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THE SO-CALLED "CHILD LABOR AMENDMENT"

REPORTS have just appeared in the public press to the effect that a renewed effort will be made to secure early in 1937 the ratification of the "Twenty-second Amendment" to the Constitution of the United States, which was submitted to the states by Congress in 1924. That amendment has often been called the "Child Labor Amendment," and its advocacy has sometimes been carried on under the guise of humanitarianism, as though the amendment were just intended to prevent sweat-shop conditions or the like. As a matter of fact, it is just about as heartless a measure as anything that could possibly be conceived.

AN ATTACK UPON THE FAMILY

It provides that "the Congress shall have power to limit, regulate and prohibit the labor of persons under 18 years of age." Some people have a sort of notion that the amendment merely refers to gainful employment, but that is not at all the case. The word "labor" was expressly insisted on in the wording of the amendment as over against the word "employment." A large number of other changes intended to reduce the powers given to Congress to some sort of rational limits were also voted down according to the wishes of the radical elements that determined the wording. The amendment gives to any officials whom Congress may choose to appoint power to enter into the homes of the people and to regulate or prevent altogether those home activities of children and youth without which there can be no normal development of family life.

The amendment does not merely give to Congress powers now possessed by state legislatures.

If, indeed, it did merely do that, it would certainly be bad enough. It would even then be the most extreme instance yet observed of that centralization of power which is such a menace to the life of our country.

But as a matter of fact it does far more than that. No state legislature, it is safe to say, now possesses, under the constitution of the state (to say nothing of the Fourteenth Amendment to the Constitution of the United States), power to prohibit altogether the labor of persons under eighteen years of age. Yet that is exactly the power that this amendment gives to Congress. We must remember that the amendment is to be written, not into some subordinate instrument, but into the Constitution of the United States, which is the safeguard of our liberties. It may well be held to have the effect of repealing any guarantees of liberty, now in the Constitution, which will conflict with it. That being so, this movement will practically wipe out the rights of the 45,000,000 persons under eighteen years of age in this country, and the rights of their parents so far as those persons are concerned. It will place those 45,000,000 persons under the despotic control of government officials.

CAN CONGRESS BE TRUSTED?

Some people say that Congress can be trusted not to make unwise use of those powers. But we are really amazed when people advance any such argument as that.

In the first place, the reposing of such implicit trust in the legislative branch of our government is contrary to the heart and core of our Constitution. Our Constitution seeks to safeguard liberty by a system of careful checks and balances between the legislative, execu-

tive and judicial branches. That balance is completely destroyed by this amendment.

In the second place, Congress plainly can *not* be trusted not to make unwise use of powers like those which are given to it by this amendment. The events of recent years have shown that only too clearly. Just let a time of depression come, and just let casual majorities in Congress be unchecked by Constitutional inhibitions, and just let the enemies of our free institutions fish in troubled waters as they have done with such success during the present depression—and we shall see very soon how much Congress can be trusted! Looking the thing squarely in the face, we may say without fear of successful contradiction that this so-called “Child Labor Amendment” is not really a mere amendment to our Constitution at all; it means practically the destruction of our Constitution. If it is ratified, all guarantees of liberty will practically have been wiped out in this country so far as the more important—because formative—part of human life is concerned. The attack upon the decency and privacy of family life will have celebrated its most decisive triumph.

As for the bearing of all this upon Christian education, in the home as well as in the school, surely not many words are needed to point that out. Anything that attacks the family, as this amendment does, attacks the Christian religion. Small likelihood will there be, if this amendment is ratified, that the advocates of Christian education in this country will very long remain unmolested. The step is not a very long one from the ratification of this amendment to the compulsory youth movement of Hitler or the comprehensive slavery of the Soviet system.

THE IMMINENCE OF THE DANGER

Certainly the danger is now very acute. Only thirty-six states are required to ratify the amendment if it is to become part of the Constitution. Twenty-four states have already ratified it. Only twelve more, therefore, are required.

Nineteen of the twenty-four states which have not ratified are to have regular sessions beginning next month. These are Connecticut, Delaware, Florida, Georgia, Kansas, Maryland, Massachusetts, Missouri, Nebraska, Nevada, New Mexico, New York, North Carolina, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Vermont. Five other states which have not ratified may have special sessions. These are Alabama, Kentucky, Louisiana, Mississippi, Virginia. Organized labor leaders, supported by Administration influences, are making a very determined effort to push the measure through immediately.

The history of this amendment is interesting. It was

originally approved by Congress and sent to the states in 1924. The communists and their friends became extremely active to bring about ratification. But friends of American institutions secured a referendum vote on the question in the state of Massachusetts. The real issue was presented, the radical nature of the measure being brought out. The amendment was overwhelmingly rejected in that state. Up to 1927 only four states had ratified it, and up to 1931 only six in all. Moreover, up to that time the amendment had been rejected by the legislatures of no less than thirty-eight of the forty-eight states—in twenty-six of those states by the action of both houses of the legislature, and in twelve states by the action of one house. Then came the depression and the consequent hysteria. It was a time of widespread distress, and to the enemies of liberty it seemed to be an admirable time to use the generous compassion of well-meaning but ignorant people in order to foist upon the country a measure which would change the whole nature of our American life. The so-called “Child Labor Amendment” was revived.

Up to January, 1934, it was ratified by fourteen more states, making twenty in all.

But again the forces against this radical measure became aroused, and since January, 1934, in thirty-eight legislative sessions in twenty-eight states that had not ratified the movement, only four ratifications were recorded. There have also been eighteen rejections in eighteen states since January 1, 1935 (several of them being rejections for the fifth time!), and in two other states a motion to ratify died in committee.

The question may well be asked whether an amendment that was sent down to the states thirteen years ago and has been definitely rejected by far more than a majority of the states is not already dead. Unfortunately, however, the Constitution of the United States makes no definite provision as to the time limit within which an amendment shall be ratified; and while the Supreme Court has held that the ratification must be within a reasonable time, yet the notion of what a reasonable time is may well be regarded as decidedly flexible. As for the question whether an amendment is not dead when more than twelve states have definitely recorded rejections of it, that consideration also, while it may have merit, should certainly not be relied upon. Safety lies only in the rejection of this amendment by the states before which it is now to be brought. It is certainly a time for earnest prayer and earnest effort on the part of all Christian people, that this attack upon civil and religious liberty, and upon the integrity of family life, may be defeated when these state legislatures hold their momentous sessions beginning in January, 1937.

The Christmas Joy

By the REV. FRANKLIN S. DYRNES

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ONCE more the nations of the world pause to listen to the angels' glorious proclamation made to the lowly Judean shepherds nineteen hundred years ago, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The wonder of it all causes man to think anew of God's unspeakable gift to a sin-cursed and lost mankind. What a blessed privilege is ours today to know the full meaning of: "unto you is born this day . . . a Saviour." It is this fact which is the true source of joy for Christmas and all of life.

The coming of the Saviour as the Babe of Bethlehem's manger was not a mere chance, but a definite part of God's eternal plan of salvation for the fallen race of man. His coming, we are told, was "in the fullness of time." After sin first entered the world through the transgression of our first parents God, in Genesis 3:15, gave a promise of His salvation. Some four thousand years passed after that during which the blackness of sin was seen in each succeeding generation; man showed his utter inability to satisfy the divine justice of God's law. But from the very first God revealed His plan of salvation by grace in the blood sacrifices spoken of in the Old Testament, which were types of Christ, the true sacrifice, and pointed toward the time when He should be manifested. Paul presents a picture of the depraved condition to which sin brought man, seen in the early chapters of the epistle to the Romans, especially chapter one, verses 21 to 32. It was into this world of misery and sin that Jesus, "the Dayspring from on high" came, not to mock man in his hopeless condition, but rather to lift him from the miry pit and to place his feet upon the Rock, establishing his goings. Truly, there is untold joy in the true Christmas message!

Consider the joy of the heavenly proclamation, "And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And

the angel of the Lord said unto them, Fear not: for, behold, I bring you good tidings of great joy." The shepherds to whom these words were first spoken were in the fields where David tended sheep, where Ruth gleaned in the fields of Boaz; and the sheep may probably have been raised for the sacrifices looking forward to the coming Sacrifice. Little did these shepherds dream that so suddenly their sorrow would be turned into joy. The time had finally come when their anticipation was turned into joyous realization by this heavenly attestation. "Heaven and earth may pass away, but my word shall abide forever." Centuries had passed since the first promise of the Messiah had been given; century after century the bells of prophecy had rung telling of His birth. Isaiah, at a time when the shadows had deepened into an Egyptian night, spoke words which revived Israel's hope, saying, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isaiah could only foretell this wonderful fact. Seven centuries passed before the fullness of time came and the hour struck. Now away in Bethlehem lost in the hills of Judea, in a stable a wee babe was born—this was the long looked for Messiah, "whom kings and prophets longed to see, and died without the sight." The faint sound of bells of prophecies almost forgotten were revived by the song of angels, "Glory to God in the highest, peace on earth, good will to men." What meaning must have been expressed in these words by the heavenly messenger, who knew the glory of His pre-existence!

Consider the joy of the alleviation of human misery expressed in the angel's "fear not." What a message for the troubled hearts of these shepherds and the people of Israel, as well as all mankind! Words from God, of whose wrath we are all so deserving! Surely, "he hath not dealt with us according to our sins or re-

warded us according to our iniquities." Christ's coming removed the uncertainty of the past, the gloom of the present, and the despair of the future.

The satisfaction of this message brings great joy: "I bring you tidings of great joy." Have men ever found a message with greater satisfaction and joy? Is there any need or problem that has not or cannot be solved in Christ? The world professes much outward joy which is merely superficial, but Christ alone is the source of true joy. He alone is our complete sufficiency. "All that I want is in Jesus, He satisfies, joy He supplies, life would be worthless without Him, all things in Jesus I find." For is it not He that bids us cast all our cares on Him, knowing that He cares for us? Paul testifies, "My God shall supply all your needs according to his riches in glory by Christ Jesus." It has rightfully been said, "They that trust Him wholly, find Him wholly true."

What a joy in such a message, which was extended "to all people." Christ cannot be bound by geographic or national or racial barriers. His influence and power reaches to the uttermost parts of the earth. His name brings life and light wherever it goes. "And I, if I be lifted up, shall draw all men unto me," are the words of Christ spoken as He looked forward to the cross. Sin, totally corrupting man, made it impossible for him to seek after God, and so in His incarnation we see the mystery of His eternal grace being manifested to man. He who was the Prince of glory from all eternity, very God of very God, willingly humbled Himself and took upon Him the form of man, that He might come and offer Himself as a sacrifice which would atone for our sins. Such a message brings joy to our hearts today. It will never lose its appeal, for it is the life-giving message of a holy, just God to sinful man.

Further joy comes in the Christmas message when we realize that it is a message for the individual, "Unto you is born . . . a Saviour." The

Christmas season anew reminds us of God's gift of love to man, but it is only through personal appropriation, by faith, that the blessing of this can be given to us and enjoyed. "But as many as received Him, to them gave He the power to become the sons of God, even to them that believe on His name." Also John 6: 37, "All that the Father giveth unto me shall come to me: and him that cometh to me I will in no wise cast out."

Thus, in a small measure we see the joy of Christmas. The question comes to each, "What will you do with Him that is called the Christ?" If we accept Him as Lord and Saviour, we shall enjoy His blessings to the full; if we refuse to receive Him we shall continue in gross darkness, as did the Jews and pagans at

His birth. The Jews heard and marveled, but turned unchanged because of the unbelief in their hearts. If we know the joy of this true Christmas message may we seek to proclaim it to others, and especially to those who have never heard it, even as the Christ commissioned us after His resurrection: "Go ye therefore into all the world and preach the gospel to every creature." Nor let us forget that the day is approaching when this same Saviour, who was the Babe in Bethlehem's manger, is coming again in bodily, visible form—not as the lowly Saviour, but as the Lord of Lords and King of Kings. May we welcome Him into our hearts that we may be ready to welcome Him when He shall appear in the clouds with great power and great glory!

pose and desire through their common faith in our risen Lord.

Nevertheless, there are interdenominational movements which have a really sinister influence in the church today, and which, in a different way, are accomplishing much the same thing that Modernism is—a breaking down of real faith and a substituting of a shallow unity attained by compulsion. We all want unity, but emphatically do not want, nor do we believe God ever intended, uniformity.

Anti-doctrinal Tendencies

The type of organization to which I refer is that in which it is considered a sin to have strong denominational convictions, and denominational membership is considered an incidental necessity because there are no other Christian organizations to which one may belong in most cities. The leader of one of these movements told me he had read both Calvinism and Arminianism and was glad he had because he could get the good out of both systems. Nothing could demonstrate more clearly that he understood neither system or he would not have uttered such an absurdity. These groups seek to avoid anything savoring of denominational teaching, or to discuss exegetically difficult passages. To argue about doctrinal implications of passages is a certain sign of lack of spirituality. They firmly believe that the Spirit reveals the meaning of Scripture to spiritual people and if you or I do not agree, we simply are not spiritual but become subjects for prayer. It seems to be impossible to show them that godly men have differed on interpretations of Scripture since the apostolic age, and that the Spirit has not chosen to give the agreement on exegesis which they desire.

The absurdities which arise out of such teaching, and the ridiculous sermons which are the logical outcome of such a beginning, are so striking as to be worth consideration. There is nothing more dangerous than for Christians to abandon the method of historical exegesis and substitute their own interpretations as "revealed by the Spirit."

Satan is always trying to get us back on a basis of law and he succeeds with these people. They speak of pagans, carnal Christians and spiritual Christians. The most spiritual abstain from everything and wor-

Is Udenominationalism Better?

By the REV. JAMES L. ROHRBAUGH
Independent Board Missionary to Ethiopia

PHRASES like: "God is done with the denominations," "A divisive movement obstructing the unifying work of the Spirit," "Building up the body of Christ," "No Creed but Christ," "United in Christ," "Man-made Creeds," are increasingly common today among so-called evangelicals. Devout Christians are wondering whether or not the highest form of Christianity is not found in interdenominational and udenominational movements. For the past three-quarters of a century these have been growing and their number is legion. If a church or a mission has an interdenominational, united church, or udenominational label it is considered to be several definite steps above such a worldly thing as a denomination. Furthermore, confirmed denominationalists are finding themselves often on the outskirts of any modern evangelical convention.

The writer has lived intimately with an interdenominational group for the past three years and has known numerous pastors and members of udenominational churches and therefore feels himself more or less qualified to examine the subject.

All interdenominational movements are not to be bulked in one category. There are institutions like *The Sunday School Times*, a journal which has

fellowship with all denominations, and supports the evangelical movements in all denominations. There would truly be something wrong with the denominations if there were no place for a journal like that. Whether one agrees or disagrees with the convictions of its editors, there will always be a need for similar magazines for there should be a true fellowship of the saints.

Believers of all denominations will truly feel also, I believe, that the workers in the Water Street Mission, the Salvation Army, and the hardest of the hard-shell Baptists are their real brothers in Christ. We may not agree with them but we acknowledge that they are saved and are working for the glory of God. If we could have no fellowship with them, it would be a sad commentary on the religious life of the age.

Nor do I have in view an organization like the China Inland Mission, in which all denominations are invited to help in the great task of evangelizing China's millions. In it Presbyterians, Baptists, Methodists and others are assigned their separate fields and propagate their own faiths, under a single administration.

There truly is a sense in which all Christians can and should have fellowship and have a unity of pur-

ship their will power. Sermons are generally on the theme: "Get the little sins out of your life and you will have more Power." They spend their lives seeking to discover new sins and after a sermon may ask publicly: "How many of you have discovered new sins in your lives?" If you haven't, you simply are not spiritual. They never preach on the grace or mercy of God, but invariably on sanctification through greater efforts on our part, promising the reward of greater blessing. The conception of efficacious grace is abhorrent to them. And believe me, one is a spiritual outcast if he does not "follow."

False Mysticism

The next great doctrine violated concerns the will of God, one of the most magnificent parts of special revelation. The will of God is represented as an ephemeral plan for your life which, if you live properly and pray enough, will be revealed to you; or, if you are too spiritually dead, may be learned by some one else and communicated to you to get you on the right track. If you are "in the Will" you are all right, and if not you are in a sad condition. In an interdenominational mission of this type, if you agree with the directors you are "in the Will," and if not you are outside it and spiritually sick. In an actual incident a young couple was ordered to go to a region the language of which they did not know, and were forbidden the privilege of working in a region the language of which they had mastered. When they refused to go they were urged to submit to "the Will of God" and were told that if they were spiritually right they would know that they were to go to the new field. If that is not blasphemy, I do not know the meaning of the term. In less striking cases "the Will of God" has been urged upon recalcitrant members, "the Will" being the authorities' decision.

The natural result of all this is mysticism, pure and simple. "The Lord" tells a person this and that. One person here has fifty or so revelations a day, those revelations appearing to some of the rest of us as that person's own particular obstinacy. But he enforced his revelations on those under his authority for a season. One mission leader was assured "by the Lord" that Ethiopia would not be conquered. When the Italians

reached Dessie he was further told that they would not arrive in Addis. They arrived. When word of two of his missionaries being killed arrived, he arose in a prayer meeting and told us all that God had told him that no lives were lost or would be lost, but only property damaged. Serene in his belief he sailed for America, and two days later confirmation of the killings arrived. I could fill pages with similar items. If there is anything more potentially dangerous than a man or group of men who believe themselves led of God in all their acts, I do not know what it is. It is a very short step to infallibility.

Disintegration or True Unity

The undenominational movement as a whole is the natural outgrowth of the above tendencies. The term is a contradiction in itself. The faith of most of these is that of a certain sect which claims to be not denominational but scriptural. Similarly the Adventists speak of their denomination as "the Truth," and every sect believes it has had the true interpretation of Scripture revealed to it. Some believe they have had special revelation, while others arrive at their convictions through patiently seeking to know what the Bible writers intended to convey by their writing. There is a vast difference, but all are denominations regardless of what they call themselves. If a group believes in daily or weekly revelations of the meaning of Scripture, it is as surely a denomination as if it followed the traditional method. But it will not admit it. The air would be immeasurably cleared and the confusion of today dispelled if these co-called undenominational churches would speak less of their teaching being directly inspired and seek to have fellowship with other denominations as a denomination itself. It is giving the evil one a deadly opportunity to intrude by doing other than this.

Lay church members, untrained in Bible through long periods of decadent preaching, believe these interdenominational and undenominational movements are directly of the Lord and are spiritual in contrast to the universal deadness of the denominations. One leader, hearing of defections from the Presbyterian Church in the U.S.A., told me that it would be more to the glory of God if those

who broke off formed undenominational churches than if they formed a new denomination. From reports many people in America feel the same way, without realizing that there is no more a church or a Christian without a creed than there is a person without life. No creed and you have a corpse. Followed to the extreme, if one really had no creed—which all have—that very statement would be his creed or belief.

From these brief years of experience I would say without reservation, far better an inadequate creed but a denomination which enforced it than no official creed and every church subject to the whims and fancies of a pastor believing himself to be inspired. It is no wonder that movements like Zion City, Honoroak, Hepzibah, Christian Science, and Adventist, have sprung up, each fancying itself "the Truth." The way of these is certain, eventual destruction because the vagaries of man eventually become substituted for the foundation of faith, drawn directly from Scripture. The hope of America is not in doing away with the denominations, but in the resurrection of the denominations from their graves of unbelief, growing out of decades of doctrinal neglect.

Finally, from whence will come the unity about which we hear so much? Look at the long series of splits in one of these sects whose history covers less than a hundred years and then see whether you believe its teaching will bring about that unity. Never has a denomination been so rent and torn. A leader told me, after we both had read the new history of the movement recently published, that he wished it never had been printed and all of their troubles revealed, because it might tend to destroy its power for unifying Christians the world over. I agreed on the latter statement.

When honest differences of interpretation are recognized, when people truly holding to the great historical systems of interpretations stand together, know their faith and the reason for it and propagate it, then these groups can have real fellowship with each other, can honestly unite against the forces of evil, and can send their missionaries over the face of the earth without conflict. There can be true unity, but uniformity, never.

Have We Dropped the Love of God?

▲
An Answer to an Interpretation of the Second General Assembly

Recently Published in "The Christian Century"
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HAS The Presbyterian Church of America dropped the love of God from the confession of its faith? So *The Christian Century* for November 25, 1936, declares in an editorial which interprets the action of the second General Assembly in the adoption of its doctrinal standards. In the same editorial there are two other misrepresentations which are so extreme as to cause one to ask what has become of the passion for accuracy which is supposed to characterize the modern scientific approach.

(1) It is said that the charge of apostasy against the Presbyterian Church in the U.S.A. was "leveled, not on the score of Presbyterian unfaithfulness to the Westminster Confession as that document stands today, but unfaithfulness to it in the form in which it stood in 1648!"

(2) It is charged that The Presbyterian Church of America by its action denies "that the Presbyterians were true Christians when, a generation ago, they expunged from their creed the declaration that children dying in infancy are lost and inserted the assertion that God loves all men."

In this issue of THE PRESBYTERIAN GUARDIAN Professor John Murray sets forth the true state of affairs with reference to the Westminster doctrine of the salvation of "elect infants, dying in infancy." It is simply untrue that our creed contains "the declaration that children dying in infancy are lost." Here I shall briefly show how groundless the other representations of the editorial in question are.

The Charge of Apostasy

It is not true that the charge of apostasy which was brought against the Presbyterian Church in the U.S.A. was "not on the score of Presbyterian unfaithfulness to the Westminster Confession as it stands today" in the constitution of that denomination.

Even the superficial observer of the history of the controversy which has centered about The Independent Board for Presbyterian Foreign Missions must know that the charges of apostasy had to do particularly with the blasphemous "mandate" of 1934. Here the central issue did not concern the specific doctrines of Calvinism but the great Protestant doctrine of the kingship of Jesus Christ. Our thesis is that the Presbyterian Church in the U.S.A. conclusively demonstrated its apostate character by dethroning the Lord Jesus Christ. In the several trials of the members of the Independent Board, through which the crisis was reached, appeal by the defense was never made to the Westminster Confession of Faith in its original form, but constantly the offer was made to show from the Constitution of the Presbyterian Church in the U.S.A., as it was at the time, that the mandate was unconstitutional and contrary to the Word of God.

The Nature of the Revision

Furthermore, it is not true that any one in The Presbyterian Church of America denies that "Presbyterians were true Christians when a generation ago" they made certain changes in the confession of faith. In presenting its report to the second General Assembly, the Committee on the Constitution stated that the elimination of certain revisions of 1903 was recommended "on the ground that these changes seriously impair the testimony of the doctrinal standards of the Presbyterian Church in the U.S.A. to the system of doctrine which is taught in Holy Scripture." And at the second General Assembly, while not a word was spoken in defense of the doctrinal content of the revisions in question, the position taken in the committee's recommendation received strong endorsement. In other words, these changes of

1903 were held to impinge upon the specific Calvinism of the Westminster Standards. But Calvinists, while insisting that Calvinism is simply consistent Christianity, have never denied the name Christian to Arminians or Lutherans, much less to those who, while retaining the name of Calvinist, have tried to find a middle road between Calvinism and Arminianism. It is a baseless assumption, therefore, to hold that the question at issue, either at the time when these changes were adopted in 1903 or at the second General Assembly of 1936, concerned the limits of Christian fellowship; the question at issue on both occasions was whether the doctrinal standards should set forth Calvinism in a pure or in an adulterated form.

It may be necessary to guard against misunderstanding at this point. In defining the real issue as being a question not of who may be called a Christian but of what consistent Christianity is, it may appear that we regard the latter question as relatively unimportant. On the contrary, the revision of its confession by the Presbyterian Church in the U.S.A. in 1903 represented a very serious step downward in the process of decadence. It brought confusion and error into its confessional writings; it represented a compromise with elements in the church that were hostile to the Reformed Faith; it prepared the way for a union with a church that in its entire history had been in militant opposition to Calvinism. And it would have been even more tragic for The Presbyterian Church of America, if it really treasured a corporate witness to the Reformed Faith in its purity, to have included these revisions in its confession. For The Presbyterian Church of America was faced with the momentous task of *adopting* the confession of its corporate faith. Its decision was to take its stand for the Reformed Faith.

The Love of God

Finally, the charge must be considered that The Presbyterian Church of America has "now dropped the love of God entirely" from the confession of its faith. If *The Christian Century* means that the Confession of Faith leaves no room for the typical modernist doctrine of the love of God, it is entirely correct. There is not a trace of the view that the Fatherhood of God means a general benevolence toward all men who are good enough not to need redemption through the blood of Christ. Furthermore, the charge is correct if, with the Arminian, the love of God is reduced to a presupposition of the salvation of men and is not viewed as the effectual cause of the salvation of those who are saved.

It is not true, however, that the Westminster Confession of Faith drops the Biblical doctrine of the love of God. At the heart of the Bible, at the heart of Christianity and the gospel, and so at the heart of Calvinism, is the doctrine of the particular saving love of God for His people. This doctrine of redeeming love avoids the one-sided preaching of the love of God, which is so common today, with its consequent passing over the righteousness and holiness of God and the radical sinfulness of man. (See "The Scriptural Doctrine of the Love of God," by Geerhardus Vos, in *The Presbyterian and Reformed Review*, for January, 1902.) To the Biblical doctrine of the Love of God the Westminster Confession of Faith and Catechisms, as adopted by The Presbyterian Church of America, bear witness from beginning to end. A writer in *The Presbyterian* for September 10, 1902, in arguing against the proposed revisions, states the case as follows:

"The fact is, the whole Confession is but a development of God's love—of His redemptive love in its different aspects. It shows His love in the Trinity; His love in creation and providence; His love in the gift of Christ as Mediator and Redeemer; His love in and through the Spirit as He effectually applies the benefits of redemption; His love in adoption, in sanctification and in glorification; in fine, His love as employed in eternity in the provisions of grace, as unfolded in time in preparing a people for His glory, and in the endless ages in a perfected and glorified church."

Any estimate of the teaching of the Confession and Catechisms, as of the Bible itself, on the love of God must embrace not only the actual instances where the word "love" occurs but also those where the idea is found expressed in other terms like "grace," "mercy," "long-suffering," "goodness," and where God's relations to His people are set forth in terms of Fatherhood, election, and the establishment and keeping of His covenant. A few of the passages which show how all of the plan of salvation is traced to the love of God follow:

Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace. (*Confession of Faith*, Ch. III, Sec. V.)

God doth not leave all men to perish in the estate of sin and misery, into which they fell by the breach of the first covenant, commonly called the covenant of works; but of his mere love and mercy delivereth his elect out of it, and bringeth them into an estate of salvation by the second covenant, commonly called the covenant of grace. (*Larger Catechism*, Ans. to Q. 30.)

To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, and revealing unto them, in and by the Word, the mysteries of salvation; effectually persuading them by his Spirit to believe and obey; and governing their hearts by his Word and Spirit; overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation. (*Conf. of Faith*, Ch. VIII, Sec. VIII.)

The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end. (*Shorter Catechism*, Ans. to Q. 36.)

True believers, by reason of the unchangeable love of God, and his decree and covenant to give them perseverance, their inseparable union with Christ, his continual intercession for them, and the Spirit and seed of God abiding in them, can neither totally nor finally fall away from the state of grace, but are kept by the power of God through faith unto salvation. (*Larger Catechism*, Ans. to Q. 79.)

All those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace

of adoption: by which they are taken into the number, and enjoy the liberties and privileges of the children of God; have his name put upon them; receive the spirit of adoption; have access to the throne of grace with boldness; are enabled to cry Abba, Father; are pitied, protected, provided for, and chastened by him as by a father; yet never cast off, but sealed to the day of redemption, and inherit the promises, as heirs of everlasting salvation. (*Conf. of Faith*, Ch. VII.)

These expressions show that, far from being dropped, the love of God is set forth in its supreme manifestation as the particular, saving love for His chosen people. This doctrine of the love of God, it is true, is not to be confused with a love of God for all men. Indeed the confusion of the two has done irreparable harm in the past. As Dr. Vos has pointed out in the article referred to above (p. 5), through a leveling process "the consciousness of the saving love of God no longer possesses for the Christian today quite the same preciousness it used to possess for believers of past generations" and "the content of the divine love has been impoverished and depleted." Nevertheless, there is a wider reference of the favor of God, a general benevolence or common grace, which does not look to salvation; and this universal aspect of the goodness of God is not lost sight of. The Confession of Faith describes God absolutely as "most loving, gracious, merciful, long-suffering, abundant in goodness . . ." (Ch. II, Sec. I). It also teaches that "the light of nature showeth that there is a God, who hath lordship and sovereignty over all; *is good and doeth good unto all*" (Ch. XXI, Sec. I.). In the covenant of grace, the Lord "*freely offereth unto sinners life and salvation* by Jesus Christ, requiring of them faith in him that they may be saved" (Ch. VII, Sec. III). But even these aspects of the love of God are very different from the modernist conception of the love of God for all men, for in the Confession sight is never lost of the fact that man is totally depraved and consequently that the favor of God is always unmerited, free and sovereign.

The Christian Century will not find the doctrine of the love of God as stated in our doctrinal standards congenial, but at least sufficient evidence has been presented to show how groundless the assertion is that we have dropped the love of God.

—N. B. S.

The Westminster Confession of Faith and the Salvation of Infants

By JOHN MURRAY



Mr. Murray

THE *Christian Century* in the issue for November 25th, 1936, in an editorial that purports to deal with some actions of the second General Assembly of The Presbyterian Church of America says: "In plain words, what Dr. Machen and his followers have now done is to deny that the Presbyterians were true Christians when, a generation ago, they expunged from their creed the declaration that children dying in infancy are lost and inserted the assertion that God loves all men." We confine our attention now to the part of the sentence that deals with the question of infants dying in infancy.

Misrepresentation

We could not expect that *The Christian Century* in an editorial dealing with The Presbyterian Church of America would not be influenced by the theological bias which it represents. But it is surely not too much to expect that the editors of *The Christian Century* would before writing make some attempt to become acquainted with the elementary facts. What they have done, however, is to give us an example of amazing ignorance and misrepresentation.

To say that the Presbyterians, a generation ago, "expunged from their creed the declaration that children dying in infancy are lost" is simply not true. The Presbyterian Church in the U.S.A. did not expunge such a declaration simply because there was no such declaration that needed to be expunged. It could not expunge what did not exist.

The Presbyterian Church in the U.S.A. did in 1903 adopt with several other revisions of and additions to the Confession of Faith a Declaratory Statement, and part of that Declaratory Statement declares as follows: "With reference to Chapter X, Section III, of the Confession of Faith, that it is not to be regarded as teaching that any who die in infancy are

lost. We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases."

The second General Assembly of The Presbyterian Church of America meeting in Philadelphia last month in adopting a Confession of Faith and Catechisms omitted *in toto* the Declaratory Statement of 1903 as well as the two additional chapters and certain other revisions adopted by the Presbyterian Church in the U.S.A. in that same year. It therefore included in that which was omitted the part of the Declaratory Statement quoted above.

This means that The Presbyterian Church of America on the question of infants dying in infancy is content, so far as creedal statement is concerned, to revert to the position held by the Presbyterian Church in the U.S.A. before 1903, which in turn is the position of the Westminster Standards as they were framed by the Westminster divines in 1646.

The question is now very simple. What do the Westminster Standards, or more particularly what does the Westminster Confession of Faith, say on this question? All it has to say is contained in Chapter X, Section III.

The Teaching of the Confession

This section of the Confession of Faith reads as follows: "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word." This is a statement that has been much maligned and misunderstood. We proceed to show that it is adequate and unassailable. It reflects the wisdom and care so characteristic of the Westminster divines.

First of all it is to be noted that this section occurs in the chapter on "Effectual Calling." It seems hardly to have occurred to many of the

critics of the statement to take note of this fact. It is a statement in a particular context, under a particular heading, and must not, therefore, be abstracted from that context. The Confession in this chapter is not dealing at all with the question of the extent of the salvation of infants dying in infancy. The question at issue is that raised by the terms in which effectual calling has been defined in the two preceding sections of this chapter. They read as follows: "I. All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.

"II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man; who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it."

Effectual calling, it is apparent, has been defined in terms that require an intelligent act of faith. The minds of the called are *enlightened* spiritually and savingly to *understand* the things of God. They are effectually drawn to Jesus Christ. They come most *freely*, being made *willing* by His grace. They *answer* the call, and *embrace* the grace offered and conveyed in it. These intelligent exercises of understanding and will are such as can be predicated only of those who have reached a certain stage of intellectual and intelligent apprehension. They are predicable, in other words, only of those who are capable of being outwardly called by the min-

istry of the Word, and not predicable of those who do not in the nature of the case possess that equipment.

Now if this is so the question is forced upon us: What about those who are *incapable* of being called outwardly by the ministry of the Word, who are incapable of the intelligent exercises of understanding and will, in terms of which effectual calling has been defined? Are all such, simply because they do not have the psychological equipment required for such exercise, excluded from that grace and salvation by Jesus Christ to which men are introduced by the call of God? In a word, are they excluded *in toto* from the election of grace? It is precisely to that question that the Confession gives its answer in this section.

When we speak of those who are "incapable of being outwardly called by the ministry of the word," there are two classes that naturally come to our mind. They are infants dying in infancy and imbeciles. With these two classes the Confession deals. Our interest at the present time is with the first class, infants dying in infancy. They are the first sub-class of those who are "incapable of being outwardly called by the ministry of the word." They are not, the Confession implies, for that reason excluded from the election of grace and the salvation that is in Christ Jesus. "Elect infants, dying in infancy, are regenerated and saved."

Important Principles Conserved

By this terse statement the Confession guards certain very important principles. (1) Infants dying in infancy belong to the mass of fallen humanity, and are therefore in need of redemption and regeneration and salvation just as are all others not dying in infancy. They are not in this regard in a class by themselves. They are not to be regarded as free from corruption and guilt simply for the reason that they are infants. The Westminster divines were jealous to remember that we are born in sin and shapen in iniquity.

(2) If infants dying in infancy are saved, they are saved because they have been by God elected to salvation. Election respects all of the human race, infant and adult, who inherit eternal life. The salvation of infants, just like the salvation of adults, finds its ultimate source in the

sovereign election of God. Even if all infants dying in infancy are saved, it is just because in the amazing grace of God they have all been elected to salvation.

(3) The salvation of infants dying in infancy is realized through the redemption that is in Christ and regeneration by the Spirit.

Extent of Infant Salvation Left Undetermined

The Confession, therefore, as stated already, does not deal with the extent of the salvation of infants dying in infancy. That is entirely outside the scope of the chapter and beside its purpose. Why should it determine a question that is not relevant to the topic under discussion? The framers were better logicians than their critics.

It is not to be supposed that the phrase "elect infants, dying in infancy," in the context in which it occurs, implies that there are non-elect infants, dying in infancy. If it is to be argued that the logical opposite is implied or at least suggested, then the logical opposite of "elect infants dying in infancy" is not non-elect infants dying in infancy but *elect infants, not dying in infancy*. That, of course, is implied. All of the elect were infants at one time or another, with the exception of Adam and Eve, if they are included in the election of grace. With that exception all the elect were infants. Some die in infancy, some do not. It is with the former the Confession deals in this section.

In the minutes of the Westminster Assembly the phrase "elect of infants" occurs. Dr. A. F. Mitchell says that this is the form it appears to have borne in the draft first brought in to the Assembly. If that had been the form finally adopted some plausibility would have been given to the argument that the Confession distinguished between elect and non-elect infants dying in infancy. "But the very fact," says Dr. Mitchell, "that the form of expression was changed shows how anxious the divines entrusted with the methodising of the Confession were to guard against pronouncing dogmatically on questions on which neither Scripture nor the Reformed Churches had definitely pronounced."*

It is true that Reformed theologians of the highest repute believed and argued that all infants dying in infancy are elect and therefore regenerated and saved by Christ through the Spirit. There are others, also of the highest repute, who would say that we may indulge a highly probable hope that such is the fact. There are still others who suspend judgment on this question and who therefore take the position that we have no warrant from Scripture to affirm or deny that all infants dying in infancy are elect and therefore saved. Among the latter are some of the most highly accomplished in the art of Biblical interpretation. It is surely a question on which the teaching of Scripture cannot be expressly explicit. Creedal dogmatism, therefore, on such an issue would run counter to the whole genius and purpose of true creedal formulation and confession. Chapter X, Section III, is just another example and proof that the Westminster divines were governed by that high conception of their function as creed-composers.

The Presbyterian Church of America by its action at the last General Assembly exhibited something of appreciation for that conception of creedal confession, appreciation for the care that governed the Westminster divines in the discharge of the task undertaken by them. The Presbyterian Church of America has to that extent, at least, shown itself worthy of the great Reformed tradition it seeks to represent and perpetuate.

*The Westminster Assembly, p. 398.

This Week in Religion

THE religious news broadcast sponsored by "The Presbyterian Guardian" is now on the air every Saturday afternoon from 5.30 to 5.45 over Station WIP (610 kilocycles).

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Inconsistently Good Sermons

A Review by the REV. PROFESSOR R. B. KUIPER

Of Westminster Theological Seminary

THE FAITH OF CHRISTENDOM, *A Series of Studies on the Apostles' Creed*, by John M. Vander Meulen, D.D., LL.D. Published in 1936 by the Presbyterian Committee of Publication, Richmond, Virginia.



Mr. Kuiper

JOHAN M. VANDER MEULEN was born in Milwaukee, Wisconsin, on April 12, 1870. At the age of twenty-six he was ordained a minister of the gospel. He served several Reformed and Presbyterian churches and for six years taught Psychology and Pedagogy at Hope College, Holland, Michigan. In 1920 he became President of the Louisville Presbyterian Theological Seminary. This position he held for a decade, after which he continued in the same seminary as Professor of Systematic Theology. On June 7, 1936, he was translated to the Church Triumphant.

In reviewing his *Faith of Christendom*, a series of sermons on the Apostles' Creed, I am aided by personal acquaintance with Dr. Vander Meulen made at the home of common friends in his first charge and my fourth, the Second Reformed Church of Kalamazoo, and even more by the fact that on many occasions I was privileged to hear him preach. For instance, I heard his stirring address at the funeral of his intimate friend and colleague, Dr. Henry Dosker, and the oration which he delivered in the chapel of Hope College at the funeral of the Honorable G. J. Diekema, American minister to the Netherlands. It is said that able preachers are wont to rise to the greatest heights of eloquence on such solemn occasions. Surely, that was true of Massillon and other famous preachers at the court of Louis XIV. and I am inclined to think that it held also of Dr. Vander Meulen.

The reading of his *Faith of Christendom* has confirmed me in the opinion, which I have long held, that the author ranks as one of the most eloquent preachers of his day. The secret of his eloquence lay not in one thing but in many. It may be ac-

counted for in large measure by his concrete expression, vivid imagery, homely illustration, captivating simplicity, rugged honesty, emotional warmth, unquestionable sincerity, and, by no means least, his devotion to the faith of his fathers.

In these sermons on the Apostles' Creed we find Dr. Vander Meulen at his best. The grandeur of the subjects which he set himself to discuss called forth the best that was in him. If he did occasionally preach on trivial topics—and he surely did when once I heard him elaborate on the text “and a chair”—, there is nothing paltry about the themes of this great creed. If at times he distorted his text—and it can hardly be denied that he fell into this great and prevalent evil when on a certain occasion he announced as his text “the destruction that wasteth at noonday” and as his theme, “The Perils of Middle Age”—, the subject matter of this series of sermons did not permit such unholy toying.

Dr. Vander Meulen held the Apostles' Creed in higher esteem than does the present reviewer. The declaration “That I call the Maximum Faith of Christendom” (p. 35) seems to me a greatly exaggerated description of a summary of the Christian faith which says nothing about such fundamental doctrines, to name but two, as the inspiration of Holy Scripture and the new birth. To be sure, for the early centuries of the Christian era it was indeed a most excellent confession of faith, but since then an illuminated Church has, in opposition to numerous heresies and by way of painstaking study of the Scriptures, elaborated Christian dogma so much more fully that today only a considerably fuller creed merits the description “the Maximum Faith of Christendom.”

Dr. Vander Meulen chose to skip the article “descended into hell.” In view of the thick cloud of confusion surrounding the historic meaning and proper interpretation of this phrase, I think he is to be praised for this decision rather than chided. Calvin's view, embodied in the Heidelberg Catechism, that Christ suffered the

agonies of hell in all His sufferings but especially on the cross, is beyond cavil true to fact and altogether deserving of emphasis, but whether the early Church had this in mind when it confessed that Christ “descended into hell” is, to say the least, an open question.

Several prominent features of these discourses render them at once most timely and deserving of warm commendation.

Throughout they stress the truth that Christianity is a religion of fact. How often that is forgotten. How often it is even denied. Pearl Buck stands by no means alone in informing men that, if such an historical event as the bodily resurrection of Jesus should be disproved, that would be no cause for worry, since the spirit of Christ and Christianity would go marching on just the same. How radically different was the position of the inspired apostle who wrote to the Corinthian Church: “If Christ be not risen, then is our preaching vain, and your faith is also vain.” Backward modernist preachers still assure their audiences that Christianity is not a doctrine, but a life. They deny that it is a doctrine as well as a life and, while making this denial, do not seem even remotely to think of the perfectly obvious fact that prior to both of these it is a story. Dr. Vander Meulen knew full well that historical events constitute the foundation of the Christian religion, and, if this foundation were destroyed, that the whole structure would topple into ruins.

More specifically Christianity stands or falls with certain *supernatural* events; for instance, Jesus' virgin birth, His bodily resurrection, His ascension into heaven, and the outpouring of the Holy Spirit. In this day and age the forces of neo-pagan naturalism are with all their might storming the citadel of Christian supernaturalism: Dr. Vander Meulen in his book made a valuable contribution toward warding off this attack and driving back the attackers. He fought bravely not only, but on the whole effectively.

The Faith of Christendom is a mili-

tant volume. How could it be otherwise? It sets forth the Christian faith, and Christianity is of all religions most militant. It must be that because it puts forth the stupendous claim of being the only true religion and, while granting readily that other religions contain elements of truth and goodness, yet boldly stamps them all essentially false. Christianity is exclusive. The nauseating religious pacifism and inclusivism abroad in the Church today are about as anti-Christian as anything can be. Nor are they right who piously say that the gospel needs no defense since it is abundantly able to defend itself. The chief of the apostles was at variance with that sentiment and therefore told the Philippians that he was "set for the defense of the gospel." Ministers often boast of avoiding controversy and presenting the truth positively only. They ignore Paul's scathing denunciation: "If any man preacheth unto you any gospel other than that which ye received, let him be anathema." As white never seems quite so white as when it is placed against a black background, so it is difficult to conceive of a more effective method of presenting truth than by way of contrast with error. And will not the blood of men be required at the hands of that watchman who fails to warn them of the approaching foe? Dr. Vander Meulen was a faithful watchman. He blew the trumpet when he preached these sermons.

To call attention to little errors in a book containing so much good as *The Faith of Christendom* were pettifogging. Sad to say, however, the book is marred by defects so serious that to pass them over in silence would require the stifling of conscience.

The volume contains many quotations, but comparatively few are from Scripture. There can be no question about it that Dr. Vander Meulen subscribed wholeheartedly to the truth that preaching must be declaration of the Word of God. None the less, it is saddening to see him yield to the temptation to follow the example of so many modernist preachers in quoting the philosophers and scientists and literati of the world extensively and God's own Word sparingly. Then too, several of his citations are from adherents of liberal theology, and too often he quotes them uncritically.

One has a right to expect sermons

on the Apostles' Creed to be doctrinal. Several of the discourses contained in this volume really are that, but a few are apologetic to the point of practically excluding doctrine. For example, the sermon on Christ's resurrection does establish the fact over against denials—which is most laudable—but says next to nothing about the significance of this event. Doctrine, which may be described as the interpretation of events, is largely lacking. But how unsatisfying is a sermon on Christ's resurrection which fails to stress the truths that He "was raised for our justification," that Christians are raised with Him unto "newness of life," and that the resurrected Christ is "the firstfruits of them that are asleep"—in a word, that fails to link Christ's resurrection with the believer's justification, sanctification, and glorification.

Sorry to say, Dr. Vander Meulen did not altogether escape the anti-intellectual attitude which is so characteristic, not only of present-day Modernism, but also of much that goes by the name of fundamentalism. He at least gives it comfort when, in making the point—which is a good one—that "religious faith is never a matter of mere logical coercion," he says unfortunately that "the scales between the reasons for it and the reasons against it are so sufficiently balanced that you yourself with your attitude tip the scales either one way or the other and say, I do not believe, or, I do" (pp. 25, 26). As a matter of fact, to believe is reasonable to the highest degree, and to refuse to believe is utterly unreasonable. In other words, not only the will and the emotions of the unbeliever are corrupted, but his intellect also has gone awry, and the perversion of his intellect as well as the corruption of his other faculties accounts for his unbelief.

The volume contains a number of doctrinal statements which are, to put it very mildly, of doubtful validity. The experience of Pentecost is said to have been repeated often (pp. 175, 176). The author evidently approved of the sentiment of a friend who said: "I never come to my work without asking her (his deceased wife) to come with me. And she does come" (p. 221). We are informed that the human body is in some sense a source or seat of sin (p. 260). The

clause: "Whenever He (the Holy Spirit) has succeeded in making a man willing" (p. 178), leaves room for the serious error that regenerating grace is resistible.

It is quite the vogue in these days, when clamor for the union of churches fills the air, to belittle denominational differences. Of course, it is true that some of the differences which separate churches are picayune. Others, however, are valid not only, but supremely important. And so we are surprised to learn that, while Dr. Vander Meulen liked the doctrines of the Presbyterian denomination "because they make God central and not man," yet he did not feel that in the sight of God it was "necessarily any better than any other evangelical denomination" (p. 189).

The greatest fault of this series of sermons lies, no doubt, in what Dr. Abraham Kuyper used to style "a fading away of boundaries." The author repeatedly fails to draw the line of demarcation between Christianity and Modernism as sharply as should be done. When saying this I am thinking not only of his rather uncritical quotation from liberal authors, but also, for instance, of some of his statements concerning miracles. "Conservative theology," we read, "prefers to take them, for reasons I hope to indicate in this chapter. The Liberal theology prefers to leave them because it can accept only natural events. That seems to me a narrow prejudice and therefore a mental limitation and weakness" (p. 145). Surely, that statement hardly excels in virility. Again, after informing the reader that "Emergent Evolution" has discarded the slogan, *Natura non facit saltum*, the author says: "But a 'jump,' a 'novelty,' sounds suspiciously like a scientific name for miracle" (p. 34). Apparently the author here greatly underestimates the width of the gulf that yawns between naturalism and supernaturalism.

I rejoice that Dr. Vander Meulen, great preacher that he was, blew his trumpet. I cannot suppress the wish that the sound of his trumpet had been clearer and louder.

Turning from inconsistencies in the volume, I wish to testify to keen delight in reading the chapter *Why Did He Die a Criminal's Death?* From the viewpoint of sound doctrine this sermon is to my mind easily the best

of the series. Vander Meulen's conception of that doctrine which is known as the heart of Christian truth was uncompromising in its purity, and he set it forth with all the fervor of his warm heart. In unambiguous language he interpreted Christ's death on the cross as a vicarious sacrifice for the expiation of sin. With all the eloquence at his command he proclaimed the so-called satisfaction theory of the atonement, which in reality is no theory at all but the clear and emphatic teaching

of the Bible and therefore gospel truth.

Trusting in that sacrifice, John M. Vander Meulen, having put the finishing touches to his *Faith of Christendom*, went to meet his God. He wrote the preface in May. The seventh of June his Lord called him to his reward. How fitting that the last chapter of this his last book should be on "The Life Everlasting" and should conclude with the cry,

"Jerusalem, my happy home,
Would God I were in thee!"

Suffering and Sin

A Meditation on the Sixth Psalm

By the REV. DAVID FREEMAN



Mr. Freeman

DAVID was a great sufferer. But he suffered in a way in which most people do not suffer. They call that suffering which affects their fortunes in this world. It goes not beyond their physical and mental woes. David saw his sins as the cause of his misfortunes. He was not, however, a greater sinner than others, but he felt his sins more keenly than others.

True, he was stricken by calamities, but it was the sin which these things brought before him that brought pain. As blighted plants and fields in a drought droop and wither away; as one sick and feverish is weak; so far did he feel his strength dissipated. There was nothing left within or without to lean upon. One cannot conceive of a more crushed and afflicted man. He was weary with his groaning; he watered his couch with his tears; his eye was consumed with grief. The shadow of death was over him. All was dark.

Many a man has been brought low by calamity, but none have described it as this man of God describes it. The reason is that his sufferings had a deep inwardness about them. He related them to God. They touched his soul.

The Sovereign God

To a man of God nothing that happens is outside of God's plan and purpose for him. It is God who is deal-

ing with him even though the calamity is apparently brought on by himself or by others. He is a sovereign God and with Him we ever have to do. David did not restrict God to his joys, but he took Him into account in his sorrows as well. The Lord was ever before him.

Sin Against God

We are always offenders before God. No man can stand before Him innocent of great transgression; for all have sinned and come short of the glory of God. There is none righteous, no, not one. Our misfortune is not undeserved. Who can stand before God and say that he deserves more than he has received? We have rather cause to say that we have been treated better than we have deserved. We cannot say that we deserve more than we have received. What we deserve is the last ounce of God's wrath, which we richly merit because of our sins.

David knew the wickedness of his own heart. He knew he had no merit to plead, therefore he acknowledged his sins to be justly recompensed. His sad case did not lead to murmuring and repining as it does to many of us. Before the eyes of a godly man, God is always justified in His dealings. "Yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."

We have not seen the hideousness of sin, nor the offense which it is to

God, if we do not acknowledge that we have been dealt with in justice. More is not laid upon us than is due to us as sinners.

God Is Not Cruel

But God's just judgment must never be looked upon as cruelty. Only self-righteousness and human depravity can charge God with such a thing. It is ascribing a sin of the creature to the holy and righteous Creator. How base is man so to regard God. There is, therefore, no need to call on God to be just. He will not punish more than the offense demands. What He renders in His judgment is honorable.

Why, then, does David pray to be spared? Why does he not stand upon his feet like a man and take the penalty that is due him? "Coward!" says the boasting and proud man of the world. Only men who know not the awfulness of sin and the hell that awaits them, can point the finger of scorn at the penitent soul. They know not that, should God give to a man his just deserts, destruction and the lake of fire would overtake him. Can a man's heart be so hard; is he so callous as not to fear the wrath of God for his sins? No, a man is not to be blamed for suing for mercy at the bar of God. It is the only thing he can do, if he is to have a chance to live.

God's Mercy

Thank God a man is saved if he pleads only mercy from God, for He delights to show mercy. God will not despise a broken and a contrite heart. Nothing lays hold upon God's graciousness as does the acknowledgment that there is no soundness in us, and that we cannot lift ourselves up. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them."

When we know not God's grace then is He very far away indeed. Even our repentance cannot avail us anything, and all our calling He cannot hear. We must see His free offer of pardon in Jesus Christ, whom He gave to us to be the propitiation for our sins. All good comes to us from the reconciliation wrought for us on Calvary's cross. There the wrath of God was removed from us because the price of sin was paid by Him

who knew no sin. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Men shall never find the peace they need until they forget their supposed merits and flee unto the mercy of God in Jesus Christ.

God Is to be Praised

There wells up within the heart of one who knows that he has been delivered from sin by the favor of God a desire to praise Him. "What can he return unto the Lord for his loving-

kindness?" is his constant inquiry. If there be no praise to God then is there no salvation. See the heart of David. He laments that, should he be taken out of this world, he will not be able to praise God. Men will not be able to hear his praise to the author of his salvation.

Are we not placed in this world to glorify God? The devout soul is pained at the thought of being deprived of this pleasure and joy, for the Redeemer is worthy to receive all honor and glory and blessing.

He has performed miracles. Matt. 2:28; I Cor. 12:9-11.

He was active in the production of the human nature of Christ, and qualified Christ's human soul for His work. Luke 1:35; Is. 11:1, 2; 42:1ff; John 1:32; John 3:34.

He applies the redemption purchased by Christ. John 3:6; Tit. 3:5, 6. See Catechism questions 29 to 31.

He inspired the writers of Scripture. Micah 3:8; I Cor. 2:10, 13; II Pet. 1:21.

He forms the church. Eph. 2:22; I Cor. 3:16.

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 12

QUESTION 6. *How many persons are there in the Godhead?*

ANSWER. *There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.*

THE Bible teaches us that there is only one God, but it indicates that there are more Persons than one in the Godhead. In our last study we saw that the Bible reveals that the Father is God and that the Son is God. We shall now consider some of its revelations concerning the third Person it regards as God, the Holy Spirit.

The Holy Spirit Is God

(1) Direct indications that the Holy Spirit is God are found in the manner in which certain Old Testament passages are quoted in the New Testament. In some instances words attributed to Jehovah in the Old Testament are said in the New Testament to be the words of the Holy Spirit. For example, in Isaiah 6:8, 9, we read: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, send me. And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not."

In calling attention to this word of Jehovah, Paul says, "Well spake the Holy Ghost by Esaias the prophet" (Acts 28:25).

Another instance is found in Jeremiah 31:31, 33, 34 and Hebrews 10:15, 16:

"Behold the days come, saith Jehovah . . ." (Jeremiah).

"Whereof the Holy Ghost also is a witness to us." (Hebrews.)

For similar clear indications of the deity of the Holy Spirit compare Exodus 17:7, Hebrews 3:7-9, II Timothy 3:16 and II Peter 1:21. Consider Acts 5:3, 4.

(2) The Holy Spirit is to receive respect and honor due only to the living and true God. Consider Matt. 28:19 and II Cor. 13:13.

The unpardonable sin is blasphemy against the Holy Spirit. Our Lord has warned men: "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men" (Matt. 12:31).

(3) The Holy Spirit is said to possess attributes or perfections that only God possesses.

He is everywhere present. Psalm 139:7-10.

He knows all things. I Cor. 2:10, 11; Isa. 40:13, 14; compare Rom. 11:34; I Cor. 2:10, 11.

He has divine, limitless power. Luke 1:35; Romans 8:11; I Cor. 12:11; Romans 15:19.

He is eternal. Heb. 9:14.

(4) The Holy Spirit is said to perform such works as only God can perform.

He was active in creation; He is active in nature; He is the direct source of life. Gen. 1:2; Job 26:13; 33:4; Psalm 104:29, 30.

The Holy Spirit Is a Person

It should be obvious to mention that the Scriptures reveal that the Holy Spirit is not mere energy or force—as some have falsely taught—but a Person. The pronouns "He" and "Him" are used in referring to Him and He Himself uses the pronouns "I" and "Me." Such pronouns would not be used in this connection in Scripture by or of an impersonal force.

Perfections and activities that are possible only to a Person are attributed to Him and dignity that only a divine Person could have is ascribed to Him.

See John 14:17, 26; 15:26; I Cor. 2:10, 11; 12:11.

John 16:7-14; Rom. 8:26; Eph. 1:14.

Luke 12:12; Acts 5:32; 15:28; 16:6, 7; 28:25.

Rom. 15:16; I Cor. 2:13; Heb. 2:4; 3:7; II Pet. 1:21.

Matt. 12:31, 32; Mark 3:28, 29; Luke 12:10.

Acts 13:2; 21:11; I Tim. 4:1.

Assign these verses to various members of the Young People's Society and ask them to show in what ways they indicate that the Holy Spirit is a Person. Attempt to classify them.

SUBJECTS FOR DISCUSSION

1. *Review what we have thus far considered about the Bible's revelation concerning God. In the Young People's meeting it would be well to ask some one to make a brief statement of the matters discussed in the last four studies.*

2. *In what ways does the Holy Spirit affect our lives? If possible consult Dr. Abraham Kuyper's book, THE WORK OF THE HOLY SPIRIT.*

3. How is our enjoyment of the benefits of redemption related to the work of the Holy Spirit?

4. How does a man receive the things of the Spirit of God? How is man enabled to grasp truth about God? See I Cor. 2:14.

5. Study the passages dealing with the unpardonable sin. What do you consider it to be? Would it be possible for one who truly believed in Jesus Christ to commit this sin? Reasons?

6. Select some hymns glorifying the Holy Spirit.

7. Does the Holy Spirit give to men today the special gifts that He gave to men in the times of the apostles? See Dr. B. B. Warfield's book, COUNTERFEIT MIRACLES, and study Acts 8:14-25.

8. If the Holy Spirit is everywhere present is He identical with all things?

LESSON 13

QUESTION 6. How many persons are there in the Godhead?

ANSWER. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

WE HAVE seen that the Scriptures reveal that there is only one God and that the Father is God, the Son is God, and the Holy Spirit is God. The Scriptures do not regard the Father, the Son and the Holy Spirit, who are distinct in Person, as three gods but as the one God, the living and true, the same in substance. Nor do the Scriptures regard any other Persons than these three as being in the one Godhead.

Up to this point in our consideration of the Trinity we have devoted our attention largely to a citing of some verses establishing the deity of each of the three persons in the one Godhead. We are now to consider certain passages that in themselves intimate or indicate that there are more Persons than one in the Godhead.

New Testament Indications

In the great commission that our Lord gave to His disciples He said, "Go ye therefore and teach all nations,

baptizing them in the name of the Father and of the Son and of the Holy Ghost" (Matthew 28:19). Not only are the three persons of the Trinity mentioned in this important command, but they are mentioned in such a way as to indicate that though distinct in person they are nevertheless one in Name or Being. Baptism is not in or into the Names or distinct Beings of three persons. It is not in the Name "of the Father, Son, and Holy Ghost," which could possibly be taken by some to indicate that the three—Father, Son and Holy Ghost—were the same Person variously called; but it is in the Name of the Father, and of the Son, and of the Holy Ghost. Each of the three is regarded as distinct and yet the three have the same Name or Being.

Other important New Testament support of a similar type for the doctrine of the Trinity can be found in Luke 1:35; 3:21-22; John 14:16; I Cor. 12:4-6; I Peter 1:2; Jude, vv. 20-21; and in the Apostolic Benediction (II Cor. 13:14): "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all."

It would be profitable to analyze the teaching of these references regarding the Godhead. List what is

taught in each concerning God the Father, God the Son, and God the Holy Spirit.

Old Testament Intimations

Certain statements in the Old Testament can properly be said to intimate that there are more Persons than one in the Godhead. Consider, for example, Genesis 1:26-27: "And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him." A similar intimation is found in Genesis 11:7. Study also passages dealing with the Angel of the Lord. See Genesis 16:2-13; 17:1, 22; 18:1-21; 19:1-22; 22:11, 16; 31:11-13; 32:30; 48:15, 16; Exodus 3:2-5; Judges 6:11-24; 13:15-23.

SUBJECTS FOR DISCUSSION

1. Review the recent studies dealing with what man is to believe concerning God: Questions 4 to 6.

2. Memorize several of the verses to which special attention has been called in this study.

3. Is it reasonable to reject the doctrine of the Trinity because men cannot fully understand it?

4. Why is the doctrine of the Trinity of great importance?

5. If we reject the doctrine of the Trinity what other doctrines are we logically compelled to reject?

6. In what ways does the Bible reveal that the three Persons in the Godhead are equal in power and glory?

7. Is any indication of the fact that there are more Persons in the Godhead than one given in the beginning of Paul's epistles? See Romans 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:1-3; Eph. 1:2; Phil. 1:2; II Thess. 1:2; I Tim. 1:2; II Tim. 1:2.

8. Discuss the passages dealing with the Angel of Jehovah. Who do you think the Angel of Jehovah was?

9. By a study of various passages dealing with the activities of the three Persons of the Godhead in relation to the world and to redemption, try to determine whether the Father works through the Son and by the Spirit. Does the Father send the Son? Does He send the Spirit? Does the Son send the Spirit? Do not overlook John 6:38 and 17:7ff.

"Constraining Love"

COPIES of the sermon, "Constraining Love," preached by the Rev. J. Gresham Machen, D.D., Litt.D., at the opening service of the Second General Assembly of The Presbyterian Church of America, are now available in pamphlet form for general distribution. Churches and individuals will find this sermon of great value to their members and friends, and ideally suited for wide circulation during the holiday season. Copies may be secured from the office of "The Presbyterian Guardian" at the following nominal prices, post-paid:

3c a copy
25c a dozen
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The Sunday School Lessons

By the REV. LESLIE W. SLOAT

January 3rd, *The Son of God Becomes Man.* John 1:1-18.



Mr. Sloat

REGARDING the Fourth Gospel as a whole, note: *Author:* John, the Son of Zebedee, "The disciple whom Jesus loved" (John 21:20-25). *Date,* somewhere between 75 and 100 A.D., fifty years or more after the crucifixion. *Purpose,* that people might have eternal life, through believing in Jesus Christ (Ch. 20:30-31). Since faith must be founded on facts, John makes it his work to set forth the facts ("signs") which will persuade belief that Jesus is the Christ, the Son of God. When people come to believe this *about* Jesus, they are in a position to believe *in* Him unto life.

Verse 1. "In the Beginning was the word" (cf. Rev. 19:13). He had no beginning, but was co-eternal with God the Father. When things began, He was "And the word was with God." The Greek word for "with" (*pros*) indicates intimacy of personal fellowship. The Word was a self-conscious Person. "The word was God." Personal distinction existed within an identity of substance. (Cf. Shorter Catechism, Q. 6: ". . . the same in substance, equal in power and glory.") The Word was thus equally eternal, equally Personal, and substantially identical with God the Father.

2. "The Same was in the beginning with God." Having described the pre-incarnate *nature*, John prepares to summarize (verses 3-5) the pre-incarnate *activity*.

3. "All things came into being through Him." (Cf. Gen. 1: "And God said . . .") "And not even one thing that was made was made apart from Him." (Cf. Eph. 3:9; Col. 1:16; Heb. 1:2.)

4. "In Him was Life" (5:26) "and the Life was the Light of men." Possessing true life, He was the source of life in the creature. That life, in man, was everything to him that light

is to the natural world, including true knowledge, understanding, and appreciation of the things of God and self.

5. "And the Light shineth in darkness." That light of life in Christ stands opposed to the darkness of moral sin and misery. In Eden before the fall it shone in undiminished splendor. Since the sin-born darkness following the Fall, it continues to shine (present tense) but now in darkness, "and the darkness comprehendeth it not." (Cf. I Cor. 2:14.) The sinner does not and cannot understand the life that is of and unto God (3:3).

6-8. The ministry of John the Baptist summarized. His *coming*: "A man sent from God." Not pre-existent, but divinely ordained to office. His *work*: To be a witness to the Light, that through his testimony all might believe in the Light (*i.e.* Christ). His *person*: Not that light, but a witness, a guidepost, pointing men to it.

9. "The Genuine Light which lighteth every man was coming into the world." "Genuine" as against representative, symbolical, or reflected light, (such as the Baptist himself) rather than against false lights. In the following verses John, who himself experienced the "fellowship of suffering," reviews the rejection of the Son of God by the world, both before and after the Incarnation.

10. "He was in the world." "World" used 67 times in John's Gospel as against a total of 15 in the Synoptics, has generally an ethical sense, referring to the mass of the unsaved, those in the power of evil (cf. I John 5:19). "The world was made by Him," originally, for man was himself responsible for its present moral condition. "And the world knew Him not." The tragedy was not simply the rejection itself, but that the world did not even know *its own* Creator and Governor. Sin brings blindness and ignorance.

11. "He came unto His own," that is, probably to the Jews, His own race and kin, and in the added sense that they were the chosen people of God who should have known Him if anyone did (cf. Isa. 1:2-4). "And His

own received Him not." This was not ignorance, but willful rejection. The verb form indicates a particular occasion. Clearly John is thinking of Calvary.

12. "But as many as received Him." . . . Still the Light shines. He is rejected, but there are some that receive. "To them He gave the ability to become children of God" (cf. I John 3:1). The believer is a member of God's family, and he alone can call God "Father" in very truth. "To those who believe in His name." The ability imparted reveals itself outwardly in faith, which is the channel of salvation.

13. "Who were born . . . of God." The inner nature of that imparted ability is a new birth, called "regeneration," more fully discussed in chapter 3. There is absolutely nothing earthly about being born into the family of God. It is of Him alone.

14. "And the word became flesh." The Incarnation is declared without leaving off anything essential to His nature as described in verse 1, the Word now takes on a new kind of nature, that is, human. Only the full glory and honor were left behind. (Cf. 17:1; Phil. 2:6-9.) Thus John tells of the most tremendous event in the history of the world. "And dwelt (tabernacled) among us." The reference is not to the duration but to the form of His earthly career. He dwelt in a fleshly temple (cf. I Cor. 3:16). "And we beheld His glory, glory as of the only begotten from the Father." Parenthetical: As He exercised His divine attributes, the divine glory must show forth (cf. 2:11). "Full" (*i.e.* The Word) "of grace and truth." (Cf. verses 16, 17.)

15. Further testimony of the Baptist to the preëminence of the incarnate Word (first named in verse 17).

16. All the grace—undeserved favor and blessings—which Christians have ever received come from the fullness of grace in Christ. New grace ever replaces grace from Him.

17. All that a man could do, Moses did. He declared the righteous demands of God. Only the incarnate Son could provide the means of meeting those demands. *By the law is the knowledge of sin, but by grace are ye saved.* The antithesis here is between what the two persons did, each according to his ability, rather than between the two dispensations, which differed in outward administration,

but not in fundamental principle. By grace, through faith—this was, is, and ever shall be the only means of salvation for sinners, from Adam to the judgment seat.

18. God is not knowable by searching. A revelation is needed. It is provided by "God only begotten" (which is probably the correct reading here) "who is in the bosom of the Father," and who "declared Him." Remembering when he himself reclined on the bosom of Jesus at the Last Supper, John could think of no more appropriate expression with which to describe the fellowship between the Son and the Father.

January 10th, *The New Birth.* John 3:1-21.

In chapter two we had the first of the "signs," water into wine, recorded. Also the first cleansing of the temple, a review of Jesus' ministry in Jerusalem, concluding with the statement that "many believed, when they saw the signs that he did," but that Jesus did not commit Himself to them for He knew what was in man.

Chapter 3. Verses 1-3, Introductory, the Necessity of the New Birth. Nicodemus as questioner provides the background for the teaching. "Pharisees": a sect of Jews who believed religion consisted in the observance of detailed ritual and law. "Ruler": a member of the Sanhedrin. "By night": perhaps for fear or shame of being found out, but also, such a personal conversation with Jesus would not be possible in the daytime, because of the crowds. "We know . . .": Statement made for the purpose of opening the conversation. It was the "signs" that had impressed Nicodemus, and made him, and perhaps others also, recognize that Jesus had a divine mission (though he does not suspect or suggest actual pre-existence). "Except a man be born again" (or, from above. Either is possible, but the latter may be preferable): Some have said a part of the conversation is omitted. But probably Jesus answers an unspoken question (which might be, "Art thou really the Messiah?") and also answers the implications of Nicodemus' opening statement. Neither works (Pharisee), nor heritage (children of Abraham, cf. Matt. 3:7-9), nor ecclesiastical position (ruler of the Jews), nor edu-

cation (teacher of Israel, verse 10) were sufficient of themselves to bring understanding of or entrance into the Kingdom of God. *What is needed is not a work done by man for God, but an act performed upon man by God, a new birth, regeneration.*

4-8. The Method of the New Birth. Nicodemus asks "How?" The question is not foolish, as some suppose, but indicates how strange the idea is to him. Jesus throughout treats Nicodemus as sincere. "A second time": Some say this indicates the expression in verse 3 must be translated "born again." Not necessarily, for Nicodemus is speaking by way of analogy. "Water and Spirit": The first is the negative side of regeneration, cleansing from sin. The reference is not to the rite of baptism itself, but to that which the rite signifies, for the Scripture nowhere makes baptism an absolute condition of salvation (cf. Titus 3:5). Birth of the Spirit is the positive side of regeneration, the implantation of new, spiritual life. "Flesh. . . flesh." Nothing in man's natural birth fits him for anything besides the life in the flesh. There is no "spark of the divine" in man by nature. But, when born of that which is spiritual (of God), we receive a life akin to its source. We become by regeneration children of God, as by our first birth we were children of Adam. "Marvel not . . .": The work of the Spirit of God is as unknowable and unconditioned from our point of view, as is the blowing of the wind. We know it by the results it produces.

9-15. The certainty of the New Birth, from its relation to the divine plan. These things are strange to the ears of a Pharisee (as to all the unsaved). Can they be true? Jesus replies that He knows whereof He speaks,—and He alone does know. No one from this earth has ascended to heaven to learn of these things. The only possibility is that one should come down from heaven. This, Jesus says, He Himself has done. This is a direct assertion of a personal and conscious pre-existence. "Son of Man": Jesus' title for Himself. Derived from Daniel 7, it refers to Him as Messiah. It is not to be opposed to Son of God, as if humanity were set over against deity, but involves all the glory—and the suffering—of the Messianic office. Jesus thus answers Nicodemus' original question. He came

down from heaven, and He is the "Son of Man." The words "who is in heaven," while asserting what is elsewhere taught in Scripture, are not found in the best manuscripts, and in the opinion of many were not originally here. But not only does Jesus know of these things; He Himself is to play the main part in the plan of redemption. "As Moses lifted up . . . must be lifted up." That event in the wilderness was typical of the one lifting up that really has eternal significance: the crucifixion. (Cf. 12:32-33.) As in the wilderness those who looked upon the brazen serpent were healed, so now and ever those who look in trust upon the crucified Son of Man will receive eternal healing from the disease of sin.

16-21. Scholars are divided upon the question whether these words (and the similar passage, 31-36) are the words of the speaker in the narrative, or the words of the writer of the Gospel. Personally we incline to the latter view, in this case at least. Verse 16 is the Bible condensed in one verse, the Gospel summarized, the plan of salvation outlined. The author of salvation is God. The dynamic was His love for the world. The act was His giving of His only begotten Son,—giving Him up to the entire complex of human life, climaxed in the accursed death as a sin-offering. The purpose of this gift was that all who believe might have eternal life. This, and the perishing, refer to a definite act at a particular point of time when believers will receive eternal life and unbelievers will receive eternal punishment, although both of these are received in principle here on this earth.

"Not to condemn. . . but that the world might be saved." The purpose of Christ's coming was salvation. But there is also a work of condemnation, of judgment. That is carried out only upon those who have refused the work and offer of salvation. Unbelief is the grossest of sins. When a man hears and rejects he is condemned already in principle, and will one day hear the judgment pronounced in fact. The only reason for which men reject the Gospel (the light) is that they love and do evil.

One wonders why the International Lesson text stopped short of verse 18? Was it because the idea of eternal punishment was to be denied, or kept in the background?

NEW ENGLAND COMMITTEE REPORTS PROGRESS OF SUMMER EVANGELIZATION

Gospel Proclaimed in Areas
Never Before Reached

CHRISTIANS can find real cause for rejoicing in the report just issued by a committee of young men—most of them members of The Presbyterian Church of America—who devoted the past summer to the evangelization of one of the most neglected areas of North America.

Envisioning a vast and needy field throughout the New England states which for years have been dominated by Unitarianism, a group of graduates and students of Westminster Theological Seminary formed, last April, the Committee for the Propagation of the Reformed Faith in New England. Eight enthusiastic young men were dispatched to widely separated districts where they promptly revived moribund churches and even totally dead ones. In a few cases they were called upon, in true pioneer fashion, to erect new churches where none had ever before existed. Some of the districts where preaching stations were opened had had absolutely no church and no gospel preaching whatever for nearly half a century. Westminster student Richard Gray, who was assigned by the committee to the hinterland station of Back Narrows, Maine, reported that some of the children who came to his Sunday School had never even heard the name of Christ. In Canaan, Maine, where the Rev. Dean W. Adair was stationed, no church had ever before been organized and the last regular preacher was just before the turn of the century. From Stow, Maine, Mr. John Galbraith reported that his people had not heard the gospel for so long that they did not know what it was, or that there really was any such thing.

All of the missionaries under this committee served for no stated salary. In true apostolic fashion the offerings were pooled and then distributed among the workers according to the number of weeks of service. As a result of one short summer's work the gospel has been preached in at least eight neglected fields, and mis-

sion stations have been opened for future work in Maine, New Hampshire and Vermont.

DETROIT PASTOR SUCCEEDS DR. HOLT AS PRESIDENT OF THE FEDERAL COUNCIL

Dr. Edgar DeWitt Jones,
of "Disciples of Christ,"
Heads Modernist Body

AT THE biennial session of the Federal Council of the Churches of Christ in America, held in Asbury Park, N. J., during the week of December 7th, the Rev. Dr. Edgar DeWitt Jones was elected president for the coming two years.

Dr. Jones seems admirably fitted to carry on the tradition of the presidency of this modernist coalition, since he is also president of the Association for the Promotion of Christian Unity. Dr. Jones has been pastor of the Central Woodward Christian Church of Detroit since 1920, and is a past president of the International Convention of the Disciples of Christ. He now assumes leadership of this vast interdenominational body composed of twenty-three denominations with an estimated total of twenty-four million communicants.

As vice-president the council chose from among those prominent in the Preaching Mission the Rev. Dr. Joseph R. Sizoo of the Collegiate Church of St. Nicholas, New York, and former pastor of the New York Avenue Presbyterian Church of Washington, D. C.

The Federal Council's super-colossal National Preaching Mission culminated its three-months' campaign in twenty-eight major cities throughout the country with a meeting in New York's Madison Square Garden on Monday, December 7th. Temporarily displacing the six-day bicycle races the Preaching Mission drew what was termed "the largest inter-church gathering in the city's history."

Thus ended probably the most gigantic and thoroughly futile attempt ever made in America to fuse fire with ice, oil with water, and Christianity with unbelief.

TESTIMONY OF LEAGUE OF EVANGELICAL STUDENTS GROWS IN SCOPE AND EFFECT

DURING recent months the testimony of the League of Evangelical Students has made very substantial progress. New features have been added to the league's program which have made it possible to do a more worth-while and lasting piece of work among students. In addition, there have been evidences of healthy growth numerically, and some acceleration of activities.

For the first time in its history there is now a permanent program of study for league chapters. The league has published the first volume of a three-year course of Bible study for college students. This program of study is in the nature of a systematic presentation of Christian doctrine together with the evidences for the truth of these doctrines, and studies in certain books of the Bible. There are daily Scripture readings for each lesson, and suggestions for further reading and discussion. This is probably the most substantial and promising task the league has ever undertaken. Students now gather each week around the Word of God for an intelligent study of that Word. The title of this program of study is *Christian Truth Today*, and it is available for students at only ten cents per copy. The results of this program are a source of real encouragement to the league.

During the month of June, immediately after the colleges had closed, the league sponsored its first summer conference for college students at the rustic Old Mill Farm at Brandamore, Pennsylvania. Twenty-two regular delegates were in attendance. At this conference, which lasted one week, the mornings were given over to class-room instruction and the evenings to evangelistic services. The afternoons were free for canoeing, swimming, and general recreation. Prospects for another summer conference are bright.

Southern areas are opening to the league's testimony in a very encouraging way. At the first Regional Conference in the south held last spring there were sixty delegates, the best turn-out for the first conference ever

held in any region. So strong is the league's following in the south now, that the Annual Convention will be held at Charlotte. The Field Secretary visited forty-four institutions in the south last spring.

Since the last convention seven new chapters have applied for membership in the league. They are: Bucknell University, Columbia University, University of Texas, Memphis State Teachers College, Iowa State College, Hibbing Junior College, and Oshkosh State Teachers College. Some of the chapters have reported considerable growth this year. Wilson, with an average attendance of about fifty; Beaver, with an increase of eighteen in its membership; and Wheaton, with over a hundred and fifty members, comprise the largest growths.

Anyone knowing of any Christian students attending colleges throughout America will render a real service by sending the names and addresses of these students to League Headquarters, 25 South 43rd Street, Philadelphia.

DR. VAN TIL TO SPEAK ON NEED OF CHRISTIAN SCHOOLS

SENSING keenly the challenge of modern educational programs to Christian parents a group of Philadelphians have announced a public meeting in the interest of a proposed society for Christian schools. This important meeting will be held in Philadelphia's Whittier Hotel, 140 North Fifteenth Street, on January 11th at 8 P.M. The speaker of the evening will be the Rev. Professor Cornelius Van Til, Ph.D., of Westminster Theological Seminary, whose discussion of this subject in *THE PRESBYTERIAN GUARDIAN* for October 24th presented to The Presbyterian Church of America the imperative of a consistent, full-orbed, Christian program of education.

No parochial school system is advocated by the group sponsoring this meeting. Rather, the proposal looks toward a system of schools under parental control and dedicated to the task of bringing up the children "in the fear and admonition of the Lord."

At the conclusion of his address Dr. Van Til will answer questions on all phases of the Christian school system.

KNOX CHURCH OF WASHINGTON REPORTS GROWTH AND PLANS

THE Knox Presbyterian Church of Washington, D. C., was born on September 14th with nine communicant members and a host of difficult problems, some of which have already been solved.

At the time of the Covenant Union Convention Washington claimed only four members of the Covenant Union and no active sympathy from any local church. Shortly after the Syracuse assembly the Rev. Leslie W. Sloat (who will write the Sunday School lesson studies in *THE PRESBYTERIAN GUARDIAN* during the next three months) resigned his pastorate in New York state in order to join The Presbyterian Church of America. Seeing the need in the capital city the Committee on Home Missions and Church Extension promptly appointed Mr. Sloat as missionary to Washington.

First services of the group were held on July 5th. Since then it has met regularly in the auditorium of the Bible Institute of Washington, 1316 Vermont Avenue, N. W. At the organizational meeting two elders were chosen: Mr. Theodore T. Snell, father of the late Rev. Gerard Snell, and Mr. William A. Campbell, formerly of Philadelphia's Westminster Church.

A public rally, held on October 14th with the Rev. J. Gresham Machen, D.D., Litt.D., and the Rev. Charles J. Woodbridge as speakers, was attended by about one hundred persons.

The Knox Church now has thirteen members and a morning attendance between twenty and thirty. Offerings during November cleared all expenses for the month, including the pastor's salary, and left a small balance. Plans are now being formulated by the congregation for a new meeting-place of their own in the not too distant future. Hymnals and Bibles are needed, but a Communion set, donated by Mr. George Campbell, made possible the first Communion service held on November 8th.

All visitors to Washington for the inaugural ceremonies during the week of January 20th are cordially invited to worship with the Knox Church at 11 A. M. and 8 P. M. on Sunday and at 8 o'clock Thursday evening.

"The success of the church so far," said Mr. Sloat in a recent letter, "is due to the blessing of the Lord manifest in the zeal and interest of the few members. Every member of the church is really in earnest over the situation. This was not a question of a congregation leaving an old organization, or even a matter of publicity. Every member had to decide the question for himself, and at least five, if not more, old churches are represented in our membership of thirteen.

"But it is an uphill battle, for Washington while outwardly religious is satisfied to worship an unknown God and is indifferent to the real Christian faith. We do not have the sympathy of a single sizable church that I know of. So long as the people go to some church and keep in the favor of Capitol Hill they are satisfied, or think they are satisfied, with what life brings. But we believe the Lord is paving the way and that He has definite purposes in this great and wicked city."

PHILADELPHIA PRESBYTERY ELECTS OFFICERS, APPOINTS HOME MISSIONS COMMITTEE

MEETING on Monday, December 14th, the Presbytery of Philadelphia elected its officers to serve until the next General Assembly. They are: *Moderator*, the Rev. Robert Strong; *Stated Clerk*, the Rev. John P. Clelland; and *Permanent Clerk*, the Rev. Robert S. Marsden.

A Committee on Home Missions and Church Extension for the presbytery was appointed to promote the cause of the church within the bounds of presbytery. One candidate for the ministry, Frank Lawrence, Jr., was taken under care of presbytery, and preparation was made for the ordination of licentiate Edward Wybenga.

The Rev. James L. Rohrbaugh, Independent Board missionary to Ethiopia, was received as a member of the presbytery. South Philadelphia's new church, the Church of the Atonement, was admitted at this time.

Plans were also initiated for a young people's rally in the Philadelphia area to be held in the near future.

CALIFORNIA PRESBYTERY ACTIVE IN FORMATION OF NEW HOLLYWOOD CHURCH

KEENLY desiring a truly Presbyterian Church in the film capital a group of Hollywood Presbyterians met for prayer and Bible study each Wednesday evening in the Masonic Temple. On December 2nd, feeling that the time was ripe for action, a meeting was called for the purpose of formally constituting a church. Four ministerial members represented the Presbytery of California: The Moderator, the Rev. Donald K. Blackie, who presided; the Rev. Lynne Wade, who represented the Credentials Committee; the Rev. Louis H. Griffin; and the Rev. William Harlee Bordeaux, who conducted a brief devotional service.

Following a sermon by Mr. Blackie on "The True Church" the group, by an act of association, formally constituted itself a church and unanimously agreed to be known as "The Calvary Presbyterian Church of Hollywood, California."

The following elders, deacons and trustees were chosen. *Elders:* A. Burns, J. A. Campbell, T. S. Hanna, P. D. Lehman, W. B. McDowell, J. M. Robertson and R. Rohrer. *Deacons:* M. L. Knapp, S. Lockwood and M. K. Schofield. *Trustees:* M. L. Knapp, T. S. Hanna and J. M. Robertson.

It was unanimously voted to apply through the session for reception into the Presbytery of California of The Presbyterian Church of America. A full program was announced for the following Sunday, December 6th, including two services for worship, Sunday School and Young People's Society.

Members of the presbytery have expressed the conviction that this church will soon be one of the most flourishing in the western area of The Presbyterian Church of America. It was the testimony of several who had attended similar organizational meetings that none had been characterized by finer enthusiasm, stronger conviction or a more truly Christian courage.

The first services of the Calvary Presbyterian Church of Hollywood were well attended.

PROTESTANT BODY REBELS IN GERMANY, DEMANDS SHOWDOWN ON PROPAGANDA

Anonymous Pastor in Munich Describes Persecution of Churches by Nazis

THE group of conciliatory bishops and pastors installed by the German government to administrate the Protestant Church in Germany has now publicly rebelled against the official support of anti-Christian propaganda. In a formal declaration these ministers pledge themselves to combat bolshevism but insist that action be promptly taken to check the flood of anti-Christian propaganda and express their hope that the German youth will not be taught ideas that oppose Christianity.

Excerpts from the declaration follow:

... We now stand with the Reich Church Commissioners and support the Fuehrer in the German nation's vital struggle against bolshevism. The church mobilizes in this struggle the force of faith against godlessness, of morality against immorality, of obedience and subjection to God's creative will against the loosening of all organized bonds. We will tirelessly summon our congregations to this struggle in the conviction that we thereby do a most valuable service for the German nation.

We expect, however, that a halt shall be put to anti-Christian propaganda. This propaganda has appeared ever more boldly recently and has mocked and derided the church and all that is holy, in the most intolerable fashion, in a multitude of declarations even from leading state officials in magazines, in public pamphlets and in study groups.

We are, above all, anxious that our youth will not be reared in an anti-Christian atmosphere. Thereby, the younger generation would be brought into fatal conflict with itself, which would end in the complete collapse of its respect for authority.

The Evangelical Church, which desires to be nothing more than a Christian church for the German nation, needs for its work freedom of conscience and preaching of the gospel. It must remain the church's duty alone to decide what will be the content of evangelical teaching. Only in this fashion can the Evangelical Church fulfill its duty to the German people. . . .

Meanwhile in Munich, with no announcement except by secret word of mouth the congregation of the city's largest Protestant church, St.

Matthew's, gathered on December 5th to hear a Franconian pastor report on attacks that both Protestantism and Catholicism were suffering at the hands of the National Socialist party representatives. The speaker, whose identity was not disclosed even to the congregation, said that in Hildburghausen, Thuringia, Bible pictures were removed from school-room walls and replaced with anti-Semitic cartoons from Julius Streicher's newspaper, *Stuermer*.

In Oldenburg, he continued, the provincial government had issued a ruling prohibiting the presence of crucifixes and similar religious symbols in school rooms. In Munich a speaker before the National Socialist Students League was quoted as saying, "Christ is a Jew and comes under the Nuremberg laws. It is time that they were applied to Christianity, that Jewish religion."

In certain towns, according to the pastor, party functionaries had been forbidden to attend weddings, funerals or other ceremonies where Christian ritual was employed. In several cases where relatives of Elite Guard members had asked local pastors to conduct funerals, the pastors had been ordered by local Storm Troop commanders to stay home and informed that the party would bury its own dead without any churchmen's aid.

OPPOSITION AND PROGRESS REPORTED BY MEMBERS OF PRESBYTERY OF DAKOTAS

From Carson, N. D.

THE Presbytery of Bismarck of the Presbyterian Church in the U.S.A. at its stated fall meeting erased from its rolls the names of the Rev. E. E. Matteson, of Wilton, and the Rev. Samuel J. Allen, of Carson. This action was taken at the request of Mr. Matteson and Mr. Allen and came as a complete surprise since precedent had been widely established in favor of "deposition" for all who seek to leave that denomination.

Two less gentle actions were also taken by the Presbytery of Bismarck. First, Mr. Matteson and Mr. Allen were forbidden to preach in any pulpits of the presbytery, and Minot Presbytery, not wishing to be out-

done, took a similar action. Second, a resolution was passed purporting to dissolve the pastoral relation between Mr. Allen and the congregations of the Carson, Lark, Leith and Raleigh churches. Since the first three of these four churches had already renounced the jurisdiction of the Presbytery of Bismarck and had joined the Presbytery of the Dakotas of The Presbyterian Church of America, the action seemed to the congregations to be rather absurd. Mr. Allen pointed out to members of the old presbytery that they could just as sensibly dissolve the relationship of a Lutheran pastor and his church.

With head bloody but unbowed the Presbytery of Bismarck appointed a committee to take over the churches, insisting that members could not resign and still retain their property. When this committee attempted to lock horns with the Carson church the local session refused to permit them to meet in the building, politely informing the committee that the Presbytery of Bismarck had no jurisdiction over them; that the property belonged to the congregation and not to the Presbytery of Bismarck, and that they would not leave their property unless a civil court compelled them.

In accord with expectations of the congregation, on November 30th the Presbytery of Bismarck, using the names of the only two members who were not in accord with the withdrawal of the church, sought a court order restraining and enjoining the congregation of the First Presbyterian Church of Carson from worshipping in the building.

From Volga, S. D.

The Rev. Charles L. Shook, pastor of the Olivet Presbyterian Church of Volga which withdrew from the old organization on October 26th, was cited to appear before the judicial commission of Huron Presbytery on December 15th to answer the usual charges. After reading the citation Mr. Shook stifled a yawn.

On November 17th the Presbytery of Huron held a *pro re nata* meeting and produced the following amazing document in the matter of the Olivet Church of Volga and the Murdoch Memorial Church of Bancroft. The latter church also withdrew with its pastor, the Rev. George W. Heaton.

That a demand be made on the authorities of the Olivet Presbyterian

Church, Volga, South Dakota, and of the Murdoch Memorial Presbyterian Church of Bancroft, South Dakota, for the surrender of all records, membership rolls, of the church and Session, within six days of the service of such demand, to the Stated Clerk of Huron Presbytery. And further, that all monies belonging to the said church, or any of its auxiliary organizations, to wit, Ladies Aid Society, Missionary Societies, Young People's Society, and Sunday School, as of the date of October 26th, 1936, be surrendered to Rev. L. Carmon Bell, Secretary-Treasurer of the Trustees of Huron Presbytery, to be held in trust, and that the keys to the church building, and the church property consisting of church furniture of all kinds, organ, hymn books, and Bible, and any and all other property belonging to the said Olivet Presbyterian Church of Volga, South Dakota, be surrendered to the Rev. L. Carmon Bell, Secretary-Treasurer of the Trustees of Huron Presbytery, to be held in trust.

And that the Manse in connection with each of said churches, be vacated, and the keys thereto surrendered to Rev. L. Carmon Bell, Secretary-Treasurer of the Trustees of Huron Presbytery, to be held in trust, within thirty days of the service of this demand.

Commenting on this Mr. Shook said, "We are not paying any attention to the actions of presbytery. The people here who have withdrawn are growing more zealous in their stand for the Lord. It has meant a spiritual awakening in this church and community. The type of opposition employed by the minority has been distasteful to the rest of the community—even many unbelievers. The Lord has used the wrath of men to praise His own holy name.

"The other day, when I was calling at a home, a little boy about seven years old came to me and said, 'I sup-

pose you came to see if we are for the old or the new religion.' 'What do you mean by the "old" and "new" religion?' I asked. 'The old religion is where we go to Sunday School,' he replied. It fills one's heart with joy to know that even the children have a slight understanding of the situation."

WISCONSIN CHURCH NOW BOASTS 65 SUBSCRIBERS AMONG ITS MEMBERS

Miss Sarah Ver Douw Places "The Presbyterian Guardian" in Many Homes

THROUGH the tireless efforts of Miss Sarah E. Ver Douw, a member of the Calvary Presbyterian Church of Cedar Grove, Wisconsin, a grand total of sixty-five yearly subscriptions to THE PRESBYTERIAN GUARDIAN have been placed in the homes of members of the church.

Miss Ver Douw first became interested in promoting the circulation of the paper soon after its inception in the fall of 1935. For some time she acted as subscription agent in Cedar Grove, but with the recent reduction in rate and the inauguration of the club plan she decided to devote her efforts to forming the largest club of PRESBYTERIAN GUARDIAN subscribers in any church of The Presbyterian of America.

In this connection the Rev. John J. De Waard, pastor of the Calvary Church, said recently, "Miss Ver Douw is trying to get the paper in every home and I feel sure she will not be satisfied until she has accomplished this."

For several months the church has been using the "Studies in the Shorter Catechism," by the Rev. John H. Skilton as the text for study in a young people's group.

It is hoped that many will follow Miss Ver Douw's example in the fine work she is doing and in the true Christian spirit that prompted her to say, "Please be assured that I consider it a privilege to help to place THE PRESBYTERIAN GUARDIAN in the homes of our people, with the hope and prayer that it may go forward as a mighty force in the world of Christian thought."

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