revelation shall be judged. Rom. 1:18-20; 2:12-16.)

Scripture of course teaches that it is ordinarily the duty of Christians to abstain from what is harmful to the body (this is not always the duty of Christians, for there may be circumstances when loyalty to Christ re-

quires that our own physical welfare be disregarded, or even that, rather than deny the Lord, we suffer martyrdom and allow the body to be entirely destroyed); the sixth commandment, "Thou shalt not kill," is stated by the *Shorter Catechism* to forbid "the taking of our own life, or the life of our neighbor, unjustly, or whatsoever tendeth thereunto" (No. 69). This commandment is binding on every man, and the interpretation of it given in the Catechism is doubtless the correct one. It thus becomes binding on the conscience of the Christian to abstain from that which tends toward the unjust destruction of his own life, or that of his neighbor, that is, from that which is harmful to the body. But we should note that the decision whether a particular act is *harmful* must be made by the individual concerned. Science is never infallible; it cannot bind the conscience; *therefore the individual Christian must judge of the statements of science, and the statements of science must not judge the Christian.* To deny this means to make science, instead of God, the Lord of the conscience. No alleged "findings" of science can be formulated into an authoritative list of harmful things or acts. The relation between the sufficiency of Scripture as the standard of faith and conduct and the problem of the separated life may be summarized as follows:

1. The Christian is required by God to separate from what is sinful.
2. Scripture alone can demonstrate that a given course of conduct is sinful.
3. Natural revelation cannot be regarded as a fuller revelation than Scripture, or as coördinate with Scripture in any sense whatever.
4. It is possible that science or experience may show that certain conduct is harmful.
5. Science or experience can never show that anything is sinful.
6. Scripture teaches that what is really harmful is ordinarily sinful.
7. The decision whether science or experience shows that particular conduct is harmful must be made by the individual concerned, not by other persons.
8. Church assemblies may not issue authoritative regulations based in whole or in part on any other standard than Scripture.

To depart from these principles is to deny the sufficiency of Scripture as the standard of faith and conduct

and to elevate experience or science to the position of an additional authority coördinate with Scripture. This may be illustrated as follows: Science, let us say, has demonstrated that in certain conditions the eating of large amounts of certain foods is harmful to the body; this does not prove that the use of those foods is sinful in itself; science, moreover, cannot tell precisely where lies the border line between harmless use and harmful use. Scripture requires abstinence from that which is harmful, but teaches that no material thing is sinful in itself (Rom. 14:4). In the very nature of the case the individual concerned must be the judge of the extent of legitimate use in such a case, so far as his conscience is concerned. Some may say that the individual's physician is the proper judge in such a case but, even so, judgment is still left with the individual; he is free to follow or to reject his physician's advice, and also free to change or dismiss his physician. For an ecclesiastical judicatory to assert that science declares the matters in question to be harmful, therefore they are under all circumstances sinful, amounts to denying the sufficiency of Scripture and making human science an additional, coördinate authority.

If a Christian, suffering from some bodily pain, takes more aspirin than is good for him, he may by this do something which is harmful to the body; he may even be doing something which, though not sinful in itself, is in that particular instance a sin against God; but the fact that it is possible for a person to commit sin by excessive use of aspirin by no means warrants a church assembly in enacting a rule limiting or prohibiting the use of aspirin by church members; because the use of aspirin is in itself morally indifferent, in the nature of the case the extent of legitimate use is a matter between the person and his Lord. No third party can be admitted to determine the question, *so far as the morality of the matter is concerned*. A physician may give good advice concerning the care of the body and the proper dosage of medicines, but he has nothing to do with the consciences of his patients. No fellow-Christian, no bishop, pope, or ecclesiastical assembly can step in and say: "So-and-so many grains of aspirin constitute a legitimate medicinal dose, provided you have so-and-so many degrees of headache;

but at that precise point aspirin ceases to be morally indifferent and its use becomes sinful."

Many persons today are ready to take the real or alleged "findings" of science (or rather of certain scientists) that certain material things or certain habits are harmful to the body, and on this basis alone to

affirm confidently that those things or those habits are necessarily sinful in themselves. To do this is not only to fall into Gnostic error, but to repudiate the sufficiency of the Word of God as the standard of morality, and to make fallible, human knowledge an authoritative standard of conduct.

(To Be Continued)

How Modernists Think of Jesus

Modernism Today in the Presbyterian Church in the U.S.A.

By the REV. ROBERT B. BROWN

Pastor of Jennings Orthodox Presbyterian Church, Omaha, Nebraska

ONE of the most familiar devices used by Modernists to slip their pernicious, soul-destroying dogmas into the minds of men is the omitting of certain important Biblical truths from their discussion of a given subject. The seniors (15-17 years of age) of the Presbyterian Church in the U.S.A. who are using the Westminster Departmental Graded Material have just been subjected to this method. I am referring to the quarterlies for the leaders and pupils for the months of January, February, and March, 1940, published by the Board of Christian Education of the Presbyterian Church in the U.S.A.

Fortunately, we are not forced to untangle the howling confusion of such statements as this:

This whole matter [Christ's atonement] is very difficult to explain. Books and more books have been written about it. What Jesus really does is to save us by his teachings and example, and by his life and death and living presence he saves us from sin and selfishness of every sort. We do not need to be theologians to understand that. Nor do we need to be theologians to feel Jesus' living presence and because of it to believe in eternal life (page 13, "Leaders of Seniors").

A much easier task presents itself. In the student's quarterly, ten answers are given to the question, "How do you think of Jesus?" Five of these answers are considered best, another of the five remaining answers is considered good, while the balance do not receive merit. Of the four which are considered incorrect, the teacher is especially to point out to any student who makes the mistake of including number 7 in the list of the best five, his error in doing so. What is statement number seven?

Q. How do you think of Jesus?

A. 7. As the One who stands between us and God and protects us from his wrath.

If any teacher finds that a pupil labors under the impression that Christ stood between an angry God and the believing sinner, he is quickly to correct this heresy.

If any suggest seven, point out that God loves us as much as does Jesus and is eager to forgive. Quote John 3:16.

It is well, of course, to exalt the love of God, but this answer does so by minimizing the fact of God's wrath and that Christ alone can deliver us from the wrath to come.

Many of the statements made concerning Jesus in this little summary contain truth: that he is God in human form; the conqueror of death; the one who died on the cross to save mankind; the one who founded the world's greatest religion; the one who taught us how to think of God; and even that Christ is a great moral teacher. Though we might tremble to think what a Modernist could do with these brief and easily-twisted sentences, yet they are capable of a true interpretation. We also wish to commend the editors for designating as false such statements as: that Christ is a person of long ago whose life and death make little difference now; that He was one who was carried away by mistaken hopes and ideas.

The passing over of question number seven and the calling of attention to the alleged error in it, is simply an instance of the stranglehold Modernism has on the Presbyterian Church in the U. S. A. The fearful

picture of God on the judgment throne condemning to everlasting torment all who are not in Christ, amplified by the cry of anguish from the One riveted between earth and sky, "My God, my God, why hast thou forsaken me," will cause every intelligent Christian to exclaim that Christ, above all else, is the One who stands between us and God and protects us from His wrath.

Lest it appear that this point of view is just an isolated instance, may I call attention to page 62 of the student's quarterly, statement 5 in Group II, which again is called incorrect:

5. God always punishes man for disobedience of his laws.

In this section, which is the lesson for March 31st, the pupil is to write the numbers of the correct statements. The first statement, which is considered correct, is that God created the world in orderly and progressive stages. The second, considered incorrect, is that the world came about by chance. The third statement, to be marked true, is that God had a purpose in back of every work of creation. Assertion number 4, to be marked incorrect, is that God did not mean to have man discover his natural laws. Now we come to statement number 5, which is marked incorrect and which is quoted above. Again the teacher is to correct any pupil who believes that God always punishes man for disobedience of His laws, that "whatsoever a man soweth that shall he also reap."

In connection with 5, point out that man by breaking God's laws brings punishment on himself for disobedience.

Are we to understand that man, entirely apart from the justice of God, administers punishment to himself for breaking God's laws? Is the punishment received in this life the only penalty of sin? Has God put man on the honor system? No, God is still sovereign. We shall all appear before the judgment bar of God. Those who are yet outside of Christ at that awful hour will receive due penalty for their sins—eternal punishment in hell—at the hands of the Righteous Judge. God will punish man for disobedience of His laws.

Can anyone still blithely utter that pious, wishful hope that the Presbyterian Church in the U.S.A. is becoming more loyal to the Bible?

The Westminster Church of Bend

Of The Orthodox Presbyterian Church

THE Westminster Presbyterian Church of Bend, Oregon, whose pastor is the Rev. Glenn R. Coie, was organized on Sunday afternoon, October 18, 1936, and, with 67 charter members, held its first services one week later in the Deschutes County Court House. Three and a half months after its organization, the members awoke one morning to find that their church home, the court house, had been completely destroyed during the night by fire of mysterious origin. In addition to the material loss of equipment, consisting of 100 new hymnals and a piano not then paid for, the church was faced with the realization that there was absolutely no other suitable building in which to hold services. On the night after the fire, the members met in a private home for the weekly prayer meeting and, on the following Sunday, Mr. Coie spoke on the text of Genesis 42:36, "All these things are against me." He entitled his sermon, "Jacob's Mistaken Conclusion."

True Christian courage, which was grounded in the conviction that the work of the church was the Lord's work, gave the congregation the willingness to press forward in the face of what seemed to be an almost impossible situation. Faced with the alternative of finding a meeting-place or disbanding, the congregation arranged for Sunday services to be held temporarily in a foul-smelling lodge hall. Shortly thereafter the trustees were authorized to borrow \$1,500 at a local bank and to pay \$1,050 of it as a down payment on a one-story, flat-roofed, brick structure with basement, which had formerly been a printing shop. The balance of this \$4,000 property was secured by a loan of the Home Owners' Loan Corporation, to be repaid in monthly installments of \$28. The local bank, with some misgivings as to the church's future, made the loan for the down payment, not to the church, but to three members, each of whom was required to sign a personal note for the entire \$1,500. It was required that the note be paid at the rate of \$50 a month. At its 1940 annual meeting, the congregation burned the note amid great rejoicing and praise to God; the final payment had been made

in December and, to the amazement of the bank officials, there had never been a default!

The building required extensive remodeling. Almost all of this was done by the men of the church, who worked night after night until the first worship service was held on May 17, 1937. Approximately \$1,000 was spent on remodeling and equipment. Two months ago, after slight alterations, a new gable roof was built, and the structure today presents a much more church-like appearance. It is ideally situated on the banks of the Deschutes River, opposite the city's beautiful Mirror Pond. It is in a fine residential section in the center of a thriving city of 10,000 people. The property includes a large lot which will amply provide for building expansion in the future.

The Westminster Church of Bend, Oregon, today numbers 115 communicant members, a large number of whom are young people, in addition to 17 baptized children. This is very nearly double the charter membership of three and a half years ago. And more than one-third of the communicant members were received on profession of faith. The budget of the church after its formation was considerably larger than the budget of the First Church of the Presbyterian Church in the U.S.A., from which most of the members had withdrawn. Despite the fact that none of the members possesses more than a modest income, the total receipts for benevolences and church expenses during the past year were \$3,789.80. This figure includes receipts from all church organizations.

The church has three Christian Endeavor societies and annually sponsors a young people's conference at Suttle Lake, 35 miles from Bend in the heart of the Cascade Mountains, at which 15 young people professed faith in Christ as their Saviour last summer. Sunday school attendance has risen from an average of 95 in 1937-38 to an average of 114 in the year just completed. During March the average touched the record height of 143, making it necessary for the trustees to consider seriously a building expansion program.

—T. R. B.

The Presbyterian Guardian

EDITORIAL

God's Purpose of Election

TO THOSE who love God, says the apostle Paul, all things work together for good, even to those who are the called according to His purpose.

This statement is well known to us. It comes to mind whenever we hear of a Christian in sickness or distress. True, we cannot always bring ourselves to believe it implicitly at the moment. We sadly lack that greatness of faith and that depth of spiritual insight which is necessary if we are to believe with absolute abandon what God in His Word tells us we ought to believe. But we do find great comfort and strength in the calm assurance of these words.

However, in limiting their application, as we so often do, to individual experience, we would seem to be closing our eyes to the full significance of the principle they express. For these words appear to state the basic law of universal human history.

That law is clearly that everything which happens on this earth is designed and directed by God in order to accomplish His purpose of election—in order to bring the company of the elect to the knowledge of and to faith in their appointed Saviour, Jesus Christ.

This purpose of election provides the ultimate explanation for the large, as well as the small, events that have taken place during the swiftly moving centuries. Paul gives one example in another connection. God, he says, made choice before their birth between Jacob and Esau. That choice, we are definitely told, was that the purpose of election might stand. Its consequence has been that the sons of Jacob, though often persecuted and despised, have ever since been found at the focal points of history and scattered throughout the field of civilization, while the sons of Esau have lived in the desert and on the periphery of civilization, and almost without exception have been followers of the false prophet.

Each day of our own era witnesses momentous changes in the national scene. Nations fall and nations rise. Men's hearts fail them for fear as they contemplate what is coming to pass. Many are the explanations which fail to explain.

Of course those who reject Biblical Christianity in all its phases will find no satisfaction in the view we hold. And those who hold to an emaciated Christianity from which all vitality has been removed will likewise scorn our doctrine. Nevertheless we rejoice in being able to assert once again the Bible's message to men.

Is it not worthy of note that the kaleidoscopic changes taking place in the world scene are closely contemporaneous with equally great changes in the religious world. The ascendancy of the Modernist's substitute for the gospel is accompanied by the ascendancy of might over right in national affairs. But it is just the conditions brought about by the latter that prove the insufficiency of the former.

And so also in our own day we witness for the first time in recent years a really earnest and sacrificial struggle for consistent Biblical Christianity. The Orthodox Presbyterian Church has no small part in that struggle.

May it not well be that the world situation will so affect the hearts of men as to make them open and receptive to the message of God's truth? And may it not be that in those facts there is to be found the final answer for which we seek? If so, we are watching the prelude to the greatest revival of the true religion the world has ever seen.

For today, as well as yesterday, it is the purpose of election that must stand—God's purpose of election. The salvation of sinners, the calling of God's people, is the end to which everything else must be subservient. Because that is true, all things do and will work together for good to those who love God, who are the

called according to His purpose. Therein is our peace in the troubled hour.
—L. W. S.

WAR POSTPONES SIXTH CALVINISTIC CONGRESS

FOR obvious reasons the Sixth International Calvinistic Congress cannot be held at Emden this month, as arranged in Edinburgh two years ago. In order to lessen disappointment and to conserve the fraternal sentiments underlying the purpose of such gatherings, the following message from the chairman and vice-chairman of the International Congress Commission, consisting of 23 representatives from nine countries, European, African and American, has been circulated in German, French and English:

"To our Brethren in the Faith concerning God and His Son Jesus Christ as expounded in the Reformed Confessions, Brethren beloved in the Lord, we salute you, even while with sorrow we intimate that the Emden Congress stands adjourned *sine die*. Arrangements had been perfected and a programme of appealing interest adjusted; and there was prospect of a widely gathered fellowship, such as had enriched the Fourth Congress at Edinburgh in 1938. The outbreak of war makes it all impossible; Emden being barred, a Congress could not usefully be held elsewhere. But meantime the Emden theme—*Ordo Salutis*, the Plan of Salvation—may well occupy our thoughts, provoking inquiry and desire; the souls of believers are not in bondage! Amid present shocks we remind you and ourselves of the 'things which cannot be shaken.' Above and beyond, though not abrogating, the proper loyalties due from each of us to our respective Governments, there is, we cannot forget, the paramount claim upon us all without exception, of the sovereignty of God and of the mediatorial reign of the Lord Jesus Christ, the King of kings and Lord of lords. So let us strengthen our hands in God and draw nearer to one another by drawing nearer to Him. To the present war we make no allusion save to pray for grace to bear it, for even war is overruled. Rather, in common with you and with all men of good will, we ask God for real peace, praying that our patience

Change of Address

IF YOU change your address this summer, be sure to send us both your old and new addresses.

may have its perfect work. When peace comes, God grant that you and we resume together, as meanwhile you and we pursue separately, reverent study of the revealed Word,

which is the light amid all our darkness, and the strait gate into the mystery of the heavenly mercy. God grant we soon may meet again in the flesh."

Prayer—Is It Necessary?

The Second in a Series of Meditations on Prayer

By the REV. BURTON L. GODDARD

ARE we guilty? The arrogant assumption that Calvinism is equivalent to fatalism, thereby eliminating any need for prayer, is surely not new, though persistently voiced in our present generation. We hold unequivocally to the truth that Christian life and doctrine are inseparable, yet what place do we accord prayer in our doctrinal instruction? If prayer is necessary, why do certain of the historic Reformed creeds make no more than passing references to it? Why does prayer find little or no place in the doctrinal handbooks of such men as A. A. Hodge and Louis Berkhof? Why is it given such cursory treatment by Charles Hodge? Why is it so often "taken for granted" in Presbyterian seminaries? Why, in the popular mind, is prayer more commonly associated with those who hold to the brief creeds of Fundamentalism than with those who maintain the full-orbed system of doctrine known as Calvinism? These are serious questions. Is our witness to the world such as to make it think that prayer is unimportant or less important? Are we guilty?

We are guilty only in so far as we make the Standards of the church (the Bible ranking supreme, but the confession and catechisms not excepted) scraps of paper rather than the dynamic center of our thought and life. We are guilty only as we disregard the potent chapter on prayer in Calvin's *Institutes*. We are guilty only to that degree to which we fall short of the prayer life of Jonathan Edwards whose soul was constrained by all nature to lift itself to God, or that of Robert Dick Wilson whose habit it was to invite the colored maid to join him in prayer before the commencement of his daily teaching duties.

We believe in prayer! We believe

that prayer is necessary!

"Oh God of grace, forgive us if we have either consciously or unintentionally neglected to give prayer a *real* place and an *essential* place in our lives and in the teachings of our church. Amen."

Illustration

Thousands of sacrifices on Jewish altars had for centuries left with the chosen people the emphatic conviction which is phrased for us by the author of the Book of Hebrews: "Without shedding of blood is no remission [of sins]." The lamb offered in the daily sacrifice, the slaying of the paschal lamb, and the great sermon of Isaiah eliminated any need for John the Baptist to enlarge on his glorious statement: "Behold the Lamb of God which taketh away the sin of the world." Yes, an object lesson or illustration is often mightier than words.

We follow the earthly life of the Son of God from the Jordan baptism to the dark scene on Calvary. Forgetting for the moment the incidents of exemplary prayer in the lives of Moses and David and other saints of Old and New Testament history, forgetting the spoken injunctions of Holy Writ, forgetting the conclusions of human logic, we see in the matchless life of our Saviour the absolute necessity of prayer.

Christ is praying when the heavens open, the Spirit descends, and the Father's voice of approval and attestation is heard. We may be sure that communion with God, as well as fasting, marked our Lord's preparatory experience in the wilderness. Early in the morning after a Sabbath of great stress He has withdrawn to a place of quiet to converse with the Father, rather than giving first place to physical rest. He leaves the five thousand and prays in desert places.

Before choosing the twelve He seeks the mountain fastness where He may be alone in prayer, and is seemingly oblivious to the appearance of the stars, the long hours of darkness, and the waning of the night as He talks with the Father until dawn. A mission of prayer takes the Saviour to the Mount of Transfiguration. The seventy return, and in the presence of all He lifts His voice in praise to God. Lazarus lives again because of His request. Christ teaches His disciples to pray. He gives thanks at the last supper. He asks for the strengthening of Peter. His heart of intercession is opened in the great high-priestly prayer. He spends the most crucial hour of His life beneath the olives in an agony of petition. Mighty prayer ascends from dying lips on the cross.

The simple description is adequate—"a lone figure with upturned face." Reverently, involuntarily, we utter our heartfelt confession, "Prayer is necessary."

Deduction

Are we surprised to find the incarnate God habitually given to prayer? It could not but be so. He who was truly God was also truly man. To know that the Lord of Glory in the state of His earthly humiliation was steeped in the Holy Scriptures and ever in prayer is to understand in large measure the wondrous record of His life—"yet without sin." Prayer is a means of grace and cannot be dispensed with, in this life, if we are to grow unto the similitude of our sinless Lord.

There are two Christians in your church. Both are born again. Both have faith. Both are justified. Yet one is a "pillar" of the church, while the other is little more than a "hanger-on." One is saintly in character; in the other the "old man" largely predominates. Have you ever analyzed their lives to determine the reason for the marked difference? It is simple. One has diligently employed the means of grace; the other has not. One is a man of prayer; the other is not.

Prayer is necessary!

Precept

Shall we not listen to the God-given imperative touching prayer? Hearken unto the instruction of Him who taught that "men ought always to pray," for He plainly exhorts us to pray *every* day, saying, "After this

manner pray ye. . . . Give us *this day* our *daily* bread." Or are we ever in need? His prescription is given in a single word, "Ask!"

God's revelation of His desire through the inspired writers of Scripture is not less significant or authoritative. In olden time Isaiah was the trusted bearer of a golden precept regarding prayer, "Seek ye the LORD while he may be found, call ye upon him while he is near." Who can miss the mild yet compelling imperative from the fourth chapter of Hebrews, "Let us therefore come boldly unto the throne of grace, that we may

obtain mercy, and find grace to help in time of need"? Or shall we forget the three mighty words of Paul, "Pray without ceasing"?

Oh Christian, will you live in spiritual poverty? Will you despise the table set for you by God and retire tonight without having received into your soul even the *necessities* for normal Christian life and growth? May it be not so! Gather your loved ones about you, read from the Book, ask the blessing of the Almighty upon your home. Rear once again the altar which time and decay have destroyed.

Prayer is necessary!

assurance of fellowship with Christ. When the disciples were terrified by what they thought was a spectre approaching on the Sea of Galilee, they learned it was really Jesus, who said reassuringly: "Be of good cheer; it is I; be not afraid." Is it not a source of joy and comfort, when doubts and fears besiege us, to hear Christ say, "Lo, I am with you alway even unto the end of the world?"

One more reason for Christian joy we give here. It is the joy of victory and it is not all by way of anticipation. Among Jesus' parting words before His death were these to His disciples: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." That victory we share by faith. Of course, it gladdens our hearts to know that as joint heirs with Christ we shall one day reign with Him, but is it not also cause for rejoicing to hear God say that if we are true believers sin no longer has dominion over us? Therefore we know we are secure and will persevere.

No doubt there are Christians who all too seldom consciously possess the joy of which we speak. Hence, the exhortations of Scripture to rejoice, "and again I say, *rejoice*." Joy is an emotion that must be cultivated. The habit of joyous expression under proper restraint is an asset to the Christian witness. Surely the professed Christian who continually exhibits an air of depression and cynicism is not going to be very effective in commending the gospel to lost sinners. On the other hand, the hypocritical smile, the professional attitude of good will and good humor that lacks the ring of sincerity, the shallow optimism of some pulpit orators and revivalists finds no approval in the Scriptures and must be reprehensible to every child of God.

July 28th

Christian Progress

When we speak of Christian progress we do not mean the progress in the arts and sciences, in politics and industry, that is indirectly the result of the impact of Christian principles upon society. There is no doubt that Christianity has produced tremendous progress in civilization. To prove this we have but to compare Christian countries with pagan. It is true that many of the great educa-

The Christian Life

A Series of Studies for Young People

By the REV. OSCAR HOLKEBOER

July 21st

Christian Joy

JOY is a characteristic peculiar to Christian experience. Pagans live in constant apprehension lest their sins be not forgiven. Hence the fierce desire to placate a wrathful god or angry spirits, resulting in a host of superstitions. Sometimes, for example, the women of India sacrifice their children by casting them into the Ganges River, in the hope of appeasing the wrath of the spirits. Pagan music, especially religious music, reflects the deep sadness in the hearts of the people, for it is usually in a minor key.

Christianity has a *gospel* which means "good news" or "glad tidings." It is reminiscent of the appearance of angels over the fields outside of Bethlehem. One of them said, "Fear not, for I bring you good tidings of great joy," and the reason for the joy was the birth of Christ, the Saviour. Men are still rejoicing over that great event, for it has meant salvation for countless thousands otherwise lost in sin and misery and doomed to an eternity of despair and remorse. It is the message of joy that the Christian has to offer the world groaning in bondage, fearful of the future, and torn by strife.

The apostle Paul urges Christians to "rejoice in the Lord always." Paul is an excellent example of one whose

outward circumstances, even though discouraging, did not lessen his inward happiness. While writing to the Philippians and telling them to rejoice, he himself is a prisoner in Rome, facing possible martyrdom. Yet he testifies: "I have learned, in whatsoever state I am, therewith to be content." So the Christian may, in sickness as in health, in adversity as in prosperity, in war as in peace, indeed, under any circumstances, find cause for rejoicing. A believer is not dependent on worldly amusements for his joy any more than he is hindered by adverse external circumstances. He is not slow to observe that those who, because of affluent circumstances, can give themselves wholly to pleasure and amusement are not the happier for it. Moreover, there is in the Christian's heart a deep, lasting joy that none can take from him and beside which worldly pleasures seem cheap, tawdry and unsatisfying.

What reasons has the Christian for rejoicing? Let us mention only a few of them. First, we suggest the assurance of forgiveness. When the paralytic lay on his bed before Jesus, he heard these joyful words: "Son, be of good cheer, thy sins be forgiven thee." Well might he leap for joy when strength returned to his helpless limbs, not merely because his sickness was cured, but also because his sins were taken away.

A second reason for joy is the as-

tional institutions, such as Harvard, Yale, Princeton, Chicago and Northwestern, were founded under Christian auspices.

We are not even thinking of the progress of the gospel throughout the world and the growth of the Christian church. Without doubt the church has enjoyed phenomenal growth in the past century, although we rather suspect there has been a decline in membership in the past 25 years, due largely to a widespread falling away from the faith. The apparent progress of the church in the past generation may well be a hollow triumph for the church. All too many join the church these days as they would join some purely secular organization.

What we mean by Christian progress is the progress of the individual believer toward perfection. We mean sanctification. Paul says, "I press toward the mark for the prize of the high calling of God in Christ Jesus." As the writer to the Hebrews puts it: "Let us lay aside every weight . . . and let us run with patience the race that is set before us, looking unto Jesus the author and finisher [perfecter] of our faith." It is the progress made by Christian in his effort to reach the Celestial City, as recorded in that splendid book, *Pilgrim's Progress*, by John Bunyan.

The Christian life is not static. We either progress or retrogress. Backsliding is a sin for which the Israelites suffered bitterly and which brings countless regrets to every child of God. "He that putteth his hand to the plow and looketh back is not fit for the kingdom of God." We are told to "remember Lot's wife." Why? Because she disobeyed God's express command; in fleeing from Sodom she looked back and for her disobedience was turned into a pillar of salt. No doubt she had not turned her back on the *sins* of Sodom.

The aim of the Christian's progress is the complete restoration of the image of God lost by sin. The believer desires to be like God in knowledge, righteousness and holiness. Christ is the express image of God and it should be our aim to be conformed to that image—to be Christlike. This means freedom from sin, not only from its guilt, but also from its pollution. This freedom from sin is accomplished in principle in regeneration, but is actually realized in sanctification. Regeneration is an act of God's grace. Sanctification is a

process which is the result of the believer's response to and cooperation with God's gracious activity. In this life of sanctification we are promised that "all things work together for good to them that love God, to them who are the called according to his purpose." It is to this same life that Paul refers when he says, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

Every Christian would do well to take inventory of his own spiritual assets and liabilities and see if he has made any real progress in his Christian life. All of us must confess that we are far from the goal.

Letters From the Orient

FROM Mr. Richard Gaffin, Tsingtao, China, dated April 20, 1940:

The days have been flying by since I last wrote, with a full schedule every day either out in the country, or studying, or preparing for our services and preaching in the country or here on Chan Shan Road. The attendance at our Sunday morning service and Wednesday night service continues to hold up at around 25. Our Sunday school for children has suffered a bit because of some anti-foreign statements made by one of the teachers in the day school from which our Sunday school pupils come, but we shall continue as long as a goodly number attend.

As always our country work is the most gratifying, even if not always the most pleasant. The Mr. Liu I wrote about in my January letter has had a time of testing in his sick body and, though he has greatly improved in some ways, he is still far from well and now he has come to the place where, though he prays that he may be strong again, he knows that his only hope in Christ is for forgiveness of sins and eternal life. He told us last week that he knew now that his only hope was in his Lord and that there was no hope anywhere else. It was wonderful to hear this man who, less than a year ago, was without Christ and without hope say, with reference to Christ, "my Lord" in simple faith. There are others in this same village who are proving to be real believers. The Mr. Yiu I wrote of before has been a keen disappointment for he has been drawn back into his old life. We have tried unsuccessfully to see him several times since he has drifted, but last week we saw him again and preached the gospel to him again and urged him to come to our service every Thursday, which we hold in a nearby village. He is plainly convicted of his sin and that, of course, makes his case all the more urgent. He has promised to come and we shall pray that he shall soon know how to trust the Lord to give him the power to say

"no" to his evil companions. Since January 1st we have sold 214 Gospels and Acts and 19 Bibles, and have given out thousands of tracts, and have spent 26 days in the country. Since I last wrote we have added two new villages to our route and find many eager listeners. May the Holy Spirit open their hearts to believe and be saved before it is too late!

The Teaching of Jesus

(Concluded From Page 2)

out how erroneous is this way of looking at the matter. I pointed out in particular how untrue it is to the teaching of Jesus Himself. Jesus Himself presented Himself as far more than a teacher and example. He presented Himself as a Saviour. He presented Himself, not as one who came just to say something to men, but as one who came to do something for them. He presented Himself as one who came to give His life a ransom for many upon the cross.

But if that is so, it follows that the teaching of Jesus is not to be put as more necessary to the Christian than the teaching of the Holy Spirit through the apostles. If Jesus came to save us by something that He did—that is, by His death and resurrection—then naturally the full meaning of what He came to do would not be fully unfolded until the thing was actually done. That is the reason why the eighth chapter of Romans is just as precious to the Christian as is the teaching of Jesus in the Gospels. Jesus did proclaim beforehand the meaning of His death. It is a great error to say that He did not. Especially did He proclaim it in the institution of the Lord's Supper. But He left a great wealth of revelation about it to be brought afterwards through the apostles whom He chose. A man who depreciates the teaching of the apostles, ostensibly in the interests of the teaching of Jesus, is really degrading in terrible fashion the teaching of Jesus itself. He is degrading it by taking it out of its rightful place in the grand sweep of revelation contained in the Bible from Genesis to Revelation. And if he is degrading the teaching of Jesus he is also degrading Jesus, the author of the teaching. He is degrading Him by regarding Him merely as a teacher. He is degrading Him by denying to Him His rightful place as Redeemer and Lord.

That error we must, if we are Christians, certainly avoid. We certainly cannot take the teaching of

Jesus out of its connection with the rest of the Bible, as though the teaching of Jesus exclusively could be our authority. To do so is to be untrue to the heart of the teaching of Jesus itself.

But there is also another error that we must avoid. If we must avoid attending to the teaching of Jesus to the neglect of the rest of the Word of God, we must also avoid relegating the teaching of Jesus, or any part of it, to a secondary place.

It may seem strange that any Christian men should have fallen into this latter error, but certainly some Christian men in our day seem to have fallen into it, and the reasoning by which they have fallen into it is fairly clear. Since Jesus, they have said to themselves, came into the world to die on the cross and rise again for the redemption of sinners, since those events of the death and resurrection were epoch-making events, does it not follow that what lies back of those events belongs to an era out of which we have now passed? Can we therefore take the words uttered before those epoch-making events, even the words of Jesus, as being intended directly for our guidance? Must we not regard them as belonging to a by-gone era, and must we not take, instead of them, for our direct guidance only the teaching of the epistles that were written after the redeeming work of Jesus had already been done?

With regard to that argument, it may be said, for one thing, that it runs directly counter to the example of the early Christian church. If one thing is clear to the historian it is that the words of Jesus were treasured by the early disciples, after Jesus' death and resurrection, because they provided direct and authoritative guidance for the church.

Modern skeptical historians have sometimes made wrong use of that observation. They have argued that, because the early church cited words of Jesus for a practical purpose—namely, for the purpose of settling disputes and providing comfort and giving guidance—therefore it was not citing those words with historical accuracy so that we cannot trust the record of Jesus' words which we find included by the early church in our Gospels. I cannot follow that reasoning at all. I cannot for the life of me see why, just because the early church had certain needs with regard to which it sought the guidance of Jesus,

therefore it must have put words into Jesus' mouth for the satisfaction of those needs instead of simply treasuring up the words that Jesus really uttered. But certainly those skeptical historians are right in holding that the early church did regard anything that it held to be a word of Jesus as possessing an immediate authority for the guidance of the church. That is clear in a number of ways. It is clear, for example, through what Paul says and implies about the authority of words of Jesus. From the very beginning the Christian church had, as the completely authoritative guide both of its doctrine and of its life, not merely the Old Testament Scriptures but also the teaching of Jesus.

If we now adopt a different attitude toward Jesus' words we are falling into a vagary of a very deadly kind indeed. In His words recorded in the Gospels, including, for example, the Sermon on the Mount, Jesus is telling us—us of the present dispensation—what we must believe concerning God and also how we must live. If we hear His words and do not do them, we also, as well as those to whom Jesus spoke on that mountain in Galilee, are like a foolish man who built his house upon the sand. Only if we hear Jesus' words and do them now are we like the wise man who built his house upon the rock. Jesus' words in the Gospels are certainly intended for the immediate instruction and guidance of His church.

Well, we have been considering Jesus as exercising during His ministry on earth the office of a prophet. Certainly it is true that He spoke always during His earthly ministry as one who was spokesman for God. He was truly a prophet. It is very important that that should be observed.

But if it is important that that should be observed, it is still more important that something else should be observed. If it should be observed that Jesus was a prophet, it is even more important to observe that He was infinitely more than a prophet. The prophets spoke for God; Jesus was God Himself. No difference could possibly be greater than that.

That difference appears all through the Gospels. It appears all through Jesus' recorded words. It appears in the peculiar authority with which He spoke. The prophets said, when they came forward, "Thus saith the Lord"; but no prophet could say, "I say unto you," as Jesus said it in the Sermon

on the Mount. The deity of Christ appears also in direct utterances of Jesus, not only in the Gospel according to John but also in the Synoptic Gospels. Even where it is not made the subject of express exposition, it shines through. Everywhere Jesus is really presenting Himself not only as truly man but also as truly God.

The truth is that Jesus revealed God not only by what He said but also by what He was. The prophets had a message given them about God and from God. They spoke the truth about God. But Jesus was Himself God. He was God come in the flesh. No man hath seen God at any time. But Jesus revealed Him. Men saw Jesus. They saw Him with their eyes. And the one whom they saw was God. What a revelation was there, to be sure!

We too as we read the Gospels have a detailed picture of the life upon earth of one who was truly God. What a wonderful thing that is! How wonderful it is that God should have been pleased to reveal so much! But that revelation is not given us merely in order that we may know what we otherwise could not have known. It is given us in order that we may be saved.

What must we do to be saved? The Bible gives us the answer: "Believe on the Lord Jesus Christ, and thou shalt be saved." But how shall we believe on the Lord Jesus Christ unless we know Him? How can we trust Him unless we know that He is trustworthy?

Well, the Bible answers these questions for us. It answers these questions for us by the account of Jesus which it gives in the Gospels. In His recorded words and in His recorded deeds, Jesus is presented as one who is indeed trustworthy. There is where the true uniqueness of the words of Jesus—even within the Bible—is found. The words of the apostles and prophets are true. They are inspired by the Holy Ghost. They are just as much part of God's Word as are the words of Jesus. They present things that are just as important for us to know. But the words of Jesus are unique because the speaker of the words was unique. By every recorded word of His and by every recorded deed, we have presented to us the one who is presented to us as the object of our faith. We are not asked in the Bible to believe in one about whom we know nothing. But we are asked to believe in one who is presented to us in the Gospels

in rich and glorious fullness as one who is worthy to be believed.

Ah, surely such an one can be trusted! If only He were here with us today, how gladly would we lay before Him all our troubles! How gladly would we trust Him when He offers to bring us to God!

Well, my friends, we have Him with us today. His prophetic work is not limited to what He said when He was on earth. After His redeeming work was done, through the cross and the resurrection, He continued to proclaim His gospel through the apostles whom He appointed and whose inspired writings we have in the New Testament. He continues to proclaim His gospel today by the Holy Spirit whom He has sent.

Christ is the substance of the gospel. The gospel sets Christ forth. It presents Christ as Saviour. It tells of His death upon the cross to redeem us from our sins. It tells of His glorious resurrection. It tells of the promise of His coming again.

But Christ is not only the substance of the gospel. He is also the proclaimer of the gospel. He does not leave it to others to offer Him as Saviour. No, He offers Himself. Whatever human instruments He uses, it is He who proclaims the good news of the salvation that He wrought for us at such infinite cost. Will you hear Him, my friends? Will you hear Him this afternoon when He offers Himself to you as the Saviour of your soul?

Orthodox Presbyterian Church News

Presbytery of New Jersey

FAITH CHURCH, *Pittsgrove*: Sixty people attended a Mother and Daughter Banquet, prepared and served by the men of the congregation on May 14th. The gathering was addressed by Miss Thora Jonassen, sister-in-law of the pastor, the Rev. Edward B. Cooper.

Grace Church, Westfield: A fellowship dinner was recently held, with more than 90 attending. Guest speakers were the Rev. Richard W. Gray and the Rev. Henry W. Coray, and the event was made a rallying point for the work of the denomination. . . . A score of members of Grace Church visit the Cremorne Mission in New York City once a

month to present a gospel service to the hundreds of homeless men who assemble there.

A rally was held in Arlington, N. J., on June 9th to increase interest in the work of The Orthodox Presbyterian Church and in the hope that a new local church may be started there. Approximately 55 persons attended and the Rev. Professor R. B. Kuiper preached on the text of John 3:16. Delegations were present from Orange and Westfield, N. J., and from Franklin Square, N. Y. As a result of the rally a Bible class has been started under the direction of the Rev. Richard W. Gray. Eleven persons from the community attended the first meeting. Regular meetings will be held each Tuesday evening.

Presbytery of Ohio

TRINITY CHURCH, *Cincinnati*: The congregation feels that the general assembly was a real blessing to its church life. At the communion service on June 9th, seven new members were received and on the following Sunday one covenant child was baptized.

Covenant Church, Indianapolis, Indiana: The congregation welcomed the Rev. Robert S. Marsden on June 2nd, and during the following week several of the members attended the assembly in Cincinnati. On June 9th the Rev. John H. Skilton was guest preacher.

Presbytery of New York and New England

ON MAY 23rd, Mr. Charles E. Stanton was ordained by the presbytery at Canaan, Maine. The occasion proved an unusual opportunity to reach many who ordinarily do not attend worship services. Approximately 175 persons were present and most of the families of the village were represented by at least one individual. The ordination sermon was delivered by Dr. William P. Green, and the Rev. Arthur Olson propounded the questions and gave the charge. . . . Mr. and Mrs. Stanton are rejoicing in the birth of a daughter on June 4th.

Presbytery of the Dakotas

FAITH CHURCH, *Lincoln, Nebraska*: A recent visit of the Rev. Henry W. Coray did much to stimulate interest in missionary endeavor. . . . Several members of the Machen

League attended the Bible Conference held at Arlington, S. D., during the week of June 17th. On Sunday, June 16th, the members of the Machen League and the pastor, the Rev. Thomas M. Cooper, distributed *The Home Evangel* to many homes in the community.

UNION SENTIMENT GROWS IN SOUTHERN ASSEMBLY

DURING the concluding three days of the 80th General Assembly of the Presbyterian Church in the United States (southern), meeting in Chattanooga, Tennessee, a number of important decisions were reached.

On Monday, May 20th, consideration was given to the 15 overtures requesting a protest against President Roosevelt's appointment of Myron C. Taylor as his personal representative to the Vatican. The assembly unanimously approved a resolution declaring that this was neither the time nor the occasion to exercise its undoubted right of petition in regard to this appointment, and paused to pray for the President and for a war-torn world.

An overture from the Presbytery of North Alabama occasioned lengthy debate. The overture requested the assembly not to add to the Confession of Faith the proposed new chapters, one on the Holy Spirit and the other on the Love of God and Missions, and not to include "love" among the attributes of God enumerated in Question 4 of the Shorter Catechism. The Committee on Bills and Overtures recommended that the proposed addition to the confession be not approved, and that the *ad interim* committee on proposed revisions be discharged. It was argued that the denomination's indifference to the whole matter indicated the wisdom of such a move. Dr. J. B. Green, speaking for the *ad interim* committee, replied that 69 presbyteries had approved the proposed additions in whole or with only slight modifications, while only 11 had opposed their inclusion in the standards. The proposed additions were referred once more to the *ad interim* committee for further consideration.

The report of the Standing Committee on Evangelism, which declared that the results of the evangelistic

campaign during the past year "have been most gratifying," was adopted and the Permanent Committee on Evangelism was continued. It was reported that additions to the church during the past year by confession numbered 25,513 as compared with 21,268 during the preceding year. Whether or not the majority of the evangelistic efforts of the particular churches was in accordance with the doctrines and tenets of Biblical Christianity is a moot question, however, for the assembly commended the evangelistic enterprise sponsored by the modernist National Christian Missions of the Federal Council of the Churches of Christ in America, and urged the officials of the denomination to give that program their hearty coöperation and support. Yet it is important to note that the assembly declined to consider the reëntrance of the denomination into the Federal Council. The committee was closely divided, but friends of the Federal Council apparently were unwilling to precipitate a battle on the floor of the assembly. The issue, however, is by no means dead.

For the first time the general assembly received fraternal greetings from the Presiding Bishop of the Protestant Episcopal Church, greetings which were cordially reciprocated. Dr. Edward Mack, retiring moderator, was requested to bear fraternal greetings to the 152nd General Assembly of the Presbyterian Church in the U.S.A. An offer from the Bible Presbyterian Church to exchange fraternal delegates was politely but firmly declined—without debate and with no audible dissent.

The most controversial issue before the assembly concerned the question of continuance of the Permanent Committee on Coöperation and Union. The Standing Committee on Foreign Relations offered the following recommendation:

We recommend that the Committee on Coöperation and Union be continued with these purposes: (1) To stress coöperation with other Presbyterian bodies in an effort to forward the Kingdom of our Christ and make it more fruitful in all good works. (2) To continue to explore in search of suitable ways and means of bringing into one body all the branches of our Presbyterian family. This door of hope must not be shut for such labors, neither should we become unduly hasty in these matters of eternal importance.

This was amended by the addition of another section:

The assembly instruct this committee to safeguard the purity of doctrine, the properties of the churches and endowments, the theological seminaries and other educational institutions, the administration of home missions, the direction of foreign missions supported by the respective synods, and the content of Sunday school literature, so that the synods whether as at present constituted or enlarged will be the final authority in such matters.

Several commissioners warmly approved this amendment. A member of the Permanent Committee declared that the church was not yet ready for union, and that its consummation was not to be sought hastily, not even if three-fourths of the presbyteries were in favor of union. The whole committee, he asserted, was convinced that points of contact must first be developed and that for many years stress would have to be placed on coöperation. During this time an attempt would be made to evolve a plan of union that would be satisfactory to the entire church. The present plan of enlarged synods, he indicated, was merely tentative.

One member of the assembly pointed out that the last portion of the amendment might commit the church to a plan of federal union rather than to real organic union, but Dr. J. B. Hutton, prominent conservative editor of *The Mississippi Visitor*, insisted that the entire resolution looked forward to organic union.

"Our church in the past has favored federal union," said Dr. Hutton; "the Northern Church has consistently refused to consider this type of union. If we do not want union on any organic basis, we should say so plainly. The vote of the presbyteries indicates that three-fourths of the presbyteries [the proportion necessary for organic union] are not in favor of the plan proposed by the Permanent Committee. The Auburn Affirmation proves that the Presbyterian Church in the U.S.A. is not theologically sound. We still differ regarding the spiritual function of the church. Explorations of church union should cease. The proposed amendment does not limit the powers of the committee."

A substitute for the amended recommendation was offered to the assembly, declaring that the proposed plan of union was unacceptable, and recommending the dissolution of the present Committee on Coöperation and Union, the erection in its stead of a Committee on Comity, and Coöpera-

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tion, and the approval of the plan of federal union proposed in 1919. The substitute was defeated by a vote of 212 to 65, and the recommendation of the Standing Committee as amended was approved by an overwhelming vote, with only a few scattered dissenting voices. It was the first time in all its history that a general assembly of the Presbyterian Church in the United States has ever gone on record as definitely approving the continuation of union negotiations with the Presbyterian Church in the U.S.A., and the first time that so many of the presbyteries have expressed themselves as favoring such approval.

On the concluding day of the assembly, an overture was presented from the Presbytery of North Alabama requesting the assembly to appoint an *ad interim* committee to survey the situation relative to the theological seminaries and other institutions (Bible schools) from which applicants come seeking ordination; that the committee give particular attention to institutions advocating the type of Bible interpretation commonly known as Modern Dispensationalism, to discover whether or not this doctrine is in accord with the Confession of Faith; and that the attitude of the church on this matter be clearly defined, both toward applicants for admission into its ministry and toward ministers now in the church who are promoting that type of doctrine. The overture was referred to the next assembly.

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Ruling elder Tom Glasgow, who has been in recent years an active opponent of Modernism, asked for an inquiry into the apparent type of teaching that is followed in some of the denomination's seminaries with regard to the inspiration of the Bible. "Many of the most glorious young ministers I know," he said, "are coming out of the seminaries in recent years blurred about a whole Bible." This speech precipitated several remarks that are regrettably reminiscent of the tactics used by the machine in the Presbyterian Church in the U.S.A. in recent years, whenever criticism of Modernism was made in the assemblies. Mr. Glasgow was mildly rebuked by the moderator, who said, "There is far more power in prayer than in criticism." Dr. B. R. Lacy, Jr., President of Union Theological Seminary, Richmond, Va., denied with amusing but apparently unintentional ambiguity, that there were any teachers in any of the theological seminaries "who don't believe some parts of the Bible to be the Word of God." If Mr. Glasgow had any such evidence, he said, the proper procedure would be to refer it either to the seminary board of trustees or to the proper presbytery. No action was taken on Mr. Glasgow's proposal.

CHURCH OF ENGLAND JOINS MODERNIST WORLD COUNCIL

THE forces of united Modernism have gained a strong ally through the acceptance by the Church of England of an invitation to join the World Council of Churches. Announcement of the decision of the Anglican church was made in New York at a meeting of the Joint Executive Committee of the Life and Work and Faith and Order Movements, American representative of the World Council. According to well-informed sources, this action of the Church of England will undoubtedly presage a similar move on the part of the Protestant Episcopal Church.

The Joint Executive Committee also reported that four leading American churchmen will be sent to Europe, probably in August, "to keep open the lines of communication among the churches" of that continent.

The present membership of the World Council now includes 67 non-Roman bodies in 26 countries throughout the world.

CAMP PLANS ANNOUNCED AT MACHEN LEAGUE RALLY

MEMORIAL Day at Westminster Theological Seminary was the occasion of the Spring Rally of the Machen League of the Presbytery of Philadelphia, with the Machen League of the Presbytery of New Jersey as guests.

The program included recreation until three o'clock, at which time a business meeting was held and the following officers were elected for the coming year: Thelma Ferrier, president; Henry Allen, vice-president; Eugenia Rothwell, secretary; and Alice Sinclair, treasurer. After the business session the Rev. Richard W. Gray addressed the group. At 5:30 a box luncheon was held, and at eight o'clock the Rev. Edwin H. Rian was the speaker of the evening.

September 20th and 21st were announced as the dates of an overnight conference to be held by the Machen League at Camp Hilltop, a Y.M.C.A. camp near Downingtown, Pennsylvania. The camp provides excellent

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President of the Board of Trustees of
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The faculty will be composed of the following ministers: John P. Galbraith, Theodore J. Jansma, Robert Strong, John P. Clelland, James W. Price, Charles G. Schaufele and R. Heber McIlwaine. A program has been arranged that should be of benefit to all who attend. Registrations must be made by September 14th and should be sent to the chairman, Miss Thelma Ferrier, 2805 Jefferson Street, Wilmington, Delaware.

MINISTERIAL CONFERENCE OFFERS VALUABLE COURSE

ALL who plan to attend the Third Annual Reformed Summer Conference for Ministers, to be held on the campus of Westminster Theological Seminary from August 20th to 26th, are urged to send their registrations without delay to the Rev. Calvin K. Cummings, 303 Neville Street, Pittsburgh, Penna. All registrations should be accompanied by the registration fee of \$3, which is required of those who attend more than two of the regular lectures.

The faculty of the conference this year includes Dr. H. Henry Meeter, Professor of Bible and Calvinism at Calvin Theological Seminary and well-known author; the Rev. John Murray, Professor of Systematic Theology at Westminster Theological Seminary; the Rev. John P. Clelland, pastor of Eastlake Presbyterian Church, Wilmington, Delaware; the Rev. John H. Skilton, Instructor in New Testament at Westminster Seminary; the Rev. Theodore J. Jansma, pastor of St. Andrew's Orthodox Presbyterian Church, Baltimore, Maryland; and the Rev. James E. Moore, pastor of Mt. Washington Presbyterian Church, also of Baltimore.

According to its committee, the conference "is 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." The courses are planned as graduate study for ministers, although the popular services will be of more general interest and appeal.

SUPREME COURT UPHOLDS COMPULSORY FLAG SALUTE

THE Supreme Court, on June 4th, upheld the action of a Pennsylvania school board in expelling two children because they refused, on religious grounds, to salute the American flag. The children, William and Lillian Gobitis of Minersville, Pa., are members of the sect known as "Jehovah's Witnesses," which contends that saluting the flag violates the second commandment. They were denied school privileges after refusing to comply with a school regulation requiring pupils to recite, with hands outstretched to the flag, these words: "I pledge allegiance to the Flag of

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the United States of America, and to the Republic for which it stands; one Nation indivisible, with liberty and justice for all."

Justice Felix Frankfurter wrote the majority opinion of a court divided eight to one. Justice Harlan F. Stone alone dissented. Mr. Justice Frankfurter said that the right and freedom to follow one's conscience in the matter of religious worship must harmonize with basic principles which protect such rights. The majority opinion continues:

The flag is the symbol of our National unity, transcending all internal differences, however large, within the framework of the Constitution. This court has had occasion to say that "... the flag is the symbol of the Nation's power, the emblem of freedom in its truest, best sense. . . . It signifies Government resting on consent of the governed; liberty regulated by law; the protection of the weak against the strong; security against the exercise of arbitrary power, and absolute safety for free institutions against foreign aggression."

The precise issue then, for us to decide, is whether the legislatures of the various States and the authorities in a thousand counties and school districts of this country are barred from determining the appropriateness of various means to evoke that unifying sentiment without which there can ultimately be no liberties, civil or religious.

To stigmatize legislative judgment in providing for the universal gesture of respect for the symbol of our National life in the setting of the common school as a lawless inroad on that freedom of conscience which the Constitution protects, would amount to no less than the pronouncement of pedagogical and psychological dogma in a field where courts possess no marked and certainly no controlling competence.

The wisdom of training children in patriotic impulses by those compulsions which necessarily pervade so much of the educational process is not for our independent judgment. Even were we convinced of the folly of such a measure, such belief would be no proof of its unconstitutionality.

Mr. Justice Stone's dissent was sharply worded. He charged that the decision "seems to me no more than the surrender of the constitutional protection of the liberty of small minorities to the popular will." He continued:

Here we have such a small minority

entertaining in good faith a religious belief, which is such a departure from the usual course of human conduct, that most persons are disposed to regard it with little toleration or concern. . . . In such circumstances careful scrutiny of legislative efforts to secure conformity of belief and opinion by a compulsory affirmation of the desired belief, is especially needful if civil rights are to receive any protection. . . .

The guaranties of civil liberty are but guaranties of freedom of the human mind and spirit and of reasonable freedom and opportunity to express them. They presuppose the right of the individual to hold such opinions as he will and to give them reasonably free expression, and his freedom and that of the state as well, to teach and persuade others by the communication of ideas. The very essence of the liberty which they guaranty is the freedom of the individual from compulsion as to what he shall think and what he shall say, at least where the compulsion is to bear false witness to his religion. If these guaranties are to have any meaning they must, I think, be deemed to withhold from the state any authority to compel belief or the expression of it where that expression violates religious convictions, whatever may be the legislative view of the desirability of such compulsion.

History teaches us that there have been but few infringements of personal liberty by the state which have not been justified, as they are here, in the name of righteousness and the public good, and few which have not been directed, as they are now, at politically helpless minorities. . . .

REFORMED CHURCH MERGES WITH EVANGELICAL SYNOD

THE Evangelical and Reformed Church, meeting in Lancaster, Pennsylvania, has officially declared its new constitution in effect, thereby completing the organic union of the Evangelical Synod of North America and the Reformed Church in the United States.

Preliminary steps toward union were taken in 1934 when the two churches merged on a basis of mutual respect and confidence. A judicial commission, set up at that time to adjudicate any difficulties that might arise, has not held a single meeting.

The merger represents the end of even a theoretical Reformed witness on the part of the Reformed Church in the United States, which, save for a few individual ministers and churches, long ago abandoned any actual Calvinistic testimony.

The new church has 2,478 ministers, 2,873 congregations with a total communicant membership of more than 650,000, and a Sunday school enrollment of almost 600,000.