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PUBLISHED TWENTY-THREE TIMES A YEAR

TWO DOLLARS A YEAR

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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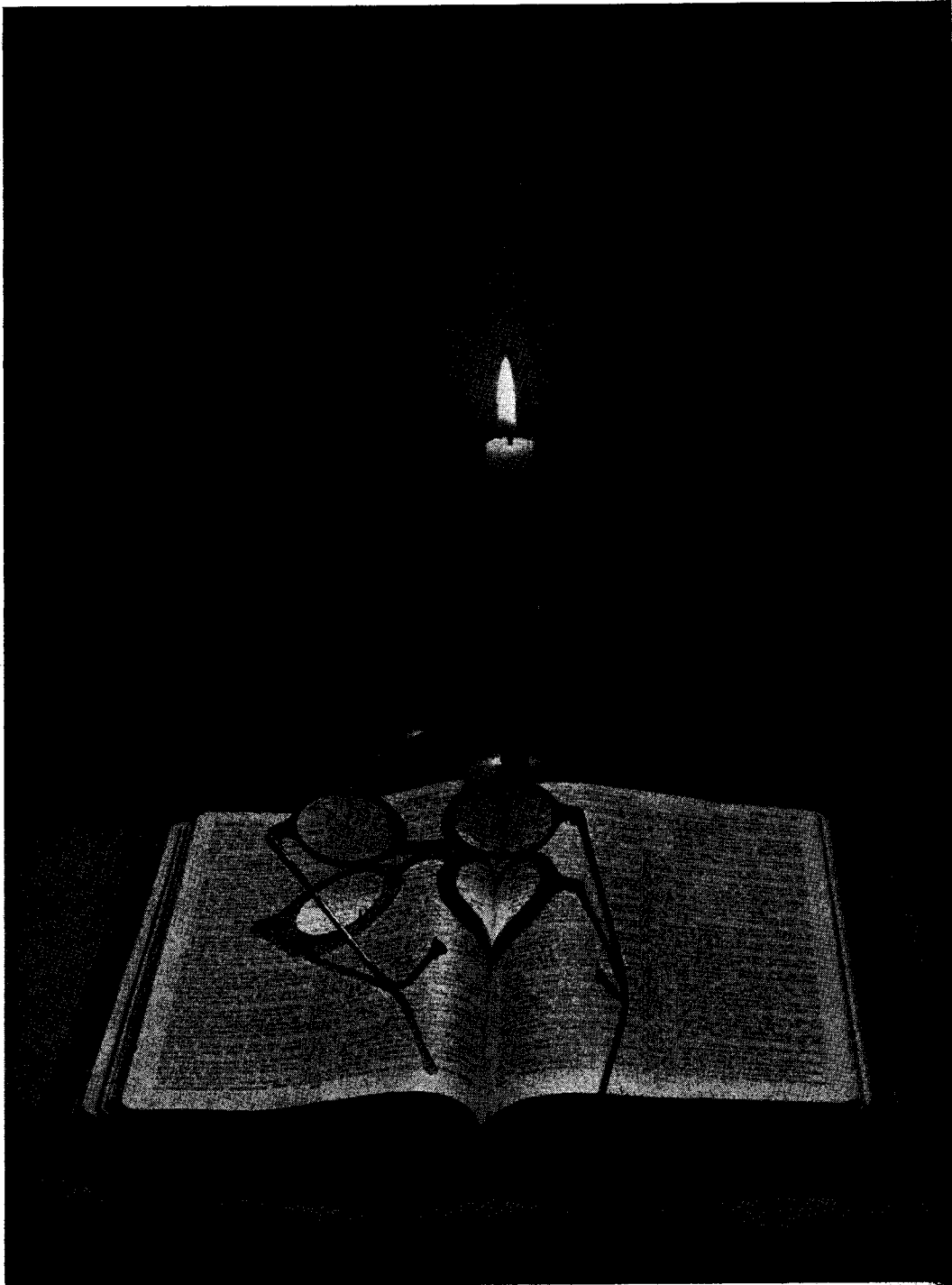


Photo by Ferd Cole

"Thy word have I hid in mine heart, that I might not sin against thee."

February 10, 1945

VOLUME 14, NO. 3

The Passing Parade

NEWS

By THOMAS R. BIRCH

FROM Chungking, China, by way of Religious News Service, comes the first word of the work now being done by the Rev. Egbert W. Andrews, former Orthodox Presbyterian missionary to China who recently arrived as one of a group of ten Chinese-speaking Americans sent by the War Department to serve as liaison personnel between the Chinese and United States armies. All but one member of the group are missionaries or the sons of missionaries. They are employed by the Chinese National Military Council and serve as civilians. Their uniform is a regular American serviceman's khaki without ornaments or insignia. They wear the Kuomintang star on their caps.

Training of Chinese interpreters for handling the increasing number of language contacts between American and Chinese officers and men is the chief work of the newly-formed unit. They are now instructing their first class of two hundred young Chinese in a special school just outside Chungking. Each group of students receives intensive training in military terminology, map reading, reconnaissance and other knowledge needed by an interpreter. Six groups will be trained for two months each during the coming year. There are about two thousand Chinese interpreters serving with American forces in the China theater at the present time.

Each of the ten members of the liaison unit is engaged in this work on a temporary basis. Each of them reads and writes Chinese fluently. They expect to return to their former duties when their work in Chungking is completed. For Mr. Andrews this will mean the resumption of missionary work among the Chinese.

* * *

The Presbyterian Church in the U.S.A. plans to spend twenty million dollars in the next five years for reconstruction and rehabilitation of war-devastated areas. . . . Dr. Edgar DeWitt Jones, Detroit clergyman, devoted a recent worship service to paying glowing tribute to a retired "lonely hearts" columnist of the Detroit News. Dr. Jones conferred on the heart-throb editor the "honorary degrees of doctor of hopefulness, helpfulness and happiness; master of the felicitous phrase and the hopeful

word; and bachelor of peace and good will among men." Personally, we always prefer Dorothy Dix.

* * *

Religious organizations, such as the general assembly of The Orthodox Presbyterian Church, definitely are included among those who "will have to show how the war effort would suffer if the meetings were not held" after February 1st. Application forms will soon be available for groups wishing to secure permission to hold meetings requiring the presence of more than fifty persons, and these must be filed not later than thirty days before the proposed meeting, but not more than six months in advance.

If the present government policy is maintained, it seems likely that Bible conferences, young people's camps and similar gatherings will be hard hit during the summer months. It is too early, however, to predict the extent to which such conferences will be affected.

* * *

The War Labor Board has ordered members of Christ's Church of the Golden Rule, San Jose, California, to join the Teamsters Union (AFL) if they desire to continue working at the commercial dairy operated by the religious sect. . . . "Any Catholic priest who is pro-Nazi needs to see a psychiatrist," said the Roman Catholic Bishop of Aachen to two American Catholic chaplains. "Virtually every Catholic college in Germany," he reported, "has been commandeered by the Nazis. They have destroyed youth through their poisonous teaching, and their history books are lies incarnate."

* * *

Japan's domestic reconstruction and re-education should begin immediately after the war, and should be carried out largely by the Japanese themselves, according to a statement by twenty-one modernist missionaries made public by Dr. Charles R. Iglehart, former educational secretary of the National Christian Council of Japan. Declaring that the Japanese people "have qualities of character and leadership that are needed in the reconstruction of the life of Asia," the Modernists condemned proposals that would demote Japan "from

the rank of the first technologically developed nation of Asia to that of a third-rate agricultural people." The statement warned that "coercive" and "punitive" treatment of Japan after the war would be ethically unsound and likely to make the Pacific "the world's cock-pit of empire." It stressed that complete subjugation of Japan is not only futile but also impossible of enforcement.

A vigorous protest against the Modernists' statement has been signed by thirty-five evangelical ministers and former missionaries and will be filed with the Secretary of State, the Secretaries of War and the Navy, and President Roosevelt. The contents of the protest have not been made public.

* * *

The Syrian Antiochian Orthodox Church, which recently resigned from the Federal Council, has modified its decision and will withhold final action until a general vote has been taken by the heads of various Orthodox churches in this country. The reason: Council officials Henry St. George Tucker and Samuel McCrea Cavert managed to convince Metropolitan Antony that the reason advanced by the Syrian church for withdrawing—fear that the Council might someday just possibly sink so low as to admit churches which do not hold the divinity of Christ as an article of faith—had been proved baseless by the action of the Council in rejecting last November the membership application of the Universalist Church. It is rumored that, in the post-war era, Tucker and Cavert plan to sell refrigerators to Eskimos.

* * *

Archbishop Luis M. Martinez of Mexico has warned against the use of violence by Roman Catholics in efforts to block the "inroads of Protestantism." He described current organized activities of Romanists against Protestantism in Mexico as "not a campaign, since that word denotes a fight," but as a "crusade of teaching, conviction, love, and peace, in order to strengthen the faith of the people." Meanwhile, this crusade of "teaching, conviction, love, and peace" has resulted in the burning of a church, the stoning of members, and the murder of two children (see THE PRESBYTERIAN GUARDIAN, January 25, 1945, p. 25).

Personal Work

EVANGELISM

By the COMMITTEE ON LOCAL EVANGELISM

A Report to the Eleventh General Assembly of
The Orthodox Presbyterian Church

PERSONAL work is a very important aspect of evangelism. This method of presenting the gospel was widely used by our Lord. In the apostolic church this work was not only done by the ministers but by the laymen as well. This fact sheds light on its phenomenal growth. If the churches of our denomination are going to do an effective work of local evangelism, then The Orthodox Presbyterian Church as a whole must be roused to the need and instructed in this type of work.

The Nature

Personal work may be defined as an effort made by an individual Christian to deal with another individual concerning some spiritual matter. This work should be done with two classes of people, those who profess to be Christians and those who do not.

We should endeavor to do this type of work with the brethren to help them with their problems. As God presents the opportunities, in meekness and in love we should correct, instruct, comfort or encourage according to our knowledge of their peculiar needs.

It is also our privilege and duty to do personal work with the unsaved. God has commanded us to be witnesses, fishers of men and soul winners. God has called us to labor with men individually as our Lord did with Nicodemus and with the woman at the well, and as Philip did with the Ethiopian eunuch. It is this type of personal work in which we are particularly interested in this part of the report.

The Prerequisites

The prerequisites for personal work are: personal faith, orthodox belief, humility, consecration, zeal, prayer, love for men, a working knowledge of the Scriptures, prudence and skill. The first seven of these are fully discussed in the chapter which has to do with the prerequisites of evangelism.* We shall therefore confine ourselves to a

consideration of the last three.

1. *A Working Knowledge of the Scriptures.* The personal worker should have such a knowledge for two reasons. In the first place, he is concerned that it should be evident to the one with whom he is dealing that he is not setting forth his own opinion of man's spiritual condition and needs but God's revealed will. He should therefore be able to show from the Word what God has to say on these subjects. This calls for a working knowledge of the Scriptures. The soul winner must know where to find the pertinent passages from the Word of God.

It should be noted in passing that when we are endeavoring to produce Scripture proof for a certain point, we will do better to confine ourselves to the use of a few well-chosen passages, since a multiplicity of references may prove confusing to the one with whom we are dealing.

In the second place, the Holy Spirit is pleased to work with saving grace through the Word (Heb. 4:12; Rom. 10:17).

2. *Prudence.* The personal worker must be prudent in his conduct. He must not only proclaim the gospel but also strive to live a life of conformity to the Word of God. Failure in this respect is bound to weaken the effectiveness of his work.

He must also be prudent in the exercise of his Christian liberty, lest he needlessly antagonize those with whom he would labor. There are conceivable circumstances under which prudence might well demand that he refrain from the use of certain things and from engaging in certain practices which are not sinful of themselves but which have been brought into disrepute through the abuse and misuse of sinful men.

The soul winner must exercise prudence in his work. Prudence must be exercised in approaching men with the gospel. Some are needlessly antagonized by the type of worker who rushes up to one with the question: "Are you saved, brother?" Prudence must be exercised in the selection of a suitable place and time to deal with an individual.

3. *Skill.* The personal worker should possess the skill to make friends, to turn the conversation into spiritual channels, to deal with sin, to answer the inquirer's questions, to set forth the way of salvation, and to ground the new convert in the rudiments of the Christian faith.

Now while we have listed skill as a prerequisite for personal work and while a certain aspect of skill—that is, knowledge—may be obtained by instruction, there is another aspect of skill, namely, expert ability which only comes with constant practice. Therefore the skill which is essential to fishing for men can only be developed by doing that kind of work. The more practice one has in the right kind of soul winning the greater his skill should become.

The Method

We are now to consider the way in which personal work is to be done. It is impossible to draw up a set of rules which will apply to every case. The method will vary somewhat with each individual. Some cases present problems that others do not. It may be necessary to strive by the grace of God to bring one individual to a consciousness of his utter sinfulness and of its implications, while another may already have such a knowledge. One will have an intellectual grasp of the gospel, while another will be ignorant of the most elementary truths. One man will lack salvation, another the assurance of his salvation.

The personal worker must be a diagnostician. He must analyze the needs of the individual and deal with him accordingly. We shall therefore set forth the various problems which a worker may face and offer a few suggestions as to how to deal with each.

1. *Making the Contact.* The personal worker is to present the gospel not only to his friends but also to strangers. The question therefore arises as to how he is to contact the stranger. In the fourth chapter of John's Gospel we have recorded for us the manner in which the Lord Jesus contacted a strange woman at Jacob's well in

* See THE PRESBYTERIAN GUARDIAN, May 25, 1944.

Sychar. Our Lord did not wait for a formal introduction, neither did He approach her with the question as to whether or not she were saved. He simply began a conversation with her by asking for a drink of water.

The way to contact a stranger is to begin a conversation with him. Begin to talk about the commonplace as, for example, the weather, or the war. If the individual has any obvious interest, ask him some questions along that line. There are times when the asking of some slight favor may prove to be an opening wedge.

Authorities on the subject of personal work agree that in general it is better for men to deal with men and women with women. This suggestion is designed to guard against certain real dangers which arise from the frailty and sinfulness of human nature. It is not, however, to be regarded as an ironclad rule. There are notable cases both in Bible times and in present-day life where men have been used to deal with women and vice versa.

2. *Turning the Conversation.* The personal worker often faces the problem of turning the conversation into spiritual channels. In dealing with the woman at the well, the Lord Jesus accomplished this transition by following His question concerning physical water with a remark concerning spiritual water. The analogy between the two made the transition a natural one.

If we keep in mind this analogy between the physical and the spiritual, we shall be more likely to find opportunities to turn a secular conversation into spiritual channels. We may illustrate. After questioning a miner concerning the darkness of a mine and the lighting system which dispels that darkness, would it not be easy to turn the conversation to such subjects as the darkness of sin and the Light of the world? After talking with a soldier concerning the problems of physical warfare, would it not be an opportune moment to turn the conversation to the subject of spiritual warfare? Surely this should afford one the opportunity to discuss such subjects as the enemies of the soul, man's inability to cope with them, God's plan and power in respect to them and salvation in all its aspects.

Another way to turn the conversation into spiritual channels is to lay hold on the spiritual implications of the secular statements of those with whom we are talking. For instance,

when a man grumbles about the weather, that is our opportunity to speak of the providence of God. When one with whom we are talking uses profanity, this presents us with an opportunity to speak with him about the third commandment and its implications.

Even as every spoke leads to the hub, so every aspect of Christian truth may be made an avenue of approach to the proclamation of the gospel. Once the conversation has been turned into spiritual channels, it is the task of the personal worker to keep it there until he has set before his acquaintance as full a presentation of the gospel as time and ability permit.

3. *Dealing with the Sin Question.* A conviction of sin is essential to a genuine conversion (Matt. 9:13). Very few with whom the personal worker deals are already under conviction. In most instances, he must endeavor by the grace of God to bring the individual with whom he is dealing to a conviction of his sinfulness and a consciousness of the implications of this fact.

The soul winner should learn much from the example of Christ here as well as elsewhere. The Saviour's method in dealing with the woman at the well concerning her sins was marked by two things. There was a determination that the woman must face her sins. This is evident from the fact that he refused to be sidetracked by her statement, "I have no husband." He displayed both love and tact. He exposed her sin but spared the details. He opened the wound only as wide as was essential to a thorough cleansing.

The personal worker must be neither brutal nor condescending in dealing with those who are guilty of the more flagrant forms of sin. He must show both love and tact in dealing with all kinds of men. For instance, in dealing with a respectable citizen he should be careful to recognize this man's standing in the eyes of his fellowmen, but at the same time he must make clear to him that in the sight of God he is a hell-deserving sinner.

In dealing with the sin question, the soul winner should stress three facts. He should stress the nature of sin. The word sin means to miss the mark. The mark is the law of God. Sin is any want of conformity unto or transgression of the law of God. He should stress the manner in which all men have sinned. All have sinned in

thought, word and deed. They are guilty of sins of omission and commission. He should stress the consequences of sin both in respect to man's nature and his relationship to God. The wages of sin is death, that is, eternal separation from God.

Whether he is dealing with the vile or respectable, the same determination should possess the personal worker, namely, that this man with whom he is now working may by the grace of God come to see himself as a helpless, lost sinner.

4. *Answering Questions.* A fisher of men often faces the problem of answering questions. Some questions are asked to gain information, others would seem to be motivated only by a desire to turn the conversation from the subject at hand.

There are some valuable lessons to be learned from the manner in which our Lord answered the question of the woman at the well. He did not say, "My dear woman, forget your questions; if you will accept me they will all disappear." Neither did He launch into a long dissertation concerning the proper place of worship. Instead He answered her question in a word and then proceeded to call her attention to matters more important to one in her spiritual condition, namely, the object of worship and the manner of worship. He said to her, "God is a Spirit: and they that worship him must worship him in spirit and in truth." In this connection, it should be particularly emphasized that in most cases it will be necessary to deal with the individual concerning his concept of God. An attempt should be made to show him the fallacy and inadequacy of his present view. Then he should be faced with the concept of an absolute God and its implications. Paul's sermon on Mars Hill presents us with an excellent example in this respect (Acts 17:22ff.).

The soul winner must endeavor to give an honest answer to the inquirer's questions. At the same time, however, he must be able to evaluate them. Those which have the least bearing on the discussion should be answered more briefly. He should cultivate the ability in answering a question to stress the aspect which is most pertinent to the discussion. Above all, he must never permit himself to be sidetracked from his main purpose. As soon as he has answered the questions, he should bring the conversation back

(See "Evangelism," page 46)

Ecumenical Unity

MODERNISM

The Federal Council vs. Orthodox Christianity—Conclusion

By the REV. PAUL WOOLLEY

Professor of Church History in
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MANY years ago I attended a large meeting in a tiny resort town on the European continent. It was a meeting of Christians, the opening session of a great conference of men and women who had come hundreds of miles, from different church homes, to attend this conference. On the wall of the auditorium, back of the rostrum for the speakers and the seats for the choir, was painted in large black letters a portion of John 17:21, "That they may all be one." There was a genuine unity in that conference, for all of the speakers and, so far as could be discerned, all of the participants were evangelical Christians. They believed in the supernatural authority and trustworthiness of the Scriptures and in the doctrines taught in those Scriptures. Christian unity is a precious thing. It is a jewel which the Bible teaches us to prize. "How good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1).

Unity, however, between those who have no common bond of loyalty to the Word of God is both a difficult thing to attain and a fellowship of doubtful value if attained. Three hundred and fifty years ago William of Orange spent a lifetime trying to bring unity into the diverse counties and cities of the Netherlands. But that unity finally failed of attainment, for the provinces of the north which placed their faith in the Word of God and the provinces of the south which held fast to the authority of an earthly church could not be held together.

In this our day, the Federal Council of the Churches of Christ in America is lending powerful support to a movement which is destined, as were the efforts of the Prince of Orange, to failure, because it is an attempt to unite in ecumenical fellowship those who hold to the authority of the Scriptures with those who do not. Many of the former are already aware of the hopelessness of the task, as is also the Church of Rome, but among Protestants in general and among Eastern Orthodox churches the movement is progressing.

History

The Evangelical Alliance of the nineteenth century apparently awakened the dreams of the modern architects of a false unity, but the events which resulted in the ultimate growth of the present movement occurred in 1910.

In that year was held a great ecumenical missionary conference with representatives of sending societies present from all parts of the Protestant world. This Edinburgh conference proved how successful such a gathering can be in generating enthusiasm, reducing antipathies and promoting coöperation. About the same time the international political situation, particularly as it concerned Great Britain and Germany, presented such problems that discussion of them between German and British churchmen seemed wise, and the early steps were taken which led to the growth of what was ultimately called the Life and Work movement.

In the same year, 1910, the General Convention of the Protestant Episcopal Church in the United States appointed a committee for the purpose of preparing the way for, and calling, an international conference on Faith and Order.

After the first world war, the connection of the Federal Council with the ecumenical movement sprang into flourishing life. The then general secretary, the Rev. Charles E. Macfarland, devoted himself to plans for an international conference and the Federal Council set up a Committee on Relations with Churches Abroad.

From that day to this the ecumenical union movement has been increasingly brought into connection with the Federal Council. As John A. Hutchison says: "The promotion of the Ecumenical Movement has come increasingly under the direction of the Federal Council of Churches" (*We Are Not Divided*, p. 245*).

* I am also indebted to this volume for other factual information used in this article without direct quotation.

In 1925 a great ecumenical conference on Life and Work was held at Stockholm. Hutchison says: "It would not be far from the truth to call the Conference an international expression of the ideas which in the United States had created the Federal Council" (*op. cit.*, p. 237). Four years later the Federal Council's Committee on Relations with Churches Abroad was merged with the American section of the Stockholm Continuation Committee.

The great ecumenical conference on Faith and Order held at Lausanne in 1927 had no official connection with the Federal Council but its chief proponent in this country and a large percentage of the American delegates were persons who were actively concerned in the work of that body.

The last great international gatherings of the Life and Work and Faith and Order bodies were held in 1937 at Oxford and Edinburgh respectively. At them steps were taken preparatory to founding a World Council of Churches, and in the same year the American Sections of Life and Work and of Faith and Order were united and were related to the Federal Council with a view to the coming World Council.

World Council

In 1938 a committee of delegates from the various churches represented at Oxford and Edinburgh met at Utrecht, adopted a constitution and plan of procedure for setting up a World Council of Churches and invited churches throughout the world to adhere to the constitution. To date over eighty churches have done so. The World Council is a fellowship or grouping for the purpose of promoting Christian coöperation and unity.

The Federal Council is actively supporting the World Council and the American office of the latter is maintained at the same address in New York as that of the offices of the former. The Joint Executive Committee of the American Sections of the Life and Work and Faith and Order

Movements was reorganized in 1944 to become The American Committee for the World Council of Churches and its executive secretary is the Rev. Henry Smith Leiper who, looked at from the Federal Council angle, is the executive secretary of the latter's Department on Relations with Churches Abroad. Plans have also recently been announced for the employment of a Secretary for Ecumenical Education to be employed jointly by the World Council of Churches, the Federal Council and the National Council of Church Women (*Christendom*, IX, 4 (Autumn, 1944), pp. xivf.).

Christian unity is a Christian privilege—yes, more than a privilege, a duty. The fathers of the church in its early centuries strove vigorously to maintain its unity and refused to recognize as belonging to the church only those elements which they regarded to be not truly Christian. For roughly five hundred years there was substantial unity in *Christendom*, for the next half-millennium the unity was confined largely to those Christians who lived west and north of a line drawn northeast-southwest through the city of Tarsus. After a thousand years of Christian history the unity was still further disrupted by a division between the eastern and western churches at about the longitude of Budapest. Another half-millennium brought the western church to a state which demanded the Reformation. Since that time there have been almost five hundred years of a splintered western *Christendom*.

The Bases for Unity

The requirements for true unity have never been more succinctly stated than in the phrase, "In essentials unity, in non-essentials liberty, in all things charity." At first glance this may seem to have nothing to do with conditions for unity, but the reverse is true. Inverting the order of consideration, an attempt at unity must be based upon a genuine expression of Christian charity. In the case of the Federal Council this is lacking. Nothing could be less charitable, for example, than the selfish and monopolistic position in the field of religious broadcasting assumed and vigorously asserted by the Federal Council as over against both individual broadcasters and the American Council of Christian Churches and the National Association of Evangelicals. As the

writer has no connection with any of the organizations concerned or with any individual broadcast, he feels free to make a statement in such terms.

The criticism can be less severely negative in respect to "in non-essentials liberty." The Federal Council, however, does strain the patience of many Christians when its secretaries create the impression that some particular method of social reform is the right way to approach a problem under discussion. For example, that there should be no restrictions on the exercise of the franchise in this country because of race or color is a Christian proposition. It does not necessarily follow that anti-poll tax legislation, the constitutionality of which is doubtful, is the proper method of approach. Yet one would have gained that impression from the words and activities of Federal Council secretaries when the matter was a lively issue in 1942, though the Council itself definitely refrained from making a commitment. It is ardently to be desired that, when fully organized, the World Council avoid such things.

The most important condition of true fellowship, however, lies in the phrase, "In essentials unity." It is obvious that there is no agreement in the Christian world today as to what are "essentials." Men differ widely, for example, in their attitudes toward historic creeds and hence also in their approach to the demand for unity. But I will make bold to say that, at the very least, every Christian ought to consider a belief in the sovereignty of God and a belief in the trustworthiness and authority of the Holy Scriptures as absolute essentials of the Christian faith. This the World Council is not prepared to do. The only condition, concerned with the content of faith, which is made by the Council is that a member church "accept our Lord Jesus Christ as God and Saviour" (*Constitution*, Art. I). Even to this unsatisfactory requirement exception has been taken by some on the ground that it is too confining, though it still stands to date.

So long then as an organization purports to bring together in Christian unity those who do not hold to the essential bases of the Christian faith, it must be accounted a failure. This is the position of the World Council. For the Federal Council to support such a body is a further error in its program. It is encouraging to note

that those American churches which are best known for their united, whole-hearted and loyal proclamation of the gospel have not joined the World Council of Churches.

Missionary Families To Sail for Eritrea

THE Committee on Foreign Missions of The Orthodox Presbyterian Church has announced that the way is now open for the families of the Rev. Clarence W. Duff and the Rev. Charles E. Stanton and for the Rev. and Mrs. Francis Mahaffy to sail for Eritrea. In a letter appealing for much-needed financial support of this venture, the Rev. Robert S. Marsden, general secretary, addressed the friends and donors of the Committee as follows:

"Permits and transportation have just become available for all our missionaries who are under appointment to Africa to go to Eritrea! Mrs. Duff and the two Duff children; Mrs. Stanton and the three Stanton children, and the Rev. and Mrs. Francis Mahaffy are all planning to leave for Eritrea on the S.S. *Quanza*, which is scheduled to leave Philadelphia about March 1st. Transportation is being secured via a very short route, so that the journey probably can be made in no more than a month! . . .

"The journey to the field will be much more expensive than in pre-war times. It is possible that the trip the whole way will cost over \$1000 a ticket—the whole party will need 6-1/10 tickets! This is indeed a good deal, but the Committee has decided to send them at this time for a number of reasons. The men now on the field are greatly hindered in their missionary work by having all the household duties to care for; the missionaries at home are not able to prepare for their gospel witnessing nearly as well as they will be on the field; the expense of the missionaries at home is greater than it would be on the field; this is a good time of year to travel to that part of the world; the short trip will be comparatively easy on the health of the missionaries and the children; permits have been granted by the present government of Eritrea and should be used while that government is in power.

"These and many other reasons

have impelled the Committee to go to the church and to our individual donors, seeking from them \$5000 over and above the amount they would normally contribute during the next month. You responded marvelously to our appeal three years ago for funds to bring the missionaries home from the Orient, and now we feel sure you will respond with equal generosity to

extend our witness! If each church will place emphasis upon foreign missions giving during February, and if each donor will contribute as he is able, this amount can be raised by March 1st. . . ."

Contributions for this purpose should be sent promptly to the Committee on Foreign Missions, 728 Schaff Building, Philadelphia 2, Pa.

REVIEW

"Of Making Many Books . . ."

THE PERSON OF CHRIST, by Loraine Boettner, D.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1943. \$2.

THE importance of the doctrine of the deity of Christ can hardly be overemphasized. It is basic to Christianity, and has therefore been a center of attack by the open enemies of the Bible as well as by the foes of orthodox Christianity within the ranks of so-called Christians. Dr. Boettner has therefore done an excellent service to the cause of Christ in presenting this scholarly, comprehensive and interesting discussion of the person of Christ.

Of course it would be too much to expect great originality in an orthodox treatment of this subject, for only those who do not accept the plain teachings of the Bible can be really original on such a theme. However, the teachings of Scripture on this doctrine are collected and expounded in a fresh and interesting way. The twenty-three chapters of the book cover just about the whole field, from the titles of Christ, His pre-existence, His miracles, the relation of the two natures in Christ, and His sinlessness, to the matter of erroneous views concerning the person of Christ. As a simple, plain, readable treatise on the person of Christ, it would be hard to find a better volume. Bible students everywhere should use it as a handbook.

We hesitate to point out what seem to be slips in a book in which the author so sincerely tries to be true to the orthodox position, but there is at least one paragraph (page 108) which sets forth a strange view of the incarnation. When Dr. Boettner says, "Incidentally, the fact that Christ took into union with Himself not another person but impersonal generic human nature throws considerable light on the problem of His

immaculate conception by the Virgin Mary." The Larger Catechism, Q. 37, states: "Christ the Son of God became man, by taking to himself a true body and a reasonable soul." Of course the soul of Jesus was united to the person of the Second Person of the Trinity in such a way that there was only one person in Jesus Christ, which is probably what Dr. Boettner is intending to imply, in view of his statements elsewhere in the book. It seems unfortunate, however, that he should use the phrase "impersonal, generic human nature." It certainly seems that in "taking to himself a true body and a reasonable soul" He was doing more than adding "impersonal, generic human nature."

I have some difficulty with some of the other statements on that same page regarding the reasons why Christ was sinless, but these points mentioned are to be regarded as only slight flaws in an excellent book. The author shows in other parts of the book that he clearly holds to the orthodox conception of the person of Christ. The book can be commended to the general reader.

—FLOYD E. HAMILTON

THE PILGRIM, by O. P. Kretzmann, Litt.D. Concordia Publishing House, St. Louis, 1944. 137 pp. \$1.50.

FEW Christian writers possess a literary style that taxes the warehouse of superlatives owned and operated by this reviewer, but Dr. Kretzmann is at the head of the list. Here is sheer beauty of prose, golden music, a cascade of loveliness—and through it all the crimson thread that guides the sightless wanderer to the cross of Calvary.

Dr. Kretzmann, president of Valparaiso University, has here brought under one cover the most outstanding of his contributions to *The Cresset*, the uniquely-planned Missouri

Synod Lutheran magazine which for seven years has contained his column, "The Pilgrim." The book must not be read as a textbook in doctrine nor even as devotional literature. It must be read for the same reason that one reads a book of poetry or listens to Tchaikowsky's Fifth Symphony—for the momentary laving of one's soul in the pure, sweet waters that spring from the fountain-head of all loveliness—the truth of God.

Dr. Kretzmann is a mystic, albeit a Christian mystic. Sometimes, however, his mysticism drains content from his words and leaves the reader a bit bewildered but very happy, much as do some of the poems of Swinburne. Lutheran theology is unfortunately quite evident. Speaking of those who are fighting on the far horizons of the world, Dr. Kretzmann says, "If they are Christians, they are sons of God; if they are not, they are still men for whom Christ died." Less understandable than this, however, is an occasional shocking carelessness in the handling of holy things. "These are they," says Dr. Kretzmann, for example, "who must bear the last end of the red harvest as they walk the converging roads of Europe to their countless Calvaries." Or again, "Life has a way of going on even beyond its crosses and its Calvaries." Does Dr. Kretzmann believe that there was ever, in all of history, more than one cross, one Calvary? We think not. But in straining for an effect, he has done great violence to the sensibilities of many of his fellow-Christians.

Apart, however, from these occasional lapses and the additional annoyance of some faulty proofreading, *The Pilgrim* is such an unusual collection of Christian prose-poetry that we gladly bid it a hearty welcome. It is a book that will well repay, in joy and blessing, the reader who will take the time and make the effort to hear the eternal song it sings.

—T. R. B.

THE MILLENNIUM. *What It Is Not and What It Is.* By George B. Fletcher. Bible Truth Depot, Swengel, Pa., 1944. 40¢.

THIS excellent little booklet of sixty-four pages sets forth what this reviewer, together with a host of other Christians, holds to be the Scriptural teaching regarding the millennium. Moreover, it sets it forth in an accurate and interesting manner. For those who wish to have in

a nutshell the reasons for the growing interest in what is called Amillennialism, this booklet could hardly be better. It is all the more important because the author was formerly a leader in the dispensational and premillennial group, and gave up those interpretations of Bible prophecy when he became convinced that they were contrary to the Scriptures. And he has suffered for his beliefs: As a result of this change in his convictions, he was dismissed from his teaching position in a Bible institute in Philadelphia.

He points out an unfortunate attitude on the part of some premillennialists who make acceptance of "their Premillennial shibboleth the *sine qua non* of Christian and Church fellowship" (p. 7). It is indeed regrettable that premillennialism should ever be made a test of orthodoxy by Christian brethren, since amillennialists are as zealous for the truth of the Word of God as any premillennialist could possibly be.

The author scouts the view that Jesus offered the kingdom to the Jews but that they rejected it, so that He was forced to postpone it until the millennium. The Jews wanted a literal earthly kingdom, so if Christ had offered it to them they would have been delighted to accept it. It was precisely because He did not offer such an earthly kingdom that they would have none of Him. Fletcher points out how unscriptural is the view that unregenerate men "could frustrate His purpose and force Him to postpone His plans. It . . . implies that sinful man can hinder the purposes of Him who doeth His will in the armies of heaven and among the sons of men (Daniel 4:35)" (p. 11).

The author maintains that the origin of premillennialism was in the Jewish Apocalyptic writings of the interbiblical period, and shows that there has never been a time in church history when the premillennial view was regarded as "a part of the universal teaching of the Second Advent" (p. 20). It has never entered into any creed of the church, but has remained the "opinion of individuals and parties only." Premillennialism was condemned by the Augsburg Confession, the Swiss Confession, the original articles of the Church of England, and the Second Helvetic Confession. The "leading Reformers—Savonarola, Huss, Luther, Melancthon—were utterly hostile to the

Premillennial views of the early church, and Calvin in his Institutes, Vol. II, Book III, chapter 25, says: 'Not long after the days of Paul arose the Millenarians who limited the reign of Christ to a thousand years. Their fiction is too puerile to require or deserve refutation.'"

Fletcher points out one of the important principles of prophecy when he states: "The little word 'if' governed the fulfillment of them [the prophecies]" (p. 25). All the literal prophecies of earthly blessings were conditioned upon obedience by the Jews, and when the Jews disobeyed God they nullified the promises of future blessing. How strange it is, then, to look forward to a future millennial kingdom where racial Jews will have the principal place without accepting the atonement of Christ, or even to believe that the Jews who accept Christ as Saviour and Messiah will somehow be kept separate from the believing Gentiles, when Paul rightly said that in Christ there is "neither Jew nor Greek"!

While this little book in no way attempts to cover the field or to present an exhaustive discussion of the objections to premillennialism, as a brief argument it is excellent. We heartily commend it, especially to any who may have been taught that premillennialism is an inseparable part of the gospel.

—FLOYD E. HAMILTON

MERRY HEARTS AND BOLD, edited by Barbara Nolen. D. C. Heath and Company, Boston, 1944; adapted for Lutheran Schools by Concordia Publishing House, St. Louis. 438 pp.

THIS is the fifth anthology in the series "Reading for Interest," which is used by the Lutheran parochial school system, and one of the most attractive books for children in the upper grades that we have yet seen. The stories and poems are well selected and well edited, and the illustrations by Fritz Kredel are charming. There is no attempt at preaching, nor is the volume designed for the self-conscious deepening of the spiritual life of the pupils. There is, however, a definite wholesomeness to every vivid page that is a welcome relief from the run-of-the-mill reading books for children.

Our own interest in *Merry Hearts and Bold* lies primarily in the fact that it contains a condensation of one of THE PRESBYTERIAN GUARDIAN'S

own stories for children by our talented contributor, Harriet Z. Teal. "David's Test" (originally published in the GUARDIAN of June 10, 1943, under the title "David's Spelling Test") was chosen by the editor of the volume without solicitation, and permission to reprint was gladly granted by Miss Teal and the GUARDIAN. We are proud and happy for this wider recognition of Miss Teal's rare gifts, and congratulate her on her first contribution to a good book of real and lasting worth.

—T. R. B.

TWENTIETH CENTURY REFORMATION, by Carl McIntire. Christian Beacon Press, Collingswood, N. J., 1944. \$1.50.

THIS little volume is largely devoted to setting forth the modernist character of the Federal Council of the Churches of Christ in America. Under the headings, "Apostasy," "Modernism," "Pacifism," and "Radicalism," Mr. McIntire endeavors (successfully, we think) to point out the true character of the Federal Council. These are chapters which should be read by all thinking Christians. The Federal Council is not an ally of true evangelical Protestantism.

Unfortunately, there are some extreme statements in the book, as when it is said, "Dr. Buttrick could not possibly be saved" (p. 35), or "The Southern Presbyterian Church has also passed the redemption point" (p. 200). If the Southern Presbyterian Church has passed the redemption point, why was an attempt made by the author in 1942 to present to it the platform of the American Council?

We rejoice in the efforts that Mr. McIntire is making to arouse men to the dangers of the Federal Council. However, the Federal Council is not the only enemy of Protestantism, and a true reformation will do far more than establish a counter-Council. Nevertheless, this book is timely. We wish that all were aware of the real nature of the Federal Council and we thank Mr. McIntire for this effort to inform the laity.

—EDWARD J. YOUNG

BEST SERMONS—1944 SELECTION, edited by G. Paul Butler. Ziff-Davis Publishing Co., Chicago, 1944. 362 pages. \$3.00.

THE fifty-two sermons of this anthology have been carefully selected from the avalanche of more than six (See "Reviews," page 47)

The Presbyterian
GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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EDITORIAL

What Did He Say?

THERE are many valuable theological works which are now out of print. It is therefore a worthwhile task for any publisher to reprint such works, that they may again become available to the reading public.

However, when a publisher undertakes such a task, he also accepts a great responsibility. It often happens that copies of a work are available in which the author has made marginal notations. The publisher must decide just what value the author intended to give such notations. This decision is not always easy. Yet for the publisher to make a mistake in such a matter may result in the author being represented as saying something he never intended to say.

An example of this appears in the volume by Dr. B. B. Warfield, *The Plan of Salvation*. This little book, well known in Reformed circles, appeared during the author's lifetime in several editions. After Warfield's death in 1921, it soon went out of print. In 1935 it was re-issued by Eerdmans of Grand Rapids. We are very glad that the book was thus again made available.

Yet this is described as a "revised" edition, containing "notes and corrections . . . made by Dr. Warfield before his death." In other words, fourteen years after the author's death a revised edition of his work, containing notes and corrections, is published and the changes attributed to Dr. Warfield. This, we again remark, is a dangerous procedure.

We mention only one change we have noticed in this new edition. On page 19 of the 1918 edition we read: ". . . the whole body of Confessional Protestantism is evangelical in its view

of the plan of salvation, inclusive alike of its Lutheran and Reformed, of its Calvinistic and Wesleyan branches." In the 1935 edition, however, the word "Wesleyan" in this sentence is changed to "Arminian." Precisely the same substitution of "Arminian" for "Wesleyan" appears in another sentence on page 17 (1918 ed.; p. 16 1935 ed.).

Now it so happens that in this book Warfield is insistent upon making a clear distinction between the classic Arminianism of Holland and the Wesleyan Arminianism of English Methodism. It was the classic Arminianism of Holland which prepared the famous "five points," which were answered by the more famous "five points of Calvinism" at the Synod of Dort. Classic Arminianism is commonly known in history as the "Remonstrant" position. And in a chart appearing opposite page 32 of this book, Warfield places the Wesleyan doctrine of the plan of salvation under the headings Supernaturalistic, Evangelical, and Universalistic. But he places the classic Arminian position along with Pelagianism under the heading "Naturalistic."

The substitution of the word "Arminian" for the word "Wesleyan," in the sentence quoted, serves therefore to introduce confusion where Warfield was maintaining a careful distinction, and might conceivably lead to a misrepresentation of Warfield's position.

In the various letters and articles which have appeared in these pages in recent months discussing the question "Is Arminianism the Gospel?" there has not always been the clearest defining of terms. The Rev. Richard W. Gray, in the January 25th *GUARDIAN*, was concerned largely with the Arminianism of present-day Fundamentalism. While his quotation of the Warfield sentence discussed above was unfortunately in its revised form, the substitution of the original term "Wesleyan" would have strengthened his position, since present-day Fundamentalism for the most part avoids the Wesleyan errors of denying the perseverance of the saints and preaching sinless perfectionism.

We trust, however, that no reader gained the impression from that quotation that Dr. Warfield included the classic Arminianism of the Remonstrants in the evangelical category. Our attention was called to the discrepancy only after the *GUARDIAN* was on press,

so that no correction could be introduced. We make note of it now, so that Warfield's position may be clear.

—L. W. S.

More Machen Sermons

SPEAKING of the publication of material from a former day, we are glad some more of the sermons of Dr. J. Gresham Machen are now available. Dr. Ned B. Stonehouse came across these sermons recently, while looking over some of the material left by Dr. Machen. They were preached by Dr. Machen years ago, some of them while he was serving the First Presbyterian Church of Princeton. Permission has been secured to publish them, and we are happy that our pages will be enriched by them in the near future.

—L. W. S.

Comfort and Strength

ONE of the things which the Christian religion does for those who believe in our Lord Jesus is to supply comfort and strength for the dark and dreary day. Perhaps never in the history of the world have the hearts of people been more weary and more sorrowful than now. Five years of devastating international tragedy have brought unparalleled suffering in their wake. Families have been broken through separation, and through the death of young men who were the hope of the future. Physical tragedies have been accompanied by moral and spiritual tragedies. And as the sad fruits of war find their way into our community, into the home of our neighbor, into our own homes, there seems so little we can do to alleviate the pain and misery.

It is as we bow before the sovereign and all-wise God, as we consider again the blessed truths of eternal redemption in Christ, and as we read the precious promises of His ever-appropriate Word that there steals over the heart that peace the world cannot give, that ability to trust and not be afraid, though the mountains be removed and the very skies seem to crash down. "They that trust in the Lord," says the Psalmist, "shall be as Mount Zion, which cannot be removed, but abideth forever."

—L. W. S.

Mary Dee's Good Shepherd

CHILDREN

A Story for the Children's Hour

By HARRIET Z. TEAL

THE Beginners' room at Sunday school was a lovely place. The little chairs and low tables were just the right size for the little tots and were painted such pretty, soft colors: rose, blue, apple green and yellow. On the window-sills were boxes full of blooming plants, and in the corner by a sunny window hung a golden cage in which lived a yellow, dickey-bird, who sang with all his might whenever the piano was played and the children sang their Bible songs.

Best of all in the Beginners' room were the Bible-story pictures which hung on the wall just low enough for the little children to look at them, all the way around the four sides of the room.

Mary Dee dearly loved her Sunday school room and everything in it, but most of all she loved two pictures which hung side by side. Today her older sister brought the little girl to the door of the Beginners' room and left her saying, "Go on in, honey, and hang up your hat and coat on the hook. Sister has to hurry to her class."

Mary walked slowly into the room, but she did not hang up her wraps right away. Instead, she went and stood before her favorite pictures and looked at them long and earnestly. One showed the Good Shepherd on the side of a steep, rocky mountain, reaching down to save a little, frightened lamb from a dangerous ledge of rock below. In the second picture, the Shepherd was carrying the lamb safe home in His arms. "That's Jesus," whispered Mary, "He's the Good Shepherd."

Just then her teacher came by. "Mary, dear, aren't you going to take off your things and hang them up?" Mary gave a little start and looked up; she had forgotten everything but the Shepherd and the lamb.

"Yes," she replied, "I will," and went over to put her little coat and hood on one of the hooks at the end of the room. Then she took her place with the other little girls and boys in the circle of chairs. More children were coming in now and hanging their wraps on the hooks, and before long the little chairs were nearly all filled and it was time for Sunday

school to begin. The piano played and all the children stood to sing their opening song of praise to God, and dickey-bird sang with them. Then all quietly bowed their heads—and dickey-bird was quiet too—while Teacher prayed to the Heavenly Father.

"And now," said Teacher, as the children sat down in their chairs again, "which picture shall our story be about today?" Several little hands were raised and Teacher pointed to Mary Dee. "Go show us the picture you choose, Mary." The little girl walked over and pointed to the pictures of the Good Shepherd. "Two pictures? Well, they really are part of one story, aren't they, dear?" Then Teacher told the story: "There was a shepherd who had a great many sheep, a hundred of them. He loved them all and took such care of them, leading his flock where there was sweet, green grass to eat and cool water to drink in the daytime, and then at night taking his sheep to the fold so they could sleep safely where no wolves or bears or other wild animals could hurt them. Every night the shepherd counted his sheep to see that all were home safe. But one night there were not a hundred, but only ninety-nine—one was missing! Perhaps the shepherd's helper said, 'You still have a lot of sheep. Why do you bother about just one? It was only a little lamb anyway.'

"But the shepherd went out to find his little lost lamb. All the cold, dark night he hunted till at last he heard its weak little cry, poor little thing, far down the mountainside where it had strayed and couldn't climb up again. But the shepherd reached down to it and took his little lamb in his strong arms and carried it safe home." While the children listened to the story, they knew just how the shepherd found the lamb and carried it home, because they saw him in the pictures.

"And boys and girls," Teacher went on, "do you know who our Good Shepherd is?" Several children answered at once, "Jesus is!" and little Mary whispered to herself, "Jesus is my Good Shepherd."

"Yes, children, we know He is, for

He told us Himself, 'I am the good shepherd.' He came all the way down from heaven to this earth to seek and to save His sheep who were lost. Not just the big sheep, but the little lambs, too. And all who love and trust and follow Jesus are His very own, for He said so. So if you are ever lost or frightened or unhappy, ask the Good Shepherd to help you. . . .

"Now shall we all say our Shepherd Psalm together?"

Then the children stood in their circle and recited the Twenty-third Psalm: "The Lord is my shepherd, I shall not want. . . ."

* * *

That night as little Mary Dee was going to bed, she said to her Mamma, "Jesus is my Good Shepherd. He will always take care of me."

* * *

On Monday, the girl next door came over and asked Mary Dee's mother, "May I take Mary downtown with me, Mrs. Radcliff? I'll take good care of her." Jennie, who was a big girl, fifteen years old, loved little Mary Dee and often came over to stay with her when Mary's parents had to go away.

Mrs. Radcliff thought a moment and then said, "Well, yes, if you will be very careful to keep tight hold of her hand, so as not to lose her." Jennie promised, and Mary said, "I'll keep tight hold of Jennie's hand too!" And so they started out hand in hand.

Mary Dee thought it quite an adventure to ride downtown on the streetcar and when they got off the car on the busy city street, she was glad to cling close to the big girl's side. First Jennie went into the store where she had an errand to do for her mother. After that she treated Mary to a dish of ice cream. Pink! Ummmm . . . how good it tasted! What fun they were having! Then they went out on the street again and walked along the sidewalk looking in at the store windows. In some windows they saw ladies and little children dressed in pretty clothes (but Jennie told Mary Dee they were only big dolls, not real people).

In other windows they saw toys, but the one Mary thought most interesting of all held cute little live puppies and bunnies and birdies in cages, and a glass tank full of swimming goldfish. Jennie could hardly draw the little girl away from that window be-

cause one little puppy kept jumping up and licking the glass with his pink tongue, trying to lick the hand which Mary Dee held against the outside of the window.

Finally, Jennie led her away along the crowded sidewalk. Now Mary was growing tired and began to wish she could go home, for people went by her very fast and kept bumping into her as Jennie dragged her along. Suddenly Jennie saw something interesting in a window she had just passed. "Wait a minute, Mary," she said, and letting go of the little girl's hand ran back to look. Mary Dee was bewildered; she had not heard Jennie telling her to wait, and kept reaching for her hand. Then she looked up and saw only strange faces, and was jostled this way and that by the hurrying crowd. "Jennie, where are you?" she cried, but no one answered. She was right at the corner of the street, so Mary Dee thought, "Maybe Jennie went 'round the corner," so she ran around the corner calling, "Jennie, Jennie, where are you?"

And then Mary Dee was really lost, for when Jennie turned back to take her hand again, Mary was nowhere to be seen. Poor little girl! No wonder she began to cry. She had not kept tight hold of Jennie's hand as Mamma had told her to do and now she was lost.

Then, suddenly, she almost stopped crying for she thought of something. What had Teacher said yesterday in Sunday school? "Jesus is your Good Shepherd. If you are lost or frightened or unhappy, ask Him to help you." So the little girl knelt down right on the sidewalk and folded her little hands together and prayed, "Dear Good Shepherd, I'm lost. Please find me and take me home." Then when Mary Dee opened her eyes and looked up, she saw someone very tall with something bright on his chest which shone like a star through her tears. He leaned over her and said, in a kind voice, "What's the matter, little one?" "I'm lost," Mary Dee said. "Did the Good Shepherd send you to carry me home?" "Well, honey," said the kind policeman taking her up in his arms, "just tell me your name and where you live, and I'll take you right home." "My name is Mawdy Dee Wadswiff an' I live at fowty-teen Bonnab'ook Avenue." (She meant Mary Dee Radcliff, 4017 Bonnybrook Avenue.)

The policeman looked puzzled and

scratched his head. "Say it again, honey," he asked, so Mary repeated her name and address again very slowly and carefully, but the policeman did not seem to understand any better. Then he said, "Come on, we'd better go over to the station house." Mary was not worried for she thought, "I know the Good Shepherd sent him to take me home."

At the police station there were other policemen in blue uniforms with shiny badges, but Mary Dee clung to her own special friend—the one the Good Shepherd had sent to take her home. They asked her again to tell her name and where she lived, and asked many other questions which Mary answered patiently, telling how Mamma had let Jennie take her downtown if she would keep tight hold of Mary Dee's hand—she told about the ice cream and the puppy, too—and finally of Jennie letting go her hand—and then Mary found that she was lost. "But," went on the little girl, "an' 'nen, I asked my Good Shepherd to find me, an' He sent him to find me," pointing to her friend, the big policeman.

"Who is this shepherd?" asked one of the men.

"Don't you know?" asked Mary Dee in surprise. "It's Jesus! He's my Good Shepherd. The Bible says, 'The Lord is my Shepherd,' and He came to seek and to save the ones that were lost." All of the policemen were very quiet, but one blew his nose and another cleared his throat, and another rubbed his hand across his eyes. But no one said anything, so Mary Dee went on, "Do you love the Good Shepherd?—'cause Teacher said, if you love and trust and obey Him, you are His very own, and He will take care of you always. Jesus is my Good Shepherd. He takes care of me."

Just then the telephone rang. Mary's policeman friend picked up the 'phone and listened a minute and then said, "Yes, we found her. She's here, and I'm just going off duty so I can bring her right home. You're welcome. Good-by." Then he turned to Mary Dee, "That was your Daddy, honey, and he told me your address, so I can take you home."

* * *

It was the next evening that the doorbell rang at little Mary Dee's home and there stood her policeman friend once more.

"Come in," said Mary's Daddy, holding out his hand, for her parents were very grateful to him for bringing their little child safe home the day before. But the policeman said, "I came to thank Mary Dee, because the Good Shepherd sent her to find me. She reminded me that the Good Shepherd came to seek and to save big sheep that are lost, as well as little lambs. I learned of Him when I was a little boy in Sunday school, but I never asked Him to save me till last night. And now, I love and trust Mary's Shepherd and the Lord is my Shepherd, too."

Back Issues of "The Journal"

THERE is considerable demand for the following issues of *The Westminster Theological Journal* which are now out of print:

Volume I, No. 1—November 1938
Volume II, No. 1—November 1939
Volume III, No. 1—November 1940
Volume IV, No. 1—November 1941
Volume V, No. 2—May 1943
Volume VI, No. 2—May 1944
Volume VII, No. 1—November 1944

If any readers of the *GUARDIAN* have copies of the above issues of which they wish to dispose, the *Journal* would be happy to purchase them at the rate of 35 cents each for the first five copies of each issue received in good condition. They should be mailed to *The Westminster Theological Journal*, Chestnut Hill, Philadelphia 18, Pennsylvania.

Also, *THE PRESBYTERIAN GUARDIAN* is in need of three copies of the *GUARDIAN* of April, 1938. These must be in good condition and suitable for binding. For the first three copies received, existing subscriptions will be extended two issues each. They should be mailed to *THE PRESBYTERIAN GUARDIAN*, 1505 Race Street, Philadelphia 2, Pa.



"But is it not a dangerous thing to reject other authorities in this fashion and submit ourselves unreservedly to the authority of this one Book? Yes, it is a very dangerous thing. It puts us sharply in conflict with the whole current of the age. But if it is a dangerous thing it is also a very blessed thing. It is a very blessed thing to hear the Word of the living God."

—J. GRESHAM MACHEN

Taoist Magic

MISSIONS

"Faiths Men Die By"—PART II

By the REV. ROBERT S. MARSDEN

TAOISM is the third of the trio of religions which must be reckoned with by anyone seeking to understand China. It ranks with Buddhism and Confucianism as a force in molding the character of the Chinese. Although it does not claim as many adherents as the two dominant religions, with forty-five million votaries it holds a prominent place in the religious life of China. While only perhaps ten per cent. of the people claim adherence to Taoism, the life of China is so dominated by the magic and superstition of Taoism that it has an influence far beyond the number of its exclusive constituency. In considering Chinese religion one must constantly keep in mind that millions of people claim allegiance to several religions, for they see nothing inconsistent with engaging in religious practices which are totally inconsistent one with another. This inclusivism is one of the chief foes of Christianity—numerous people are willing to accept Christ if they can at least tacitly hold to their former religious beliefs!

Chinese character may largely be accounted for by noting its indifference to formal religion and its tolerance of all religions. This inclusivism is really nothing short of agnosticism. In his indifference to particular forms of religion, the Chinese drifts into a religion of magic and his life is dominated by a fear of the unknown. He knows nothing of God and his life is overshadowed by a dread fear of that which he does not understand. He seeks to still his fears by appeal to the magic elements in Taoism and, when he has done so, he has become religious in spite of himself.

As Confucianism concerns itself chiefly with morals, Taoism is concerned chiefly with magic. It is a religion full of divination, witches, and mediums; a religion dominated by fear and by a priesthood willing to interpret the unknown—for a fee. In Chinese thought, Taoism reigns supreme as the one effective system of intercourse between the world of mystery and the world of man. It is the Taoists who are most opposed to change in China, and it is they who

are most opposed to foreign (Western) domination. It was they who were most active in the Boxer Rebellion of 1900, and it is Taoism that the Kuomintang was most active in suppressing, prior to the Japanese war.

The great name of Lao-tze is associated with the founding of Taoism in the sixth century B. C. He was an older contemporary of Confucius and it is altogether possible that the sages had at least one face-to-face interview. Lao-tze can hardly be called the "founder" of Taoism, for its ideas long antedate him, but it was he who first formulated the idea of Tao. In his little book *Tao Teh King* he sets forth the idea of Tao. The book is just about half the size of the Gospel of Mark, but it is very difficult to understand because of the nature of the subject, the want of any progress of thought or of logical sequence between the different parts, and because of its condensed style. Just how much of the book comes from Lao-tze and how much was added later, we cannot know, but certainly we cannot lay the whole blame of modern Taoism upon the sage.

What does Lao-tze mean by Tao? Nowhere does he define the idea, and we may say that it is practically indefinable. He says of it, "There is something chaotic yet complete which exists before heaven and earth. . . . It must be regarded as the mother of the universe. Its name I know not. To designate it I call it Tao. Endeavoring to describe it I call it great. In the universe there are four powers of which the sovereign is one. Man takes his law from the earth; the earth takes its law from the heaven; the heaven takes its law from Tao, but the law for Tao is its own spontaneity." "To know that law is to be enlightened, not to know it is misery and calamity. He who knows the eternal law is liberal-minded; he is just; being just he is kingly; being kingly he is akin to heaven; being akin to heaven he possesses Tao; possessing Tao he endures forever."*

Tao is thus the way of acting, a way

* *The World's Religions*, by Braden, p. 141.

of thought, a way of life. Tao is the formative principle; the self-inclusive; the self-acting; the omnipresent; the intangible; the boundless; the inscrutable. The western idea that most closely corresponds to it is the vague notion of "nature" as the word is used by atheistic scientists.

To live in conformity to the Tao is the ambition of the devout Taoist. The wise man lives "as if not living." Here we have the justification of such Chinese characteristics as absent-mindedness, indifference, slovenliness. Inaction is the best action, without motive, free from all selfish purpose. "It is the way of Tao not to act from any personal motive, to conduct affairs without feeling, to taste without being aware of the flavor, to account the great small and the small great; to recompense injury with kindness." Such is the philosophic Taoism as developed by Lao-tze and later sages.

The way it works out in actual practice is another matter. There are about two thousand truly Taoist temples in China, although it is difficult to distinguish between them and Buddhist temples. There are no congregational services in the temples; the temples are buildings for the priestly ritual on seasonal occasions and in times of emergency. They are used daily for private worship, the worshiper bowing before some god-image, seeking his favor. The images are sometimes thought to contain the god in somewhat the way we think of the body containing the soul. There are hundreds of gods, and Lao-tze who himself knew no gods has become a god! The priesthood determines, by interpretation of magic, when the activities of man shall be carried on. For instance, the location for a grave must be determined accurately, and burial is often delayed until the signs are propitious. A prominent general who died in 1928 was not buried until 1933!

Taoism, as will be seen from this brief outline, is a religion without a god, so the people have invented their own gods! It is a religion based upon the essential goodness of man and hence brings out man's essential evil nature. It is a religion based upon superstition, not upon knowledge, and hence it becomes the master of innumerable people who are under its domination—a domination which its fear so effectively maintains.

Its priests have a powerful influence

over the people. Through their ability to deliver from the various hells (really purgatories from which deliverance can be purchased) they work a great influence. Through their exclusive knowledge of the ways of magic, they are able to frighten the superstitious. Even apparently sincere Christians still retain elements of their Taoist superstition, unless the missionaries wisely insist upon a complete separation from all the rites and images which, used as decorations in this country, would be quite harmless. In dealing with a people lately delivered from the superstitions, however, the wise missionary insists on complete and absolute separation from everything associated with the superstition, lest it be a snare to draw them back under its power.

In contrast to the ignorance of Taoist superstition, comes the gospel of Christ with its truth which alone can make the people free.

Your Family Altar

From the Cradle to the Grave

IV. ADULTHOOD

B. Church Responsibility

FEB. 15TH. JOHN 14:15-31 (21a)*

ADULTHOOD carries with it certain responsibilities toward the church. Naturally, I am speaking to those in the covenant of God's promises. Do we claim to love God in Christ? Then we must yield unto Him perfect obedience. Obedience extends to the church which Christ founded here upon the earth. Love for Christ will express itself in love for every phase of His work. Loving obedience to Him in all things will bring joy to the heart and rich blessing into the life.

16TH. NEH. 13:10-22 (17b)

It is certainly right that we should not only observe the Lord's Day ourselves but should also encourage others so to do. There are some who ignore the holiness of the Lord's Day because it is ignored in their community. Surely this passage condemns such and should cause them to alter their way of life. Lord, help us to do those things that are good, merciful and right on Thy day.

* Verses printed in the headings in parentheses are to be memorized.

17TH. EX. 16:10-26 (30)

There is an old Scottish custom among the pious highlanders which it were well for us to emulate. On the Sabbath eve they make all preparations for the Sabbath, not only in the preparation of food but also in the preparation of their minds and hearts to receive the living bread from heaven. "The Cotter's Saturday Night" should be ours—quiet, devotional and undisturbed by the restless world.

18TH. PSALM 95 (6)

This psalm is a call to worship indeed! How joyously are we beckoned from the world's enchantments to the enduring praise of our God! Will not each child of His hasten to His worship as do our children run with delight to their fathers? Arouse to the glad invitation, careless one, for there is also a remembrance of the destruction of the hardened ones in this psalm.

19TH. ACTS 8:1-13 (4)

For the next several days we shall think along the line of stewardship. Our responsibilities to the church embody a stewardship of talents as well as time and money. If I may be allowed to apply this passage very broadly, I would suggest that each believer who has a good knowledge of the Word of God should fulfill his or her duty in teaching—the family in the home, the children in the isolated community, classes in the Sunday school, or wherever an opportunity may be found.

20TH. EPH. 5:8-20 (19)

There are those who hesitate to use some talent, given by God's grace, to the furtherance of God's glory. There is encouragement in our text to use one's musical talent to glorify God and edify men. Is there anything more heartening than the full-voiced praise of a thankful heart? Can we give thanks in some melancholy manner? No, joyous melody belongeth unto our gracious God!

21ST. I COR. 12 (27)

As members of the body of Christ, we should not overlook the lesser members because of the more honorable place of the greater. A humble Christian layman in Washington, who willingly gives a helping hand where needed, lays claim to finding his office in the "helps" of verse 28. It is necessary that there be those who form the "props," as it were, to the carrying on

of the Lord's services in promoting quiet, order and reverence, who do not disdain to care for the little worrisome details week after week.

22ND. ACTS 12:1-16 (5)

Do you know of any particular church where prayer is made which would open the doors of prisons? Perhaps one or two individuals pray, but all the rest are silent. At Mark's house many were gathered together praying. Is this not a talent which should be stimulated and used to the pulling down of strongholds? Heavenly Father, help us to pray in the power of the Holy Spirit to the furtherance of Thy glorious gospel.

23RD. ACTS 20:1-12 (27)

You will notice what great value Paul placed on the observance of the Lord's Supper. Many of his plans were delayed or hastened in order to be at the place where the "breaking of bread" was observed. Considering the commands in the service, and the example of Christ and His apostles, we are brought to realize how important for us is this time of holy communion. Have we often let it pass with little thought of its importance?

24TH. DEUT. 10:12-22 (20)

God will doubtless require some report of the stewardship of our time. What can we say if not one minute of it has been used for Him? The service of the Lord requires many persons. Each member of the church should be willing to assume an office, no matter how unworthy he may feel. Where is that whole-souled embracing of Christian duties which our forefathers exhibited?

25TH. ROM. 12:1-9 (1)

To fulfill our reasonable service to God, we must present our bodies a living sacrifice. How reasonable then that we be willing to sacrifice a little time to perform the offices and duties of the church of Jesus Christ? Do these require other time than the morning worship service? Then render it with joy also, as a sacrifice to God. That which we have received in the saving work of Christ is far more than we will ever deserve.

26TH. LUKE 17:1-10 (10)

The performance of the Lord's work merits no saving grace. Rather it belongeth to Him as from the servant to the master, the creature to the Creator. Whether called to large or small place

we shall perform the task with all zeal. We shall view with humility the task performed. The Lord's work requireth haste!

27TH. PHIL. 4:14-23 (17)

A stewardship of liberality is frequently spoken of in the Word. In this passage Paul commends the Philippians for their remembrance of his need; his thankful response is accompanied by a rich promise to them (v. 19); he further points out the advantages that come to them from their liberality. By the adequate support of his work, fruit abounds to their account. This fruit is not only heavenly reward but also joy in spiritual and material blessings now.

28TH. PSALM 37:1-8 (3)

He that truly trusts in the Lord will do good. Among the many ways to do good is to remember the widows and fatherless, and to have mercy upon the poor. The Lord has entrusted you with what you have in order that you may prove your good stewardship in showing compassion upon the unfortunate. Continued shelter and provision are the portion of those who trust in the Lord and do good.

MAR. 1. ISA. 52:7-15 (10)

God hath laid bare His holy arm—and all the ends of the earth shall see the salvation of the Lord. The mighty saving work of God evidenced in Ethiopia is proof of the grace of God in our day. Some twenty thousand converts in less than ten years! Oh the wonder of it! The ploughing and planting of the sacred seed of the Scripture was by the sacrificial lives, prayers and gifts of God's people. Lord, give me a vision of the vast fields white unto the harvest!

2ND. MATT. 18:12-20 (20)

A responsibility to the church which falls especially upon the sessions is the exercise of discipline. Discipline need not imply, indeed should not imply, harsh, stern meting out of punishment. Rather church discipline is exercised in love, sympathy and with the prayer that it shall bring about the desired effect of restoring the wayward brother.

3RD. ISA. 66:1-13 (2)

When discipline is resorted to by the church it should be received with humility and repentance. The Lord promises to look (with tender forgiveness and favor) upon him that is of a

poor and contrite spirit, who trembleth at His word. If we tremble at the Word of God, we shall not wander far from its precepts. The fear of the Lord is the beginning of wisdom.

4TH. MATT. 11:16-30 (22, 28)

When the Word of God is declared in our hearing, we have a very grave responsibility to respond in faith. The "woes" that fell from the lips of our Saviour are awful to contemplate. They may apply to us also. We cannot lightly ignore the blessed invitation of the gospel, nor spurn the proffers of His free grace. As you listen to the gracious words of life this Lord's Day, embrace them with all your heart.

—HENRY D. PHILLIPS

Evangelism

(Concluded from page 36)

to the main subject under discussion.

The personal worker must not be afraid of being asked questions which he cannot answer. If he does not know the answer, let him be frank to say so and then let him go to his Bible, his commentaries, or his pastor and find the answer. If he will pursue this method, the question which at first he cannot answer will prove a blessing in disguise.

5. *Presenting the Gospel.* In most cases it will be necessary for the personal worker to proclaim the gospel to the one with whom he is dealing. Five out of every seven so-called Protestants do not even know that the gospel is the good news concerning the person and work of Christ.

In many cases it will be necessary to declare the essential facts concerning the person of the Lord Jesus Christ. In so doing, the following truths should be stressed and amplified. God is a triune God. Some nineteen hundred years ago God the Son took unto Himself a human nature and entered this world as the Babe of Bethlehem. The Lord Jesus Christ is an absolutely unique person with two natures. He is at once truly God and truly man. These two natures were wholly essential to the work which He came to do, namely, to save His people from their sins.

In most cases it will be necessary to make known the work which Christ came to accomplish. In this connection the soul winner might well stress and amplify the following truths: the

work which is essential to salvation, namely, a perfect keeping of the law and a complete payment of the penalty for sin; man's utter inability to do this work; the manner in which Christ has accomplished this work by His perfect keeping of the law and His payment in full of the penalty for the sins of His people; the condition upon which God's people may embrace and enjoy the benefits of His atoning work, namely, through personal faith in the Lord Jesus Christ.

In many cases, all the theological terms will have to be explained. In dealing with the woman at the well the Lord Jesus made no attempt to explain the meaning of the term "Messiah," but it is evident from the narrative that this woman had some doctrinal background. With most men, however, such is not the case. If we state that Christ is the Messiah, we must go on to explain: the meaning of this term, the offices to which He was anointed, and what is the work of a prophet, of a priest, and of a king. We cannot even take for granted that men know the meaning of the term "saved" but must explain that it means to be delivered from sin and its consequences. We must also explain what it means to have faith in Christ and in so doing we must distinguish between believing the facts about Christ and placing one's trust in Him for salvation. It should be made clear that the former is insufficient and that both are essential to saving faith.

6. *Giving the Invitation.* This subject has been dealt with at some length in the section of the report which has to do with the "Message of Evangelism."* Hence we shall confine ourselves to the following remarks. After the presentation of the gospel the next task of the personal worker is to invite the one with whom he is dealing to accept the gospel.

This person should be invited to consider:

1. Such commandments of God as Mark 1:15: "... Repent ye, and believe the gospel."
2. Such invitations of Christ as Matt. 11:28ff. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find

* See THE PRESBYTERIAN GUARDIAN, May 10, 1944.

rest unto your souls. For my yoke is easy, and my burden is light." The soul winner should explain that this is an invitation to accept Christ as a prophet, as a priest and as a king.

3. Such promises as Romans 10:13: "Whosoever shall call upon the name of the Lord shall be saved." The personal worker should point out God's terms and God's promise as set forth in this verse. The terms are prayer and the promise is salvation. Care must be taken to make clear the necessary content of such a prayer, namely, a confession of sin and an acceptance of Christ as his prophet, as his priest and as his king. The individual should be urged to meet these terms and rest upon this promise at the earliest possible moment. If circumstances are suitable, he should be urged to do so at that particular time.

If the individual is hesitant or reluctant in accepting the gospel invitation it is the duty of the soul winner to endeavor to persuade him. The apostle Paul said: "Knowing therefore the terror of the Lord, we persuade men".

This persuading is not to be done in the Arminian manner of telling every individual that God loves him and that Christ died for him, but, for instance, by drawing a contrast between the individual's present state and the change which will occur if he by the grace of God should accept the gospel invitation. This man is now cut off from God, under His wrath and curse, liable to all the miseries of this life, to death itself, and to the pains of hell forever. If, however, he will call upon the name of the Lord, God will forgive his sins for Christ's sake, accept him as righteous in His sight, make him His child and heir, bestow upon him certain blessings in this life, and reserve for him greater blessing in the life to come.

The personal worker must ever keep in mind that while God has called him to witness, to invite and to persuade, salvation is of the Lord. Effectual calling is the work of the Holy Spirit. It is only as He quickens elect sinners and applies our words to their hearts that they shall be saved. Therefore we must always labor in a spirit of humble reliance upon the triune God.

7. Instructing a New Convert. If at all possible the personal worker

should at once give the new convert brief instructions concerning such matters as: the assurance of his salvation, how to obtain forgiveness for daily sins, daily devotions, witnessing, church attendance, and the necessity of becoming a communicant member of some true branch of the visible church.

Reviews

(Concluded from page 40)

thousand that were submitted to Dr. Butler, religious editor of the *New York Mirror*. Thirty-six are from Protestant ministers, eleven from Roman Catholic clergymen, and five from Jewish rabbis.

No more representative cross-section of the religious consciousness of the nation could be imagined, and for that reason the book is exceedingly depressing. It is filled with literary gems, masterpieces of oratory, eloquent expressions of a lofty idealism—and all the fine-pointed shafts of their dialectic shatter into fragments against the granite wall of their own humanism. This is present-day American Christianity at its representative best, and it is groping and fumbling its bewildered way across the graveyard of a devastated world. To these blind leaders, the blind are looking for guidance.

Dr. Butler, however, has been zealous to preserve proper proportions in

the distribution of his sermons among the representative religious groups. There are several sermons which seem to preach Christ and Him crucified. There is, moreover, at least one outstanding example of a Christian sermon that is everywhere grounded upon the sure foundation of revealed truth and that does not partake of the

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A Series of Hitherto Unpublished Sermons by Dr. J. Gresham Machen

THE Presbyterian Guardian takes the utmost pleasure in announcing the recent discovery of more than a dozen sermons by Dr. Machen which to the best of our knowledge have never before appeared in print. Several of them were preached in the First Presbyterian Church of Princeton during the year when Dr. Machen served as stated supply.

Permission to publish these sermons has been secured, and the first will appear in the February 25th Guardian. They will continue to be published, approximately one each month.

Only a limited number of new subscriptions can be entered at the present time. To avoid missing this unusual opportunity, we strongly suggest that all new subscriptions, whether for yourself or your friends, be ordered immediately. They should be mailed, with remittance at the rate of two dollars a year,* to The Presbyterian Guardian, 1505 Race Street, Philadelphia 2, Pa.

* Five or more subscriptions ordered at one time are \$1.25 each, and all subscriptions for servicemen are \$1.25.

In the February 25th issue—"God Transcendent"

liberalism manifested in almost all the rest. Dr. Butler is to be congratulated upon having included in his collection the sermon "God and the War" by the Rev. Professor John Murray of Westminster Seminary.

Best Sermons—1944 Selection is beautifully edited and published. There is a unique interest in several of the selections, notably the four brief sermons by the late Rev. Kaj Munk, martyred Danish Lutheran pastor; the sermon on "The Belgian Church and the Nazi Crisis" by Cardinal Van Roey, Archbishop of Mechlin and Primate of Belgium; and "God and the Hills of China," by the Rt. Rev. Andrew Yu-Yue Tsu, Bishop of the

Protestant Episcopal Church of Kunming, China. But the utter poverty of the vast majority of the sermons is a challenge that evangelicals should face and answer. Will sermons such as these, brilliant though they may be, remain typical of the best sermons of the coming decade and the post-war era? Or will orthodox Christianity assert the claims of revealed truth and take the field by storm in the name of its sovereign God?

—T. R. B.

Christian Correspondence

MISSIONS

IT ALL started with a baby layette when Dr. J. Lyle Shaw told us of the need for baby clothes among the Newport, Ky., families. We women of the Bethany Missionary and Prayer Band at Nottingham, Pa., sent a box to Mrs. Shaw for some needy baby. It was given to Mrs. Carrie Riley for her tiny infant son. The acknowledgment dear Mrs. Riley wrote was one which warmed our hearts in Christian love and endeared her to us. To quote from her letter, "I wish you all could visit our home—my door will be wide open—and we could pray together." We

were invited not only to visit, but also to have fellowship one with another in Christ Jesus!

Our correspondence continued and we wrote Mrs. Riley of her help to us in our Christian living. We then sent her a box of Christian helps for the home and received another acknowledgment with this statement: "I do love to write letters that will warm the hearts of God's people and I do think it is so wonderful to know that we have a God that can answer prayers and we can call on Him for help." Another letter of gratitude bore this message to us: "I know we are strangers to each other but we are all God's people and I know we won't be strangers There."

All of this, and more, bears testimony to the splendid work which the Shaws are doing among the Kentuckians. In December, little Lyle Riley was very ill and Dr. Shaw went to the home for prayer and to anoint the baby. Afterwards, Mrs. Riley wrote this of his visit: "O Glory to God! When Mr. Shaw left our home today I don't know just what it was but I felt so good that I cried a while and I sang a while and I sure felt God's power."

We members of Bethany Missionary and Prayer Band know some of the needs of this family and try to meet them but we know of One who shall supply all their need according to His riches in glory by Christ Jesus.

What Paul wrote to the Ephesians I can write to Mrs. Riley: "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers."

—PHYLLIS L. PHILLIPS



"But among all our joys, there was no one that more filled our hearts, than the blessed continuance of the preaching of God's sacred Word among us; which is that inestimable treasure, which excelleth all the riches of the earth; because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven."

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