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WESTMINSTER SEMINARY TODAY

HAS Westminster Theological Seminary ceased firing upon Modernism to turn its guns against Fundamentalism? This charge, which is reported in our news columns, has been aired in the public press in connection with the resignations of one professor and two or three trustees. Our answer is that the charge is preposterous. It is an allegation that is completely unsupported by facts. And we are confident that no evidence can be produced to support the charge.

MODERNISM

Modernism in the Presbyterian Church in the U.S.A. clearly was the immediate occasion of the formation of the seminary in 1929. And in the battle that has continued since that year against modern unbelief, whether within the church or outside of it, Westminster Seminary has stood in the front ranks. Dr. Machen set the pace in this struggle, both by his scholarly defense of Christianity, as teacher and as author, and by his uncompromising stand in the ecclesiastical councils of our time. Those who remain have joined in this struggle in a less prominent manner, but not with less realization of the deadly character of Modernism nor with less zeal for the battle.

The Auburn Affirmation represents a typical expression of Modernism in its attack upon the Bible and in its indifference to belief in the virgin birth, the miracles, and the resurrection of Christ, and in His substitutionary atonement. Against the unbelief represented by this notorious manifesto there has been a reaffirmation of the great verities of our historic Christian faith. To all of these subjects Westminster Theological Seminary gives careful attention, and scores of students have gone forth from its halls with the testimony that they had

been confirmed in their faith and were able to give a more effective witness to their faith in the Bible and to the Christ whom the Bible presents to faith.

Modernism represents far more, however, than an attack upon isolated doctrines and facts of Christianity—it is a comprehensive philosophy, a view of the world and of life, which is opposed to Christianity as a comprehensive view of the world and of life. And at Westminster the attack upon Modernism goes beyond a refutation of its isolated elements; the instruction shows that it is a false system which, in its entirety as in its details, is at variance with Christianity.

THE REAL ANTIDOTE

Westminster is not merely defensive in its attitude. It is positive in its exposition and proclamation of the truth. It is not content with denying the truth of Modernism. As the only satisfactory answer to Modernism it presents, not any compromising or elementary theology, but the Reformed Faith as the system of doctrine which is found in the Bible. Christianity is more than a few isolated doctrines and the Bible more than a collection of isolated texts. Christianity and the Bible present a grand, unified system of truth, and the Reformed Faith is simply consistent Christianity as that is presented in the Word of God. It alone is a sufficient answer to Modernism.

From the beginning of its existence the seminary has been committed wholeheartedly to the Reformed Faith. By the most solemn vows the professors pledge themselves to the system of doctrine which is contained in the Confession of Faith, one of the greatest creedal expressions of the Reformed Faith. The professors also "solemnly promise and engage not to inculcate, teach, or insinuate anything which shall appear . . . to contra-

dict or contravene, either directly or impliedly, any element in that system of doctrine . . ." The trustees too must pledge their acceptance of that system. Even the name Westminster proclaims the attachment of the seminary to the historic creed of the Westminster Assembly. We would not suggest that we regard these vows as narrowly confining and as hemming us in. On the contrary, since we look upon the Reformed Faith as consistent Christianity, nothing more and nothing less, we receive the Confession of Faith with all of our heart as the confession of our faith or as "a summary and just exhibition of that system of doctrine and religious belief, which is contained in Holy Scripture, and therein revealed by God to man for his salvation."

In a similar fashion The Presbyterian Church of America and The Independent Board for Presbyterian Foreign Missions are solemnly committed by their constitutions to the Reformed Faith.

WHAT THE REFORMED FAITH IS

The Reformed Faith comes to expression particularly in the great Calvinistic creeds which were formulated during the sixteenth and seventeenth centuries as the result of that great revival of true religion which is known as the Protestant Reformation. To summarize the principles of the Reformed Faith adequately is impossible here. However, we may say with assurance that its fundamental principle is the sovereignty of God. The recognition of the sovereignty of God comes to expression in three notable ways:

(1) Man is completely dependent upon God Himself for any knowledge of God, that is, upon God's Self-revelation. God has revealed Himself to sinful man particularly in the Holy Scriptures. The whole Bible is the Word of God, and alone is normative for faith and life, freeing us from the doctrines and the commandments of men.

(2) All of the world, for its beginning and in its development in history, is dependent upon God. God is the creator, preserver, and governor of the universe, and all of history is the unfolding of the purposes of Him who is not limited by anything in the world, and in particular not by the will of man. God remains God.

(3) Sinful man is completely dependent upon God's sovereign grace for salvation. Classic expression has been given to this glorious truth in the five points of Calvinism: total depravity, unconditional election, limited atonement, irresistible grace, and perseverance of the saints. Simply because the Reformed man will not allow that man contributes in any way to his salvation, not even by co-operation with or non-resistance of a general influence of the Holy Spirit, he alone consistently ascribes all of the glory for his salvation to God. Consequently the Reformed Faith is the purest

form of evangelical Christianity. (See C. W. Hodge, "The Reformed Faith," *Evangelical Quarterly*, Jan., 1929.)

TRUE EVANGELISM

With this insistence that the gospel be maintained in all of its purity there has gone hand in hand a zeal for evangelism. Westminster Theological Seminary has sent out a company of men on fire for the gospel. And it is no mere coincidence that the impetus for the formation of The Independent Board for Presbyterian Foreign Missions came mainly from the seminary which has been so unreservedly committed to the Reformed Faith. For it was not so much the dissatisfaction with the official board on the part of contributors to foreign missions that led to the formation of the Independent Board. Many evangelical Christians had been turning their gifts for foreign missions into other channels. Nor was the impetus particularly from missionaries who were serving under the official board, although some had protested vigorously against its compromising policies. The real occasion for its formation was the fact that students of Westminster Theological Seminary, who felt the call to serve in foreign lands, demanded its formation. The door was closed to their uncompromising witness to the gospel under the auspices of the official board for some time before the presbyteries at home began very generally to place obstacles in the way of their ordination. A few did go out under evangelical missions of an undenominational character. But several, as Presbyterians who believed in Presbyterianism and wanted to perpetuate true Presbyterianism, expressed the need for a board that would be distinctly Presbyterian in character. Those who have been witnesses of the evangelistic zeal of graduates of Westminster should realize something of the impetus that has been given to true evangelism by the emphasis which the seminary places upon the great principles which have been expressed above.

WHAT THE REFORMED FAITH IS NOT

In all that has been said above as to the attack upon Modernism, and the positive stand for the Reformed Faith, there is evident a large measure of agreement between the position and witness of Westminster Seminary, on the one hand, and the beliefs of Fundamentalists generally, on the other hand. At the same time the Reformed Faith is both a more comprehensive and a more exclusive view of the Bible and of Christianity. It rejects several of the tenets which are widely held by Fundamentalists today. Some of the most common of these tenets follow:

(1) Views of the plan of salvation which in any way obscure the grace of God—this may be done, for example, by denying the limited design of the atonement,

the irresistible character of God's saving grace, or the priority of regeneration to faith, or by affirming that men have become righteous by *doing* righteously; (2) the view of the Christian life which denies, directly or indirectly, that the Bible is the only authority for life as for doctrine—this may be done, for example, by denying the validity of the moral law of the Ten Commandments for Christians, or by seeking a standard for conduct in human ordinances of the kind that Paul summed up in the words: "Touch not, taste not, handle not"; (3) the view of the church which excludes the children of believers from baptism; (4) the view that brief creeds should be substituted for the historic creeds of Presbyterianism (see the Editorial entitled, "The Creed of our Fathers," in THE PRESBYTERIAN GUARDIAN for April 10th).

In this connection we wish to reiterate the statement, which has been repeatedly expressed in THE PRESBYTERIAN GUARDIAN, that we do not regard amillennialism as a test of loyalty to the Reformed Faith. A man may hold to the other views which have been widely held and be equally loyal to the system of doctrine. We regret the effort which is being made to divide the church into two hostile camps along these lines. Indeed, we are persuaded that hosts of premillennialists in the church do not favor the agitation in this direction. We need not agree on these matters in detail. But we should show mutual respect and tolerance if peace is to be preserved. Such mutual respect and tolerance, we must insist, have characterized the instruction in Westminster Seminary. Allegations that pressure has been placed upon the students have not been supported by evidence, and, we are convinced, cannot be.

PRESBYTERIAN CHURCH GOVERNMENT

Westminster Seminary is not only committed to the Reformed Faith as the only consistent, the truly Biblical, answer to Modernism, but it stands as solemnly committed to the principles of Presbyterian church government. The constitutions of the Independent Board and of The Presbyterian Church of America do not allow of less fidelity to these principles. These institutions are pledged officially, not to the advancement of a common-denominator Christianity, but rather to the perpetuation of Presbyterianism.

The Presbyterian form of church government is distinguished particularly from the Roman Catholic, the Episcopalian, and the Congregational. The Congregational form of government, often known as Independentism, has in recent years been adopted in its essential features by a host of "undenominational" churches.

Presbyterianism is distinguished from Independentism in that it maintains, to use the words of Charles Hodge, "the unity of the church, in such sense, that a

small part is subject to a larger, and a larger to the whole" (*Church Polity*, p. 119). The government of the church, under Presbyterianism, is through representative assemblies. Independentism makes each church independent of all other churches, and is therefore clearly contrary to the New Testament. Apart from the interdependence of the churches, which the New Testament everywhere recognizes, the task of the church, which is to proclaim the Word of God, cannot be carried out, nor can the purity of the church be maintained in any adequate fashion.

While there is no official relation between Westminster and the Independent Board and The Presbyterian Church of America, no fair historian can question that it is the devotion of Westminster Seminary to historic Presbyterianism, as well as its uncompromising opposition to Modernism, that has given the chief impetus to the later movements and given distinctive form to their witness.

THE FUTURE

The resignation of Professor MacRae, and of two or more directors, might seem to create a crisis for the seminary. We think such an estimate of the present situation would be an exaggeration. We are remaining calm, and expect to go on in loyalty to the principles for which we have contended during the last eight years. The attitude of the faculty that remains is happily expressed in the statement which was made by the Chairman of the Faculty, Professor R. B. Kuiper, when the newspapers reported the resignation of Professor MacRae. The statement follows:

"I have received through the courtesy of the newspapers a copy of the resignation of the Rev. A. A. MacRae, Ph.D., Assistant Professor of Old Testament in Westminster Theological Seminary. Professor MacRae has labored faithfully in this institution and we are grateful for his past services.

"The policy of Westminster Theological Seminary has always been to carry on the traditions of loyalty to the Bible and the Reformed Faith which characterized the old Princeton Theological Seminary prior to its reorganization in 1929. There has been no change in this policy, and I regret that Professor MacRae no longer finds himself able to continue in accord with it.

"His resignation follows a suggestion, made by certain persons, that Westminster Theological Seminary add to its faculty three members and to its Board of Trustees ten members, all of whom should be premillennialists. Such a basis has never been employed in the selection of members of the faculty or of trustees of Westminster Seminary. There is liberty on this point within the doctrinal standards of the Seminary and there have always been premillennialists on the Seminary's

faculty and board of trustees. The sole basis for the selection of faculty members, however, is scholarship which gives promise of contributing to the training of men utterly loyal to the Bible, the infallible Word of God, as set forth in the Westminster Standards. I trust that this basis of selection will never be changed.

"The Seminary recognizes to the full the tremendous evils of intemperance. Its only concern is to proclaim

the teaching of the Bible on this, as on all other, questions. The Biblical teaching against intemperance is very emphatic but the Bible does not permit of a teaching which would make our Lord's example sinful.

"The Seminary stands in the great tradition of Charles Hodge, B. B. Warfield, Robert Dick Wilson and J. Gresham Machen. Nothing will be allowed to move it from its loyalty to the Word of God."

Prayer in Times of Apostasy

By the REV. JOHN C. BLACKBURN

This article is a summary of an address delivered at the annual Day of Prayer at Westminster Theological Seminary last March. Mr. Blackburn is a minister of the Presbyterian Church in the U.S.

"The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (James 5: 16-18).

THIS text on prayer is chosen as appropriate to a day of prayer. It is evidently the intention of the Holy Spirit to teach more than one truth about prayer in this passage. But it shall be our purpose, today, to draw from it instruction as to what is our duty and encouragement in prayer in the present evil hour. The inspired writer sets before us Elijah, the well-known prophet of the Old Testament, "a righteous man," whose prayers of imprecation and intercession are cited with approval as an illustration of the kind of prayer which "availeth much"—in an evil day. If we are to profit by the implicit truth of this text we will have to develop it in the light of its historical background.

The Times of Elijah

No historical era can be viewed as an age apart from the times that precede it. The evil days of Ahab were such as they were largely through predetermining causes. His reign was a sequence of a varied series of sins that reached an inevitable climax of wickedness in his reign.

To Solomon must be charged the policy that opened the door in Israel

to alien evils. His "outlandish" wives influenced him into the adoption of an "inclusive policy" through which the worship of false gods was tolerated along with the worship of Jehovah. This liberal attitude brought from Jehovah the charge: "They have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of Ammon."

Jeroboam the First inaugurated a policy of the boldest expediency. His program called for an alteration of the Mosaic constitution. He changed the spiritual leadership of his kingdom. "He made priests from among all the people, which were not of the sons of Levi." "He ordained a feast for the children of Israel." "He made houses of high places." "All of which he had devised." Moreover he re-introduced into Israel, as an amicable gesture to the neighboring kingdom of Egypt, the idolatrous worship of the golden calf—the Heliopolitan deity, Mnevis.

Through five regencies—Nadab, Baasha, Elah, Zimri and Omri—the conventional, court-sponsored religion of the Northern Kingdom flowed with increasing corruption. Against each of these kings, without exception, can be found the condemning words of the sacred chronicler of Israel: "He did that which was evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin."

But it is in the reign of Ahab, the son of Omri, the seventh king of Israel, that the departure from Jehovah's law reaches a fullness of iniquity that insures judgment, for

"there was none like unto Ahab which did sell himself to do that which was evil in the sight of the Lord."

It will be enlightening to examine the nature of the sins of that administration which provoked the righteous indignation of Elijah and brought forth the call for the rod of Jehovah's displeasure upon His people and His land.

One sin of Ahab was sacrificing his own spiritual interests and that of his kingdom for lust. The law of Jehovah forbade matrimony with the heathen as an unholy alliance. Ahab showed his lack of principle and disregard of the commandments of the Lord by marrying Jezebel, a daughter of Ethbaal, high priest of Astarte, a cousin of Dido of Virgil's *Aeneid*. This "lust match" quickly eventuated in the apotheosis of lust throughout the Northern Kingdom. The worship of Ashtoreth became court religion, the libidinous orgies of Tyre and Sidon were celebrated in Israel, and the morals of the populace degenerated and dissipated under the seductive influence of these lascivious rites.

Another sin of Ahab's was his practice of tolerance in religion—a kind of broad-churchism, without a limit. The innovations and vanities of Jeroboam and his successors were accepted and practiced on the grounds of antiquity, tradition, and custom, while the ancient law of Sinai was made of none effect through local and temporal expediency. To please the Zidonians, Tyrians and Baal-serving apostates in his kingdom, he built a temple for Baal in his capital, Samaria. For the survivors of the

old Canaanitish race, "he did very abominably in following idols, according to all that the Amorites did." Thus he conciliated all men with his liberal and inclusive policy, and affronted Jehovah with his contempt of His holy commandments.

The crowning sin of Ahab was his effort to silence godly protest and warning of judgment by Jehovah's prophets, and his attempt to exterminate by martyrdom the witnesses for truth. The price of protest was high in those days. The little minority that refused to be broad "wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; . . . they wandered in deserts, and in mountains and in dens and caves of the earth."

Such were the days of Elijah, days that try the souls of the righteous and force them to fervent prayer: Unscrupulous despots enthroned in power, the patrons of false religion; the masses subserviently acquiescent in the betrayal and abandonment of the true faith; truth spurned, trodden underfoot, and the righteous being persecuted from the face of the earth.

Elijah's Imprecation

Jehovah will not leave Himself without witness. Abruptly, unannounced, there appears a prophet of Jehovah, Elijah the Tishbite, of the sojourners of Gilead, with the disturbing announcement to Ahab: "As the Lord, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." And he disappears as mysteriously as he appears. There, in hiding at Chereth, "he prayed earnestly that it might not rain."

Was it right so to pray—in a land where rain and life are synonymous—where drought means famine, starvation, death? Evidently Elijah, a righteous man, thought so, for he prayed earnestly to that end. Evidently Jehovah sanctioned it for it was answered in kind. Is it right so to pray? James, under the guidance of the Spirit, is citing this instance of Elijah's imprecation, not only as an illustration of the prophet's prevalence in prayer, but as an inspiration for New Testament saints so to pray. And thus the Reformed Church has taught, prayed, and sung in Psalm. We cannot deny the righteousness of such a prayer, under the New

Covenant, without falling into the error of a dual morality, under the Old and the New Covenant. God's honor may be thus vindicated, His purposes furthered. Israel's spiritual and material interests could be thus promoted. The virulency of sin warranted such drastic measures and the obduracy of sin merited such severity. The ends justified the means.

But why did the prophet make this particular prayer for the stopping of the rain from heaven? Because it would prove to Israel that God's hand was in this judgment, that "He sealest up the hand of every man; that all men may know his work." Because such a judgment would be the fulfilling of the prophecies of the Law, of drought as punishment for apostasy. Because the withholding of rain would convert that which they worshipped as a symbol of Baal—the sun—into an intolerable curse. Therefore Elijah, Jehovah's lonely witness in his generation, "a man subject to like passions as we are," with zeal for Jehovah's sovereignty, with righteous indignation against wickedness, with a longing for the salvation of Israel, "prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months."

From the very day of the prophet's prediction the drought began. As the fields began to wither, anxious eyes scanned the western sky for signs of rain. The summer passed and the harvest was shriveled and meagre. The early and the latter rain had failed. The sowing of the spring that followed sprouted only to die away for lack of moisture. The trees on the high ridges shed their seared leaves. The burned and blighted fruit of the orchards was prematurely dropped. There were no sheaves in the garner, no wine in the vat, no oil from the press. The third summer came upon a land parched and powdered. The fountains had ceased to flow. The deep wells were dry. The cisterns were empty. Gaunt famine stalked through the land taking its toll of scrawny-handed children, sunken-eyed women, and hollow-cheeked men. Overhead the sky was brazen to the incantations of the priests of Baal. Israel was perishing from off the face of their land.

And Elijah prayed on. Such is the perverseness of depraved human na-

ture, such the hardness of the natural heart, such the obduracy of willful sinners, that they must be brought to the very gates of death before they can be turned about. God's opportunity comes in extremity. At the moment of national ruin Jehovah's spokesman stepped into the scene again. Out from his hiding at Chereth, out from his biding at Zerephath, came the prophet.

Elijah's Intercession

"And he prayed again and the heaven gave rain, and the earth brought forth her fruit."

"Art thou he that troubleth Israel?" was the astonished and indignant salutation of Ahab. "I have not troubled Israel; but thou and thy father's house," is Elijah's resentful rejoinder. Out of the variance came a challenge to battle: "Send and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred which eat at Jezebel's table." Forth rode the couriers with the royal summons. The issue was: live, or die.

Beautiful, suitable in location, was Carmel, a median ground between Jehovah's land and Baal's strand. Northward rose the forest-clad slopes of Lebanon. Westward lay the blue waters of the Great Sea, dotted with the purple-sailed argosies of a maritime people. Beneath the mountain and beside the sea nestled the teeming marts of Tyre and Sidon. This was Baal's land. Eastward and southward stretched the plain of Jezreel, walled about with rolling mountains, Gilboa, Tabor, Ebal and Gerizim. On this plain, in the shadow of those mountains, the heroes of the faith had turned back the armies of the aliens, not by many but by few. This was Jehovah's land.

From a vantage point of Carmel Elijah saw the assembling of Israel. From near and far, from mountain and plain, from village and town, o'er highway and byway, converged a motley multitude of pilgrims, gathering to the battle of the gods.

At the early hour of dawn, Elijah stands before the throng and opens the controversy. "How long halt ye between two opinions? If Jehovah be God follow him; but if Baal, then follow him." It was an urge for decision, a call for division, on an ancient fundamental: "Jehovah thy God is a jealous God," and, "Thou

shalt have no other gods before me." Jehovah's prophet was forcing an issue; he was fighting the most dangerous enemy of pure religion: half-heartedness, two-facedness, dual allegiance. "And the people answered him not a word." Shameful silence! Some were convicted, some were abashed, some afraid, some defiant. None answered. Craven dumbness! How disgraceful is muteness when right and wrong join strife.

"Then said Elijah unto the people, I, even I only, remain a prophet of Jehovah; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under and call ye on the name of your gods, and I will call on the name of Jehovah: and the god that answereth by fire let him be God." The minority party stands face to face with the majority. The odds are four hundred to one. No, four hundred to Two! Four hundred priests without God against a prophet and his God. And the ordeal is by fire. The advantage is Baal's, for he is the fire-god, and the sun is his flame. Let not man, but Heaven decide.

Up from the purple hills of Bashan rose the auriflamme of day. It filled the valleys with a crimson flood, and drenched the plain of Magiddo into a prophetic Alcedama. Down bowed the votaries of Baal. Then rising up, they circled their altar with rhythmic dance. Higher and higher climbed the sun, faster and faster the priests did prance. Louder and louder rang their cries. Immovable and silent remained the skies. "Oh, Baal, hear us!" They leaped upon the altar. They cut themselves with knives. Leaping, sweating, bleeding, screaming, they fell exhausted. "There was neither voice, nor any to answer, nor any that regarded." Their efforts were futile, their prayers unanswered, their heaven silent, their god was impotent! False!!

It came to pass at the time of the offering of the evening sacrifice—blessed hour!—that Elijah said unto all the people, "Come near unto me." Gracious invitation of a God of grace! And Elijah built an altar, of twelve stones in the name of Jehovah. He put the wood in order, placed the sacrifice, drenched the offering, altar,

ground, with water. Then he came near and said, "Lord God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God and that thou hast turned their heart back again."

Then the fire fell, hissing, crackling, blinding. It burned the burnt-offering, the wood, the stone, the dust, the water. Down fell the people on their faces. A mighty shout shook the mountain wall—Jehovah he is God! Jehovah he is God!!

Jehovah acclaimed: sin must be

judged. Red ran the brook Kishon with the blood of Baal's priests that day.

Sin removed, the blessing comes. While the king went up to eat and drink, the prophet went up to pray. Seven times he interceded before a cloud appeared. Faith's ear had caught the sound of rain, now the eye of faith beholds the showers. "Haste!" said the prophet to the king, "that the rain stop thee not." In the meanwhile the heavens were black with clouds and wind, and there was a great rain—and the earth brought forth her fruit. "The effectual fervent prayer of a righteous man availeth much."

A Survey of International Religious News

Germany

A FIGHT to the finish between the Nazi regime and the Roman Catholic Church occupies the central position in the German religious situation. An average of one in every thirteen members of monastic orders is to be brought before the courts and charged with gross immorality. That the entire move is the result of the Vatican's Easter Encyclical is patent. The real goal and strategic purpose is admittedly the deconfessionalizing of the Roman Catholic youth organizations. It is desired to bring Roman Catholic youth completely under the sway of the Nazi movement, which would then wholly dominate the coming generation.

Of more immediate concern to Protestants is the postponement of the church elections, first decreed for early April, until autumn. At the moment this looks very much like a tactical, but temporary, gain for the church. It is reasonable to assume that the postponement has been forced by the evidence of deep unrest among church people during the past few months. That the interval between now and autumn will be used to "educate" people into the view of church matters which the state favors may be taken for granted.

The state is not willing to risk a real "religious war." By reverting to the tactics hitherto employed it hopes

to divide, deceive and conquer—even while preserving the outward semblance of a free election for a new church government which will express that enthusiastic unity of which the party has been boasting for four years.

Russia

WHILE fifty thousand of Moscow's confessed "believers" jammed the few surviving churches in anticipation of the Easter services held May 2nd, young people were being mobilized by teachers in every big school in Moscow for cleverly planned meetings under the auspices of the Young Communist League, at which there was entertainment, including free food and beverages, salted with anti-religious lectures. Their motive obviously was to keep the young people away from the churches. Yet at midnight in the churches, when the priests announced that Christ had risen and the mournful music became a triumphant hymn, there were tears in many youthful eyes.

Of Moscow's 454 churches before the revolution about 25 are still functioning as houses of religion, the rest having been torn down or turned into warehouses, theatres or anti-religious museums. Their number is utterly inadequate for the worshippers on important religious holidays.

Total Depravity

A Meditation on Psalm Fourteen

By the REV. DAVID FREEMAN



Mr. Freeman

CONTRARY to the modern notion, this psalm makes it plain that no man is a seeker after God. All men are gone astray and have turned to their own way. This is so, even when men boast of religion. They make professions of belief which are only the display of their vain imaginations. Thinking themselves wise toward God, they show themselves to be fools.

Every man in his natural state is even a hater of God. Unpleasant doctrine, this! Who will listen to it today?

What truth men claim to possess is so distorted that what they really believe are lies. "Professing themselves to be wise, they became fools."

Unable to Believe

Unbelief is the mark of corruption. It is of the heart, that is, of a man's inmost being. Could a man who was not depraved deny his Creator? Because man believes not that which may be known of God by the things which He has made, the wrath of God abides on him. He is condemned already, because he hath not believed in the name of the only begotten Son of God.

In the day of judgment God will assign to men their eternal state on the basis of their attitude toward Jesus Christ. Jesus came into the world to save sinners; all who receive Him as their God and Saviour are saved; all who do not trust Him perish.

Are men moved when God discloses to them their folly? They ought to be. Should they not be touched to contrition when they hear this call of God: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" But alas, man's heart is as stone. There is no feeling in it. There is no soundness in his bones. From the head to the foot there is foulness and disease. "Fools die for want of wisdom."

True of All Men

Whose verdict is this? Is it the pronouncement of some bigoted dogmatist? This is what men are wont to say, for they are given to boasting before God. But no, here is God's appraisal of the pretensions of men. Here is the verdict of the great omniscient God. Yea, is man so corrupt that he will flout his Maker in the face? Will he dare to say there is even one man righteous and alive toward God, when the Scriptures say: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7).

From of old men have disputed with God's Word. They have either denied that man is totally unable to save himself or they have declared that it is only partially true. In this controversy the Psalmist is at one with all of Holy Scripture in denying that any man can do anything good toward God, and in affirming that all men have apostatized from the true and living God.

Now is all this true only of the heathen, that is, those outside of the knowledge of the true God? No, its application extends even to the privi-

leged children of Abraham (Rom. 3:19). It applies equally to the tyrants within the household. The wickedness within the church marks an extremity of man's depravity. Of whom does the Apostle Paul speak when he says, "Their throat is an open sepulchre, with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness . . . the way of peace have they not known: There is no fear of God before their eyes" (Rom. 3:13f.)? He has in mind none other than those who profess God's name.

Knowing Yet Perishing

Among professors, then, there is as little uprightness as if no belief in God existed. Shall such not perish in their knowledge? What madness is seen in those who cast away the fear of God from before their eyes! Of what use are pretensions to belief in God when in their minds there is no difference between right and wrong, and no regard for honesty? It is true there is no flat denial of God, but when men feel free to do as they please, not having respect to His commandments, have they not denied Him? To disregard the statutes of the Lord which are clean and pure, be there ever so much boasting of piety, is the height of impiety. Will God receive the arrogant despisers of His law? Never! His eyes are too penetrating not to discern the fool beneath all manner of religious pretensions. Let men beware lest they be deceived by the Devil into believing all is well with their souls, when their lives show they have shut God out.

He who is impious is capable of any evil. Mark the infidelity of men in the church. It is enough to astound both men and angels. Their doings show their hatred of good and their love of evil. These are prophets that make God's people to err. And so blinded are they that, even with such conduct, they have the audacity to call unto the Lord. How abominable to God are the prayers of those whose disrespect for truth and justice show them to be without reverence!

The Civil Suit

THE first sessions of the injunction suit brought by certain members of the Presbyterian Church in the U.S.A. against certain members of The Presbyterian Church of America was heard in the Court of Common Pleas No. 5, Philadelphia, on Wednesday and Thursday, April 28th and 29th. The suit represents an attempt to enjoin the defendants from the use of the name, "The Presbyterian Church of America." It was expected that the trial would be resumed on May 7th, but it is not yet known when a decision will be handed down.

Whence Is Goodness?

Who can exclude himself from this pollution of nature? We are all born with depraved minds and the whole of life is filthy. And we continue such until God makes us new creatures again by His secret grace. It is God who puts a difference between men. He has a people which love Him and His holy ways. In infinite grace He is pleased to call them His people. Their righteousness of life is to the

praise of the glory of His holy Name who called them out of darkness into light. No goodness which they possess is of their own, but of Him who was pleased to cleanse them from all sin in the precious blood of the Lamb.

"Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king."

The Confession of Faith

As Adopted by The Presbyterian Church of America

CHAPTER III Of God's Eternal Decree

I. God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass:¹ yet so as thereby neither is God the author of sin,² nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.³

II. Although God knows whatsoever may or can come to pass upon all supposed conditions;⁴ yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions.⁵

III. By the decree of God, for the manifestation of his glory, some men and angels⁶ are predestinated unto everlasting life, and others fore-ordained to everlasting death.⁷

IV. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.⁸

V. Those of mankind that are pre-

I. ¹ Isa. 45:6, 7; Eph. 1:11; Rom. 15:33; Heb. 6:17.

² Ps. 5:4; James 1:13, 14; I John 1:5.
³ Matt. 17:12; John 19:11; Acts 2:23; 4:27, 28; 27:23, 24, 34.

II. ⁴ Acts 15:18; Prov. 16:33; I Sam. 23:11, 12; Matt. 11:21, 23.

⁵ Rom. 9:11, 13, 15, 16, 18.

III. ⁶ I Tim. 5:21; Mark 8:38; Jude 6; Matt. 25:31, 41.

⁷ Prov. 16:4; Rom. 9:22, 23; Eph. 1:5, 6.

IV. ⁸ John 10:14-16, 27, 28; 13:18. See John 17:2, 6, 9-12; II Tim. 2:19.

V. ⁹ Eph. 1:4, 9, 11; Rom. 8:30; II Tim. 1:9; I Thess. 5:9.

¹⁰ Rom. 9:11, 13, 15, 16; Eph. 1:9; 2:8, 9.

destinated 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,⁹ 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;¹⁰ and all to the praise of his glorious grace.¹¹

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto.¹² Wherefore they who are elected being fallen in Adam, are redeemed by Christ,¹³ are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified,¹⁴ and kept by his power through faith unto salvation.¹⁵ Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.¹⁶

VII. The rest of mankind, God was

¹¹ Eph. 1:6, 12.

VI. ¹² I Pet. 1:2; Eph. 1:4; 2:10; II Thess. 2:13.

¹³ I Thess. 5:9, 10; Tit. 2:14.

¹⁴ Rom. 7:30; Eph. 1:5; II Thess. 2:13.

¹⁵ I Pet. 1:5.

¹⁶ John 17:9; Rom. 8:28; John 6:64, 65. See John 8:47; 10:26. I John 2:19.

VII. ¹⁷ Matt. 11:25, 26; Rom. 9:17, 18, 21, 22; II Tim. 2:20; Jude 4; I Pet. 2:8.

VIII. ¹⁸ Rom. 9:20; 11:33; Deut. 29:29.

¹⁹ II Pet. 1:10.

²⁰ Eph. 1:6.

²¹ Rom. 11:5, 6, 20; 8:33; Luke 10:20.

pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.¹⁷

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care,¹⁸ that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election.¹⁹ So shall this doctrine afford matter of praise, reverence, and admiration of God;²⁰ and of humility, diligence, and abundant consolation, to all that sincerely obey the gospel.²¹

CHAPTER IV Of Creation

I. It pleased God the Father, Son, and Holy Ghost,¹ for the manifestation of the glory of his eternal power, wisdom, and goodness,² in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.³

II. After God had made all other creatures, he created man, male and female,⁴ with reasonable and immortal souls,⁵ endued with knowledge, righteousness, and true holiness, after his own image,⁶ having the law of God written in their hearts,⁷ and power to fulfill it;⁸ and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.⁹ Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept they were happy in their communion with God,¹⁰ and had dominion over the creatures.¹¹

I. ¹ Rom. 11:36; I Cor. 8:6; Heb. 1:2; John 1:2, 3; Gen. 1:2.

² Rom. 1:20; Ps. 104:24; Jer. 10:12.

³ Gen. 1: throughout; Acts 17:24; Col. 1:16; Ex. 20:11; Gen. 1:31. See Ps. 33:5, 6.

II. ⁴ Gen. 1:27.

⁵ Gen. 2:7; Ps. 8:5; Eccl. 12:7; Matt. 10:28.

⁶ Gen. 1:26.

⁷ Rom. 2:14, 15.

⁸ Col. 3:10; Eph. 4:24.

⁹ Gen. 3:6.

¹⁰ Gen. 2:17. See Gen. 3.

¹¹ Gen. 1:28. See Gen. 1:29, 30; Ps. 8:6-8.

The Sunday School Lessons

By the REV. EDWARD J. YOUNG

Instructor in Old Testament in Westminster Theological Seminary

May 23rd, The Weakness of Esau. Genesis 25:27-34; 27:41-45.

AT THE age of forty years, Isaac took Rebekah to wife. About twenty years later, since she was barren, Isaac entreated the Lord. The promise of a numerous seed had been made, yet twenty years after his marriage Isaac had no seed. His prayer was answered, however, and Rebekah conceived. "And the children struggled together within her." This fact brings from God the explanation that "two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."

Hence, in due time, twins were born to Rebekah, "the first came out red, all over like a hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob." At their birth Isaac was sixty years, and Abraham one hundred and sixty years of age.

Verse 27: Our lesson centers about the matter of the birthright and the mess of pottage. When the boys were fifteen years of age Abraham, their grandfather, died. Thus, he lived to see his son and grandson, evidence of the faithfulness of God in fulfilling the promise that Abraham should have a seed. These twins, however, had different characters. Esau was a skillful hunter, a man of the field. In modern parlance he would be termed an "outdoor man." He was strong, and earned his living by hunting. His birthplace was probably at Beer-lahairoi, south of Beersheba. Possibly he hunted in Edom to the east, where game is said to be plentiful.

Jacob, on the other hand, was a quiet man, dwelling in tents. That is, he lived a half-nomadic, pastoral life. The words, "a quiet man," refer to him as orderly in life, thus contrasting his mode of life with the irregular character of the huntsman's manner of existence.

However, Isaac loved Esau, "for he did eat of his venison." In the first place we must note that it is stated

that Isaac loved Esau. The Epistle to the Romans says that God hated Esau. Isaac had fixed his affections upon one whom God had rejected. It is quite possible that Esau was the more lovable character of the two. Yet God loved Jacob and hated Esau. Thus it is clear that election is not due to foreseen faith or character, but rests wholly upon sovereign, unchangeable grace.

Verse 29: In this and the following verses Jacob's character comes to light. Since Esau had doubtless spent the day or several days in hunting, he would have returned home hungry and weary. It was at this moment, while Esau was weak, that Jacob sought to take advantage of him. The natives of Arabia do have remarkable endurance, yet even they become weary. Esau was faint!

Since he was faint, he asked for food. His words are graphic. "Let me gulp down some of that red." The Hebrew word means, "something red." Therefore, the Bible tells us, his name was called Edom. This is a play upon words, for Edom sounds like the word red (adom). Esau was indeed the father of Edom.

Jacob, however, will not yield to Esau's request, until he has received Esau's birthright. By "birthright" we are to understand a higher, superior status which belonged to the elder son by right of birth. That would include a double share of the inheritance, a position of honor as head of the family, and the position of priest or spiritual head of the people. Thus it included both temporal and spiritual blessing (cf. Hebrews 12:16f.). Jacob acted despicably to make such a request at such a time.

Verse 32: Esau's reply implies that he is at the point of death, doubtless a greatly exaggerated statement. In reality, he is not at the point of death at all. Rather, however, since he is greatly hungered, he would sacrifice a remote blessing for the satisfaction of an immediate need. He is truly a sensual man. Apparently he lives for the present to satisfy his appetite. His appetite rules him, and to it he is slave. He does not see that, were he to eat, he would be greatly in need of

the birthright. Reason apparently disappears, so strong are the claims of his present desire.

What a despicable thing it is of Jacob to take the birthright from such a man. "Swear to me first," says Jacob, "and he sware to him; and he sold his birthright unto Jacob." Thus is the wicked deed performed.

Verse 34: Esau's needs were satisfied, and he went his way. "So Esau despised his birthright." This resulted in enmity between the brothers. Esau hated Jacob and sought to kill him. However, Rebekah came to his aid, and suggested that Jacob flee for his life to Haran where her brother Laban was. This Jacob did, and so escaped the wrath of Esau.

This tragic incident doubtless finds its roots in the home life of Isaac and Rebekah. Partisanship had appeared there, and this doubtless had its evil effect upon the character of the children. Had they truly been nurtured in the fear and admonition of the Lord their subsequent history might have been quite other than it was. How important that the early life of the child be rightly directed! Especially reprehensible was the conduct of the parents, since to Isaac was made the promise of the seed. Yet through such a character as that of Jacob, God was to work out His purpose of salvation. The blackness of Jacob's character causes us ever anew to marvel at the grace of God.

May 30th, The Remaking of Jacob. Genesis 28:16-22; 32:24-30.

BECAUSE of his deceitful action toward Esau, Jacob was forced to flee for his life. He was indeed of the chosen line through whom the promised seed was to come. God did indeed love him and hate Esau. This does not mean, however, that God approved the evil deeds which Jacob performed. We see Jacob as a sinner, a despicable sinner, with nothing to commend him to God. The fact that God loved him and redeemed him is a token, not of Jacob's goodness and merit, but of the grace of God.

For his sin, however, Jacob must suffer. Esau is seeking his life to take it, and Jacob must escape. In his flight he journeys northward and passes the night at Bethel, where he has a dream. In the dream God appears to him and repeats the promise that had been made to Abraham and to Isaac.

And Jacob awaked out of his sleep. Jacob realizes that God has actually appeared to him. How wrong his conduct has been! How great has been his sin in seeking to obtain the birthright and its blessings by means of treachery and deceit. Such is ever the result of God's presence. When a man sees God in His holiness then he can see himself only as a lost, undone sinner. In the repetition of the promise is manifested the faithfulness of the covenant-keeping God.

This dream causes Jacob to consider himself in the light of his recent actions. The place becomes dreadful to him, for God has appeared there. God, who is holy, has revealed Himself at this place to a sinful man. This is indeed the house of God. It is the gate of heaven for here communion between God and man has occurred.

So impressed is Jacob with the revelation which had just occurred, that he vows to build here an altar and to give a tenth of his possessions to the Lord. The altar is built (Genesis 35: 1, 15).

The giving of a tithe is not obligatory upon Christians. As a matter of practice there is much to be said for the giving of a tithe. For example, it insures regularity and system. However, it is wrong to insist upon the tithe as binding and obligatory upon all Christians. We are to give "as the Lord hath prospered," and "not grudgingly." Our giving, as all other things, should be done unto the glory of God.

Modern criticism of the Bible rejects very definitely the view of the passage which we have just presented. We are told that God, the Creator of heaven and earth, did not appear unto Jacob. Rather, at this early stage, men did not believe in pure monotheism. The earliest stages of religion, it is asserted, were naturalistic. A form of animism prevailed. Men believed that trees, rivers, and stones were the dwelling places of spirits. The shrine at Bethel, so the theory runs, was founded by the patriarch, Jacob. At first the name Bethel (house of God) belonged only to the stone, but later was applied to the whole sanctuary. In setting up the stone, Jacob showed that he had recognized "mystic qualities" within it.

This theory of the development of Israel's religion is naturalistic. It

would maintain that mankind, by its own power, developed from belief in animism to monotheism. However, this is not what the Bible teaches. Note carefully that Jacob recognizes the God of heaven and earth. He does not recognize a local deity or a spirit within the stone. "If God will be with me," he says, "and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace." These are words that cannot apply to a divinity or "numen" residing in a tree or stone. Furthermore, the communication that was given to Jacob in his dream shows that the God who appeared to him was indeed the living and true God.

And there wrestled a man with him. Years had passed since the experience at Bethel. Yet God would still fit Jacob to receive the inheritance. There must be no doubt here. The blessings will be obtained because they are the gift of God, not because Jacob has acquired them by himself. Thus it was God who initiated the struggle with Jacob. Jacob, however, would retain the angel. Jacob could prevail with God, for God had already overcome him. Jacob recognizes that his antagonist was God: "And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved." So Hosea also teaches: "Even the Lord God of hosts; the Lord is his memorial" (12: 4, 5).

Through these experiences Jacob was brought to dependence upon God. It is not correct to say that Jacob was yielded to God, and hence received the blessing. We are too prone to ascribe merit to individuals whom God has used. Here is a great preacher whose ministry God has richly blessed. Very often we ascribe such blessing to the fact that the man was yielded to God's will and consecrated thereto. But ought we not rather to ascribe the glory to God who has graciously used His servant?

Jacob at any rate was a supplanter, wholly unlovable in his character, yet he was an instrument used of God. He was to be purified and brought to the place where he would rely upon God's grace for all things. These experiences were used by God to bring Jacob to such a place. We can but stand in wonder at the grace of God which has redeemed such sinners as Jacob.

News From the Presbytery of the Dakotas

A BIBLE camp and conference will be sponsored by the Presbytery of the Dakotas of The Presbyterian Church of America from June 21st to 28th. The conference will be held at Washburn, N. D., and the principal speaker will be Dr. J. Oliver Buswell, President of Wheaton College. This is the first conference under the auspices of a presbytery and it is hoped by many that similar meetings will be inaugurated throughout all other presbyteries of the church.

The Presbytery of the Dakotas held its spring meeting at Leith, N. D., on April 14th. Eight ministers and four elders attended. Ministerial delegates were: Jack Zandstra, Alexandria, S. D.; George Heaton, Bancroft, S. D.; Charles Shook, Volga, S. D.; Walter Magee, Hamill, S. D.; David K. Myers, Lemmon, S. D.; E. E. Matteson, Wilton, N. D.; C. A. Balcom, Wilton, N. D.; and Samuel J. Allen, Carson, N. D., the retiring moderator.

The presbytery elected Mr. Myers as moderator and Mr. Magee as stated clerk. The church at Cole, S. D., which was organized by Mr. Myers with eight members early in April, was provisionally received into the presbytery, pending the presentation of a doctrinal statement. The Baldwin Presbyterian Church of Baldwin, N. D., was also received into presbytery, bringing the total membership to eight ministers and fifteen churches. The Baldwin church is a new group that withdrew with all its active elders from the Presbyterian Church in the U.S.A. It is under the leadership of Mr. Matteson.

It was reported that the Bethel Presbyterian Church of Carson, N. D., whose pastor is the Rev. Samuel J. Allen, has purchased the property of the Seventh Day Adventist church at Lark. The building will be moved to Carson in the near future, and much enthusiasm is manifested by the congregation at the prospect of worshipping in its own church edifice.

The sessions of the presbytery were concluded with an evening meeting to which the public was cordially invited. Speakers were Mr. Magee and Mr. Shook.

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 30

The Covenant of Grace

QUESTION 20. *Did God leave all mankind to perish in the estate of sin and misery?*

ANSWER. *God, having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.*

Related Covenants



Mr. Skilton

CLOSELY related to the covenant of redemption, which we considered in our last study, is the covenant of grace. In fact the relationship between these covenants is so intimate that some have regarded them as one and the same. The covenant of grace was really established on the basis of what Christ agreed to perform and fully accomplished as one of the parties in the covenant of redemption.

Parties

The covenant of grace, obviously well termed, is a sovereign disposition of God in which He promises to grant to the elect, because of what Christ has performed in their behalf, blessings which they in no way merit. As variously viewed by men who hold to the Scriptural system of doctrine, the covenant of grace is held to have been established with all men and with the elect in a special sense, or with the elect only, or with the elect and their children. Dr. Charles Hodge says:

"... For it is, undoubtedly, true that God offers to all and every man eternal life on condition of faith in Jesus Christ. But as it is no less true that the whole scheme of redemption has special reference to those given by the Father to the Son, and of whom our Lord says, 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out' (John 6:37), it follows, secondly, from the nature of the covenant between the Father and the Son, that the covenant of grace has special reference to the elect. To them God has promised to

give His Spirit in order that they may believe; and to them alone all the promises made to believers belong" (*Systematic Theology*, Part II, Ch. 11, Section 5). See Gal. 3:16; Isa. 43:1-6; 59:21.

The Mediator

The Lord Jesus Christ is the Mediator of the covenant of grace. A mediator is ordinarily defined as a person trying to effect a friendly relationship between others in open disagreement. The Lord Jesus was far more than an ordinary mediator. He not merely attempted to bring together those who were apart; He actually performed that which was necessary to secure their being brought together. He Himself, in behalf of the elect, fulfilled all righteousness and made the sacrifice necessary to satisfy the divine justice and to reconcile God to men. His blood is truly the blood of the covenant. The promise of the friendship of God to the elect is granted only on the basis of the work of Him who is our Surety and Mediator.

See Matt. 26:28; Mark 14:24; Luke 22:20; Heb. 7:22; 8:6; 9:15; and 12:24.

The Condition

In order to obtain the blessings promised in the covenant of grace men must believe on the Lord Jesus Christ. Their trust must be absolutely removed from themselves and placed in Him. This "condition" of faith in Christ can be fulfilled by no person not elect (see Lesson 28). Faith is entirely a gift from God. No one is able of himself, through any "virtue" he possesses, to produce it. Man cannot purchase the covenant blessings.

See Matt. 18:6; Mark 9:42; John 2:11; 3:16, 18, 36; 4:31, 41, 42, 53; 5:44; 6:29, 35, 36, 40, 47, 64; 7:5, 31, 38, 39, 48; 8:30; 9:35, 36, 38; 10:25, 26, 42; 11:15, 25, 26, 45, 48; 12:11, 37, 39, 42, 44, 46; 14:1, 12, 29; 16:9, 31; 17:20; 19:35; Acts 2:44; 3:16; 4:4, 32; 5:14; 8:13; 10:43; 11:21; 13:12, 39, 48; 14:1, 23; 15:5, 7; 17:12, 34; 18:8, 27; 20:21; 21:20, 25; 24:24; 26:18; Rom. 1:16; 3:22, 25, 26; 10:4, 14; 13:11; 15:13; I Cor. 1:21; 3:5; 14:22; 15:2, 11; Gal. 2:16, 20; 3:22, 26; Eph. 1:13, 15, 19; 3:13, 15; Phil. 1:29; I Thess. 1:7; 2:10, 13; II Thess. 1:10; II Tim. 1:13; 3:15; Philemon 5; Heb. 4:3; James 2:1; I Pet. 1:8; 2:7; I John 5:10; Rev. 2:13; 14:12.

The Promises

God has promised, in the covenant of grace, salvation to all who believe in Christ. The elect are to be delivered from their estate of separation from God, in their sin and misery, and brought into a communion with Him that will never end. The fundamental promise of the covenant is the friendship of God. In that promise all the benefits of the redemption purchased by Christ are involved (see Questions 29-38). If God is our God, our loving, reconciled God, then life and inexpressible blessings of time and eternity, of the material and the spiritual realms, are ours.

For covenant promises see Jer. 31:33; 32:38-40; Ezek. 34:23-25, 30, 31; 36:25-28; 37:26, 27; Heb. 8:10; II Cor. 6:16-18; Rev. 21:3. See also Job 19:25-27; 73:24-26; Isa. 43:25; Jer. 21:33, 34; Ezek. 36:27; Dan. 12:2, 3; Gal. 4:5, 6; Tit. 3:7; Heb. 11:7; Jas. 2:5.

One Covenant

The way of salvation has, of course, always been the same. The covenant of grace was revealed more clearly at different times and has been differently administered; but it has always been since the fall of man the same covenant, with the same conditions, the same promises, and the same holy Surety and Mediator. "The outstanding characteristic of a covenant," Dr. Geerhardus Vos says from a study of the Hebrew word so translated, "is its unalterableness, its certainty, and its eternal validity."

Some Scripture passages that make clear the unchanging nature of the covenant of grace are the following:

1. With regard to the condition, see Gal. 3:7-9; Rom. 3:21; 4:9-25; Gal. 3:13-28; Hab. 2:4; Rom. 1:17; Heb. 11:5-13. Concerning the administration of the covenant under the law, see the Westminster Confession of Faith, 7:5.
2. With regard to the promise, see Gen. 17:7, 8; Ex. 19:5; 20:1, 2; Deut. 5:2, 3, 6; 29:13; II Sam. 7:14; Jer. 24:7; 30:22; 31:33; Heb. 8:10; 11:10, 16; Gal. 3:14; II Cor. 6:16; Zech. 13:9; Rom. 4:22.
3. With regard to the Mediator, see Heb. 13:8; 9:15.
4. With regard to the gospel, see Gen. 3:15; Gal. 3:8; Heb. 4:2.

The New Covenant

Although the covenant of grace is one, it is proper to distinguish be-

tween two periods, administrations, or dispensations of the one covenant. Dr. Vos makes a clear and necessary distinction: "The Old Testament belongs after the fall. It forms the first of the two divisions of the covenant of grace. The Old Testament is that period of the covenant of grace which precedes the coming of the Messiah, the New Testament that period of the covenant of grace which has followed His appearance and under which we still live. It will be observed that the phraseology 'Old Testament' and 'New Testament,' 'Old Covenant' and 'New Covenant,' is often interchangeably used" (*Notes on Biblical Theology of the Old and New Testaments*). The distinction between "Old Testament" and "New Testament" is between two administrations or dispensations of the covenant of grace, not between two groups of sacred writings. Although the Bible may designate simply 'the period from Moses to Christ as that of the Old Covenant, it is proper to place the introductory period from the fall to Moses under the same heading.

The new administration of the covenant of grace excels the old. It is universal in its scope, not limited to one nation; it is "more spiritual, not only in that the types and ceremonies of the Old Testament are done away, but also in that the revelation itself is more inward and spiritual. What was then known objectively, is now, to a greater extent, written on the heart" (Charles Hodge). See Heb. 8:8-11. In the new dispensation the Holy Ghost was given (Acts 2:32, 33). The second is the final administration, not to be supplanted by another. Because of such considerations as these we are not surprised that the new dispensation is called a new covenant. See Jer. 31:31-33; Heb. 8:8-13.

Certain further phases of revelation or administration of the covenant of grace under the old dispensation may be discerned in the Scriptures. See, for instance, Gen. 3:15; Gen. 12:3.

SUBJECTS FOR STUDY AND DISCUSSION

1. Has anyone been or will anyone ever be saved except by "the grace of God in Jesus Christ?" Show from Scripture that no man ever has been or ever can be saved by works.
2. What is meant by an administration or a dispensation of the covenant of grace?
3. What error is sometimes designated as "modern dispensationalism?" See the

editorial in THE PRESBYTERIAN GUARDIAN for March 13, 1937, and the articles by Professor Murray to which it refers.

4. Show that the promises, condition, and the Mediator of the covenant of grace are the same in all ages.

5. What do you consider to be the meaning of John 1:17? Was there no grace and truth in the old dispensation? See Heb. 9:15. Was the gracious covenant with Abraham disannulled by the law given by Moses? See Gal. 3:1-29. Did Christ come to destroy the law? Read the Sermon on the Mount. Does Christ give power to obey the moral law? In what does the contrast in John 1:17 consist?

6. In what sense is the Lord Jesus Christ called a Mediator in Scripture?

7. Consider the relationship between the covenant of grace and the covenant of redemption. Compare them with the covenant of works. State what are the parties, promises, conditions, and penalties (if any) of the three covenants.

8. Why is the covenant of grace so called rather than the covenant of life or of works? Was not the latter a gracious covenant? What is the meaning of the word "grace"?

9. What is the relationship between the doctrine of the covenant of grace and other great doctrines that we have thus far studied?

10. What attitudes and emotions should a study of the covenant of grace encourage in us?

11. What effect should a study of the covenant of grace have on our conduct?

LESSON 31

The Redeemer

QUESTION 21. *Who is the Redeemer of God's elect?*

ANSWER. *The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be God, and man, in two distinct natures, and one person, for ever.*

THE first noun in the answer is one which has already been used in the Catechism and with whose meaning we have been dealing at least indirectly in the last few studies. The answer to question 20 informed us that God entered into a covenant of grace to bring His elect out of the estate of sin and misery and to bring them into an estate of salvation by a Redeemer. The answers to questions 23 to 26 will tell us more about the work of the Redeemer. It is sufficient for us to remark here that a Redeemer is one who effects a deliverance by the payment of a price, of a ransom. The only Redeemer of God's elect, we are told in the answer to the question before us now, is the

Lord Jesus Christ. In Him the elect have redemption through His blood. See Heb. 9:15; Eph. 1:7, 14; Rom. 3:24; 8:33; I Pet. 1:18; Matt. 20:28; Mark 10:45; Luke 21:28; Eph. 4:30; Col. 1:14; I Tim. 2:6; Tit. 1:14; Heb. 9:12.

The Only Redeemer

As elsewhere (compare questions 2 and 5) the Shorter Catechism makes effective use of the word *only*. There is, we are told, but one God *only*; the Word of God which is contained in the Scriptures of the Old and New Testaments is said to be the *only* rule to direct us how we may glorify and enjoy Him; and now we are informed that there is *only* one Redeemer of God's elect, the Lord Jesus Christ. The word "only" as used in the Catechism serves as a good indication of the distinctiveness of the Christian view of God, the Bible, and the Lord Jesus Christ. Christians must regard the gods, the sacred books, and the "saviours" and founders of other religions as false. If all is not chaos there must be, as we saw in Lesson 2, one living and true God and one only—and, as we later saw, the Bible must be His Word and our only rule—and there can be no other way of salvation than that which the only God has appointed and made known to us in His only rule. The true religion must imperiously lay claim to be the only true religion. And its followers should never seek to dull the edge of its distinctiveness, but should rather glory in that distinctiveness and employ it as an evidence of veracity. See I Tim. 2:5; John 14:6; Acts 4:12.

Of God's Elect

Only those elected by God are redeemed (see Lesson 28). The Lord Jesus did not shed His precious blood in order to ransom those who were destined to remain dead in trespasses and sins. He is Redeemer, of course, only of those who actually are redeemed, to whom the Holy Spirit applies the benefits of the redemption. He purchased only those chosen by God in eternity, according to His sovereign good pleasure, and not because of any "merit" they themselves were to possess. See the Confession of Faith, 8:8.

The Lord Jesus Christ

The designation given to our Redeemer in the answer before us is

"the Lord Jesus Christ." The "supremacy and authority" and the exalted character of Jesus Christ are brought to mind by the name "Lord." (See Matt. 7:22; 21:3; 24:42; Mark 12:36, 37; Luke 2:11; 3:4; 5:8; Acts 2:36; I Cor. 2:8; I Cor. 8:6; I Cor. 12:3; Phil. 2:11.) In the New Testament this designation is used quite plainly of the Christ exalted after the resurrection (see Acts 2:36; I Cor. 12:3; Phil. 2:5-11; Matt. 28:18); but it is also used in a lofty sense before the resurrection (Mark 12:36, 37; Luke 2:11; 3:4; 5:8).

The name Jesus, equivalent of Joshua or Jehoshua, comes from the Hebrew word meaning "to save":

"And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21).

The term "Christ" is derived from the Greek equivalent of the Hebrew word for Messiah or "Anointed." In Old Testament times it was the practice to anoint kings and priests.

Elijah is commanded to anoint Elisha to be prophet (I Kings 19:16). Consider Psalm 105:15 and Isa. 61:1.

The anointed Lord Jesus as our Redeemer executeth the offices of a prophet, of a priest, and of a king (question 23).

For the term as applied to our Lord and for His anointing see: Matt. 16:17, 20; Mk. 9:41; Luke 24:26, 46; Matt. 16:16; Luke 4:41; Matt. 27:14, 22; Luke 23:2, 35; Luke 1:35; Luke 4:18; Matt. 3:16; Mark 1:10; Luke 3:22; John 1:32; 3:34; Acts 4:24, 26, 27; 10:38.

Anointing involved or indicated that the anointed one was appointed to office, was intimately connected with God, was to be regarded as a holy one, and was given the Holy Spirit. Consider Isa. 61:1; Zech. 4:1-6; I Sam. 10:1, 6, 10; 16:13, 14; I Sam. 24:6; 26:9; II Sam. 1:14; I Kings 21:10, 13; Luke 5:1-11; I Sam. 16:13; II Cor. 1:21.

The Eternal Son of God

The Lord Jesus Christ is the second person of the Trinity. He is the eternal God. For Scripture evidences of His deity review Lessons 11 and 13. The Catechism applies to Him the title, "Son of God," a term that is employed of Him in certain passages of Scripture that reveal His deity.

See the Confession of Faith, 2:3; 8:2; Larger Catechism, Q. 36.

Obviously since the Lord Jesus Christ is God, infinite, eternal and unchangeable in His Being and in all the perfections of His Being, He can never cease to be God or divest Himself of His divine attributes. As He has ever been God, so must He ever continue to be God.

It was requisite, as the Larger Catechism says (Q. 38), that the Mediator, our Redeemer, should be God "that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death; give worth and efficacy to his sufferings, obedience, and intercession; and to satisfy God's justice, procure his favor, purchase a peculiar people, give his Spirit to them, conquer all their enemies, and bring them to everlasting salvation."

SUBJECTS FOR STUDY AND DISCUSSION

1. What is the meaning of the term "Redeemer"? In what way did the Lord Jesus redeem God's elect? Will all those for whom He died be saved?
2. What effect does knowing the Lord Jesus as our Redeemer have upon us?
3. Is Christianity an "exclusive" religion? Does it claim to be the only true religion? Does it have the slightest thing in common with any other religion?
4. What is the meaning of the term "Lord" as applied to our Redeemer?
5. What is the significance of anointing? Who were anointed in Old Testament times? What is the meaning of the term "Christ"? What offices does Christ execute as our Redeemer?
6. What is meant by the phrase, "the eternal Son of God"? Is the title, "Son of God," used in more than one sense in Scripture? Does it always specifically and primarily designate Jesus Christ as the eternal second person of the Trinity?
7. Could the Son ever cease to be God or divest Himself of His divine attributes?
8. List various names and titles given to the Lord Jesus Christ in the Bible. Try to determine their meaning. Examine passages in which they occur. Several persons might participate in this study.
9. Have some one briefly review the lessons on the Trinity, another the lessons on the fall of man, and a third the last three lessons.
10. What sort of reverence should men pay our dear Redeemer's name? Do all so revere it? Do we know the Lord Jesus as our Redeemer?

BIBLE CONFERENCE FOR YOUNG PEOPLE TO BE HELD AT QUARRYVILLE, PENNA.

Sponsored by Ministers of The Presbyterian Church of America

THE several buildings on the beautiful 13-acre plot of ground purchased last July by the Faith Presbyterian Church of Quarryville (Penna.) are now being reconditioned to serve as dormitories for about one hundred delegates to the first annual Young People's Bible Conference to be held from June 26th through July 4th. Plans for the conference are in charge of the following ministers of The Presbyterian Church of America: Robert S. Marsden, Middletown, Pa.; George W. Marston, Kirkwood, Pa.; Peter De Ruiter, Nottingham, Pa.; Robert H. Graham, Middletown, Del.; and Franklin S. Dyrness, Quarryville, Pa. The directorate also includes two laymen.

The conference grounds are situated about sixty miles from Philadelphia, on a main highway accessible from every direction. With the help and advantages offered by the local church the cost to each delegate has been reduced to a minimum. Excellent recreational advantages are available.

Speakers will be the Rev. Professor R. B. Kuiper, of Westminster Seminary; the Rev. Robert Strong; the Rev. Charles J. Woodbridge, General Secretary of the Independent Board; the Rev. Harold S. Laird; Dr. J. Oliver Buswell; the Rev. Homer Hammontree, of Moody Bible Institute; the Rev. Isaac Page, of the China Inland Mission; Mr. Frank Lawrence, of the graduating class at Westminster Seminary; and many other prominent missionary and evangelical leaders.

The conference, though planned especially for young people, is open to all. There will be several popular services during the day which will be of interest to those who wish merely to visit. Meals may be purchased on the grounds at low cost. Additional information may be secured by addressing the Rev. Robert S. Marsden, Middletown, Pa., or the Rev. Franklin S. Dyrness, Quarryville, Pa.

THE Third General Assembly will meet in the Spruce Street Baptist Church, 50th and Spruce Streets, Philadelphia, Penna., June 1st to 4th.

PROFESSOR MACRAE LEAVES WESTMINSTER SEMINARY

ON APRIL 26th Professor Allan A. MacRae, Ph.D., of the Department of Old Testament in Westminster Theological Seminary, addressed a letter of resignation to the secretary of the Board of Trustees. A few days later two members of the Board of Trustees also tendered their resignations. They were: The Rev. Harold S. Laird, secretary, pastor of the First Independent Church of Wilmington, Del., and the Rev. Roy Talmage Brumbaugh, D.D., pastor of an independent Bible church in Tacoma, Wash.

The full text of Dr. MacRae's letter follows:

April 26, 1937.

REV. HAROLD S. LAIRD,
Secretary, Board of Trustees,
Westminster Theological Seminary.
Dear Mr. Laird:

I hereby give you notice of my intention to resign from the Faculty of Westminster Theological Seminary, to take effect as required by Article 4, Section 4 of the Constitution of the Seminary. It is with great sorrow that I find myself compelled to take this step. Eight years ago three ministers of the Presbyterian Church in the U.S.A. associated with themselves one other Presbyterian minister (myself) and four members of other communions, in establishing an institution to train men to carry on the spiritual succession of the old Princeton Seminary. Today, in the providence of God, two of the three founders have died and the other has left the Seminary. Control of the Faculty and direction of its policies has passed into the hands of a small alien group without American Presbyterian background. This group shows little desire to perpetuate the noble traditions which were once characteristic of the Presbyterian Church in the U.S.A. It was a great Church, truly Reformed, but not at variance with the main stream of Evangelical Christianity. The alien group to which I have referred considers no one to be truly Presbyterian unless he agrees with them in everything which they choose to call essential to being "Reformed"—much of which is derived from their own non-Presbyterian background. They have evidenced an inflexible determination to enforce their own peculiar notions by crushing the broad evangelical point of view which in its earlier years made the Presbyterian Church in the U.S.A. a great Reformed Church, and not a mere sect. All this is far from the original purpose for which the Seminary was founded. The major emphasis of the teaching of the Seminary, formerly directed against Modernism with such telling results, has now been shifted so that it is no longer primarily against Modernism, but against Fundamentalism, so-called.

The matter is especially marked in relation to the question of Premillennialism. It is my impression that the overwhelming majority of those Presbyterians who are minded to take a militant stand against Modernism hold this view. Indeed, how could it be otherwise, since it is simply the acceptance of the plain statements of the Word of God, without attempting to explain them away. As a result, a large part of the funds of the Seminary and the greater number of the students, has come from this element. The shift of emphasis within the Seminary shows itself particularly in relation to this question. Despite the time-honored use of the term "dispensation" throughout Christian history, a straw man has been erected and called "Modern Dispensationalism." To this straw man this group attributes views which are emphatically denied by most if not all of those who call themselves "Dispensationalists." Never have I met a man who said that he held the un-Biblical views which are attacked. Yet the impression is given that this is closely related to Premillennialism and that the attacked views are actually held.

Furthermore, within the Seminary, teachers in various departments assail the truth of the Premillennial return of Christ so that strong pressure is brought to bear upon the students to give up this doctrine. No place whatever is offered in the courses required for graduation for an adequate defense of this doctrine by one who holds it. Every instructor in any department which could properly give any great amount of time to examining the important New Testament evidence regarding Premillennialism is hostile to the doctrine. There is no opportunity for giving any comprehensive defense at all comparable to the measure in which it is assailed. Yet publicity, both in religious publications and in letters of administrative officials, gives the utterly false impression that no special attack is made upon this view. Although the department of Systematic Theology devotes many lectures to assailing Premillennialism, persons officially connected with the Seminary publicly represent the matter as of comparatively small importance. Under these circumstances there remains no choice to one who accepts the Biblical teaching. I cannot allow my own presence as a Premillennialist who is also a professor in the Seminary to act any longer as a smoke screen to hide the real situation.

Another important matter has contributed materially to my decision. In recent months practically every member of the faculty has entered upon a vigorous defense of an asserted right to use intoxicating liquors—a defense occasioned by the fact that certain faculty members themselves use intoxicants. Whatever the abstract right that may be involved, the whole burden of their emphasis has been against abstinence in this regard. This is no true representation of the Biblical emphasis, which constantly speaks of strong drink as something to be shunned. Here again a straw man has been erected. The position of the Christian minister should be like the position of the Bible as a whole

—strongly against the use of intoxicants—rather than for their defense. The Christian testimony of the Seminary has been impaired by this situation.

In view of these things, I have reluctantly been forced to the conclusion that it is necessary for me to withdraw from a work upon which I formerly looked with great hope. The Christian world sorely needs leaders today, trained in accordance with the highest scholarship. It is tragic for me to see the brightest hope for the satisfaction of that need destroyed as its control has passed into the hands of those who seem determined to compel their students to accept views which will place them in opposition to the great stream of Reformed, Evangelical Christianity in this country.

As I write I have no definite arrangements for the future. I do not know what path of service God may disclose. I gladly trust His providence and will. It is a cause of great sorrow to me that He in His Wisdom has chosen to allow a work which had proceeded so hopefully to become such as to render my further participation in it impossible. I leave with no malice or resentment against any person, and pray that God who can make even the wrath of man to praise Him, may overrule a lamentable situation to His own glory.

With best personal regards, I am,

Sincerely yours,
(Signed) ALLAN A. MACRAE.

The Students' Reply

Promptly after reading the above letter the students of the seminary issued the following statement:

We, the students of Westminster Theological Seminary, regret the resignation of Dr. Allan A. MacRae, who has been one of our honored instructors. We are at a loss to understand the charges included in his letter of resignation, made public in the press. The following statement was unanimously approved at a called meeting of the student body:

1. Westminster Seminary has not been taken over by "a small alien group without American Presbyterian background." All members of the faculty are in perfect accord with the Presbyterian faith as represented by Hodge, Warfield, and Machen; in fact, this was the reason for their appointment to the faculty.
2. Since the faculty has always been united in its teaching of the Presbyterian or Reformed faith, it is absurd to charge that an "alien group" has tried to "enforce their own peculiar notions by crushing the broad evangelical point of view which in its earlier years made the Presbyterian Church in the U.S.A. a great reformed church." We emphatically assert that Westminster Seminary has consistently sought to teach only that which is set forth in the Word of God.

We wish to express publicly our high regard for the sound, biblical scholarship of our faculty. We rejoice in the humility with which they

teach us, and in the freedom of interpretation they allow within the bounds of the "noble traditions which were once characteristic of the Presbyterian Church in the U.S.A."

3. The attack on "Modern Dispensationalism" was led by Dr. O. T. Allis, for many years teacher at Princeton Seminary and one of the founders of Westminster, who could not possibly have belonged to the alleged "alien group." This attack has never been intended as an attack on Premillennialism.
4. We hope that no one will be misled by the assertion that "practically every member of the faculty has entered upon a vigorous defense of an asserted right to use intoxicating liquors—a defense occasioned by the fact that certain faculty members themselves use intoxicants." We as students can honestly assert that the faculty has neither taught nor practiced anything out of accord with the historic Presbyterian position as based on the Word of God.
5. Dr. MacRae claims that only the "Premillennial" view of the Second Coming of Christ is biblical. This claim it is his privilege to make, since historically there has been granted the right to hold different interpretations of the events connected with the Second Coming of Christ among Bible-believing Christians in the American Presbyterian tradition. However, we do object to his intimation that certain of his colleagues who hold to another view do not strive to expound the Scriptures in a faithful and scholarly fashion.

It is our earnest prayer that all who love the Word of Christ and His Kingdom will give heed to this statement, and that the witness of Westminster Seminary may continue faithful to its foundation principles and may rise to new heights of influence, all to the honor and glory of God.

CALIFORNIA CHURCH CALLS THE REV. R. K. CHURCHILL

THE Covenant Presbyterian Church of Berkeley (Calif.), which held its first service on October 11, 1936, has been blessed with such rapid growth that it has already been able to issue a unanimous call to the pastorate of the church to the Rev. Robert K. Churchill. Mr. Churchill has accepted the call and will undertake his new duties promptly.

Mr. Churchill was graduated from Westminster Theological Seminary in 1936. For the past year he has labored in Washington and Oregon under the auspices of the Committee on Home Missions and Church Extension. A few churches already organized and

others in the process of organization are the result of his work.

The Covenant Church of Berkeley is eagerly anticipating continued and increasing blessing under the ministry of Mr. Churchill. Said one elder, "With the coming of Mr. Churchill ours will be the only Presbyterian church in Berkeley that will preach the Word of God without compromising with sin."

NEW CHURCH ORGANIZED IN CAMDEN, NEW JERSEY

THE group of Presbyterians who, for the past four months, have been meeting regularly at 424 Linden Street, Camden, New Jersey, formed the Christ Presbyterian Church at a meeting held on Friday evening, April 23rd. The new church is under the leadership of the Rev. M. Nelson Buffer, who has directed the progress of the group during its formative days. The charter membership roll, at the time of organization, numbered twenty-four.

Mr. Buffer was appointed moderator of the church, and Mr. George Morrison was named temporary clerk of session. The elders, in addition to Mr. Morrison, are: Mr. Harry Rothamel and Mr. Benjamin H. Somers. After choosing its name the group promptly decided to apply for admission to the Presbytery of New Jersey of The Presbyterian Church of America, and declared themselves to be in

hearty agreement with the doctrinal standards of the denomination.

The church conducts a Sunday Bible School and a Young People's Meeting for the study of the Shorter Catechism, in addition to the regular services for worship. Average attendance at the Wednesday evening services is 16, at which time the Book of Acts is studied by the members.

"Our hearts are full of praise to almighty God," said Mr. Buffer, "for the way in which He has blessed us and brought us together that we may witness to the glorious gospel of His Son."

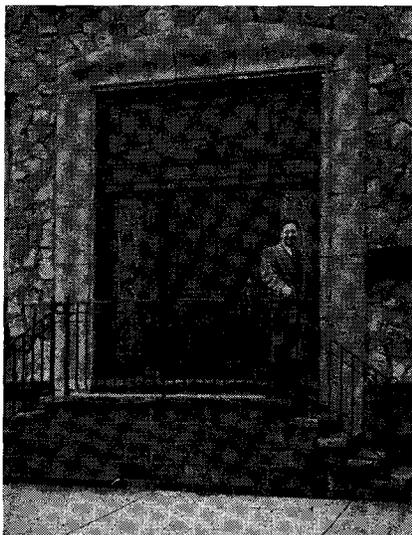
YOUNG PEOPLE'S RALLY HELD UNDER AUSPICES OF PHILADELPHIA PRESBYTERY

ON SATURDAY, April 10th, the young people of Philadelphia held an enthusiastic rally under the auspices of the Presbytery of Philadelphia, at the Calvary Presbyterian Church, Germantown. At the afternoon session they were addressed by the Rev. Franklin S. Dyrness, pastor of the Faith Presbyterian Church, Quarryville, who ably presented the causes and claims of The Presbyterian Church of America. Following Mr. Dyrness, the Rev. Cornelius Van Til, professor of Apologetics in Westminster Theological Seminary, spoke on the theme of "Our Mother Church."

After a box lunch supper a business meeting was held, and a question box was conducted by Dr. Van Til. The evening address was delivered by the Rev. George W. Marston, pastor of the Kirkwood Presbyterian Church, who spoke on the subject, "Is Salvation Possible?" In clear and telling fashion he presented the great doctrines of our holy Faith.

Said one observer: "This was indeed a rally where God was glorified. The enthusiasm of the young people manifested itself in the singing of the old church hymns. It was refreshing to find a rally where the jazz choruses of the hysterical type of modern fundamentalism were omitted."

Plans are now under way for a rally to be held at Quarryville, Penna., on Memorial Day, May 31st. Details will be announced soon.



Mr. Buffer at the Camden Church

EXECUTIVE COMMITTEE VOTES 4-3 TO POSTPONE REGULAR INDEPENDENT BOARD MEETING

Legality of Last-Minute Action Questioned

AT A special meeting of the Executive Committee of The Independent Board for Presbyterian Foreign Missions, held in Philadelphia on Friday, April 16th, it was decided, by a vote of 4 to 3, to postpone the regularly scheduled meeting of the entire Board which had originally been called for the following Monday, April 19th. All members of the Executive Committee were present and voted. Since the death of the late Dr. J. Gresham Machen the committee has contained only seven members.

The Rev. Harold S. Laird, President of the Board, first presented a telegram received from Board member Peter Stam, Jr., of Wheaton, Ill., in which Mr. Stam declared that he would find difficulty in attending the meeting at the scheduled time, and that he and Dr. Buswell agreed that, for the sake of the Pacific Coast members, the meeting should be postponed. Mr. Stam, however, was actually in Philadelphia at the time of the Executive Committee meeting. A letter from Mr. W. R. Sibley, of Seattle, Wash., stated that, since he expected to attend the sessions of the General Assembly in June, he could not possibly make another trip to Philadelphia for the Board meeting.

A motion was made to postpone the meeting until Saturday, June 5th, immediately following the Third General Assembly. Protagonists of this move maintained that insufficient notice had been given the Pacific Coast members, in spite of the fact that the one letter of protest from that area had not been mailed until about a week after notice of the meeting had been received.

Objectors in the committee pointed out that such postponement would, in the opinion of two attorneys, be of doubtful legality under the statutes of the Commonwealth of Pennsylvania which require five days' notice for the calling of such a meeting and, by corollary, may be assumed to re-

quire the same notice for postponement. Secondly, some members were en route or already in Philadelphia and at least one other had, at some difficulty and sacrifice, made arrangements that could not easily be altered. A last-minute change of this sort might allow the Pacific Coast members to attend, but would certainly discriminate against others whose plans could not conform to the postponement.

The first vote on the motion to postpone resulted in a tie of 3 to 3, with the chairman not voting. Those favoring the motion were: an independent minister, an independent elder, and a member of the Presbyterian Church in the U. S. A.; all three of those who opposed the motion are members of The Presbyterian Church of America. The deciding vote was then cast in favor of postponement by the chairman, a minister of another independent church.

The final date set for the meeting was Monday, May 31st, just preceding the General Assembly.

CONSTITUTION COMMITTEE ADDS MEMBERS, PROPOSES A BOOK OF DISCIPLINE

IN ACCORDANCE with the powers given to it by the Second General Assembly the Committee on the Constitution has added to its membership the Rev. Professor R. B. Kuiper and the Rev. Robert Strong to fill two vacancies created during the past winter. A proposed Book of Disci-

pline has been prepared by the committee for presentation to the General Assembly, and copies have been sent to all ministers and sessions.

The changes in the provisional Form of Government recommended by the Second General Assembly have been printed and circulated through the stated clerks of all presbyteries of the church, in conformity with the instructions of that Assembly. The Directory for Worship has not yet been prepared.

Through the generosity and cooperation of Dr. John B. Thwing, pastor of the Knox Presbyterian Church of Philadelphia, the committee's report has been mimeographed and mailed.

NEW JERSEY CHURCH HOLDS DEDICATION SERVICE IN NEWLY ACQUIRED BUILDING

IN AN inspiring service attended by about 300 members and friends on Sunday morning, May 2nd, the Covenant Presbyterian Church of Vineland (N. J.) dedicated its recently purchased church property. The building is located at State Street and Landis Avenue, near the center of the city's population of 25,000.

Preceding the service of dedication fifteen new members were received by the church, and ruling elders and trustees were installed. The sermon was preached by the Rev. Charles J. Woodbridge, General Secretary of the Independent Board and Chairman of the Home Missions' Committee. The service of dedication was conducted by Mr. Woodbridge and the Rev. Alexander K. Davison, pastor of the church.

A paragraph in the church calendar well expresses the joy of the members of the Covenant Church in the rich blessing showered upon them:

"When it pleased almighty God in His goodness to separate us from out the midst of unbelief to be a people for His Name we little dreamed that, in the short space of eight months, we could arrive at such an hour as this. If any proof were needed that we were in the will of God such a demonstration, beyond all peradventure, has been afforded. God has blessed us far above what we could ask or think."

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