

The Presbyterian Guardian

October, 1937

VOLUME 4, NO. 10

One Dollar a Year

EDITORIAL COUNCIL

1526 Pine Street
Philadelphia, Penna.

Edwin H. Rian
Leslie W. Sloat

Ned B. Stonehouse
Murray Forst Thompson

Thomas R. Birch
Managing Editor

Two Features of the Reformed Faith

TIME and again THE PRESBYTERIAN GUARDIAN has made favorable mention of the Reformed Faith. At its organization The Presbyterian Church of America took its stand on the Reformed Faith. Everyone who attended the General Assemblies of this church must recall that in the discussions reference was made dozens of times to the Reformed Faith. Anyone at all acquainted with Westminster Theological Seminary knows that it was founded for the defense and promulgation of the Reformed Faith. Dr. J. Gresham Machen lived and died for the Reformed Faith.

What is the Reformed Faith? That question can be answered in a few words. The Reformed Faith is that interpretation of Holy Scripture which is embodied in the doctrinal standards of The Presbyterian Church of America—the Westminster Confession of Faith and the Shorter and Larger Catechisms.

It appears that it is a simple matter to become acquainted with the Reformed Faith and that there is very little, if indeed any, excuse for misunderstanding it. And yet, strange to say, not only is it grossly misconstrued by its opponents, but ignorance and misconception of it are found also with many who would be known as its adherents.

Because of this state of affairs it would seem in order to call attention to some salient features of the Reformed Faith. For the present I shall limit myself to two—its inclusiveness and its exclusiveness.

ITS INCLUSIVENESS

Now the notion has got abroad that the Reformed Faith is something narrow and provincial and

that its adherents are a mere sect. Nothing could be more false. The Reformed Faith is exceedingly broad.

It is worthy of note that already in the Reformation period the Reformed Faith spread from Switzerland, where the profound and penetrating genius of Calvin had given it expression, to France, along the Rhine through Germany to Holland, eastward to Bohemia and Hungary, and westward across the Channel to Great Britain. And that the foundations of our American republic were largely Calvinistic every student of history knows. How clear that the Reformed Faith is international. Perhaps *supernational* describes it even better. It far transcends national boundaries and racial distinctions.

Occasionally one meets a Scotchman who appears to suppose that only he who has at least a few drops of Scotch blood in his veins can be a good Presbyterian. And once in a while one comes across a Hollander who seems to think that his nationality has a patent on the Reformed Faith. It must be granted that in the providence of God the Reformed Faith has flourished especially in Holland and Scotland, and it behooves lovers of the Reformed Faith everywhere to profit by the flood of Reformed literature which has issued from these lands. But how absurd to suppose that the Reformed Faith belongs to any nationality in particular! To do so is to deny its very genius. Calvin was a native of France—for which he could hardly be blamed—and spent the most fruitful years of his life in Switzerland, and he turned out to be a pretty good Calvinist at that. Our own America too has produced great exponents of the Reformed Faith, not all of whom could lay claim to Scotch or Dutch ancestry. The Reformed Faith smiles

benignly at national and racial peculiarities. It belongs to the universals.

The universalism of Calvinism is easily accounted for. The Reformed Faith is to all intents and purposes synonymous with the Christian Faith. With due respect for interpretations of Christianity that go by other names it may be truly said that the Reformed Faith is its purest and fullest exposition. And is not universality of the very essence of Christianity? Did not Jesus declare: "I, if I be lifted up from the earth, will draw all men unto Me?" Did He not command His apostles to disciple all nations? And did not the seer on Patmos hear the redeemed sing: "Thou, O Lamb, wast slain and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation"?

The inclusiveness of the Reformed Faith is manifest in more ways.

When the Reformed Faith is spoken of in their hearing many think of the so-called five points of Calvinism—absolute predestination, definite atonement, total depravity, efficacious grace, and eternal security. It is well, for these doctrines are distinctively Reformed. It were a serious blunder, however, to suppose that these five teachings together constitute the Reformed Faith in its totality. That were taking far too narrow a view of the Reformed Faith. It contains a great many teachings in common with other Christian systems. In fact, it comprises all that is true in all other interpretations of Christianity. It is nothing less than a complete, full-orbed presentation of the system of truth contained in the Bible.

A few illustrations may serve to elucidate this fact.

That Luther strongly stressed the doctrine of justification by faith is a matter of common knowledge. The Wittenberg reformer rediscovered this precious truth in the Pauline epistles and proclaimed it aloud in vigorous denunciation of Roman Catholic denial. But to suppose that this teaching is in any way the peculiar property of Lutheranism were plain folly. Calvin was just as insistent on it as was Luther. Throughout the centuries it has been a substantial element of the Reformed Faith. It may even be contended that only in the Reformed theology has it retained its pristine purity, free from the tendency to become a doctrine of justification *on account of* faith.

Some time ago I heard a minister speak of the Scriptural doctrine of salvation as a sphere consisting, of course, of two hemispheres. He named the hemispheres divine sovereignty and human responsibility. Then he went on to say that the Reformed Christian holds the former of these hemispheres, the Arminian Christian the latter. What a display of ignorance! How unpardonable a caricature of the Reformed Faith! The Arminian does indeed stress human freedom to the point of doing violence to divine sovereignty. But the true Calvinist is scrupulously careful not to do the reverse. He glories in the sovereignty of God but insists just as firmly on the free agency of man and his consequent full responsibility. Even when he finds it impossible—as every one must—to bring the two into perfect harmony before the bar of finite and sin-darkened human reason, the Reformed Christian yet holds tenaciously to both, for the simple and conclusive reason that both are taught unmistakably in Holy Writ.

Public opinion to the contrary notwithstanding, the Reformed Faith is characterized by a broad tolerance. To be sure, it is not at all tolerant in the loose sense in which the word is so often used—rather abused—today. Of error it is extremely intolerant, for it knows that to tolerate falsehood is sin. But in a very real and noble sense tolerance is characteristic of the Reformed Faith.

It must not be supposed that all Reformed theologians are in full accord on every detail of doctrine. On minor points there are differences of opinion among them. In consequence, a Presbyterian church which requires that its officers subscribe to that statement of the Reformed Faith which is known as the Westminster Confession does not insist that all must find themselves in perfect accord with every single proposition of this creed. All that is asked is that they express their agreement *ex animo* with the system of doctrine contained in the Confession. The view held by the Westminster divines that the pope is the man of sin whose coming was foretold by St. Paul does not belong to the integrity of the Reformed system. There is a difference of opinion among adherents of the Reformed Faith as to whether it may be said with certainty that *all* who die in infancy are saved. And premillenarians,

supernaturalistic postmillenarians, and amillenarians have for generations lived together in peace within the Reformed household of faith.

Again, while the Calvinist, in his zeal for the truth, is quick to detect and ever prepared to condemn the doctrinal errors of those of his fellow-Christians who with him hold to such fundamentals as the inerrancy of Scripture, the deity, virgin birth, bodily resurrection, and personal return of Christ, and His death as an atoning sacrifice for sin, but feel that they cannot subscribe to the Reformed Faith in its fullness, he willingly extends to them the hand of Christian fellowship. He recognizes in every genuine Christian a Calvinist in principle. In the beautiful words of B. B. Warfield: "Whoever believes in God; whoever recognizes in the recesses of his soul his utter dependence on God; whoever in all his thought of salvation hears in his heart of hearts the echo of the *solus Deo gloria* of the evangelical profession—by whatever name he may call himself, or by whatever intellectual puzzles his logical understanding may be confused—Calvinism recognizes as implicitly a Calvinist, and as only requiring to permit these fundamental principles—which underlie and give its body to all true religion—to work themselves freely and fully out in thought and feeling and action, to become explicitly a Calvinist."

Its Exclusiveness

The Reformed Faith by no means excludes every interpretation of Christianity that goes by another name. For example, it does not exclude Lutheranism. It does indeed aim to exclude whatever of error is found in Lutheranism, but it willingly acknowledges and gladly embraces all that is true in that system.

Let me illustrate. Christian truth is a target, let us say, with concentric circles. Three men aim their arrows at it—a Lutheran, a Wesleyan Arminian or old-fashioned Methodist, and an adherent of the Reformed Faith. All three archers hit the target, but the last pierces the bull's-eye.

Let me illustrate again. Lutheranism, Wesleyan Arminianism, and Calvinism are represented by three apples. They are not apples of three kinds. No, the three apples are of one kind but of different degrees of soundness, and the Calvinistic is the soundest.

In a word, the Reformed Faith, while claiming to be the more pure Christian faith, cheerfully recognizes the Christian quality of other really Christian faiths.

However—and what follows now is extremely important at this stage of our discussion—there is a fourth man shooting at the target. He fails to hit even the outer circle. His name is Modernist. To use our other metaphor, there is what purports to be a fourth apple but in reality is a Sodom-apple. If one bites into it his mouth is filled with ashes. It represents Modernism.

To speak less figuratively, the Reformed Faith refuses to recognize Modernism as an interpretation of Christianity. It looks upon Modernism as a religion other than Christianity. It puts Modernism into a class with the many false religions of the world. Its attitude toward Modernism is that of exclusion.

The question might be asked whether Modernism does not contain elements of truth. The answer can be very brief. Modernism, like every other false religion, contains elements of truth, but it does this in spite of its fundamental principle, not because of it.

It is a fact of supreme significance that of all faiths deserving of the Christian name the Reformed stands most diametrically opposed to Modernism. The Reformed Faith and Modernism are opposite poles.

That claim is easily proved.

Modernism stands for naturalism. Christianity stands for supernaturalism. Of the various Christian systems of theology the Reformed is most consistent in its supernaturalism.

A brief comparison of the Modernist, the Arminian, and the Reformed doctrines of salvation, by way of illustration, will make this clear.

While there are but few consistent and a great many inconsistent Modernists, Modernism in its very essence is thoroughly Pelagian. It teaches that man is abundantly able to save himself—so far as he needs salvation—without the aid of supernatural grace.

There are a host of Arminians in the Christian churches of our land. Sad to say, even among those who call themselves Fundamentalists they are very numerous. They say that divine grace is indispensable for the sinner's salvation. Had not God sent His Son into the world, and had not

the Son of God died for the sins of men on the cross, salvation would be entirely out of the question. But now that Christ did atone for sin, salvation is possible for all. Men everywhere have a chance to be saved. Whether or not the possibility will be translated into actuality in the case of a given individual depends on whether or not he grasps his opportunity by believing on the Lord Jesus Christ. And for so believing he is dependent on the voluntary exercise of his own unregenerate free will.

There is in our land a band of men and women who profess and love the Reformed Faith. They insist that salvation from beginning to end belongs to the Lord. Christ died on the cross, say they, not to make salvation possible but to save. And faith in the Lord Jesus Christ is not an act of man's unregenerate will but a fruit of the regenerating grace of the Holy Spirit. When one does work out his own salvation—as indeed one must—he does so only because, in the words of Paul, it has pleased God to work in him both to will and to do.

In a very few words, the Modernist teaches that man saves himself without God's aid; the Arminian teaches that God makes salvation possible and that it is for man to make it actual; the Calvinist teaches that God saves the sinner.

Differently expressed, Modernism denies salvation by grace; Arminianism begins with a profession of salvation by grace but ends up with its nullification; the Reformed Faith proclaims salvation by grace with unerring consistency.

What could be clearer than that the Reformed Faith is the very opposite of Modernism, while Arminianism constitutes a serious compromise with Modernism?

The charge has of late been laid at the door of Westminster Theological Seminary that it has shifted its attack from Modernism to Fundamentalism. It is but one of many false and foolish accusations brought against that stronghold of the Reformed Faith.

There is something humorous about this charge. It is clear that at least some of the accusers are themselves, to put it mildly, tinged with Arminianism. Now for one who himself compromises with Modernism to find fault with anyone for not attacking Mod-

ernism more vigorously is ludicrous indeed.

The fact is that Westminster Seminary, instead of having shifted its attack from Modernism to Fundamentalism, has from the day of its founding to the present fought Modernism with might and main. *And just because its attitude toward Modernism was utterly uncompromising it could not help opposing every compromise with Modernism.* A great many American Fundamentalists are compromising with Modernism. The prevalence of Arminianism among them is one piece of evidence.

Westminster Seminary has from the beginning attacked every compromise with Modernism. It has not spared even such compromises as come in the name of Fundamentalism. This policy was never changed. It never can be changed so long as the seminary persists in its strongly militant opposition to Modernism. *If the seminary should weaken in its attack on compromises with Modernism, it would have weakened by just so much in its attack on Modernism itself. May God forbid!*

At its Second General Assembly the danger was present that The Presbyterian Church of America might yield a point to Arminianism. Then Dr. J. Gresham Machen, zealous for the Reformed Faith as he was, made an impassioned plea for the members of the Assembly to come out from their former Modernist connections "clean." The majority heeded. Of the minority many have since left The Presbyterian Church of America.

Dr. B. B. Warfield once wrote this significant sentence: *"There is nothing against which Calvinism sets its face with more firmness than every form and degree of autosoterism."* Autosoterism is the view that man is his own saviour, that salvation is not wholly of divine grace. The Reformed Faith has set its face like a flint against "every form and degree" of this soul-destroying and God-dishonoring heresy.

The Reformed Faith is inclusive. It would include all that is true in every Christian system of theology.

The Reformed Faith is exclusive. It excludes that false religion which is known as Modernism and together with it each and every compromise with Modernism, no matter if made by Christians.

—R. B. KUIPER.

The Future of The Presbyterian Church of America

By the REV. LESLIE W. SLOAT

Pastor of the Knox Presbyterian Church, Washington, D. C.

"A great door and effectual is opened unto us, and there are many adversaries" (I Cor. 19:6).

THE Presbyterian Church of America is faced today with the greatest privilege and the most solemn responsibility that can fall to the lot of any man or group of men in this life. For to her has been given the opportunity to evangelize this land of ours until the United States shall become the world center of Biblical Christianity, from which shall shine forth to the very ends of the globe the great truths of evangelical religion.

Is it too much to hope or believe that our little church shall some day achieve this high destiny? Not if we are to accept the testimony of history. The strength of the Lord is made perfect in weakness. It has ever been thus. And if we will but take our loaves and fishes, and place them unreservedly in the hands of our Lord, there is every reason to believe that unnumbered multitudes may yet be fed with the Bread of Life through that which we commit to Him.

Our Ultimate Goal

But if our efforts to attain this goal are to be successful, we must first of all be agreed as to the exact nature of the goal itself, and we must also make definite, far-reaching plans which, if carried out, will insure our realization of that goal. These lines are written with a full recognition of the fact that the author is but one among many who are also looking to the future and who may have other and far better purposes in view. These are merely thoughts and suggestions, to be cast aside if better ones shall appear.

What then, in the first place, is the ultimate goal we should set before ourselves? Briefly stated, it is that our church shall be the historic embodiment of the ideals which our Lord expressed in the great commission. These ideals were in number four: expansion, witnessing, soul-

winning, and educating. If our church can bring these ideals to historic existence, what will she then be like.

(1) She will be a widespread church. She will literally have gone throughout the length and breadth of the land. From coast to coast and from the Great Lakes to the Gulf, particular churches of our group will be actively engaged in proclaiming the Word of the living God. True Presbyterianism, which we believe to be Biblical Christianity, will be identified with America, even as Judaism is with Palestine today. (We are here, of course, concerned with our church's character in this country alone. Obviously, she will have taken the lead in foreign mission work.)

(2) She will be a witnessing church—witnessing not only to her membership but also to every person in the country. As thousands upon thousands throughout Palestine heard and saw our Lord Jesus, though He had but twelve chosen disciples, so the millions of America will be seeing us and hearing from us the Word of God, though the number of adherents be but a handful. We will be covering the land with our doctrine.

(3) She will be a soul-winning church, not only preaching to the multitudes, but also baptizing believers. True, the making of converts is not in our human power. But as people cannot believe except they hear, and as they cannot hear without a preacher, and conversely as the gospel is the power of God unto salvation, so, if we are truly preaching the Word, God will be adding to the church daily such as should be saved.

(4) She will be an educated and an educating church. Her members will be instructed in the great system of truth contained in Scripture. The distinctive doctrines of the Reformed Faith will not sound strange in the ears of her people. Members, as well as ministers, will be intelligent Calvinists. She will have regular channels for the instruction of new adherents and for the education of her

youth. And she will have taken the lead in the field of secular education, presenting universal knowledge against the background of the Christian world-view.

Widespread, witnessing, soul-winning, educating! Would to God that she might be such a church in very truth. Let no one say that it is useless to speculate on such a future as our Lord is going to return soon and then all things will be in His hands. All things are in His hands now. If He return soon, so much the better. At least we, as good servants, will be found "doing." And if our Lord delay His coming, we will not have been idle the while.

How Reach the Goal

Though it is relatively simple to state what we hope the church will become, it is exceedingly difficult to mark out the necessary steps on the road to the goal. Anyone can think of a skyscraper, but only a most capable architect can actually plan the construction of one. What we have to say is, therefore, in no sense authoritative. Only through study, and undoubtedly much trial and error, will we develop our true program. The church as a whole will have to face her future and determine her own procedure.

There are, however, certain preliminary truths which seem to be somewhat self-evident. The first is that all of our ideals must be kept constantly in view. Circumstances may work more favorably toward the realization of one or another. But we must not for that reason, even temporarily, abandon the others. The more difficult the task in one direction, the more we should bestow labor on it. Again, while the church is small the capacity of her local congregations to carry on the great work will be extremely limited. Under such conditions, she will have to labor in the unreached areas through committees appointed for the purpose. As the church grows, the field of these

committees will be reduced—a thing they must expect and for which they must hope. And again, in the execution of our program every minister and every member must do his or her part. The task of one may not be as romantic as that of another. Some are fitted to lead and direct, others must wait by the baggage. Let not those who fight in the battle despise those who serve in the camp. We must be free of local strife and private jealousies. We must submerge our ourselves in a great program for the effective proclamation of the everlasting gospel. So much for preliminaries.

(1) What can we do to extend our church throughout our land? I think, while our facilities are so limited, we should endeavor to establish churches in as many of the large cities as possible, leaving these churches themselves to establish work in surrounding rural areas. And among the cities let us seek out the great trade centers, and places where there is much going and coming, that visitors may hear the message and carry it with them to distant parts. State capitals would, among others, be strategic points. Would that we might erect a chain of churches in the large cities around the borders of our land, from them working inward to the center. Let us not multiply churches in each city, but rather let us seek to establish one large central church, drawing from all districts. From the point of view of the saving in number of ministers, of efficiency, co-ordination, economy, and practical effectiveness, I believe that, in a given city, one large enough church would be far superior to a dozen small ones. In this work why should not each congregation have on its heart the burden of establishing a church in some particular distant city, and why should not each presbytery take as its own responsibility some unoccupied state. Why not divide the country, as the children of Israel divided Palestine for conquest. It may seem difficult or impossible. Do you remember how Caleb, an old man, asked the privilege of conquering the most difficult region in the whole of Palestine?

(2) How shall we reach with our message the people who are now entirely inaccessible to us? The problem here is two-fold: men and money. But with a definite, positive program,

even these should be made available. Why not use advertising? We have no possible means, in our own strength, of reaching into many of the homes. But there are magazines and newspapers that every day and week enter practically every home in this country. For a price they will carry our message where we cannot go. Shall we not use them? I imagine many people would give much to see a widely circulated journal carry a full page presentation, in large type, of the way of salvation. Sponsored by the church as a whole, carrying information concerning the location of our congregations, such a use of advertising would do immeasurable good. Who will take the lead in such a movement? Each presbytery and each local church must carry its part of this work through similiar local advertising, through open-air meetings, and tracts. I wish our church might undertake to provide a supply of really good tracts—pamphlets not limited to a word about the way of salvation, but setting forth carefully and plainly the great teachings of the Bible, and directing the reader to our churches. Christ preached His most wonderful sermons to the multitudes in the market squares. Why must we reserve our preaching on the sovereignty of God for a small church and a chosen congregation? Let us tell the world these things.

(3) The actual receiving and baptizing of new members must be left in the hands of the local congregations. However, in each case care must be taken that, as far as possible, those only are received who give evidence of a sincere profession of a true faith.

(4) Let us consider the matter of education. a) First of all, might it not be well to prepare and publish a few works of "apology" and "polemic." In the first we would set forth the history of the conflict leading up to our formation, and show the justice and the logic of our cause. In the second we would exhibit the fallacies of all classes of heresy and all sorts of paganism, from Christian Science to B'hai-ism. b) Then we should make available to our membership, in part through already published works and in part through newly prepared writings, exact clear expositions of the cardinal doctrines of our faith. Our people of today can read. Let us give them some religious literature

worth reading. c) In the third place, I believe there is room and need today for a really good, scholarly, yet popular and generally readable commentary on Holy Scripture. It is a matter of regret that we were not privileged to have such a work from the facile pen of Dr. Machen. May we as a church cooperate in the production of a truly Reformed commentary. Only such a work will really instruct our people, and keep them from the errors and misinterpretations which are so widespread in this time.

Our Most Immediate Need

Our most immediate need, it seems to this writer, is that we definitely formulate our plan, a plan, some plan. It may be necessary as time passes to revise the plan we make. But unless we take the opportunity now to decide definitely upon our method of procedure, to determine where we are to direct our energies, and to let the world know what we intend to do and how we intend to do it, we cannot expect to accomplish much. The cardinal principle of the Calvinistic faith is that the eternal and infinitely wise Creator had formulated, before He began His work, the plan of the world down to the most minute detail, so that history is the outworking of that plan, accomplished through His own almighty power. Let us as true Calvinists follow in the example of our Lord and plan for the future. The city of Washington is reputed to be one of the most beautiful in the world. The reason is that, before its building was started, an architect was hired who made the plans for it, so that it grew according to a fixed purpose, instead of by haphazard chance. A few decades from now, if our Lord tarry, The Presbyterian Church of America will either be the universally acknowledged leader in the field of evangelical religion, or it will be a very poor follower of somebody else. Which of these shall obtain will depend upon the care and effectiveness with which we plan now for the work we have to do. A great door and effectual is opened unto us, and there are many adversaries. With care and planning, yet with courage and boldness, trusting in the great Head of the Church, let us enter that door. Let us make our church truly *The Presbyterian Church of America*.

The Future of the Presbyterian Church in the U. S. A.

By the REV. CLIFFORD S. SMITH

Pastor of the West Presbyterian Church, Bridgeton, New Jersey

THE future of The Presbyterian Church of America is as bright as the promises of God. But the future of the Presbyterian Church in the U.S.A. is quite another story, and it is far from bright. Indeed, it is very dark!

Were we to view these two denominations purely from a human standpoint, however, and ignore the Word of God, we would make quite the contrary assertions. We would say that the future of The Presbyterian Church of America is dimly dark, and that there seem to be many indications that the Presbyterian Church in the U.S.A. is headed for a better day. After all, we must admit the very real fact that our denomination is very, very small, and our material resources, as compared with the great denominational bodies, are woefully meagre. Then, too, we preach an unpopular gospel, "unto the Jews a stumblingblock and to the Greeks foolishness." We have not trimmed the corners from the cross. Practically every other denomination in the country either passively resents or actively opposes us, and we have been torn by many distressing difficulties. All in all, we cannot say that, humanly speaking, this is a very bright picture.

On the other hand the Presbyterian Church in the U.S.A. is a very large denomination with a membership that must be counted by millions. It is very wealthy and its financial conditions are improving. The majority of its ministers preach a more popular message which is in accord with the temper of the age, and by such preaching its members have been largely relieved of the "offense of the cross." Among the other denominations it is held in high esteem and exerts a powerful influence. Though it has had controversial difficulties, its majorities have always been so great that the minorities have not seriously hampered it. No one on a purely human basis would have the temerity to prophesy a dark future for that denomination. Purely human factors

would not warrant it. But we did not make the initial statement of this article on the basis of human considerations; we made it upon an altogether different basis. And lest we be accused of folly, we also plead innocent of having made the wish the father of the thought; this would be both unworthy and utterly unsubstantiated.

What, then, is the basic reason why we have an implicit optimism concerning our church and are thoroughly pessimistic concerning the church from which we have withdrawn?

The Basis of Success

We know that the success or failure of any visible church depends entirely upon the blessing of God. Without the blessing of God every visible church would fail in that for which it was established. The church is the steward of the Word of God and it is her business to carry out the great commission of our Lord. If a visible church is not a faithful steward of the Word of God and is unfaithful in carrying out the great commission of our Lord it is a rugged certainty that the blessing of God does not rest upon it, and it is inevitable that not merely at some future day will it be a failure, but that it is already a failure—and this failure will grow more dismal every day. This being true—and if we believe the Word of God, there can be no denying that it is true—it follows that if the Presbyterian Church in the U.S.A. does not have the blessing of God it is now a failure and that its failure will grow increasingly worse.

An Unprofitable Servant

Let us face the facts. The Presbyterian Church in the U.S.A. is not a faithful steward of the Word of God nor is it faithful to the great commission given to it by our Lord. We state this as an incontrovertible fact. If there ever was a fact about which we were completely assured, this is that fact. We believe that it allows of no argument. To deny it is to be like

the man who, when he saw his first automobile, said, "I don't believe it." We see before our eyes a denomination which has not only allowed 1300 ministers in its membership to declare in a published document that the Bible is not God's infallible Word, but a denomination which has raised those men to places of honor and power. Is that a denomination which is a faithful steward of God's Word? We witness a denomination which is maintaining at great expense theological seminaries which teach that the Bible is not God's infallible Word. Is that a denomination which is a faithful steward of the oracles of God? We behold a denomination which sends many missionaries who deny that the "blood of Jesus Christ, God's son, cleanseth us from all sin" and who strip Him of His deity; a denomination which welcomes to its ministry men who deny the supernatural and who preach a message of mere social reform; a denomination which publishes literature that treads "underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of grace." Is that a denomination which is faithful to the great commission? Is that a denomination upon which the blessing of God rests?

No informed honest man can deny the assertion that the Presbyterian Church in the U.S.A. is an unfaithful steward of the Bible and that it is a miserable failure in carrying out the great commission of our Lord Jesus Christ. We are bold to conclude, therefore, that the blessing of God does not rest upon it. It may have its great numbers, its vast resources, its beautiful buildings, its mammoth organization, its rich and truly glorious tradition, but it is all futile. "Except the Lord build the house, they labour in vain that build it."

Is Reform Possible?

But what about the possibility of reform within the church? After all,

there are still reputed evangelicals within the denomination who assert that they will not rest until the church shall have been brought back to its standards. There is not one of us but that would rejoice with a great rejoicing were this to be accomplished, but we frankly do not believe that there will be any such reform. Essentially there is just one fundamental reason why we do not believe that there will be this reform. It is that the "evangelicals" are doing just exactly nothing which would bring about a reform and, after all, if there is to be a reform, someone must do something more than simply talk about what he is going to do. It takes lumber to build a house. As a matter of fact, at least some of the "evangelicals" are cooperating with the enemy. Cooperation with the enemy is a pretty poor way to win a war. Lest someone think that this is an overstatement it is well to point out certain facts.

Very few critical observers will deny that the group within the old denomination upon whom the hope of reform rests—if it rests anywhere—is the group known as the League of Faith. This organization is supposed to be a protest against Modernism, and it is supposed to fight Modernism. It is not my purpose to deny that this organization is a protest against Modernism and that it intends to fight Modernism. But it is my purpose to ask how much of a success it will attain when at least some of its members actively cooperate with Modernism.

A vice-president of this league, the Rev. Stewart M. Robinson, D.D., is the editor of *The Presbyterian*, a religious weekly circulated widely throughout the Presbyterian Church in the U.S.A. Certainly he holds a key position, and it is within his power to exert a real influence for reform. Is he doing it? Read the September 9, 1937, issue of *The Presbyterian* and judge for yourself. The feature article praises the recent World Conference on Faith and Order which convened at Edinburgh, and yet it would be impossible for the present writer to imagine a more completely modernist conference. The second article deals with the work of the Board of Christian education of that denomination and praises it highly, and yet that Board publishes literature, some of which was mentioned in the article,

which grossly dishonors our blessed Lord. Read for yourself the devotional magazine known as *To-Day* and the purely social-gospel magazine called *Social Progress*. These compose but a tiny drop in the bucket of heretical literature published by this Board, yet a vice-president of the League of Faith allows these articles and magazines to be commended in the magazine of which he is the editor. Do you wonder why we do not look for very much in the way of reform from the League of Faith? It is a sad spectacle to witness, and it is with heavy heart that we watch men for whom we have the greatest personal affection allow their testimonies to be dimmed almost to the point of extinction. They recognize the fact that Modernism is a deadly foe, and they agree that something ought to be done about it, but they seem powerless to do that something.

Is this not strangely reminiscent of the sad spectacle of Samson who at the cry of Delilah awakened out of his sleep and said, "I will go out as at other times before, and shake myself.

And he wist not that the Lord was departed from him"? It is hard, indeed almost impossible, to imagine a more pathetic spectacle: A great rugged giant of former days who knew not that the Lord had departed from him.

No, it would be rash optimism to believe that this organization will bring reform to the Presbyterian Church in the U.S.A., however much we desire that it might. It must first raise issues, and then it must fight for them with something more than words.

But reform depends upon more than the mere raising of issues. Ultimately, reform depends upon the preaching of the Word of God throughout the denomination so that the people come to believe this Word once again, and not only to believe it but to know its great doctrines. There is only one way that this can be accomplished, and that is through the ministers who stand in the pulpits. Since the seminaries of this denomination are all either definitely modernist or indifferent to Christianity, and since the day has past in these seminaries when young men were taught to be interpreters of the Word of God, there simply is no prospect whatsoever for a widespread preaching of the Bible throughout the church and consequently there can be no prospect of reform. We cannot get away from the fact that reform only follows the rebirth of Bible preaching. This was true in Josiah's day; it was true in Ezra's day; it was true in the days of Luther and Calvin; it is still true today. And within the Presbyterian Church in the U.S.A. today the Word of God is being less and less preached and more and more dishonored. We do not look for better conditions within this denomination; we expect rather that conditions will grow increasingly more evil.

This is a picture which saddens the heart. It is a picture of a once glorious organization that has fallen into decay. Somehow one seems to be able to enter into an appreciation of the emotions which must have swept over our Lord when He wept over Jerusalem and solemnly cried out, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

The Seminary's New Address

WESTMINSTER Theological Seminary is now established on its new campus. All mail for the seminary or for individual members of the student body should be addressed to

Westminster Seminary
Chestnut Hill
Philadelphia, Penna.

The offices of the home and foreign missions committees of The Presbyterian Church of America are still located at

1526 Pine Street
Philadelphia, Penna.

Dr. Machen and Westminster Seminary

An Address Delivered on September 29, 1937, at the Dedication of
J. Gresham Machen Memorial Hall on the New Campus

By the REV. EDWIN H. RIAN



Mr. Rian

WE ARE assembled today to dedicate this beautiful building to the memory of a great Christian. As the years increase and men look back upon this generation, the stamp of Dr.

Machen's Christian leadership will be abundantly evident. He was hated and loved, despised and admired, but time alone will reveal his true greatness.

It was he more than any other man of this era who focused the attention of the Christian world upon the deadly error of Liberalism and Modernism. As he once said (*Christianity and Liberalism*, p. 17), "Modern liberalism in the Church, whatever judgment may be passed upon it, is at any rate no longer merely an academic matter. . . . On the contrary its attack upon the fundamentals of the Christian faith is being carried on vigorously by Sunday-School 'lesson helps,' by the pulpit, and by the religious press." It was against such an attack on Christianity that Dr. Machen brought the full force of his life.

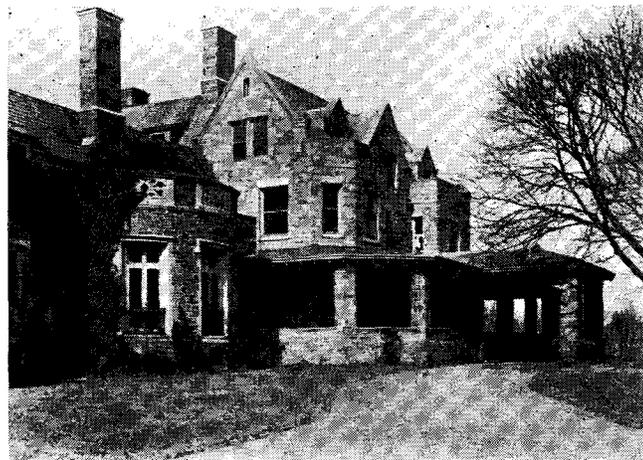
Popular opponents of Biblical Christianity like Walter Lippmann, H. L. Mencken and Pearl Buck paid tribute to Dr. Machen as one who held to Christianity in its truest form. They despised his religion but frankly confessed that it was the message which the Christian church has always believed.

Some years ago Dr. Kirsopp Lake, a noted liberal theologian, now professor of history at Harvard University, was asked to recommend a book on Paul the Apostle from the historic Christian viewpoint. He replied that *The Origin of Paul's Religion*, by J. Gresham Machen, was the best.

Dr. Adolph Deissmann, one-time professor of New Testament at Berlin

University, as far back as ten years ago was using Dr. Machen's pamphlet on the Virgin Birth and referring to it as authoritative on the subject. This was before the publication of Dr. Machen's monumental work on the Virgin Birth of Christ.

Union Theological Seminary of New York City is known as one of the leading modernist institutions in the United States. On four different occasions Dr. Machen was invited to address its undergraduates on historic Christianity because that seminary regarded him as the leading exponent of that viewpoint in America. He ac-



J. Gresham Machen Memorial Hall

cepted those invitations so that he might bear testimony to the gospel with the hope that some student might see the truth.

In 1932 Vergilius Ferm edited a book entitled *Contemporary American Theology*. He asked Dr. Machen to write a short sketch of his life in which his Christian viewpoint would be presented. The resultant article, "Christianity in Conflict," reveals not only Dr. Machen's broad, cultural, Christian background but also portrays vividly and with keen insight the present great struggle between Christianity and Modernism. This article is the only one in the book that sets forth Biblical Christianity.

No matter how much men disagreed with Dr. Machen they always recognized him as one of the leading scholarly exponents of Biblical Christianity in America, if not in the world.

Theological scholarship was not a thing apart for Dr. Machen. It was his very life. His thorough grasp of Christian truth and his utter devotion to the Lord Jesus Christ compelled him to stand resolutely against the advance of Modernism in the church. Out of his valiant struggle there emerged two institutions: Westminster Theological Seminary and The Presbyterian Church of America, both

of which give evidence of assuming a position of far-reaching influence in the Christian world. These two institutions will continue and enlarge the testimony to Christianity which Dr. Machen so ably championed.

Westminster Seminary and The Presbyterian Church of America were born in the midst of a great ecclesiastical struggle. Although the seminary came into existence in 1929, after Princeton Seminary was reorganized so as to be complacent toward Modernism, and The Presbyterian Church of America became the spiritual succession of the Presbyterian Church in the U.S.A. in 1936, both institutions are the result of the same conflict between Christianity and Modernism.

It is because Dr. Machen was so consistent, so thorough-going and so statesmanlike in his position, that he saw the necessity of having a theological seminary which would teach Christianity in a scholarly way and a true church which would send forth ministers to preach the everlasting gospel set forth in the Bible. It is because God saw fit to use Dr. Machen that we are assembled today to dedicate this building and campus as another forward step in the tremendous task that is ahead.

Nearly everyone acknowledged Dr. Machen to be a scholar and a Christian statesman, but few knew him as a noble friend. His thoughtfulness, his generosity and his loyalty made friendship with him a beautiful experience. When a man has been endowed with a strong Christian character and a brilliant mind and has been tempered by the fires of a great conflict, that man becomes an outstanding personality. To know such a man as a friend makes friendship seem a wonderful relationship.

Some of us walked with Dr. Machen in that way. What precious memories we have of those days, as we fought shoulder to shoulder against a common foe! His brilliant mind enabled him to enter the higher ranges of the intellect so that he could see to the heart of a problem and know the outcome. And yet, in spite of these rare intellectual gifts, he was so humble. He had the faith of a child. He was conscious of his weaknesses. He would often say, "I feel so sorry for that man, for I know my own weaknesses." He gave of himself unstintingly to his friends. The inevitable result was that he greatly enriched the lives of those around him.

It is such a man we seek to honor today—a Christian scholar, statesman and friend. As we dedicate this building, the J. Gresham Machen Memorial Hall, our minds turn to the question: what kind of theological seminary did Dr. Machen wish Westminster to be? Without pause we can say that he wished Westminster Seminary to carry on the traditions of the old Princeton Seminary before its reorganization in 1929. He often dwelt on the glories of Princeton in the time of the Alexanders, the Hodges, Warfield and Patton. But I believe that his ambition for Westminster Seminary went even beyond that. He hoped and prayed and dreamed of it as a great centre of Christian learning, a place where a revival of learning would begin that would lead to a religious reformation.

In the providence of God has Westminster Seminary the possibility of becoming such an institution? What makes a theological seminary a great centre of Christian learning?

Buildings and especially library equipment are essential for research and the proper study of Biblical truth. Westminster Seminary does not have

a large library but it does have a library of quality which will be carefully augmented from year to year. The present library building will hold thousands of volumes and augurs well for the effective study and research which the faculty and students will be able to follow.

But what is far more essential in making a theological seminary a centre of learning is a faculty which is devoted to the Bible as the Word of

The Test of Piety

THE Bible assigns peculiar importance to the test of religious character which is furnished in OBEEDIENCE. God knows the blindness of the human heart, and the strong exposure of men to self-deception. He has therefore provided that the reality of those dispositions we profess to cherish toward Him shall be evinced by corresponding conduct. Do you inquire who are the friends of Christ? He himself replies, "Ye are my friends if ye do whatsoever I command you." Do you ask who are those that love the Redeemer? His answer is, "He that loveth me keepeth my commandments." Do you ask how shall we know that we possess a saving knowledge of him? "Hereby do we know that we know him, if we keep his commandments." Would we know the evidence of hostility to Christ? "He that loveth me not, keepeth not my sayings." Would we know who are they that are deceived or deceivers? "He that saith he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him." Would we trace out the grand line of demarcation between saints and sinners? "In this the children of God are manifest, and the children of the devil; he that doeth not righteousness is not of God." Would we know what will be the grand and universal rule of trial at the final day? "Without respect of persons the Father will judge every man according to his work." From beginning to end, from first to last, the great test of character is, "By their fruits shall ye know them." (THE CHRISTIAN TREASURY, 1850.)

God and which is marked by true scholarship. Westminster Seminary has always been able to say without fear of contradiction that its faculty is composed of such a group of Christian scholars.

Patience, accuracy, a thorough grasp of the subject, research and intellectual acumen distinguish a scholar. And when that is joined with complete devotion to the Lord Jesus Christ and a life study of the Bible a scholarly theologian is the result. We believe that these characteristics are true, to some extent at least, of every member of the Westminster faculty. (There are no "rabble rousers," fanatics, or religious crackpots among them.) We are confident that the present faculty, and those who will be added to the faculty from year to year, will in the providence of God make a distinct contribution to the Christian world and further Biblical Christianity in a spiritually bankrupt age.

But there remains the preeminent quality, the *sine qua non* that lifts a theological seminary above the ordinary institution and elevates it to the position of a great centre of Christian learning. An institution in this class must be devoted to a great theology, the right theology, and that right theology in our judgment is Biblical Christianity, that is, the Reformed Faith.

Many seminaries, perhaps most seminaries today, are not theological. They are wedded to a study of sociology, philosophy, psychology and religious education. Theology, the queen of sciences, is neglected and relegated to the limbo of medieval relics. Not so at Westminster Seminary. Here theology reigns supreme. She is in the ascendancy. She is on the throne.

Someone asks, what is theology? Simply stated, it is the study of the revelation of God in nature and especially in the Bible. It is the setting forth of the truth as it is manifest in the Word of God. God's great plan of redemption is studied and pondered, not with any mere academic goal in view, but for the avowed purpose of preaching that gospel to a dying world. So it is that the theology of Westminster Seminary is the theology of the Bible.

Westminster Seminary has become particularly known because of its stand for the Reformed Faith. The Reformed Faith, so called because of its connection with the reformers of

the 16th century, is simply another way of designating Christianity in its most consistent, logical and full expression. It is the Christianity contained in the Bible and championed by the apostles, Augustine and John Calvin, to mention only a few.

When one begins to study the Christianity of the Bible he notices that the sovereignty of God receives special emphasis. God is sovereign in creation, sovereign in sustaining the universe and sovereign in the salvation of those of His creatures whom He will. The Reformed Faith places the same importance on the sovereignty of God. Consequently down through the centuries believers in the Bible and the Reformed Faith have never been popular.

Man likes to regard himself as sufficient or, at least, as a co-worker with God in salvation. Sinful humanity cannot believe that man is incapable of having a small part in his salvation, incapable even of accepting what God has made possible. But the Bible states that man is spiritually dead and that from God comes even the faith to accept the salvation which God has made possible through Christ. Man has no part in his salvation.

Right at that one point the Reformed Faith holds a unique position. It alone is true to the Bible. Every other form of Protestantism, the Roman Catholic faith and the Greek Orthodox expression of Christianity fall short. All these types of Christianity give man a part, either small or large, in obtaining his salvation. But the gospel which the Bible reveals and which the Reformed Faith proclaims states categorically that salvation is a gift of God utterly apart from the works of man. That is the gospel of pure grace.

Upon such high Biblical ground the Reformed Faith stands alone in the Christian world. It warrants the title: Biblical Christianity.

But the Reformed Faith is not only loyal to the Bible in emphasizing the sovereignty of God; it also stands for the whole gospel as set forth in the Word of God. It does not go beyond what is revealed nor does it leave out any of the fullness of revealed truth. The Bible touches every point of the arc of life, and so does the Reformed Faith.

There is a tendency on the part of some in the Christian church to single

out five or six so-called essential doctrines and to make these the rallying point for all Christians. There are two weaknesses to such a course. It makes for an emaciated Christianity and a lopsided gospel. To be sure, Biblical Christianity upholds these doctrines. It could not do otherwise. But there is more to Christianity than these beliefs alone, precious and essential as they are. It is a mistake to see how little of the Bible we can agree on in order to unite. On the other hand, it should be our endeavor to see how much of the truth we can discover in order to preach the full-orbed gospel of the Bible. It is the whole counsel of God that should be our concern.

The Bible is logical, consistent and complete in its gospel. We must not preach a Christianity which is any less so. There is a Christianity which alone meets all the needs of man and all the attacks of unbelievers. It is the Christianity of the Bible.

So the graduates of Westminster Seminary will go forth equipped to meet the advance of unbelief, paganism, Modernism or whatever else you wish to call that other gospel which is no gospel at all. These young ministers will not preach an attenuated, impoverished or distorted gospel. No, they will send forth the note of that full revelation of the Word of God which saves to the uttermost. They will have on the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the spirit so that they will be able to quench the fiery darts of the wicked.

We contemplate the future with assurance as we consider Westminster Seminary and the ministers who shall graduate from it. We have high expectations that God may be pleased to bring a revival of true learning and a reformation in His church. We pray that through the ministry of Westminster Seminary a new breath of life may come to the visible church.

Our aspirations are expressed in the words of Dr. Machen: "But the Christian religion which is meant is certainly not the religion of the modern liberal Church, but a message of divine grace, almost forgotten now, as it was in the middle ages, but destined to burst forth once more in God's good time, in a new Reformation, and bring light and freedom to mankind" (*Christianity and Liberalism*, pp. 16, 17).

PHILADELPHIA PRESBYTERY ELECTS OFFICERS, ACTS ON REQUEST FOR DISMISSION

AT THE regular meeting of the Presbytery of Philadelphia held at the new home of Westminster Seminary on Monday, September 20th, the following officers were elected to serve for the coming year: The Rev. Robert S. Marsden of Middletown, Penna., *Moderator*; the Rev. John P. Clelland of Wilmington, Del., *Stated Clerk*; and the Rev. Charles G. Schaufele of Philadelphia, Penna., *Permanent Clerk*.

A pastoral call from the Redeemer Presbyterian Church of Philadelphia to Mr. Schaufele was found in order and placed in his hands. His installation will be held on Sunday evening, September 26th. A call from the Calvary Presbyterian Church of Germantown for the pastoral services of the Rev. Cary Nelson Weisiger was likewise found in order and placed in Mr. Weisiger's hands. He will be installed on Friday evening, October 1st. Both Mr. Schaufele and Mr. Weisiger are members of the class of 1937 at Westminster Seminary.

The request of the Rev. Charles J. Woodbridge for a letter of dismission to the Presbytery of Concord of the Presbyterian Church in the United States (not to be confused with the now apostate Presbyterian Church in the U.S.A.) was the cause of considerable discussion. Since technically a letter of dismission presupposes approval by the dismissing body many members of presbytery felt that a regular letter of dismission could not be granted. The letter, in the form in which it was given to Mr. Woodbridge, was as follows:

"This is to certify that the Rev. Charles J. Woodbridge is a member in good and regular standing of the Presbytery of Philadelphia of The Presbyterian Church of America. Though we sincerely regret his departure from our denomination and cannot assume any responsibility for this action on his part, at his insistence he is now dismissed to the Presbytery of Concord of the Presbyterian Church in the U. S."

Mr. Woodbridge has accepted the pastorate of the First Church, Salisbury, N. C.

The Place of Beauty in Worship

A Review by the REV. PROFESSOR PAUL WOOLLEY

WINFRED DOUGLAS: *Church Music in History and Practice*. New York. Scribners, 1937. \$3.00.



Mr. Woolley

creasing.

The service of the church is a service for the worship of *God*. Even the title of the Westminster standard, the "Directory for the Public Worship of God," tells us that. Usage, however, has impressed upon most of us the notion that the service is primarily to inspire, edify and instruct the *man* in the pew. The service is tested by the strength of the feeling of elevation or well-being which *we* may be enjoying as we leave the edifice after the sermon and benediction. Instruction and edification are important, but first ought to come the worship which in humility and gratitude we offer to our Creator and Preserver.

To many this is really a new idea, though it is obviously sound when we stop to think it over.

The Character of Worship

The worship of God need not be intricate, it should not be confusing. It ought to be thoughtful, majestic, beautiful. Why, in particular, should it be beautiful? Because beauty is a gift of God and because something which is beautiful is something toward which our whole heart and soul instinctively goes out. Our whole beings are drawn by the beautiful. We *participate* in it in the true sense of the word. Thus it should be with the worship of God.

Our services can easily lose, or fail ever to attain, a true beauty which helps our souls in the humble worship of God. To maintain that beauty care and knowledge on the part of the one who leads the service is necessary. It has not in past years been easy to secure that growing stock of information and guidance and to maintain the enthusiasm which is needed for

the proper development of services of worship in the church. Recently, however, a number of important books have been made available to those who need them. Each has its imperfections, but one of the most helpful introductory guides is the recently published *An Outline of Christian Worship*, by William D. Maxwell (Oxford University Press, 1936).

This has now been supplemented by a still more recent book particularly devoted to the history of the development of church music and to its proper use. Winfred Douglas is canon of St. John's Cathedral at Denver, Colorado. He writes particularly from the point of view of one who is a priest of the Episcopal church. But he is not solely interested in that church alone but in the music of all Christendom. The book traces, in succession, the history of the music connected with the eucharist, the music of the offices, and the development of hymnody. It contains, in expanded form, the Hale Lectures for 1935 delivered upon the foundation at Seabury-Western Theological Seminary. Music cannot be made fully the subject of study simply by talking about it and, realizing this, Canon Douglas has supplied the volume with extremely valuable lists of records which are the recordings of examples of much of the music under consideration.

The book has glaring faults. It assumes throughout the results of an un-Christian literary criticism of the Scriptures. The doctrine of inspiration appears to be misunderstood or rejected or both. Calvinism, as well as Lutheranism, is vigorously disparaged. A false antithesis is drawn at the very outset between science on

the one hand and religion and art on the other. The importance of the Reformation is clearly not appreciated.

Music in Worship

What then, the puzzled reader of this review may well say, is left? Simply this: a book which gives the reader in a clear, concise and stylistically attractive form the story of what our forbears have produced and accomplished in their search for musical means by which to glorify God. In musical matters the scholarship is careful and the judgment is usually sound.

The beginning of a sound use of music in the church can hardly fail to be an appreciation of the rich treasures which our fathers have provided for us. Such a book as this is worth noting for it will help at this point until the day comes when we have a book which is far better because based upon a sound view of Scripture and more appreciative of the central message of Scripture: the utter unworthiness of fallen man, the perfect sovereignty of God, salvation only by the gracious act of a sovereign God for a helpless man.

Canon Douglas states categorically that "very much music put forward for worship in recent centuries and at the present time is indistinguishable in style from the music of the world. True worship music could never possibly be mistaken for anything else" (pp. 64, 65). When the importance of the principle underlying that statement reaches the minds of Christians great progress will have been made. But it must ever be held in consonance with the principle that *all* that a Christian enjoys he must enjoy *ad majorem Dei gloriam*. Music has different uses. Not all of it is helpful for the worship of God. But all of the music which a Christian encourages must contribute to the upbuilding of the kingdom of God and to His glory. There is no place for that which cannot be used to that end. As each of the arts is brought into captivity to His service by consecrated Christians who nourish it, the beauty of holiness will be more clearly seen by the children of our God.

A Reminder

IF THE stencil on the wrapper of this issue is dated October, 1937, a prompt renewal will avoid delay in receiving the next number.

The Curse of Neutrality

A Meditation by the REV. ROBERT S. MARSDEN

Pastor of the Calvary Presbyterian Church
Middletown, Pennsylvania

"Curse ye Meroz, said the angel of the Lord . . . because they came not to the help of the Lord" (Judges 5:23).

IN THE midst of a restless world seething amid wars and rumors of wars there stands one nation with an overwhelming determination to remain neutral. That nation is the United States of America. The present writer heartily shares the hope that we shall remain neutral in the present wars, for neutrality in quarrels which do not concern our nation is not only expedient but is honorable.

Our text, however, tells us of a terrible curse pronounced against a people of a city for no other sin than that of remaining neutral. It tells us that, while neutrality is usually expedient and often honorable, it is sometimes sinful. Of Meroz we have no other notice in Scripture; the site of the city is not even known; of its history we know nothing save that it is a city that remained neutral and "came not to help of the Lord."

The Israelites, the people of God, at God's command were engaged in a life and death struggle for their freedom from the aboriginal inhabitants of the land of Canaan. Deborah, the prophetess, and Barak had raised the standard of Israel against the Canaanites under Sisera. A call had been sent throughout the whole country to all the Israelites to rally to the battle for freedom. From widely separated tribes of Israel there came aid to liberate God's people. But there was one city whose forces were conspicuous only by their absence: the city of Meroz. To be sure, there is no evidence that the inhabitants of the city actually aided the Canaanites against the Israelites, but the city chose rather to remain neutral. It was for that neutrality that the Lord pronounced against Meroz the curse, "Curse ye Meroz, said the angel of the Lord . . . because they came not to the help of the Lord." It is, of course, only for great sin that such a curse would be pronounced by the Lord; neutrality,

often so commendable, became in the case of Meroz, a great sin.

Satan's New Weapon

The forces of the Lord are entered in a life and death struggle. The devil with all his subtlety is making what many Christians consider his last stand. His grosser weapons, fire and sword, have long since proven ineffective. Generals and armies inspired of him have too often been routed by the forces of the Lord. In his extremity he has been compelled to find a more refined and, he hopes, a more effective weapon. During the past generation he has used with some success the weapon of Modernism in its more consistent and honest form. But in the past few years he has changed that weapon for a more subtle one. The weapon which he is now using is that of neutrality. It is a most attractive weapon for he can find any number of Christians to bear it in battle for him. It is the easiest weapon to bear that he has designed to date, for the bearing of it requires absolutely no effort.

There has arisen within the Christian church very recently a large constituency which apparently believes it possible to be neutral in the Lord's battle with Satan and still remain Christian. This group is composed of many who have been highly respected Christians for a generation. They have contented themselves with meek protests against evil and have, on the whole, remained neutral during the heat of the battle. They have pled that they were going about, doing their appointed tasks well, and leaving the battle to others. They are either pastors of large churches, Sunday school teachers who love their pupils, older people who have been members of a church for many years or church officers who have been honored by congregations which they serve. They have thought that certain Christians enjoyed the battle, whereas they themselves were not temperamentally nor physically fitted for it. To justify their neutrality they have taken refuge

either in a work which they say God has given them to do which will not permit their entering the battle, or in minor disagreements with those who have led the fight. Now there is little doubt that the inhabitants of Meroz were busily engaged in tilling their fields and gathering their harvests in their God-appointed place, and there is no doubt that they had what was, to them, a very sufficient reason for not engaging in the battle. But upon them the Lord pronounces a curse for their neutrality.

Neutrality Impossible

Now there can be no such thing as neutrality in Christian warfare. A Christian by very definition is a soldier of Christ whether he will or not—he must engage in the battle. The Scripture makes it quite clear that if we be not on the Lord's side we are against Him. The simple fact is that, if we say we are neutral, we are merely bearing the weapon of Satan. He desires nothing more of God's people than that they remain neutral while he takes possession of the camp. But, if we are Christians, dare we remain neutral while the agents of Satan are seeking to undermine the faith of those for whom Christ died? Can we stand by while the name of the Lord we love is being dragged in the dust?

May the true people of God never be guilty of neutrality where the honor of the Lord is being attacked. As in the days of Deborah and Barak God now uses feeble men and women to fight His battles. All of us have not the same abilities, nor are we temperamentally equipped for the same work, yet each must take his place in the battle for the Lord against the power of Satan. Let none console himself with the thought that he is preaching and supporting the gospel while he stays in a wicked and apostate church. While he thus remains apart from the battle he deserves nought but the curse of neutrality. May there be upon none of God's people the curse of Meroz—the curse of neutrality!

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 42

Christ's State of Exaltation

QUESTION 28. *Wherein consisteth Christ's exaltation?*

ANSWER. *Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.*

The Ascension



Mr. Skilton

FORTY days after the resurrection the Lord Jesus was further exalted in His ascension (Luke 24:50-53; Acts 1:6-11; 3:21; Eph. 1:20; I Tim. 3:16). He who is our mediator, the God-man, visibly rose from the earth and took His abode in the "place where God dwells, where the angels and the spirits of the just are congregated." It was from this place, which the Scriptures call heaven, that Christ had come (Matt. 18:10; II Cor. 5:1; I Chron. 16:31; Isa. 66:1; Deut. 30:12; Josh. 2:11; Psalm 139:8; Rom. 10:6, 7). With great triumph and glory our exalted Redeemer fittingly returned there and presented His sacrifice and righteousness to God in our behalf. The Larger Catechism says of Christ's ascension that He, "in our nature and as our head, triumphing over our enemies, visibly went up into the highest heavens, there to receive gifts for men, to raise up our affections thither, and to prepare a place for us, where himself is and shall continue till his second coming at the end of the world" (Question 53). See Eph. 2:6; 4:8-10; Ps. 68:18; John 14:2, 3; 16:7ff.; Col. 3:1, 2; Heb. 1:3; 4:14; 6:20; 9:24. Our Lord had foretold His ascension (John 6:62; 14:2, 12; 16:5, 10, 17, 28; 17:5; 20:17).

At the Right Hand of the Father

Our Redeemer, having finished the work which He was sent into the world to perform, was accorded in heaven the greatest honor and glory. In the figurative language of Scripture, He "sat down at the right hand"

of God (cf. I Kings 2:19). As our triumphant mediator He was given sovereignty in the kingdom of power (see Lesson 39). He rules from above in the interests of His elect, His church, His spiritual kingdom; controls all things; and is subduing all His and our enemies. He makes continual intercession for us (see Lesson 37) and supplies His ministers and people with all gifts and graces (Eph. 4:11, 12; Larger Catechism 55). He sees that the redemption He purchased is applied. Since our Redeemer rules above, we may have assurance of the triumph of righteousness and be encouraged in our struggles here below (Heb. 12:1, 2; II Tim. 1:12).

See John 17:5; Eph. 1:20-22; Phil. 2:9; Heb. 1:3; 2:8; 8:1; 10:12; 12:2; Matt. 28:18; I Pet. 3:22; Psalms 2; 45; 72; 110; Isa. 9:6, 7; Dan. 7:14; I Cor. 15:27; Heb. 1:13; Matt. 26:64; Acts 2:33-36; 5:31; Rev. 3:21; 22:1; Psalm 16:11; John 5:22; Rom. 8:34; Col. 3:1; Rev. 5:6.

Christ's Coming Again as Judge

The Scriptures offer abundant testimony to the fact that our Lord is coming again in His own Person at the last day.

See Matt. 24:3, 27, 37, 39; I Cor. 15:23; I Thess. 2:19; 3:13; 4:15; 5:23; II Thess. 2:1, 8; James 5:7, 8; II Pet. 1:16; 3:4, 12; I Cor. 1:7, 8; 5:5; II Thess. 2:2; II Tim. 1:18; 4:8; I Pet. 3:10; I Tim. 6:14; II Tim. 1:10; 4:1; Tit. 2:13; II Thess. 1:7; I Pet. 1:7, 13; 4:13; Matt. 16:27; 24:30; 25:31; 26:64; Mark 8:38; Luke 21:27.

The coming of our Lord will be "public," not concealed (Acts 1:11; Rev. 1:7); in power and great glory (Heb. 9:28; Matt. 16:27; 24:30; 25:31; 24:64; cf. Mark 13:26; Luke 21:27; I Thess. 4:16; II Thess. 1:7-8, 10; 2:8). Evil-doers will be surprised by the suddenness of the coming. Indeed no man knows the day nor the hour (Matt. 24:36; Mark 13:32; Luke 12:40; Acts 1:6, 7; I Thess. 5:1-3; II Pet. 3:3, 4, 10; Rev. 16:15). Before our Redeemer appears, the man of sin, the Antichrist, will come (cf. Matt. 24:5; I John 2:18-22; 4:3; II John 7; II Thess. 2:1-12); and there will be a turning from the truth, an apostasy (I Tim. 4:1; II Tim. 3:1); but the gospel will be preached to all nations

for a witness (Matt. 24:14). See further Matt. 24 and the parallels in Mark 13 and Luke 21.

The return of our Lord will have different effects on the children of the kingdom and on the lost (Luke 17:26-30; Matt. 24:36-39; II Pet. 3:10; Luke 17:36; Matt. 24:40, 41; I Thess. 5:2-5; Rom. 2:4-10; I Thess. 1:6-10). Men should be prepared for it (Luke 21:34-36).

Our Lord will return to judge the world in righteousness. The judge in the great day to come is "God, in the person of the mediator" (see Larger Catechism 56). He who has both a divine and a human nature and who once humbled Himself before sinful men and was condemned before their wicked tribunals will in the day of His supreme exaltation bring all before His judgment seat.

See Matt. 6:4, 6, 14, 18; 10:28, 32ff; Luke 12:8ff; Luke 21:36; Acts 10:42; 17:30, 31; Rom. 2:2, 3, 5, 16; 14:10; I Cor. 4:3-5; 5:13; Heb. 12:25; 13:4; I Pet. 1:17; 2:23; Rev. 6:10; 14:7; John 5:22, 27; Matt. 25:31-46; Mark 8:38; 13:26ff.; Matt. 7:22; Luke 13:25-27; II Cor. 5:10. See also Matt. 11:22, 24; 12:36, 41, 42; John 12:48; II Pet. 2:9; 3:7; Jude 14, 15; Rev. 20:12; II Thess. 2:8, 10, 12.

The judgment is said to occur on a "day." Consider the use of the term "day": Psalm 20:1; 50:15; 59:16; 77:2; Jer. 51:2; Psalm 110:3; Ex. 32:34. (See Mark 13:32; cf. Rev. 14:7; I Cor. 5:5; II Cor. 1:14; I Thess. 5:2; II Pet. 3:10. See the Westminster Confession of Faith XXXII: 2, 3; XXXIII: 1, 2, 3; Larger Catechism 87-90.)

All men and the evil angels will be judged (Psalm 50:3-6; Acts 17:31; Rom. 2:5-9, 16; 14:10-12; I Cor. 6:3; II Pet. 2:9; 3:7; Jude 6; Rev. 20:22; Matt. 25:31-33; John 5:28, 29; Acts 24:15, 21). For the association of the elect and of the holy angels with the judging, see Rev. 3:21; I Cor. 6:3; Matt. 13:39, 41, 49; 16:27; 24:31; 25:31; I Thess. 3:13; II Thess. 1:7; Jude 14f.; cf. Matt. 19:28; 20:23; Luke 22:30; Rom. 8:17; II Tim. 2:12; Rev. 19:1-5.

The standard of judgment will be the law of God (Rom. 2:12-16; Luke 12:47, 48). The heart will be judged as well as actions (Eccl. 12:14; Prov. 15:26; Mark 4:22; Luke 8:17; 12:2, 3; Acts 8:22; Rom. 2:16; I Cor. 4:5; II Cor. 5:10).

The reason for woe in the last day

will be sin. The eternal punishment meted out will be fully deserved (Gen 4:7; Rom. 6:23; 2:6-12; Matt. 12:33-37). The reason for the acceptance of the elect will be that they have been justified by faith. The righteousness of Christ their Head will have been imputed to them all (Matt. 7:23; 19:28; 25:35-45; Mark 8:38; Rom. 10:3-4; I Cor. 1:30; II Cor. 5:21; Phil. 3:9).

Not only will all receive either eternal joy or punishment in the day of judgment, but all will receive, through the working of perfect justice, an appropriate degree of reward or punishment.

Matt. 25:33, 34; John 5:29; Matt. 10:15; 11:20-24; Rom. 2:2, 3, 6-10, 12, 16; 3:6, 8; 5:16; I Cor. 5:13; 6:2; II Cor. 2:9, 12; I Tim. 3:6; II Tim. 4:1; Luke 10:12-15; 12:47, 48; John 15:22, 24; II Pet. 2:20-22; II Cor. 5:10; cf. Gal. 5:19; I Cor. 1:4-8; 3:8; 15:32, 58; II Cor. 4:16; 5:10; 9:6-8; Gal. 6:5-10; Phil. 1:10, 26; 2:16; Col. 1:5; 3:24; I Thess. 3:13; 5:23; II Thess. 1:7; I Tim. 2:18; 4:8; 5:25; 6:18, 19; II Tim. 2:11; 4:4, 8, 14, 16. Consider also Matt. 5:12, 46; 6:1; 10:41, 42; 19:28; 20:1-16; 25:14-45; Mark 9:41; Luke 6:23, 35; I Cor. 3:13, 14; 9:1, 17, 18; Col. 2:18; Heb. 10:35; cf. Rom. 2:7, 15; Gal. 6:4; Eph. 4:12; Phil. 1:6, 22; I Thess. 1:3; II Thess. 1:11.

With regard to the effect that the coming of the day of judgment should have upon men, see Rom. 2:5, 6; Eccl. 12:13, 14; Luke 12:35-37; II Pet. 3:11; Phil. 3:20; Col. 3:4, 5; James 5:7; I John 3:2, 3; I Cor. 1:7, 8; I Thess. 1:9, 10; II Tim. 4:8; II Pet. 3:9, 10, 12; Rev. 22:20; Mark 13:35, 37; Jude 14, 15.

SUBJECTS FOR STUDY AND DISCUSSION

1. What do we mean by the "exaltation of Christ"? Could the eternal Son of God be exalted? Has He not always been the same in substance with God the Father, equal in power and glory?

2. How was Christ exalted in His ascension?

3. What do the Scriptures teach about heaven?

4. How is Christ exalted in His sitting "at the right hand of God the Father"?

5. What do the Scriptures teach with regard to the time of Christ's coming again? What is to precede His return?

6. What will occur when Christ comes again?

7. Do you think that the sins of God's elect will be exposed on the day of judgment? Consider carefully Isaiah 43:25; Rom. 8:33; Heb. 8:12; I Tim. 1:12-16; Eccl. 12:14; Matt. 12:36; Luke 8:17; 12:2, 3; Rom. 14:10-12; I Cor. 4:5; Rev. 20:12, 13; and the Westminster Confession of Faith XXXIII:1.

8. What effect should the fact that judgment is coming have upon men?

LESSON 43

Redemption Applied

QUESTION 29. *How are we made partakers of the redemption purchased by Christ?*

ANSWER. *We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.*

QUESTION 30. *How doth the Holy Spirit apply to us the redemption purchased by Christ?*

ANSWER. *The Spirit applyeth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.*

QUESTION 31. *What is effectual calling?*

ANSWER. *Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.*

The Author of Our Redemption

AS WE have seen in previous studies, our deliverance from the estate of sin and misery depends entirely on God. "All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever" (Question 19). No man could deliver himself from death. But our great God, out of His mere good pleasure, from all eternity, elected some to everlasting life and entered into a covenant to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer (Question 20). We have rejoiced in the fact that the only Redeemer of God's elect, the God-man Christ Jesus, has accomplished for us as our prophet, priest, and king, in His estates of humiliation and exaltation, what we could never have performed ourselves. He fully satisfied the demands of God's law and justice and merited life for us (Questions 21-28).

The work of our Mediator, as we have noted before, is not to be regarded as simply making redemption possible. Christ actually procured redemption for His elect and has secured its application to them. Thus all for whom He died will unfaillingly be

given new life and be enabled to believe in Him and perform works of righteousness. Although in their spiritually dead condition they cannot understand the meaning of His work, or even cooperate in the production of life in themselves, and are unable to embrace Him in faith (Psalm 51:5; Job 14:4; Eph. 4:18; Rom. 8:7, 8; John 6:44; Rev. 3:17; I Cor. 2:14; II Cor. 4:4; Col. 1:12, 13; 2:13; II Tim. 2:26; Matt. 12:33-35; John 3:3, 5, 19, 20; 5:40; 7:7), they will not be left in their lost estate, but their Redeemer will see that they obtain the life He merited for them and that they are brought into union with Himself.

His Holy Spirit

The Holy Spirit, the third person of the Godhead, equal in power and glory with the Father and the Son, effectually applies to the elect the redemption that Christ purchased for them. With divine power exercised in our souls, He irresistibly and efficaciously calls us forth from death (John 3:3, 5; 6:63; 15:26; 16:7-14; 7:39; Acts 2:32, 33; Rom. 8:9, 11, 13, 14, 16, 26; I Cor. 12:13; Gal. 4:6, 7; 5:22, 23; Eph. 2:18; Ezek. 36:25-27; Zech. 12:10). The Larger Catechism says, "Redemption is certainly applied, and effectually communicated, to all those for whom Christ hath purchased it; who are in time by the Holy Ghost enabled to believe in Christ, according to the gospel" (Question 59). And the Confession of Faith expresses this truth:

"All those whom God has predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by His Word and Spirit, out of that estate of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly, to understand the things of God; taking away their heart of stone, and giving them a heart of flesh; renewing their wills, and by his almighty power determining them to that which is good; and effectually drawing them to Jesus Christ, yet so as they come most freely, being made willing by his grace" (X:1).

Union with Christ

The full application of our redemption comprises several stages. The logical order of these stages (although some occur at the same time) is the following: (1) Vocation or calling; (2) regeneration; (3) conversion, involving (a) faith and (b) repentance; (4) justification; (5)

adoption; (6) sanctification; (7) perseverance; and (8) glorification. All the steps in the application of redemption may be regarded as accomplishing for the elect a spiritual, vital, mystical, inseparable union and communion with Christ their Head and holy representative.

See Eph. 2:10, 13, 19-22; John 1-8, 15; Eph. 5:29-32; 4:15, 16; Rom. 5:12-21; I Cor. 15:20ff.; Eph. 1:4, 6; Rom. 7:1-4; I Thess. 4:14-16; John 14:14-23; 17:2, 6, 21-24, 26; Gal. 2:20-21; Col. 1:27; 2:19; 3:3, 4; Tit. 1:2; I Cor. 6:7-8; I Pet. 2:4; Rom. 8:1; 9-11; Gal. 2:20; John 6:53-57; Rom. 5:2; Eph. 3:17-19; Col. 2:6, 7; I Pet. 1:5.

Calling

The first step in the order of our salvation is the effectual calling of God. There is an external calling that is not always used in the hearer's salvation. It is an "external invitation to partake of the blessings of the New Covenant through the teaching of the Word." Included in it are a setting forth of God's plan of salvation; an invitation, an entreaty, and a command to believe; a statement of reasons why it is plausible to believe; and a declaration of God's promises to those who do have faith. It is a sincere call.

For references bearing on the external call see Matt. 28:19; 22:2-14; 10:15; 11:20-24, 28; 21:37; Luke 14:16-24; John 3:19, 36; 5:39, 40, 46; 6:28, 29; 12:37-41, 48, 49; 15:22-25; 16:9; 20:31; Acts 2:21; 13:46; 19:4, 26; Rom. 10:13; II Cor. 5:11-20; II Thess. 1:8; II Tim. 2:13; Rev. 22:17; I John 5:10; Num. 23:19; Prov. 1:24-30; 8:4; Psalms 81:13-16; 86:5; Isa. 55:1; 1:18-20; Ezek. 3:19; 18:23, 32; 33:11; Joel 2:32.

In addition to the external call there is an internal call by the Holy Spirit without which no one would come to Christ. It has been said that the "outward call supplies the light; the inward call opens the eye." If the Holy Spirit did not open the eyes of us who are blind because of sin, we could never see the truth of God's Word. Jesus Christ is freely offered to us in the gospel; but we need to be persuaded and enabled by the Spirit to embrace Him in faith. This internal calling is the "efficacious summons on the part of God to sinners to partake of the redemptive blessings for which they were appointed in the eternal purpose of grace."

See John 6:44, 45, 64, 65; Acts 13:48; 16:14; Rom. 8:30; 10:13-17; 11:29;

15:13; I Cor. 1:21, 23-26; 2:4, 10-15; 3:5-9; 4:7; 12:11; Eph. 1:17-19; 2:1, 8; 3:7; Phil. 2:13; Col. 1:9-11; I Thess. 1:5, 6; II Thess. 1:11; II Tim. 2:25; Heb. 13:21; Psalm 119:18; Prov. 20:18; Rom. 9:16, 18.

God issues the effectual call only to His elect (Rom. 8:28-30; 9:11, 16, 23; I Cor. 4:7; II Tim. 1:9-10; Rev. 17:14). He employs His Word, His gospel (I Thess. 2:14; Rom. 10:17). Men who do not hear the gospel do not receive the efficacious call. They are without hope. Consider Psalm 97:7; Isa. 42:7; 44:9, 20; Prov. 29:18; Eph. 2:1, 2, 11, 12; 4:17-19; Matt. 11:21, 22; Rom. 10:14-17; I Cor. 1:21; I Thess. 2:16; Heb. 2:3.

God is said to call from darkness, bondage, uncleanness, sin and death, the world, and the lusts of the flesh into light, liberty, holiness, eternal life, the fellowship of His Son, Jesus Christ, with one body, peace, hope, blessing, suffering, and eternal glory.

See I Pet. 2:9; Gal. 5:13; I Thess. 4:7; Eph. 2:1-4; John 15:19; I John 2:14-16; I Thess. 5:23, 24; I Pet. 1:15; I Tim. 6:12; I Cor. 1:9; Col. 3:15; I Cor. 7:15; Eph. 4:4; 1:18; I Pet. 3:9; 2:20-21; Heb. 9:15; I Thess. 2:12, 14; Phil. 3:14; Rev. 19:19.

See also II Cor. 4:6; Gal. 1:6, 15; Rom. 9:11, 16; I Pet. 5:10; Rev. 19:11; II Thess. 2:14; I Cor. 1:8; I Pet. 1:5; Jude 1; Eph. 2:5.

Common Grace

Effectual calling, as we have noted, is an act of God's special grace performed only for the elect. There is, however, a type of grace, which although not exercised without a view to the interests of God's chosen ones, is granted to all men. It does not have salvation as its end, but simply a restraining of sin and its devastating results. It can be resisted. To this "common grace" we may attribute blessings which the unregenerate receive in this life.

Study Gen. 6:3; Isa. 63:10; Acts 7:51; Heb. 10:29; I Sam. 16:14; Heb. 6:4-6; Psalm 81:11, 12; Rom. 1:24-28; Gen. 17:20; 20:6; 31:7; 39:5; Job 1:12; 2:6; II Kings 10:29-30; 12:2; 14:3; 19:27-28; Luke 6:33; Rom. 2:14; 13:1-4; Psalm 39:5; 145:9, 15, 16; Matt. 5:44, 45; Luke 6:35, 36; Acts 14:16, 17; I Tim. 4:10.

SUBJECTS FOR STUDY AND DISCUSSION

1. Is God the father of all men?
2. Do you think that infants dying in infancy and idiots can be saved?
3. Can a man be "moral" and never have been converted?
4. What is grace? What is meant by

"special" grace? "irresistible" grace? "efficacious" grace? "common" grace?

5. What is the difference between the external and the internal call?

6. Can the heathen who have never had the external call receive the internal call?

7. Why does the Holy Spirit apply the redemption purchased by Christ to some and not to others?

8. Why is the gospel to be preached to all if only the elect are to believe it? Why is it important that we carry the gospel to the heathen?

9. Does man cooperate in any of the steps of the order of salvation? (read through questions 32-38).

MILWAUKEE GROUP HOLDS FIRST CHURCH SESSION

Other Groups in Process of Organization in Midwest

THE first meeting of those who plan to form a Milwaukee, Wisconsin, church of The Presbyterian Church of America was held on Sunday evening, September 12th, in the conference room of Milwaukee's Central Y.M.C.A. Nineteen persons attended the initial service. The group will be under the leadership of the Rev. William A. Swets and, during its early months, will be largely supported by the Calvary Presbyterian Church of Cedar Grove and the Bethel Presbyterian Church of Oostburg.

Meanwhile, vigorous promotion of the work of The Presbyterian Church of America throughout Illinois, Wisconsin and Iowa is being carried forward under the active leadership of the Rev. John J. DeWaard, pastor of the Cedar Grove church. Mr. DeWaard expects soon to visit the town of Sully, Iowa, where a group of 25 families have banded together for the purpose of organizing a church. At present they are negotiating for the purchase of a building of the Dutch Reformed Church which has been vacant for some time.

At the suggestion of the Rev. William J. Agnew of Deerfield, Illinois, and under the direction of Mr. DeWaard, Mr. Swets is also leading a group of about fifty Scotch Presbyterians in Chicago in regular services of worship. This group has its own church building and has expressed a wish to unite with The Presbyterian Church of America.

A Gospel Lighthouse

By the REV. PETER DE RUITER

A Brief History of the Bethany Presbyterian Church of Nottingham, Pennsylvania

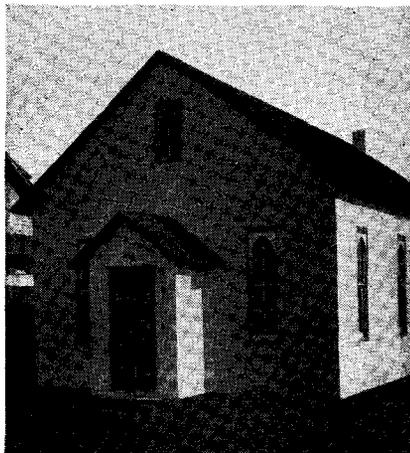
IN THE summer of 1936 there was one congregation in what was known as fundamental Chester Presbytery that was led to see the sin and apostatizing significance of the decisions of the Syracuse General Assembly of the Presbyterian Church in the U.S.A. Seventy-five members of this congregation, which numbered 164 in the Assembly minutes, gratefully passed through the door of deliverance which the Lord opened as He formed The Presbyterian Church of America.

It was on Wednesday evening, July 1, 1936, that a group of 23 members of the Nottingham Presbyterian Church banded together on the basis of Presbyterian doctrine and church government to form what was later known as the Bethany Presbyterian Church of Nottingham. It was said that Nottingham was too small for two churches, but the Lord led many of us to see that Nottingham was too big not to have a true church. As pastor, I myself, not many days before I left the old church, had thought to leave the community in quietness, but I could not down my love for those among whom the Lord had permitted me to labor for five years, and I was not unconscious of the cowardice of such an act. So I yielded, and have been continually led and blessed of the Lord, who is the beginning and end of our confidence and hope.

Our new little church, with the foundations well laid, immediately grew. Week by week others united with us without any inducement, except a love for and faith in the cause for which we stood. By July 22nd, we numbered 58; by September 9th, 75 members of the old church were with us. To date we number 94 members.

There was much to discourage the formation of a new church in Nottingham. It is a small community and has always had just one church. This church was built in 1898. It is a beautiful church, built of green serpentine stone, and will seat from 200 to 250 people. It is a fine property, including a good manse, and is located on a great transcontinental highway. A

basement was constructed under the church about three and a half years before the break, and the church was well equipped to do good work. The pastor was young, and nothing had been done in the way of forming a new church until the new church actually happened. There was nothing to anticipate except misunderstanding, hard work and sacrifice. But a disciple must be true to his Lord, and these people decided to be so, yet without offense. They determined to forsake the property, and let those who disagreed so basically with them, wor-



The Bethany Church of Nottingham

ship there as they saw fit. Personally, I have never felt, as many other ministers apparently have, that it was a great sacrifice for us to leave this property, but we daily offer our prayers for those of our people for whom it was a real sacrifice. There many of them had learned to know the Lord. From that church many had buried their dead. There they had served God. There they could easily recall some precious truth which had been expounded to them by faithful pastors of days gone by. There they had offered prayers of praise, confession and thanksgiving. Such things intensified their sense of loss in leaving behind the church home to which they had as much real right as had those who remained in possession. Nevertheless they "went, not knowing

wither they went."

In the early years of the century a hall had been built for the Nottingham Band about two city blocks away from the church. Some years ago the Band was dissolved and the property sold. In late years it had generally been used for dances. It was in this hall, 30 feet by 50 feet in size with a lot 60 feet by 200 feet, that we met for our meetings. The property was for sale and we purchased it in August. A building committee was immediately appointed to consider renovating the building and making it a permanent and suitable place for the worship and work of the church. On Sunday, January 17th, this church, beautiful in its simplicity, was dedicated with joy and thanksgiving.

Much work needed to be done before winter to prepare the building so that we could comfortably meet for worship. But "the people had a mind to work" and with the free will offerings of the people our problems were soon solved. Space does not permit me to tell of the heroic work done, fine equipment and furnishings given, and willing sacrifices made by the children and parents to establish our church permanently in this community. Last summer we conducted our second annual Bible school, and recently 105 attended our Sunday school. Attendance at services is always good, interest is high, we have grown in grace and are humbly going forward in faith to the glory of our God and the salvation of lost souls.

Our church is free of all debt. The Sunday school always has sufficient funds to carry on its work and sets aside four Sundays a year for missions. Our young people set aside one offering a month for missions. The current expenses are made up by "an every-member canvass" once a year. The pastor's salary is the free will offering brought in at the morning service. No one knows but the pastor and his wife what that has been since last January. We are to reveal that at our next annual congregational meeting in January, 1938, when further consideration will be given to a fixed salary. But for the first six months of our church life it was \$100 per month. In addition to this, many good things—too good and too numerous to mention—are brought in by our generous people. The Lord has supplied our every need and we are happy in our work.

CIVIL SUIT INSTITUTED BY OLD ORGANIZATION AGAINST SECOND PARISH CHURCH OF PORTLAND, MAINE

Special Committee of General Assembly Attempts to Secure Injunction Restraining Presbyterian Church of America

APPARENTLY drunk with the two recent successes of similar court actions and reaching out in a renewed effort to crush The Presbyterian Church of America, a specially constituted committee of the General Assembly of the Presbyterian Church in the U.S.A. has opened fire upon the Second Parish Presbyterian Church of Portland, Maine, whose pastor is the Rev. John H. Skilton. In a sixteen-page barrage calculated to persuade the court to enjoin the defendants from every exercise of their ecclesiastical privileges, the plaintiffs have adopted substantially the same tactics as in other similar actions. A few quotations from the Bill of Complaint make these tactics abundantly clear:

... At that first meeting the General Assembly adopted for the standards of the plaintiff church the Confession of Faith with the larger and shorter Catechisms of the Assembly of Divines at Westminster, which had constituted the standards of the Synod of New York and Philadelphia out of which it was formed, and adopted for the plaintiff church a Form of Government, Book of Discipline, and a Directory of Worship, to which standards of doctrine, government, discipline and worship, the plaintiff church has ever since adhered and now adheres. . . .

As in the civil suit now pending against The Presbyterian Church of America as a whole, the Presbyterian Church in the U.S.A. is here choosing to ignore completely the apostatizing action of the Syracuse General Assembly and the incontrovertible evidence of the Auburn Affirmation.

The Bill of Complaint continues:

... The plaintiff church, the plaintiff corporation, and the plaintiff presbytery in connection with the Synod of New England constitute the Presbyterian denomination in New England, and as such are the sole custodians of and representatives of Presbyterian polity towards, for and with the several Presbyterian churches in the State of Maine. . . .

The amazing disingenuousness of this statement lies in the fact, well known to the plaintiffs, that the Second Parish Presbyterian Church of Portland is *the only Presbyterian church in the entire state of Maine.*

Referring to the Rev. John H. Skilton, the bill declares:

... The defendant Skilton was formerly a minister in full standing as a member of the plaintiff church, and the plaintiff presbytery. On October 8, 1936, he was duly deposed from the ministry and all further connection was severed between him and the plaintiff church and plaintiff presbytery by proceedings duly taken in accordance with the Form of Government and Book of Discipline of the plaintiff church, after due notice to him and a full hearing. . . .

The manifest error in this allegation is found in the fact that Mr. Skilton had withdrawn from the plaintiff church and plaintiff presbytery four months before the putative deposition took place.

Five organizations are involved in this property question: (1) The Second Parish of Portland, Inc., which owns the Payson Memorial Church property; (2) The Second Parish Congregational Society of Portland, to whom use of the property was originally granted; (3) The Park Street Presbyterian Church of the Presbyterian Church in the U.S.A., which united with the Second Parish Congregational Society; (4) The Second Parish Presbyterian Church of the Presbyterian Church in the U.S.A., which was the result of that union but which became non-existent when the members unanimously withdrew on June 30, 1936; (5) The Second Parish Presbyterian Church of The Presbyterian Church of America, which was the result of the withdrawal and to which The Second Parish of Portland, Inc., immediately granted the use of the property.

The Park Street Church sold its property when it united with the Second Parish Congregational Society. The \$20,000 realized from this transfer was placed in the treasury of The Second Parish of Portland, Inc., for the purpose of paying off the indebtedness which had been incurred by the two churches before their union. The sum of \$5,000 is alleged to remain in the treasury of The Second Parish of Portland, Inc.

Essentially on the basis of these facts the plaintiffs attempt to maintain that The Second Parish of Portland, Inc., has betrayed a trust in allowing this money to work for The Presbyterian Church of America instead of the Presbyterian Church in the U.S.A. The court is asked to return the use of the property and the funds to the old denomination.

The requests of the Bill of Complaint are, *inter alia*, as follows:

9. And may it please this Honorable Court to grant the plaintiffs their writ of injunction directed against the defendants enjoining and restraining them temporarily and until further order of this court, and thereafter permanently, as follows:

(a) From any further performance of the votes of the defendants Second Parish and Second Parish Presbyterian Church, purported to have been adopted at meetings held in June, 1936, with reference to seceding from and discontinuing affiliation with the plaintiffs, and entering into affiliation with the Presbyterian Church of America; and that the said votes be ordered cancelled and made of no effect.

(b) From occupying the Payson Church property in connection with religious observances of any ecclesiastical system other than represented and administered by the plaintiffs.

(c) From using the Payson Church property for any other purpose than the worship of God, according to the constitution, usages and customs of the plaintiff church.

(d) From in any way interfering with the use and occupancy by the plaintiffs.

(e) From any expenditure of or incurring of liabilities with respect to the funds now in their possession except in accordance with the constitution, uses and customs of the plaintiff church.

10. And may it please this Honorable Court to grant the Plaintiffs their writ of injunction directed against the defendant Skilton, enjoining and restraining him temporarily and until further order of this court, and thereafter permanently, from occupying and conducting services in the Payson Church property until his right to minister therein as a minister of the plaintiff church be restored by due constitutional procedure. . . .

Commenting on the action the Rev. Dean W. Adair, who has conducted the services of the Second Parish Church during Mr. Skilton's recent illness, said:

"It fills a person with amazement to witness this ruthless and unethical action. Yes, it makes a person hate with a perfect hatred the sinful course of the once-noble Presbyterian Church in the United States of America: robbing a congregation of another denomination of its property and thus putting a stumbling block in the way

of its witness to the Lord Jesus. Although the Second Parish Presbyterian Church of America is poor (financially) it has been a veritable gospel lighthouse. It has given sacrificially to bear witness of the throne of God in Portland, and in New England and unto the uttermost places. Now it must forgo its first love to engage in battle with a self-professed Christian body to protect the gifts which God has given it. The enemy is in the current of the age—totalitarianism—and is great and of great wealth. But, thank God, the battle is the Lord's!"

SECRETARIES ELECTED BY CHURCH MISSION AGENCIES

Foreign Missions Committee Appoints Four Missionaries

AT ITS regular meeting, held in Philadelphia on September 10th, The Committee on Home Missions and Church Extension elected the Rev. Robert Strong as its general secretary. Mr. Strong was moderator of the Presbytery of Philadelphia during the past year and is pastor of the Calvary Presbyterian Church of Willow Grove, Pennsylvania.

The Committee on Foreign Missions, meeting in Philadelphia on September 16th, chose the Rev. Cary N. Weisiger, pastor-elect of the Calvary Presbyterian Church of Germantown, Pennsylvania, to serve as its general secretary.

Mr. Strong and Mr. Weisiger will fill the vacancies created by the recent resignation of the Rev. Charles J. Woodbridge as joint secretary of both committees. They will serve without salary, so that all contributions may be used almost in their entirety for actual missionary work. The overhead expenses of the committees has now been reduced to a negligible minimum.

The Foreign Missions Committee announces the appointments of the Rev. Egbert W. Andrews and Mr. and Mrs. Richard B. Gaffin as missionaries to China, and the Rev. R. Heber McIlwaine as missionary to Manchoukuo. All of these appointees have recently resigned from the Independent Board and applied to the committee of The Presbyterian Church of America.

Since they are already on the field it is imperative that increased contributions be received at once for their support. Such contributions should be sent to Murray Forst Thompson, Esq., Treasurer, 1526 Pine Street, Philadelphia, Pennsylvania.

NEW CHURCH IN NEBRASKA SHOWS BLESSING AND GROWTH

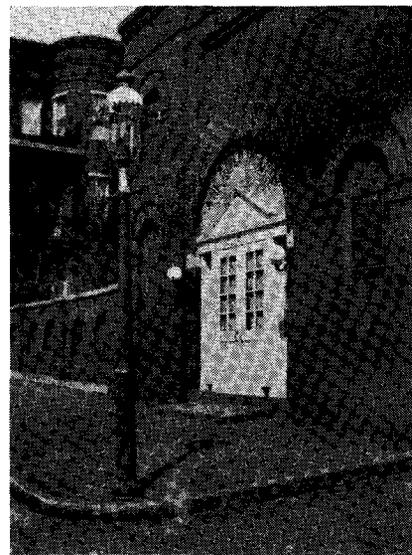
THE new congregation formed on August 1st at Aurora, Nebraska, by the Rev. James B. Brown is already showing signs of rapid growth and expects to apply for admission as a particular church of The Presbyterian Church of America in the very near future. The 14 persons who signified their desire to become members at the first meeting were joined on September 5th by 13 others and on September 12th the total was 34. Last-minute reports give the membership as 41.

On September 23rd the group held its first congregational meeting. From 60 to 75 persons are now attending church services and about 40 are present at Sunday school. The prayer meeting group is also growing.

Mr. Brown has shown a vital interest not only in the city of Aurora but also in the situation throughout the state. It is his wish that The Presbyterian Church of America should take her rightful place among Bible-believing Presbyterians in every section of Nebraska. He reports that already representatives of another church have inquired, "How can we get rid of our Presbyterian-Church-in-the-U.S.A. minister? The pulpit was open one Sunday some time ago, the presbytery sent us this man, and he is still here. We like The Presbyterian Church of America." Mr. Brown is hopeful that in some way entrance to this church may be gained.

In Murphy, Nebraska, there is a group of about 60 persons who have been meeting regularly for the past five or six years. Murphy, which is in a large farming district, has no church of any denomination. Mr. Brown is anxious that the group of faithful Christians now meeting informally may soon be organized into a church of The Presbyterian Church of America. It is his firm belief that several men will soon be needed in the home mission field of Nebraska.

The Church Directory



ST. ANDREW'S PRESBYTERIAN CHURCH
OF BALTIMORE, MARYLAND

STREET ADDRESS: 12 West 22nd Street,
Baltimore, Md.

PASTOR: The Rev. Theodore J. Jansma.

REGULAR SERVICES: *Sunday*: Sunday school, 9.45; Morning Worship, 11.00; Evening Worship, 8.00.

THE St. Andrew's Presbyterian Church of Baltimore had its beginning in an apartment in Baltimore, on Sunday, July 5, 1936. It was tentatively organized on September 27, 1936, when a group of 29 persons signed a resolution to adopt standards of The Presbyterian Church of America, and to apply to that body for admission as a church. The Rev. J. P. Clelland of Wilmington, Delaware, was appointed by the Presbytery of Philadelphia as moderator. The church was fully organized on December 27th of the same year, when Messrs. J. R. Cummings, W. V. Derby, and W. A. Mercier were elected elders.

On May 19, 1937, Mr. Theodore J. Jansma, who had served the congregation from its beginning, was ordained and installed as its pastor. In addition to its regular Sunday services, two prayer meetings are conducted during the week. St. Andrew's boasts a wide-awake Women's Mission Society of 17 members.

Already God has added to the church and the members trust that He has "much people in this city." They pray to be "a city that is set on an hill" for Him who loved them and gave himself for them.

EVANGELISM FEATURES FALL CAMPAIGN OF DAKOTA CHURCH

BEGINNING on Sunday, September 5th, and lasting for two weeks the Bethel Presbyterian Church of Carson, North Dakota, sponsored a series of evangelistic services conducted by the Rev. George W. Marston of Kirkwood, Pennsylvania. The pastor of the Bethel Church is the Rev. Samuel J. Allen.

The church was filled to capacity for the opening service and the meet-

ing was manifestly blessed of God. Speaking of the parable of the king's marriage feast, recorded in the 22nd chapter of Matthew, Mr. Marston focused the attention of the audience upon the guest who was without a wedding garment and who was speechless when asked for an explanation. Mr. Marston then drew the moving parallel of those who, having failed to put on through faith the garment of righteousness, will one day stand without excuse before the King of kings.

The welcome accorded Mr. Marston at the initial meeting was duplicated

and heightened at succeeding services, and the church had difficulty in finding room for everyone. On the first Saturday evening many who might never have been induced to attend the church heard Mr. Marston preach the gospel in its richness and purity on a busy street-corner of Carson.

Anticipating a large crowd at the Sunday evening service the church borrowed six benches and about 20 additional chairs. In spite of this precaution many persons stood in the hallway and a few listened from outside. Mr. Marston, Mr. Allen and the Bethel congregation have united

Two Features of the Next Issue of The Presbyterian Guardian

THE "Impartial Observer" who was the author of the article entitled "The Far East Today," published in the September number, has contributed a second article on the recent world-shaking developments in China and Japan. Every informed Christian student of world affairs will welcome this unique opportunity to read, in the next number of THE PRESBYTERIAN GUARDIAN, the intimate picture of the news-behind-the-news in "The Far East Today."

Beginning with the November issue THE PRESBYTERIAN GUARDIAN will also publish a new series of monthly Mission Studies by the Rev. Cary N. Weisiger, general secretary of the Committee on Foreign Missions of The Presbyterian Church of America. Mr. Weisiger served for three years as a missionary in India and his knowledge of mission problems and conditions admirably fits him to conduct this new feature of THE PRESBYTERIAN GUARDIAN. Mission societies are urged to subscribe for every member before November 1st, in order that they may not miss the first study.

Five or more subscriptions mailed to separate addresses or in a package to one address will be accepted at the club rate of 80c each; single subscriptions, \$1 per year.

THE PRESBYTERIAN GUARDIAN

1526 Pine Street

Philadelphia, Pennsylvania

their hearts in prayer that, through this concentrated preaching of the message of salvation, many may be brought to a saving knowledge of the Lord Jesus Christ.

NEW CHURCH ORGANIZED BY NEGROES OF PHILADELPHIA

AT THE morning service of the Negro congregation of Philadelphia, held on Sunday, September 19th, a formal church organization was effected. The new church chose as its name "The Livingstone Memorial Presbyterian Church of America," and will make application for admission to the Presbytery of Philadelphia in the near future.

In spite of a heavy rainstorm the organizational meeting was well attended. The Rev. Professor R. B. Kuiper preached the sermon and presided at the rally. Ten charter members are already enrolled and several others who were not present at the initial meeting are expected to join within a few weeks.

Two elders were chosen by the church: Mr. William Gaillard and Mr. James Kane. For some time the group has been holding regular services at 41st Street and Haverford Avenue under the leadership of Westminster Seminary student Robert Brown. The organization of Livingstone Memorial Church has filled a great need among the Negro population of Philadelphia and it is expected that the church will progress rapidly.

VINELAND, N. J., CHURCH CELEBRATES ANNIVERSARY

THE Covenant Presbyterian Church of Vineland, New Jersey, celebrated its first anniversary on Sunday, September 12th. During the one short year of its existence the Covenant Church has experienced many manifestations of the blessing of God. The hall seating 200 persons, which was originally rented by the church, proved too small within a few months. The church has now moved into its new home near the heart of Vine-

land's business district, with an auditorium seating 300 people and with ample equipment for all the needs of the growing church. The membership of the church has increased about 25 per cent. during its first year.

At the morning service the pastor, the Rev. Alexander K. Davison, reviewed God's gracious dealings, both material and spiritual, and called the members' attention to God's command to the children of Israel at the Red Sea "that they go forward." Many friends of the congregation have expressed the assurance that this is but the first of many years of blessing for the Covenant Church of Vineland.

DAKOTA PROPERTY AWARDED BY COURT DECISION TO THE PRESBYTERIAN CHURCH, U.S.A.

THE long and bitter court struggle waged by Huron Presbytery of the Presbyterian Church in the U.S.A. to secure the property of the Olivet Church of The Presbyterian Church of America of Volga, South Dakota, ended early in September in victory for the plaintiffs. On Friday afternoon, September 3rd, committees from Huron Presbytery and the "loyal" remnant of Olivet Church took over the property, records, keys and

\$158.58. On the following Sunday Auburn Affirmationist Joseph Andrews filled the pulpit where formerly the gospel had been consistently proclaimed.

In the autumn of 1936 more than 80 per cent. of the congregation withdrew with their pastor, the Rev. Charles L. Shook, from the Presbyterian Church in the U.S.A. and joined The Presbyterian Church of America. Early last March the Presbytery of Huron brought suit against the withdrawing pastor and elders to regain control of the church property. The case was heard in Equity Court by Judge V. G. Wohlheter early in June. Doctrinal evidence was ruled out at the trial and, since the defendants had based their case squarely upon the doctrinal defection of the Presbyterian Church in the U.S.A., it was easy to predict the outcome. In his "memo decision" Judge Wohlheter states:

"The defendants in this case 'have separated themselves wholly from the church organization to which they belonged when this controversy commenced. They now deny its authority, denounce its action and refuse to abide by its judgments. They have first erected themselves into a new organization, and have since joined themselves to another totally different, if not hostile, to the one to which they belonged when the difficulty began.' The defendants in their present position have no right to the church property or the use of it."

As a result of this decision the church is now meeting for worship in the local school house, although the machine in the presbytery has attempted to deprive it of the use of that building also. The congregation has chosen for the future the name of the Calvary Presbyterian Church of Volga.

"The members of the new Calvary Church," said Mr. Shook, "are glad, under the conditions, and willing to leave the church building which has been dear to them. Many of them helped to build the church 21 years ago. Many of the families have grown up here. Yet it is with a feeling of joy that we leave it, knowing that God's Word abides with us forever. We know that the essential truths of the Bible and our faith are of much greater importance than any earthly and temporal treasure."

TABLE OF CONTENTS

Two Features of the Reformed Faith . . .	161
An Editorial by R. B. Kuiper	
The Future of The Presbyterian Church of America	164
Leslie W. Sloat	
The Future of the Presbyterian Church in the U.S.A.	166
Clifford S. Smith	
Dr. Machen and Westminster Seminary.	168
Edwin H. Rian	
The Place of Beauty in Worship	171
A Review by Paul Woolley	
The Curse of Neutrality	172
A Meditation by Robert S. Marsden	
Studies in the Shorter Catechism	173
John H. Skilton	
A Gospel Lighthouse	176
Peter DeRuiter	
A SURVEY OF NEWS	177