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Japanese Christianity

A Report of the Organization of the So-Called Japanese Christian Church

Translated, With Comments, by the REV. R. HEBER McILWAINE

Orthodox Presbyterian Missionary to Japan

THE following is a translation of certain portions of a Japanese report of the sessions at which the new Japanese Christian Church was formally organized, together with comments by the translator. The Japanese Christian Church is the nationalist body intended to absorb all foreign church organizations in Japan. Of necessity the translation is rather free.

THE JAPANESE CHRISTIAN CHURCH COMES INTO BEING

"This past June 24th and 25th, an event worthy of special mention in the religious history of our country occurred with the convening of the establishing sessions of the Japanese Christian Church at the Fujimicho church of the Japan Christian Church [Presbyterian].

"Here thirty-four Protestant denominations were united, and the Japanese Christian Church came into being. Already the Church Union Arrangements Committee, and the Church Establishment Committee as a drafting committee, had drawn up a draft [of the proposed constitution and rules]; and because these preparations had been fully made and carefully phrased, all that was really necessary was for the assembly to place its approval upon them.

"The total membership of the assembly was 319 (310 regular members and nine elected or appointed members). At any rate, the assembling of the representatives of the respective former denominations into

one hall for the purpose of merging them together was a grand sight. It goes without saying that, with members of this and that group present, the assembly was a bustling affair. One might say that because all the representative members present were individually 'celebrated members', that certainly there was no indication that a church emergency was at hand. For this reason those wishing to talk talked, and it was acceptable if others were satisfied to say nothing and merely raise their hands.

"The first day [June 24th] 9.30 A.M. Mr. Imaizumi presiding. The National Anthem, Bowing toward the Palace, Silent Prayer. Following this at 9.40 the assembly turned to the matter of organization. The opening devotions consisted of a hymn, Scripture reading, a prayer by Mr. Horimine and concluded with the singing of a hymn. Continuing with the roll call and the adoption of the docket, the fourteen members of the Planning Committee appointed by the chairman *pro tem.* were permitted to recess, and at once, in accord with the recommendation of the reconvened Planning Committee, Mr. Abe as Moderator, Mr. Miura as Vice-Moderator, Mr. Tomoi as Clerk, and Messrs. Kono and Taniguchi as Assistant Clerks, took up their respective duties amid the applause of all.

"Thus Mr. Abe took the moderator's chair and Hymn 554 was sung, then the appointment [possibly election] of committee members was made and the

body began its deliberations. There was first an announcement by Mr. Tsuda on routine matters, then Mr. Imaizumi, the chairman, of the Church Union Arrangements Committee, and Mr. Tomita, the chairman of the Japanese Christian Church Establishment Committee, made reports concerning their progress. These were received and the program for the morning session terminated.

"Business was resumed at 1.30 and explanations concerning the regulations [constitution] were made by Mr. Tomita, the chairman of the Japanese Christian Church Establishment Committee, together with Mr. Fujita, head of the sub-committee on Mechanics; Mr. Miura, head of the sub-committee on Articles of Faith; Mr. Murata, head of the sub-committee on Ministerial Qualifications; and Mr. Chiba representing Mr. Yamamoto, head of the sub-committee on Finances, all of the latter being members of the Church Union Arrangements Committee. Questions concerning the regulations were answered.

"Among the questioners, some had carefully read the new regulations and probed into things a good bit; others, without having read them even once and not understanding what was what, arrogantly asked questions. There were those accustomed to parliamentary procedure, while others unaccustomed [to such procedure] ignored it and made long announcements and speeches to their own liking, so the meeting was pretty boisterous. Say what you will, a group of young men from the first block¹ resolutely scattered remarks and showed a good deal of spirit. After all, the fact that there was even that much courage and conviction manifested is encouraging. The men of other blocks which were more advanced in age and settled made meekness too much of a good thing. It would seem clear to any observer that, both in quantity and quality, the place of leadership in the union is occupied by the men of the first block. However, along with them there were members of the tenth block who came out and argued eloquently and in a rousing way, giving additional encour-

¹ The first block is the Presbyterian, and some of these debaters may well have been former Westminster Seminary students.

agement.²

"At five o'clock the nomination of the head [official representative responsible to the government], a position imagined to be fraught with difficulty, and of the officers of the church took place. Mr. Tomita was introduced as the first head of the Japanese Christian Church, being acclaimed by unanimous applause, and, having brought the body to order, assumed his office at once. The appointment of the regional heads and the Executive Committee members was announced and the meeting adjourned.

"There was a welcome dinner by invitation of the Fujimi-cho Church in the evening, following which the Executive Committee held its first session.

"The second day [June 25th] the session began at nine o'clock, and after the devotions, business was again resumed. The Executive Committee announcement, and the announcement of the Planning Committee, naming the heads and members of the various departments were made. After the taking of a commemorative photograph of the members of the assembly, the various departments met for organization and discussion of business in designated places of the Fujimi-cho Church and Japan Theological Seminary.

"Whatever you might like to make of things, the main attraction of the

² The writer of this report is a member of the tenth block.

assembly is the people, some of whom likely wished themselves appointed, and it seems all too often certain groups were insistent in their demands for their candidate, so it must have been no easy task for the Planning Committee. However, the various blocks had already presented lists of recommendations so the work had in the main been completed beforehand. When the list was opened, though, there were unexpected names found in it. Anyway, with more than three hundred delegates from which to choose, there were some inappropriate choices, as well as appropriate ones, and none that might be called impossible choices; so at least it is not a case of there being a scarcity of men."

(A section here deals with names of the heads of some of the departments, and with some of their announcements, especially those of the Finance and Publications Departments. To see the organizational set-up would prove interesting. There are eleven blocks, each of which has a head, and these follow the lines of the main denominational divisions, several of the smaller denominations making up one block. The Executive Committee numbers fifty members selected from the eleven blocks. There are ten geographical divisions, each of which is under what might be called a regional head. Korea, Formosa, and Manchukuo form three of the ten. So at least the work among Japanese in Manchukuo seems to be considered Home Missionary work, while that in China is not included.)

"The closing exercises of the assembly took place at five o'clock. The Vice-Moderator, Mr. Miura, presided. Hymn 269 was sung and the meeting adjourned with a prayer of thanksgiving, following which all attended a commemorative banquet.

"In addition, a Thanksgiving service for the establishment of the Japanese Christian Church was held in the Public Assembly Hall at Hitotsu Bashi, Kanda Ku, Tokyo, at seven o'clock. The singing of the National Anthem, Bowing toward the Palace, and Silent Prayer, was followed by a Prelude, Hymn, Scripture Reading, Prayer and a Choral Number. Following this, a congratulatory mes-

(Please Turn to Page 159)

TABLE OF CONTENTS

December 10, 1941

Japanese Christianity	145
R. Heber McIlwaine	
The Great Hoax	147
John C. Hills, Jr., and William E. Welmers	
Counterfeit Religion	150
Burton L. Goddard	
Cranmer and Knox	151
Paul Woolley	
How We Held a Guardian Contest ...	152
Paul A. Grimes	
Editorial	153
The Auburn Betrayal—Part III	154
Murray Forst Thompson	
Adoniram Judson	155
Robert S. Marsden	
Today in the Religious World	157
Thomas R. Birch	

The Great Hoax

The Eleventh in a Series of Articles on the Crisis in Evangelism

By JOHN C. HILLS, JR., and WILLIAM E. WELMERS

AT SOME time or another in days gone by we have all been held spellbound by the fascinating tricks of a magician. Yet, even as we watched rabbits being produced in abundance from the definitely limited cavern of a black silk hat, we knew that what we were viewing was really a trick in every sense of the word. We were fully conscious, if we had reached the so-called years of discretion, that the apparently impossible which was coming to pass before our very eyes was nothing more nor less than a clever optical illusion. These hoaxes were harmless and, for the passing hour, provided relaxation of an intriguing sort. The illusion before us for consideration in this article, however, is neither optical nor harmless, but insidiously deadly, involving the question of eternal life and death, and has been perpetrated upon mankind by the greatest magician and practitioner of black arts in history—Satan himself.

The great hoax began, of course, in the Garden of Eden when Satan hissed to Eve through the speaking serpent that it was foolishness for her to act as a creature of God. "Think for yourself", whispered the serpent, in effect, "and you'll throw off the shackles of the Word of God. Make your own explanation of the universe, and act accordingly. Regard yourself and the universe as if God did not exist, and make plans for a happy life enlightened with the scientific knowledge which you will gain for yourself". Satan, in perpetrating his great hoax, in reality gave man a new design for living advertised by the slogan, "Don't be a creature, relying on God's knowledge; be a god, relying on your own".

The great hoax still lives on in the hearts of sinful men, carefully cultivated by the tireless efforts of the prince of darkness, the father of lies. The hoax lives on and has found precise and scientific expression in our time in the multitude of writings and utterances, flowing from scientists, clergymen, savants, politicians, and anyone else considered important

enough to express himself on the subject, which fills our publishing houses and jams our national radio networks. The Bible says that these benighted victims of the world's greatest hoax worship the creature rather than the creator. In God's sight, the most flagrant sin of the modern world is not divorce, nor war, nor the destruction of freedom by the dictators. Heinous as those sins are, what is far worse is man's breaking asunder the bonds that tie him to God, and setting himself up as the final court of appeal for every question. That sin is the fundamental sin with which the evangelist must concern himself. All other sins are but outgrowths and external evidences of that basic sin of believing the great hoax.

All of this gives us the obvious answer to the question of what should be our method of evangelism in this, our modern age; it reveals also the course of preaching which we, for the most part, have not been following in our evangelism. If a missionary lands in some remote section of the earth with the express purpose of declaring the gospel to a savage tribe, and if he finds that tribe to be absolutely enchanted and enthralled by the mummerly and trickery of the local witch doctor, then the missionary has his evangelistic work cut out for him. He must, while preaching the gospel, show the witch doctor to be a charlatan, a faker, by demonstrating to one and all that they have been victims of a malicious hoax. How else can he gain a serious hearing with his intended audience, unless he breaks the spell which has closed their minds? Consider the struggle between Moses and the hoaxers of Pharaoh, those charlatans who were dignified with the title of court magician. In declaring the power of God to the Egyptian monarch, Moses overcame his opponents by the simple expedient of allowing them to work their magic to its ultimate end, until the hoax toppled with the weight of its own silliness.

If the Bible contains a system, as we endeavored to point out in the previous article, and if that system

which the Bible contains is a system of truth, then it is implied in the clearest and most unmistakable way that all other systems of thought, all other systems of interpreting the facts of the universe, are certainly but one system, the opposite of that of the Bible, and are surely false. If this be so, then why has the church of Jesus Christ in its evangelism not continually and constantly treated this false system for what it really is? Of course, in preaching the gospel to unbelievers and agnostics, we have all stated, and perhaps boldly, that unbelief is false. Yet, when all is said and done, have we really demonstrated to the unbeliever that he is under the spell of a hoax? It is one thing to call something a lie; it is quite another thing to show that it is a lie, and that it leads to complete and eternal destruction. The very fact that we have the system of truth cries out that in our evangelism we should at once take action against the great hoax of Satan, the opposing philosophy, showing to the unbeliever that it can only lead to intellectual despair and cynicism of the worst kind, and finally to the torments of hell itself.

How, then, can we get a successful program of evangelism under way and thereby smash the system of falsehood which opposes us and which holds our civilized populations enmeshed in its scientifically-woven tentacles? Please do not expect too much of these articles at this point. For some time now we have been slowly leading you to the door of the arsenal of the Reformed Faith. In that arsenal the ammunition is all the same, but the weapons for firing it are different, each one suited to the individual target—here the rifle of tact, there the cannon of satire. We can tell you what the ammunition is; we cannot choose the weapons for you: You must choose the weapons for yourself. You must also learn to use the weapons skilfully, and this requires patience, practice, and an infinite amount of hard work. These things we cannot do for you. Each believer in the Lord Jesus Christ must do

them for himself. We can but lead you to the door of the arsenal—that door which has become rusty with disuse—and point you to the ammunition within. We are at that door.

How, then, can we smash the unbelief of our day? We may put this question in a slightly different form: what is the ammunition which we shall fire at the enemy? It is simply this general principle: *unbelief is a philosophy, a view of life, an explanation of the facts of the universe, a hoax, call it what you will, which, if carried to its ultimate conclusion, will topple from its own absurdity.* Now, we fire this ammunition simply by *carrying unbelief, as a way of thinking, to its ultimate conclusion.* Let us fire some ammunition, by way of example and practice, at a few of the enemy.

Suppose, for the sake of example, that you meet a doctor of medicine who does not believe the system of truth which is taught in the Holy Scriptures. He does not accept God's explanation of the universe; rather, he has his own explanation of things. He is, in short, an unbeliever. Since he is in this frame of mind, it will not do to preach the glad tidings of salvation to him immediately, or to quote the latest findings of archaeology, or to tell him of your experience as a Christian. He has his own explanation for all of these things, and will simply explain them away according to the great hoax or false explanation of things which Satan has brought into this world. Naturally, then, you must destroy the doctor's explanation of the universe by firing at him some ammunition in the form of the principle set forth above. We must force the doctor to see that if he does not believe in the sovereign God who has revealed Himself in the Holy Scriptures, then he must surely believe that the universe is governed by chance, by pure, unadulterated chance. It makes no difference whether he may believe in a god—if that god is not the God who has created the universe and revealed Himself in the Bible, then that god, as well as the universe, is governed by pure chance, for that god is a finite god, is merely a large edition of man, and cannot possibly be absolutely sovereign. If that god has not planned and does not execute whatsoever comes to pass in this universe, then there are just as many surprises for that god as for any other

creature in the universe. The universe, then, and that god, whatever the doctor calls him—power, force, or law—are both governed by chance.

Of course, our doctor may not be easily persuaded that he must accept either God or a philosophy of chance. The vast majority of people to whom we preach the gospel will tell us that they are interested only in practical matters, not in such philosophical abstractions. It is precisely at this point that we must stick to our guns like a bulldog to his bone. We must insist on reducing the argument to basic principles, showing the unbeliever the foundation on which all of his thinking is based. We must point out that unless God is at the bottom of the skyscraper of science, the doctor's little penthouse rests on the shifting sands of chance. We can best criticize the doctor's seventy-second floor office by taking him down to the basement and showing him what is there: There we must show him conclusively that, whether he likes it or not, unless God is the foundation of all his thoughts he is dominated by a philosophy based on mortal man, on changing principles—in short, on pure chance.

After we have led our doctor to see this, it is then but a matter of applying this doctor's system of thought, or unbelief, or philosophy, to himself and his everyday life. We might ask him, for example, why he bothers to cure people, or even make the attempt to cure people. All men, we may say, may tomorrow turn into apes at the twinkling of an eye. Of course, the doctor will protest that this is absurd; and we shall protest in turn that this can happen only according to his own system of thought, the great hoax, and not according to the system of truth contained in the Bible. If the universe is governed by chance, then men may very well turn into apes or anything else. Why not? Pure chance means simply that everything is possible and that anything can happen. Life then, according to the doctor's way of thinking, can ultimately have no meaning whatsoever. If the doctor denies that men may become apes, he must admit that the Christian system is the truth. If he refuses to bow before the sovereign God, he must admit that anything can happen. What have we done with the doctor? We have shown him that he is living under the spell of the great

hoax, by carrying out that hoax to its obvious conclusions. The doctor is now ready, or should be ready, to hear about the sinfulness of that hoax and about the good news of salvation.

Suppose now that we meet an unbelieving lawyer who scoffs at the system of doctrine contained in the Bible. As with the doctor, we must first get the lawyer to see that he believes the universe to be governed by pure chance—even if he believes in fate as the Mohammedans do, he simply believes in a sort of frozen chance. Anything, we repeat, anything can still happen. Then, we must show the lawyer that the law which he practices can have no meaning whatsoever in a universe governed by chance, even if it be the fixed chance of fate. If anything can happen, then what is good today may not be good tomorrow, and what is wrong today may be good tomorrow. We may sentence men for murder today, and in this universe governed by chance, in which anything may happen, we may sentence men tomorrow for not murdering. "Absolutely absurd!" the lawyer will exclaim. To which we shall reply in the affirmative, pointing out that this can only happen according to the principle of the great hoax which he so strongly believes. *Life can have no meaning for those who believe this great hoax—this is our ammunition.* We must show the lawyer that this is so.

Suppose that we meet a farmer who is an agnostic, an unbeliever. Again, we must point out to him that he believes in a chance universe, and a chance-controlled god, whether he realizes it or not. Yet that farmer will expect four seasons to roll around this year, seedtime and harvest. We must humbly point out that he cannot expect those four seasons on the basis of his philosophy, his unbelief. It may very well be that in a chance universe, winter may set in this year and remain for the next two thousand. It is only on the basis of the system of truth found in Scripture that we can maintain our reason in this world. We may only expect four seasons each year because the sovereign God of the Scriptures, who has planned all things and who brings all things to pass, has solemnly promised that there shall be four seasons a year. Otherwise, there may be five, six or seven seasons, or none at all. Life for the farmer can have no mean-

ing, except on the basis of the Bible, and the sovereign God who has revealed the system of truth contained in the Bible.

Suppose, finally, that we know a fisherman who rows out into the ocean every morning in order to empty his nets. Furthermore, let us suppose that this fictitious seaman is an unbeliever, who will not accept the gospel. He makes light of the coming day of judgment. Yet, he surely expects the sun to come up in the east over the ocean, each morning. Consequently, we must tell him that he cannot say that the sun will rise in the east every morning. In a chance universe, one in which anything can happen, it can very well come up in the west, not come up at all, or come up painted red, white, and blue and playing "The Stars and Stripes Forever". Absurd? Certainly, but that is the seaman's chance universe; he believes in the great hoax. If the fisherman, then, cannot say that the sun will rise in the east every morning, how can he say that there will be no day of judgment? The unbeliever who loves the great hoax cannot say anything about the universe, about himself, or about anything else. Life can have no meaning for anyone who is under the spell of the great hoax, and it is our solemn duty first in our evangelism to point this out constantly and everywhere to those who are enthralled in the shrouds of darkness and blinded by the prince of this world.

Of course, in preparing the doctor, the lawyer, the farmer, the seaman, the housewife, or any others, for the preaching of the gospel, we are not limited to the approaches that we have outlined in this article. These have been by way of example only. Mark you well, the ammunition is always the same, but it may be fired from different guns. There are a thousand and one approaches to each man. It is part of our task to find the right approach to each individual. This must be borne in mind, however, and borne in mind at every moment: no matter at what point we approach an unbeliever, no matter what aspect of his life or occupation we use as a starting-point, we must always work out for him the final absurdity of his philosophy of unbelief, his great hoax, connecting all of his philosophy with that starting-point of a chance universe, to see whither it will lead us

and him. This is the ammunition which we must always use. It is, in the last analysis, simply the applica-

The December Book List

TO members of the Christian Book-of-the-Month Club, THE PRESBYTERIAN GUARDIAN offers during December the following worth-while books at substantial savings. Two of the six books are carried over from the November list, in response to popular appeal. We suggest that members make their Christmas gift selections from these extraordinary values. Those who have not already joined the Book Club, may do so by filling out and returning the coupon published in recent issues.

THE FUNDAMENTAL PRINCIPLE OF CALVINISM, by H. Henry Meeter. A book that should be read by every Presbyterian, and that may be profitably studied by individuals or groups who wish a better understanding of the Scriptural basis of Calvinism. Price to members, 75c (retail list price, \$1; members save 25%).

MORE THAN CONQUERORS, by William Hendriksen. A sane, sound, and popularly written exposition of the book of Revelation. Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

THE SCOTTISH COVENANTERS, by Johannes G. Vos. "The story of three centuries of testimony for the universal authority of holy Scripture and the rights of God in church and state". By the author of "The Bible Doctrine of the Separated Life". Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

MORNING AND EVENING MEDITATIONS, by C. H. Spurgeon. Meditations for every morning and every evening for one year. Small type edition, 737 pages. Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

THE CHILD'S STORY BIBLE, by Catherine Vos. Price to members, \$2.25. (Offered last month and continued by popular demand.)

WHAT IS FAITH? by J. Gresham Machen. Price to members, \$1. (Also offered in November and continued by popular demand.)

tion of our Biblical system of truth to the false position of the unbeliever.

While we have been thus destroying the unbeliever's entrenchments, we have naturally shown him also how we as Christians look at the universe, basing all of our thinking on the foundation of a sovereign God. In other words, we have really been preaching the gospel all along. Perhaps, indeed, we even started our fight against paganism by talking about the gospel until the unbeliever raised a violent objection. In any case, our emphasis so far has been on showing the unbeliever that he actually believes a hoax, and that he therefore has no right to say the things he does about life and the universe. After we have fired this ammunition (and it must be fired repeatedly until the unbeliever begins to see what we are driving at) then we may shift our emphasis and use the facts of the universe—the facts of archaeology, science, and Christian experience—as corroboration for our great system of truth which is based on the sovereign God. When we have shown the absurdity of the great hoax, then we may show the unbeliever how neatly the facts dovetail into the Biblical system of truth, the Biblical explanation of the facts, while the great hoax leaves those same facts unexplained by its false system of doctrine. In this light, the great hoax turns out to be the great sin.

This, then, is the beginning of the program of evangelism which we ought immediately to adopt in our time, and which ought to have been adopted long ago. It is destructive in its first aspect, destructive of the great hoax which has blinded the minds of those who believe not. We cannot cause an unbeliever to believe; we cannot through argumentation regenerate the hearts of the spiritually blind. Only God can do that through the gracious operations of the Holy Spirit. But we can do this much; we can at the very least point out to men that they believe in a hoax. If they prefer in their sin to go on believing this hoax, we can do little about that but pray. In the meantime, however, they will prove attentive and respectful listeners while we preach the gospel, the doctrine of sin and the glorious teachings involved in the death of our Lord and His resurrection from the dead—attentive and respectful listeners; these they are not now!

Counterfeit Religion

A Meditation on Jeremiah 23:9-32

By the REV. BURTON L. GODDARD

I LISTENED to him preach for several months. He talked about the wonder of the stars. He quoted poetry from time to time. I remember how on one occasion he showed his utter unfamiliarity with the authors he quoted by his woeful mispronunciation of the name of a well-known German poet. What did he preach about? To this day I do not know. I much doubt whether he himself did. His sermons were filled with empty phrases and vacuous expressions.

He was the pastor of a church in southern California. One day I asked him why he never preached on the great texts of the Bible which concern sin, salvation, eternal life and the atonement of the Lord Jesus Christ. He had forgotten his appointment with me, and so talked as he shaved in preparation for a Rotary Club dinner. However, he stopped long enough to say that one couldn't preach about everything and that the reason he didn't talk about the things I mentioned was that there were so many other subjects to present.

He was supposedly a minister of Jesus Christ, but I could come to but one conclusion: The "gospel" which he preached was a counterfeit religion.

Counterfeit Religion at Work

The preacher I have described was little different from many of the prophets who prophesied in the time of Jeremiah. They had never been commissioned by God to declare His Word. They had never received a revelation from God. Yet they claimed divine authority for that which they spoke. They tried to make people believe that they were true prophets of the Lord. To do so, it was necessary that they lie. They did!

Moreover, their message was a false message. They pronounced benediction and blessing upon men who despised God. To those who sinned willfully, they said, "Ye shall have peace . . . No evil shall come upon you". In other words, instead of pointing out and condemning sin, as they would have done if they had been true prophets, they made their living by quieting men's consciences and assuring the wicked that they need have

no fear of judgment.

During the reign of King Zedekiah, one of these false prophets by the name of Hananiah boldly contradicted Jeremiah's prophecy of seventy years of captivity for the Jews in Babylon, and declared that within two years Nebuchadnezzar's power over the Jews would be broken. By such a prophecy of encouragement to the rulers of Judah, he doubtless thought to court the favor of Zedekiah. He cared not that he lied before God. In the face of such blasphemy it was necessary that Jeremiah confront Hananiah with these words: "The Lord hath not sent thee; but thou makest this people to trust in a lie".

I should not be surprised if some of Jeremiah's contemporaries were somewhat confused by the conflicting messages of those who claimed to be prophets of God. Jeremiah claimed to be a prophet; Hananiah claimed to be a prophet. One said one thing; the other's prophecy denied that of the first. Who was right?

We have somewhat the same situation today. In many so-called "Christian" churches the ministers never talk about sin, God's displeasure with it, or the need for a Saviour from sin. Instead, a great deal is said about world peace, the universal fatherhood of God and brotherhood of man, racial relations, and similar topics. Ministers of this kind are variously known as Modernists, Liberals and Free-thinkers. They make no attempt to preach the whole counsel of God. One of them not long ago threw his Bible across the church one Sunday, expressing himself to the effect that the Bible obscured God to the vision of men.

Counterfeit Religion Unmasked

While it is true that by God's common grace there may be many commendable things done by these ministers, at least from the point of view of simple humanitarianism, we must nevertheless consider the content of their message. Is it a true message, or is it just a counterfeit religion? If the Scriptures be the Word of God, the religion of these men is a damnable thing. It omits the very heart of the gospel, the most important part. It

parades itself as *bona fide* Christianity—but it is not. It is a masked deceiver. As Dr. J. Gresham Machen, that staunch defender of the faith, put it, There is an absolute antithesis between Christianity and Liberalism. Modernism is not Christianity. It is a deadly foe of Christianity. The Modernist is not an ambassador of Christ. He is a false prophet. His religion is a false religion.

God is well aware of what is going on in our churches today. He knew what the false prophets were saying in Jeremiah's day. He was acquainted with the lies which issued from the mouth of Hananiah. Did someone doubt His knowledge in this respect? His answer was unmistakable: "Can any hide himself in secret places that I shall not see him? Do not I fill heaven and earth?"

It would be well if the Modernist, before he began to preach, would sit down and read certain passages in God's Word. Among these might be the doctrines emphasized by the apostle Paul: the universality of sin; the penalty of sin, death; the need of justification; Christ's vicarious sacrifice; the need of a new birth and of faith. These considered, would that he might read Paul's words, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed". Would that he might turn to the first book of the Bible and read: "Thou God seest me". Could he then be bold enough to enter into his pulpit and preach morality and brotherhood to the complete exclusion of the redemptive work of Christ?

Men seemingly so dare, but the all-seeing God has an all-powerful Word which is able to overthrow every false prophecy of man. God declares His Word to be like a consuming fire against all counterfeit religion. He says that it is "like a hammer that breaketh the rock in pieces".

It is so. Hananiah's prophecy was never fulfilled. Those who believed it were sadly disillusioned and died in captivity in Babylon. Hananiah himself died, as God had said he would, in the seventh month of the same year.

A young Universalist minister not long ago admitted that the congregations of most liberal churches—his own included—are not very faithful in their attendance, while the members of many orthodox churches gather

regularly in great numbers to hear God's truth. That admission amounted to a testimony that God's true revelation will ultimately endure, while counterfeit religion falls into decay.

Let us, therefore, not be misled by the subtle teachings of Modernism, this counterfeit religion which comes from man and not from God. Let us be as discerning and as fearless as Jeremiah. Let us remember that God

is omnipresent and omniscient, and knows the Modernists and their false prophecies. Let us be encouraged by the thought that the gospel which God has given to us is like fire and like a mighty hammer. But while we condemn all counterfeit religion, unmask it and contend against it, let us also witness to the truth as it is in Jesus, our divine Redeemer and sovereign Lord.

that his manners were not suitable for frequent use in royal courts. This charge is probably true, but has no relevancy to the subject of his general worth.

The man from whom he learned the true Christian faith, George Wishart, went to his death by slow burning at the stake not long after he had influenced Knox. Knox, then, in his turn, took up the proclamation of the gospel with comparatively slight preparation, and, under the urging of John Rough, he began to preach in the Castle of St. Andrews, to preach to men who were already at enmity with the government of the land. From that day forward he did not hesitate to proclaim the truth which he had learned from Wishart.

He spent nineteen months on the rowing benches of a French slave galley, chained to his post night and day. He remained in England preaching in the face of the opposition of Mary Tudor as long as he could speak. He worked vigorously in exile on the continent for the Reformed cause and, when conditions permitted, he made a visit to Scotland to preach the Word.

After his final return to that country, he faced the queen time and time again—repeatedly she called him into her presence to attempt to break his opposition—yet he steadfastly refused to compromise the position of a minister of the Word. When necessary he left Edinburgh for the north, but he never changed his loyalty to the faith nor ceased his proclamation of it.

It was this man who was a member of the committee that prepared the service of worship which was used in the English church in Geneva, and thence brought to Scotland for the use of the Reformed church there. That he was not indifferent to forms of worship is shown by his action in Frankfort-on-the-Main when, as a minister of the congregation of English exiles there, he refused to use the communion service of Cranmer's Book of Common Prayer. Instead he and four colleagues prepared an alternative service which ultimately was used in Geneva and then, as indicated, in Scotland.

Knox was a man who combined the ability to bear witness to the truth with a recognition of the proper elements of public worship.

One of the earliest references to Christianity from the pen of a pagan

Cranmer and Knox

By the REV. PAUL WOOLLEY

Professor of Church History at Westminster Theological Seminary

WHEN a Roman Catholic goes to church, he often does so because it is, in his eyes, a meritorious action and will benefit his standing before God. When a Protestant goes to church, he often does so because he likes the preacher and thinks that he will hear a good sermon and enjoy seeing his friends during and after the service.

Of these two grounds for attending divine service the Roman Catholic one is distinctly to be preferred. However, there is another reason for attending the services of the church which is as much better than these reasons as right is better than wrong. This better reason is that one may worship God and honor His name.

"Worship the Lord in the beauty of holiness" (Psalm 29:2).

"Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

There is no reason to believe that it is impossible for the Christian to act before God with due regard to both of these texts of Scripture. Yet frequently those who have regard to the one are not always careful to remember the other.

In the mid-sixteenth century there lived in England a man who has been described as having a genius for devotion. Thomas Cranmer by name, he first gained public reputation by securing from a number of continental universities opinions favorable to the view that the marriage between King Henry VIII of England and Katherine of Aragon was null and void. This made it possible for Henry to put away his wife and still retain the allegiance of the English people.

In due time Cranmer became Archbishop of Canterbury, thus attaining to the highest office in the English church. The enduring monument to his name, however, is the Book of Common Prayer of the Church of England. The first edition of this book was prepared under Cranmer's direction and the second edition was a product of a revision which he superintended. Many sources contributed to the book but it was apparently the "devotional genius" of Cranmer that gave to it the remarkable literary beauty which it possesses.

After Mary Tudor came to the throne of England as a member of the Roman church, Cranmer was among those who were arrested for their Protestant principles. Although he had been the creator of this remarkable work of devotion, he was induced to sign seven successive professions of recantation of his Protestant beliefs. He did this on the ground that he was bound to obey his temporal sovereign. Devotional genius failed to save him from shameful betrayal. Finally, however, he refused to burrow deeper into the mire, and as soon as he ceased to do Mary's bidding he was burned at the stake.

Cranmer is a brilliant example of the danger of divorcing worship from testimony. Pious worship will be little pleasing to God if it is not accompanied by willingness to stand for the truth in all hazards and at all costs. The sincerity of worship may be tested not in vain by the clarity of the witness given by the worshiper.

John Knox is a great man who has often been criticized on the ground

occurs in a letter from Pliny, the governor of Bithynia, to the emperor Trajan. Pliny had only recently come across Christians. When he tried to find out who and what they were, one of the few things which he reports that he discovered is that they were

accustomed to meet together before dawn and sing a hymn to Christ as a God. Thus it was their worship which he particularly singled out as having made an impression upon him.

Would our public worship today make a similar impression?

How We Held a Guardian Contest

By PAUL A. GRIMES

Of Beverly Orthodox Presbyterian Church, Los Angeles

EVERYONE enjoys a contest! It was at the July meeting of the session of the Beverly Orthodox Presbyterian Church of Los Angeles that a new and unique contest was conceived. After reading a letter from Mr. Thomas R. Birch asking for the church's support of THE PRESBYTERIAN GUARDIAN, the session decided that each new member received into the church was to be given a year's subscription to the GUARDIAN. Then someone asked, "What about the old members?" In answer to this query, a subscription contest was suggested, and the moderator appointed me to work out the details of the contest.

We decided to limit the contest to the junior, intermediate and young people's departments of the Bible school, and to run it over a period of two months. Five points were to be given for new subscriptions, three points for renewals. A prize was to be awarded the individual who secured the greatest number of points. We sent immediately for subscription blanks and sample copies of the GUARDIAN.

The contest was launched on Sunday morning, August 3rd. The idea of securing subscriptions was presented as a home missionary enterprise. Everyone was enthusiastic over the prospect of a contest and a chance to be missionaries in this new way. A sample copy of the GUARDIAN and a few subscription blanks were given to each participant.

On the first day of the contest several subscriptions were received. Club rates of one dollar a year were obtained by sending in five or more subscriptions at a time. Our pastor, the Rev. Dwight H. Poundstone, assisted by announcing the contest from the pulpit and in the church bulletin each Sunday. The people were urged to give



Six of the Eight Contestants
With Their Banner

their subscriptions and renewals to the boys and girls of the Bible school. Reports came in of various members of the Bible school going from door to door to get subscriptions. Yet, in the main, the church members and friends of the church contributed the greater number of subscriptions.

The contest ended on Rally Day Sunday and the award—a volume of *The Child's Story Bible*, by Mrs. Vos—was given to the winner, Miss Frances Healy. We then decided that a consolation prize should be given to the contestant who secured the most points during an additional week. This was limited to those who had secured at least one subscription during the regular period of the contest. The total number of subscriptions during the contest was thirty.

In the accompanying photograph are all but two of the young people

who took part in this extremely worthwhile contest.

While in many respects the competition was highly successful, we feel that there are some things that could well have been changed: (1) Shorten the period of the contest to one month; (2) push it harder during that time; (3) have class competition, rather than individual, and award smaller prizes to the members of the winning group.

One serious mistake that we made was in starting the contest in August, when many were away on vacations. We also were in the midst of a Building Fund Campaign, which detracted somewhat from our GUARDIAN contest.

Nevertheless, we hope that other churches will take up our idea, improve on it and use it successfully to the glory of God. The month of December should be a very good one in which to try it. During that month you can successfully recommend gift subscriptions, and you should find a hearty response. Why don't you try it? You will find that everyone enjoys a contest.

NEW SECRETARY FOR LEAGUE OF EVANGELICAL STUDENTS

THE League of Evangelical Students has announced the appointment of a new general secretary, Mr. Charles Y. Furness, a senior at the Reformed Episcopal Seminary in Philadelphia. Mr. Furness succeeds the Rev. Robert E. Nicholas of The Orthodox Presbyterian Church.

The League, founded in 1924-25 as a result of the organizing initiative of a group of Princeton Seminary students, made this appointment early in November, at about the time of the nineteenth annual conference of the Interseminary Movement, the successor of the organization against which the League was a protest. Among the speakers at that conference, held on the Princeton Seminary campus, were President Howard Thurman of Howard University, Professor Edwin E. Aubrey of the University of Chicago, Professor Edwin Lewis of Drew University, and Professor J. L. Hromadka of Princeton Seminary. The outstanding liberal character of most, if not all, of these men is well known.

The Presbyterian Guardian

EDITORIAL

Real and Apparent

THE Apostle Paul informs us that the whole of objective reality may be conveniently distinguished according to its two aspects as the seen and unseen worlds. He also tells us that the seen is temporal, while the unseen is eternal. Consequently the unseen is the more important of the two. Yet it is not to be isolated and made the only object of our interest. The seen world is also real, it is also God's creation, and it happens in His gracious providence to be the sphere of our present existence.

Christianity is concerned with man's relationship to objective reality in its twofold aspect. Specifically in Christianity we are confronted with God's view of what that relationship is and of what it ought to be. We meet this truth in Scripture, which is God's special revelation to us on these matters.

Now of all reality God alone is absolutely self-existing and self-sufficient. He is the author and creator of everything else. All the rest of reality is dependent on Him. Consequently Christianity is first of all, quite properly, concerned with man's relation to God, the only God who really exists. It is this which forms the content of the gospel and the core of special revelation. There we are told of God's gracious dealings with mankind to the end that His people may be in right relationship with Himself.

However, as we have already pointed out, the unseen world is not the whole of reality. And God's revelation does not speak only of man's relation to it. The seen world is real, and God has placed man in that seen world, and His truth concerns man's relationship to it also. Moreover, God's Word is as final and authoritative here as in dealing with the supernatural aspects of reality.

One of the problems that repeatedly confronts Christendom is the problem of keeping each aspect of reality in its

proper place in the mind and attention of man. There have been those who saw only one side of the picture. There have been the ascetics and others akin to them, who thought that the seen world was to be put away, in so far as possible. All attention and all activity was to center in the unseen. The faith of such became to a large extent a matter of the rejection of anything that "savored of the world". Almost invariably it generated spiritual pride, if nothing else. Then there have been those who could not appreciate the reality of the unseen, and who centered their attention on the seen. An extreme example of this, within the nominally Christian sphere, is in the so-called social gospel. If this world is the chiefest reality, then the relation of man to man is the chiefest concern. So the social gospel is nothing but a code of ethics to govern man in his relation to his fellow man. The dominating principle is said to be the principle of love, the golden rule in application. Even the traditional Christian terminology comes to be interpreted in purely earthly fashion, so that eventually the unseen but eternal realities, heaven and hell, and above all God, fade from the picture and from the mind.

Even within the circles of the more truly orthodox there is no little difficulty on this matter. It is hard for man to avoid the devil's constant temptation not to abide entirely by the Word. And so we find ourselves confronted on the one hand with the temptation to make Christianity evidence itself by what one does or does not do with the things of the seen world. And, on the other, this temptation, which is more inclined to be at first ascetic in character, results in an undue concern with outward appearance generally. We become interested in appearing to the unbelieving world as some great thing, forcing ourselves upon their attention by our features of external grandeur, rather than by the simple fact that we bear faithful witness to divine truth.

Because of these tendencies and temptations there is great need in our day of a clear witness to the truth, a

witness moreover that shall be properly balanced in its attitude toward both the seen and the unseen world. This is a contribution which The Orthodox Presbyterian Church can make if it will. The reality and supreme importance of the unseen world must be the final concern of the church. But the reality and proper function of the seen world must also be recognized. As against those who in more orthodox circles make Christianity to consist in refraining from and denying the natural world its place, we must assert again that the world is God's creation. It is not to be ignored or rejected. It is to be used and made to serve the end of its creation, even the glory of its Creator. Against those who desire an outward appearance of grandeur and impressiveness, we must assert that the truth, God's truth, is all-important, and the smallest church where that truth is maintained is more valuable to God and man than the biggest thing on earth where that truth has been blurred over or repudiated, even in part.

Consistent Biblical Christianity is something completely distinctive. It is as distinctive as God Himself. People don't like to be "different" in these days. Everywhere the tendency is to conform to type—some type or other. One group gains prominence by doing this; therefore we do it. Another follows that course and has success, and so we must do that also. But no, we have one rule and one guide. Consistent Biblical Christianity alone is our aim. We will use every means we can to promote it. But we will not lose our balance. If we can endure being as distinctive as is pure Christianity—and it will be a real test of our strength, faith and courage—then we may some day be able to look back and feel that indeed our labor, even in the days when we were small, was not in vain. God has not in history despised the day of small things. He counsels us likewise. And always we must remember that the things which are seen are temporal, while those which are not seen are eternal. We must conform to God's truth, and not to desirable outward appearances. God looks on the heart.

May God grant, then, that The Orthodox Presbyterian Church shall continue to be just as distinctive—no more and no less—as pure Biblical Christianity. That alone is our prayer.

—L. W. S.

Gifts to the Guardian are deductible from income tax reports.

The Auburn Betrayal

By Ruling Elder MURRAY FORST THOMPSON
A Member of the Philadelphia Bar

Part III

The Bodily Resurrection

THE General Assembly's fourth point declared,

It is an essential doctrine of the Word of God and our standards concerning our Lord Jesus Christ, that on the third day He rose again from the dead with the same body with which He suffered, with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession.

Those are indeed words to warm our hearts. But what do the Affirmationists say? They affirm, again in opposition to the assembly, that "having died for our sins, He rose from the dead and is our ever living Saviour". Note the significant omission of the assembly's phrase, "with the same body with which He suffered". Our Lord's resurrection, according to the Affirmation, was not necessarily bodily. If it was not bodily, then what was it? It must have been some kind of "spiritual resurrection": our Lord's body remained in the tomb, but His spirit survived death and He is "our ever living Saviour". This may be the view of the Affirmation, but it is not the view which its signers were ordained to preach.

The Affirmation of course says that the General Assembly's "theory" of Christ's resurrection is not the only theory allowed by the standards of the church. But the assembly used almost the identical words of the Confession of Faith, which teaches in Chapter VIII, Section iv, that

On the third day he arose from the dead with the same body in which he suffered; with which also he ascended into heaven, and there sitteth at the right hand of his Father, making intercession. . . .

The Larger Catechism is even more explicit, declaring in the answer to Question 52, that our Lord rose from the dead "having the very same body in which he suffered, with the essential properties thereof (but without mortality and other common infirmities belonging to this life) really united to his soul". The standards of the Presbyterian Church in the U.S.A. do not

recognize a Saviour whose body remained in a Palestinian grave. The Westminster divines who framed those standards remembered the confession of doubting Thomas, and they believed the apostle Paul, who declared, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures".²¹

The Miracles of Our Lord

The last of the "Five Points" of the General Assembly of 1923 was the following:

It is an essential doctrine of the Word of God as the supreme standard of our faith that our Lord Jesus showed his power and love by working mighty miracles. This working was not contrary to nature, but superior to it.

What does the Affirmation teach in opposition to *this* point? It teaches merely that "in His earthly ministry He wrought many mighty works". Observe the contrast: "mighty miracles" versus "mighty works". Note also the significant omissions in the Affirmation: it fails to agree that our Lord's working was "superior" to nature. Affirmationists hold that a Presbyterian minister may, if he wishes, explain the "supernatural power of our Lord Jesus Christ" by affirming that He wrought many mighty works, but need not believe that our Lord performed miracles. What does this mean?

The Affirmation does not like that word "miracles". It is also evident that, despite their reference to our Lord's "supernatural power", Affirmationists hold that His "miracles" can be explained upon a natural basis. If this is not their view, why do they object to the assembly's language on this point?

Dr. A. A. Hodge has given us a definition of a miracle "in the Scriptural sense of that word":

A miracle is (1) an event occurring in the physical world, capable of being discerned and discriminated by the bodily senses of

²¹ I Cor. 15:3, 4.

human witnesses, (2) of such a character that it can be rationally referred to no other causes than the immediate volition of God, (3) accompanying a religious teacher and designed to authenticate his divine commission and the truth of his message.²²

Even Webster defines a miracle as "an event or effect in the physical world deviating from the known laws of nature or transcending our knowledge of those laws". The import of these definitions is plain, and Auburn Affirmationists must be assumed to know what a miracle is. A miracle is not explainable on a natural basis. Obviously, "mighty works" can be so accounted for. If words are to be given any meaning at all, we must conclude that Affirmationists deny the necessity of belief in our Lord's miracles.

But here again the Affirmationists assert that the standards of the Presbyterian Church in the U.S.A. sustain their position. While there is no direct statement in the Confession concerning our Lord's miracles, we must not forget that Chapter V, Section iii, teaches that "God, in his ordinary providence, maketh use of means, yet is free to work without, above, and against them, at his pleasure", and that, according to Chapter VIII, Section ii, Christ is "the Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father. . . ." It follows inescapably that the Lord Jesus, being very God, had power to perform miracles. And we know—surely no argument is needed here—that the Scriptures record many of our Lord's miracles.

Dr. J. Gresham Machen once declared, "I know nothing of a Christ who possibly did and possibly did not work miracles, but know only a Christ who said to the winds and the waves, with the sovereign voice of the Maker and Ruler of all nature, 'Peace, be still'".²³ No Auburn Affirmationist who realized what he was doing when he signed the Affirmation could have joined Dr. Machen in that simple, solemn confession of faith.

The signers of the Affirmation de-

²² *Outlines of Theology*, Revised and Enlarged Edition, 1928, p. 275.

²³ Sermon preached on March 17, 1935, in the First Presbyterian Church, Pittsburgh, Pennsylvania, published in part in *The Independent Board Bulletin*, April, 1935, p. 5.

nounce the doctrine of the plenary inspiration and inerrancy of Scripture, and they deny the necessity of belief in the virgin birth, or in the substitutionary atonement, or in the bodily resurrection, or in the miracles of our Lord. Those precious doctrines—declared by the General Assembly to be “essential” Christian doctrines—are taught by the standards of the Presbyterian Church in the U.S.A. What good then does it do for the Affirmationists to concede that “some of us regard the particular theories contained in the deliverance of the General Assembly of 1923 as satisfactory explanations of these facts and doctrines”? Can a man be said to believe plenary inspiration and inerrancy if he has full confidence in those who regard it as a harmful doctrine? If one

deems worthy of all confidence and fellowship those who deny that Christ offered up Himself a sacrifice to satisfy divine justice and to reconcile us to God, how much does the vicarious atonement of our Lord actually mean to him? But, so far as the teaching of the Affirmation is concerned, it is immaterial what its signers believe. The inescapable fact is that the Affirmation is heretical, for, according to that “disaffirmation”, Christianity can exist without an inerrant Bible, without a virgin-born Christ, without a Saviour who died to satisfy God’s justice and to reconcile His people to God, without a Lord who rose bodily from the tomb on the third day, without a Jesus who performed mighty miracles.

(To Be Continued)

Adoniram Judson

THERE are few more thrilling missionary stories than that of the life of Adoniram Judson, who lived from 1788 to 1850, and whose labors in Burma stretch from 1812 to 1850. He and seven companions are credited with the beginning of the American foreign missions enterprise!

Judson was a New Englander, the son of a Congregationalist minister. He attended Brown University, at that time a Baptist institution, and was entered in Andover Theological Seminary in its first year. He was a young man of unusually keen mind, and with a tremendous capacity for hard and sustained labor. It was not until he was a theological student—not as a ministerial candidate, but as a special student—that he openly confessed Christ as his Saviour, and became interested in becoming a foreign missionary.

Missionary interest in America was indeed fragmentary in this period. Interest began to be manifested, however, when stories of Carey’s mission to India began to reach America. Judson seems to have determined to be a foreign missionary in obedience to the Great Commission after reading a sermon, preached in England, by a chaplain who had told of the progress of the gospel in India. The

Missionary Heroes of the Past: II

By the REV. ROBERT S. MARSDEN

sermon, “The Star of the East”, made a lasting impression on Judson. At this same time there were a number of other small groups of young Americans who, entirely independent of each other, were manifesting an interest in missions. The haystack group, of much fame, was meeting at Williams College, and similar groups had sprung up elsewhere. Judson and his companions at Andover, Congregationalists all, began to agitate for the formation of a missionary agency in this country.

At first they were advised to apply to the British society for appointment, and Judson was even sent to England to confer with the authorities there, and succeeded in having himself appointed by the British board. Returning to America, with much opportunity he and his companions induced the Congregationalist Association to establish a Board of Commissioners for Foreign Missions, and to appoint them as missionaries—a move which the commissioners seem to have taken with much fear, for the raising of funds for foreign missions was indeed a new venture.

Judson was ordained by the Congregationalists, and married Ann Haseltine who richly deserves to be considered a missionary heroine in her

own right. In February, 1812, they set sail with another missionary couple on a 90-foot sailboat (267 tons) and in 120 days they arrived at Calcutta where they were welcomed by Dr. William Carey.

During the voyage the Judsons were convinced that the Baptist position on baptism was correct. Biographers—of Baptist persuasion themselves—agree that this change came about from an

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independent study of the Scriptures, but former Baptist associates undoubtedly had played a large part in their decision. One cannot but admire their courage in making known their change, for their position became a difficult one after their immersion and espousal of the Baptist doctrine. They were without support in a strange and unfriendly land, but ultimately they secured the formation of a Baptist board in America and the support of the Baptists, although they always remained on good terms with the Congregationalists who had sent them out.

There followed two very trying years. They were forbidden by the East India Company to remain in Calcutta, and were ordered to return to America. For almost two years they wandered about, often as fugitives from the authorities, finally taking a perilous passage to Burma, where they settled at Rangoon. Judson had been interested in Burma for some years, and rejoiced in this opportunity to open a work in that neglected country. He immediately set about learning Burmese, and began work on translating the Bible into that language. It is significant that it was six years before Judson began to preach in public. During this long period he worked day and night on the language. Finally he began to do public work, and he opened a *zayat* on the main road leading to the great pagoda. There, following the Burmese custom, he built a frame building with three small rooms, the outer one being a great veranda open to the street, where Judson sat by day and received visitors who came in to talk and to have him read portions of the Scriptures to them. Between visitors, he would call out Isaiah 55:1 "Ho, everyone that

thirsteth . . .", to attract more visitors.

During this whole period it was illegal for any Burman to forsake Buddhism for Christianity, but soon converts were won by this direct evangelistic effort. By the end of 1819 there were three converts, and Judson realized that their lives were in jeopardy if their discipleship became known. He determined to make a direct appeal to the king for religious toleration. As it was, each religion had freedom to propagate itself among its own nationality, but no Burman could forsake the religion of his fathers. The perilous journey to the capital, Ava, lasted five weeks, and Judson lived to rue the day that he first saw Ava. His mission was entirely unsuccessful, but he thus became known to the king, and when, a few years later, he and his helper were summoned to Ava, he was not unknown there. While the other member of the mission worked as a medical man in Ava, Judson conducted the missionary work along somewhat the same lines he had followed in Rangoon.

June 8, 1824, was indeed a day that Judson never forgot, for on that day he was arrested and cast into a dungeon in the death-house as a spy. England and Burma were then at war, and his contact with an Englishman gave whatever credence was necessary to the charge. Before long all the Americans and Europeans were cast into the same prison. The horrors of the prison life for twenty-one months are almost indescribable. Mrs. Judson by entreaties, gifts and bribes succeeded in ministering to him in a measure, and his precious manuscript of the Burman New Testament which had lately been completed was hidden in the pillow which was the one com-

fort he was permitted.

His release was effected with the coming of the British, but there followed another year of much hardship. Judson had removed to that part of Burma which was taken over by the British, where there would be religious freedom. While Judson was away on the business of the British government in connection with the treaty of peace, Mrs. Judson, whose health had been precarious for some years, died. Ann Hasseltine Judson has been described by a biographer as "one of the most remarkable women of her age", and her loss was indeed a terrible blow to Judson. Her only surviving child followed her in death within a few months, and Judson was left alone, his wife and three children having been martyrs to the gospel cause in Burma.

There followed now an abnormal period in the life of Judson for, for some years, he became much of an introvert, giving himself up to a strange mortification of the flesh and spirit. There seems to have been nothing pathological in his conduct, but he withdrew much from the world and continued his translation work. It was not until his marriage to Mrs. Sarah Hall Boardman in 1834 that he seems to have forsaken this life in some measure, and the following years were happy ones for him with his wife and the five children which she bore him. During these years he labored assiduously, despite failing health, and completed the Bible in Burman and began work on a great dictionary of the language. He founded schools, and engaged in much itineration among the Burmans and the Karens, who are thought to be the aboriginal inhabitants of Burma. He kept the printing press of the mission in constant operation, and distributed hundreds of thousands of tracts. His own and Mrs. Judson's failing health determined him to yield to the persuasions of his friends in America that he return home, so they sailed, taking with them the elder children and leaving the younger ones with friends. During the long voyage Mrs. Judson died, and was buried at St. Helena.

Judson was much acclaimed in America, where he remained less than a year. He spoke at many gatherings, often through an interpreter, for he had a throat and lung condition which almost completely robbed him of his voice. It was within a few months of

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his arrival in America that he met his third wife, Emily Chubbock, a woman who had earned no little reputation as an author. She lacked the religious zeal of his former wives, but was most loyal to him and to his work. She returned with him to his beloved Burma, and assisted much in his work, writing, among other things, a life of the second Mrs. Judson.

Judson's health continued to fail after his return to the field, and in seeking renewed health he departed on a sea voyage, a procedure which was usually prescribed for most ailments in those days. But a few days out he became much worse, and died on shipboard and was buried at sea.

Like all Baptists, Judson was bound to hold a weak and unbiblical doc-

trine of the church, and this coupled with the weaknesses of independency and the lack of an adequate creed hindered his establishment of a permanent work in Burma. He was likewise weak on the proper relationship between state and church, a doctrine which had but lately been developed, for he was satisfied with mere toleration of Christianity rather than insisting upon the inherent right of the gospel to be preached.

Yet many of Adoniram Judson's methods are worthy of emulation: his direct evangelistic approach; his emphasis upon the use of the native language; his use of the printing press; and his system of itineration from a central base all deserve our commendation.

Today in the Religious World

By THOMAS R. BIRCH

American Council Adds a Church

THE American Council of Christian Churches, reputedly the evangelical counterpart of Modernism's Federal Council, has announced the reception of the Old Catholic Church as a constituent member of the council. With the Bible Presbyterian and Bible Protestant Churches, this brings the total to three.

The Old Catholic Church, according to the press release of the American Council, received its Old Catholic Episcopate and Apostolic Succession through the ancient Catholic Archbishopric of Utrecht, Holland. The primate and archbishop is the Most Rev. Samuel D. Benedict of Los Angeles.

As far as we have been able to discover, the Dutch succession of the church came down through Archbishop Berghes, who consecrated two men—Francis and Carfora. Carfora organized the North American Old Roman Catholic Church, and also consecrated Benedict, who later announced himself as the sole true head of the Old Catholic Church in America. Benedict was deposed by Carfora, but paid no attention to the deposition. The Carfora organization embraced Roman tradition, while Benedict's group has become increasingly Protestant.

"The Old Catholic Church", said the American Council's announce-

ment, "has a following of about 57,000 adults in the United States". The Yearbook of American Churches (by no means to be considered infallible) lists in its 1939 edition an Old Catholic Church with headquarters in Los Angeles and with Bishop Benedict as its sole official, and records the membership at 27,400. The 1941 edition omits that listing entirely, but mentions a body known as the Old Catholic Church in America with an inclusive membership of 6,274 and with headquarters and officials located in New York and New Jersey. Obviously, the two are not the same.

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A Modernist Is Brought to Trial

The staggering news that a self-confessed Modernist has been brought to trial in the Presbyterian Church in the U.S.A. will come as a shock to many of our readers. The defendant was the Rev. Lester H. Clee, pastor of the Second Presbyterian Church of Newark, N. J., who was accepted into the Presbytery of Newark about a decade ago, in spite of his denial of essential doctrines. Members of the presbytery took part in the prosecution. In line with our news policy, which we share with the *New York Times*, of reporting only the full and unvarnished details, we present the lurid facts in the trial of Dr. Clee.

The Rev. Charles Lee Reynolds, an Auburn Affirmationist, wrote the script of the case, a mock trial known as "Ima Nother vs. William Wander", which was a "breach of promise suit for damages of \$100,000". Miss Ima Nother, the plaintiff, was impersonated by Auburn Affirmationist Paul R. Hickok. Defendant Clee was known as William Wander. The tipstaff, U. R. Hitt, was the Rev. Arnold J. Sauerbrunn; attorney for the plaintiff, Auburn Affirmationist Robert Brewster Beattie; and attorney for the defendant, one Harry McEwen.

This is the only kind of trial accorded Modernists in the Presbyterian Church in the U.S.A., and we have no doubt that the participants enjoyed themselves even more than they did at the 1936 General Assembly. We doubt that it occurred to any of them that the very subject of their sport was one solemnly dealt with in Scripture. And we doubt also that the trial of Dr. Clee was any more of a travesty on justice than were the trials of Independent Board members a half dozen years ago.

Buchmanites Lose Supporters

Dr. Samuel M. (Call me Sam) Shoemaker, one-time high priest of Frank N. D. Buchman's Oxford Group movement, is the latest erstwhile supporter of the movement to withdraw. Dr. Shoemaker, rector of Calvary Episcopal Church, New York City, announced that the parish house of the church will no longer be used as headquarters by the Oxford Group and Moral Rearmament. He declared that there were "certain policies and points of view . . . of Moral Rearmament about which we have certain misgivings". Informed sources, how-

ever, have intimated that Dr. Shoemaker's withdrawal from the movement is the result of a conviction that Buchmanism is unscriptural in that it places sanctification before regeneration.

When the Group Movement became Moral Rearmament and then turned to Hollywood, associates close to the movement since its beginnings began to desert the ranks. First to go was the Rev. Sherwood Day, now pastor of a Presbyterian church in Amherst, Virginia. Mr. Day had been largely instrumental in furthering the movement in South Africa and in the countries of Scandinavia. Next to leave was the Rev. Frederick C. Lawrence, son of the late Bishop William Lawrence, of the Protestant Episcopal Church. With the departure of Sam Shoemaker, it seems safe to say that the famed "Rising Tide" is rapidly becoming a diminishing ripple.

Totalitarian Colonel

In the name, supposedly, of democracy and the American way of life, hot-headed Col. Early E. W. Duncan, Commander at Lowry Field, Denver, has adopted the tactics of Nazi storm-troopers and the Elite Guard. Apparently forgetting that one of the reasons for the existence of the army in which he serves is the preservation of civil and religious liberties, Col. Duncan has announced that he will ban soldiers under his command from attending churches whose pastors are in opposition to the administration's foreign policy. "It is my sincere hope", said the colonel, tossing his weight about, "that it will not be necessary to take such drastic action, but I want it made very plain that, if I feel such action will better serve the army, I will not hesitate to take it. If I am convinced that any pastor continues to preach against true Americanism by opposing the definite policy of the President, I will place his church out of bounds."

Reaction was immediate and withering. Protestants, Roman Catholics and Jews bore down on the colonel with the single-mindedness of a Saturday afternoon lynching party. Howling for blood, they wired President Roosevelt urging him to "rebuke and repudiate" Col. Duncan. Whereupon the lion became a mouse and denied that he had issued or contemplated issuing any such orders. "I have no intention of dictating to my officers or men

where they may worship", he said. "I am a religious man, and have on numerous occasions encouraged my soldiers to attend the church of their choice. I am concerned only that information or literature that might affect adversely the morals or morale of the personnel of my command is not disseminated or distributed to them." For our part, we see little use in fighting Hitler if the ideas and tactics of Col. Duncan are adopted by our nation. In that case, the cause of democracy would be lost before the battle started.

Japanese Christianity

(Concluded From Page 146)

sage was given by Mr. Tomita, head [of the church], a message of Thanksgiving by Mr. Makino, and congratulatory messages by former Foreign Minister Matsuoka, Education Minister Hashida, and Mayor Okubo of Tokyo. Then Mr. Ahara, the head of the Religious Department of the Ministry of Education, delivered an address. There were also messages of congratulation by representatives of the Buddhists, Shintoists and others. This was followed by a hymn, prayer, thanksgiving offering, and the meeting was closed with a doxology and prayer."

THE POLICY CONCERNING THE NAMING OF THE INDIVIDUAL CHURCHES ENTERING THE UNITED CHURCH

"1. The respective blocks shall be called by their numbers and shall not make use of their former denominational names or any that might relate to them.

"2. Participation shall be called simply participation, and shall not be designated as participation in any block.

"3. The general meetings of the respective blocks shall be designated as such, and the Church [United Church] general meetings shall be clearly designated, so that there shall be no confusion. The same is to apply to the general meetings and meetings of the respective regional divisions.

"4. The departments of the blocks shall not be known as departments, but must select some other suitable designation.

"5. The individual churches shall not be designated by denominational

names or any relating to them, and must avoid foreign names. As far as possible, they should take names connected with their location. If two or more churches are in one locality, the one beginning work first shall possess the name of the location. If there are more than one in a certain district, they may take the street or block name, e.g., Ushigome Ku, such and such cho. If there is any difficulty in changing the name in accordance with the foregoing, a satisfactory solution should be obtained through the agency of the regional head.

"In connection with this, the summary of the teaching of the fifth article of the regulations of this church is: This church places reliance in the Old Testament and New Testament as the canon. And referring to the confessional statements of the thirty-four denominations composing the United Church, and in accordance with the Apostles' Creed, [this church] establishes the summary of doctrine as follows: The Triune God, revealed in the Scriptures as the Father, Son, and Holy Spirit, has, through the redemption of the Son who died for the sin of the world, and rose again, granted forgiveness of sin, justification, sanctification, and eternal life to those who believe. The church, being the body of Christ, consists of those who are called by grace, and who worship, partake of the communion, and carry the gospel, and wait hopefully for the coming of the Lord.

"The essentials for the life of believers in this church are as follows:

"1. Believers, in accord with the national policy, shall perfect their faith, each do public service in his

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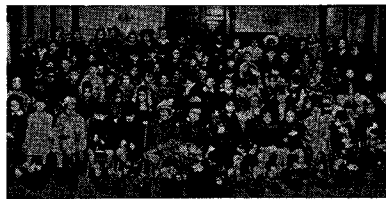
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"2. Believers, following the way of the Empire, shall observe the doctrine, obey the Bible, attend public worship, partake of the communion, and carry out their duties as church members.

"3. Believers shall live godly lives, practice lives of purity, be diligent in deeds of love, exercise self control, order their own houses, and work for the improvement of society."

As can be seen from the last three regulations, the interpretation that is put upon the "National Polity" and "way of the Empire" will effect the meaning of the law and regulations. The shrine obeisance could well be said by the government officials to be included in the demands made by the

above rules.

It is a well-known fact that Bishop Abe, when in the United States, often insisted that there was no pressure brought to bear upon the various denominations to unite. Anyone at all familiar with tendencies in Japan to split up over differences of opinion would be inclined to question that. The long wrangle between the two factions of the Holiness Church is just an example of this very thing. Conversations with various people who have recently come from Japan indicate that Bishop Abe himself put a good bit of pressure on others, for he was one of the people who has long advocated church union, and though no pressure was put on him, he and others made use of the situation to urge hesitant churches to conform.

The Buddhists, who have been more vigorously opposing the efforts to unite their various sects, seem rather angered by the pressure being put on them, and it is said that they now resent the easy acquiescence of the Protestant denominations, because their example is used as an added lever to urge union.

As to the policy of many of the denominations in America, there seems to be a readiness to cooperate as far as possible with the united church, in line with a so-called realistic view that one must accept conditions as they are and do what one can to help and guide the new body. They may not approve of all that has been done, but they say that their hands are tied and they must not go back on their brethren "over there".

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