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AN INFANT CHURCH AND AN AGE-OLD CHALLENGE

THE Presbyterian Church in the U.S.A. is celebrating the Centennial of its Board of Foreign Missions. Prior to 1837 the foreign missionary work of that denomination had been carried on, in cooperation with Congregational churches, through the American Board of Commissioners for Foreign Missions. The General Assembly of 1837—the same Assembly which rescinded the Plan of Union of 1801, under which Presbyterians and Congregationalists worked together in founding new churches—voted to establish a Board of Foreign Missions amenable to the General Assembly, and empowered the Board to receive a transfer of the missions and funds of “the Foreign Missionary Societies, or either of them, now existing in the Presbyterian Church.” At its first meeting, held in Baltimore on October 31, 1837, the new Board accepted the transfer of the missions and property of the Presbyterian (formerly Western) Foreign Missionary Society, which had been established by the Synod of Pittsburgh in 1831.

It is indeed regrettable that, while others are celebrating “The Hundredth Year” of foreign missions in the Presbyterian Church in the U.S.A., we are compelled to remind ourselves that “Ichabod” has been written over the testimony of that body. The doctrinal declension of the Presbyterian Church in the U.S.A. and of its agencies, particularly of the Board of Foreign Missions, is a tragedy of recent years. But that tragedy in the providence of God culminated first in the organization of The Independent Board for Presbyterian Foreign Missions and later in the formation of The Presbyterian Church of America. Then history was repeated. Almost one hundred years to the day after the

organization of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. The Presbyterian Church of America, which had been commending to its members the work of the Independent Board, felt it necessary to establish its own foreign missionary agency in view of its conviction that the Independent Board no longer was standing for Presbyterianism.

We who are members of The Presbyterian Church of America have abundant cause for thanksgiving. God has given us a true Presbyterian church and has brought about the formation of a foreign missionary agency unreservedly committed to consistent Biblical Christianity. The Committee on Foreign Missions of The Presbyterian Church of America has chosen as its general secretary the Rev. Cary N. Weisiger, who has had missionary experience in India. The committee has appointed as its first missionaries the Rev. Egbert W. Andrews and Mr. and Mrs. Richard B. Gaffin, now in China, and the Rev. R. Heber McIlwaine, now in Manchoukuo. The foreign missionary enterprise of The Presbyterian Church of America is under way!

What a challenge is presented to that infant church—so small and so weak according to the standards of men! We are confident, however, that The Presbyterian Church of America will meet that challenge in the assurance that “there is no restraint to the Lord to save by many or by few.” In a world unsettled by spiritual unrest and industrial strife and civil and international war, it can proclaim to the ends of the earth the gospel of the grace of God which alone can bring peace to the hearts of men. In a day when men are emphasizing more and more the value of human personality and are seeking to bring God down to man’s level, when it is fashionable to speak of the Christ-like God rather than of a divine Christ, it can exalt God and His wondrous grace, and warn men of their sin-

fulness and of their desperate plight apart from the cleansing blood of the Lord Jesus Christ. In an age whose face is set as a flint against what is called a narrow denominationalism and sectarianism, it can set forth the claims of that full-orbed system of revealed truth known as the Reformed Faith.

While THE PRESBYTERIAN GUARDIAN is not the official organ of The Presbyterian Church of America, we are convinced that the missionary objectives of that church are rooted in the Bible and we rejoice in its determination to declare "all the counsel of God." We believe that The Presbyterian Church of America will courageously preach at home and abroad the Reformed Faith in all of its exclusiveness as well as its inclusiveness.

For the Committee on Foreign Missions of The Presbyterian Church of America we earnestly seek the prayers and the support of all who want to have a part in the faithful presentation of the gospel of redeeming grace. May we never forget those eloquent words of the Apostle Paul: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

—MURRAY FORST THOMPSON

Princeton Seminary Compromises Again

PRINCETON THEOLOGICAL SEMINARY has just announced the addition of two men to its faculty: the Rev. Henry Seymour Brown and the Rev. E. G. Homrighausen. The appointments of both of these men are indications of the trend toward Modernism which has become increasingly evident since the reorganization of Princeton Seminary in 1929.

The Rev. Henry Seymour Brown will act as vice-president and instructor in church administration. Anyone who has followed the actions of the last few general assemblies of the

Presbyterian Church in the U.S.A. must know full well how vigorously Dr. Brown has championed the cause of the Modernist-controlled organization of that church. He was chairman of the notorious "commission of nine" appointed by the 1935 General Assembly of the Presbyterian Church in the U.S.A. to investigate the Presbyteries of Philadelphia and Chester. The report of that commission whitewashed the presbyteries by declaring that no heresy could be found in either body, in spite of the fact that ten signers of the Auburn Affirmation were listed in the ranks of the Presbytery of Philadelphia. It is difficult to believe that Princeton Seminary should have a man of such a stamp to help administer its affairs and to instruct its students.

The Rev. E. G. Homrighausen will serve as professor of religious education. For the past few years he has been a staff correspondent of America's leading modernist publication,

The Christian Century. Is it any wonder that *The Christian Century*, in commenting on these appointments, entitles its article, "Princeton Seminary Gains New Strength"?

The glory of Princeton Seminary as it was in the time of the Alexanders, the Hodges, Warfield and Patton, when it stood as a citadel of historic Christianity, has tragically but certainly departed. Its passing brings sadness.

—EDWIN H. RIAN

"I Thank Thee, O Father"

ONE never studies the Bible without discovering new truths in familiar passages. Recently our attention has been drawn to Matthew 11: 20-26. In the first few verses Jesus upbraids certain cities for their unbelief. In the last verses He thanks God for hiding "these things" from them, and favoring other less likely people.

Two things stand out here. First, our Lord knew even beforehand—since He was Son of God to whom the Father had given all things—that these people would not believe. But that knowledge did not make Him careless in ministering to them. His was a perfect service, with mighty miracles that would have convinced even wicked Sodom of old. In like manner, His servants must labor so as to please Him, regardless of the character of the people whom they seek to serve.

Secondly, He was not discouraged because His perfect ministry had not resulted in faith on their part. That they were morally responsible for their unbelief appears plainly from the "woes" pronounced on them. Yet Jesus knew also that this very unbelief was itself a revelation of the wrath of God against sin, determined upon by God Himself according to His eternal purpose. And for that divine purpose, in all the details of its operation, our Lord praised His all-wise and holy Father.

In the history of the church's progress there are times of discouragement as well as of blessing—generations that die in the wilderness as well as those that occupy the land. The servant who walks with Christ will find in each the operation of divine plan. With his Master he will be able joyously to say, "I thank thee, O Father."

—LESLIE W. SLOAT

Where to Send Contributions

THE Presbyterian Guardian and the mission committees of The Presbyterian Church of America have moved to a new address. The following list is prepared for your convenience in sending in your contributions:

FOR HOME MISSIONS:

Dr. George R. Hunter, Treasurer, 506 Schaff Building, 1505 Race Street, Philadelphia, Pa.

FOR FOREIGN MISSIONS:

Murray Forst Thompson, Esq., 506 Schaff Building, 1505 Race Street, Philadelphia, Pa.

FOR WESTMINSTER SEMINARY: Westminster Theological Seminary, Chestnut Hill, Philadelphia, Pa.

FOR THE PRESBYTERIAN GUARDIAN: The Rev. Edwin H. Rian, Treasurer, 506 Schaff Building, 1505 Race Street, Philadelphia, Pa.

Recent Developments in the Far East

By an Impartial Observer

DURING the past months startling events have been following each other with dizzying rapidity in the Far East. It is the purpose of this article to comment on some of the outstanding features of the situation which has developed since the September number of THE PRESBYTERIAN GUARDIAN went to press.

Japan Marches On

The military operations of the Japanese army in China, which began last July with a minor skirmish at the Marco Polo bridge near Peiping in north China, have now reached the proportions of a major war. Bombing by airplanes has been done over a 2,000-mile front reaching from the Great Wall of China on the north to Canton, metropolis of south China, at the extreme south. The great seaport of north China, Tientsin, has fallen into the hands of the Japanese, as has also Peiping, the former capital and present cultural center of China. A notable military victory has placed a great part of north China in the power of the Japanese.

Nanking, the present capital of China, has been repeatedly attacked from the air, but has suffered little damage and is still in Chinese hands. Shanghai, China's great seaport and one of the largest cities of the world, has been the scene of terrific attack but is still in the hands of the Chinese forces. While the fighting at Shanghai has received much attention in the daily press, it is probable that that in north China has been of far greater importance from the military standpoint.

Throughout all these operations Japan has persistently maintained that her only purpose is self-defense. No declaration of war has been made on either side, and technically China and Japan are at peace and in friendly relations with each other. Meantime Japan has announced to the world that she intends to destroy Nanking, the seat of the Chinese Government, in order to bring the hostilities to a speedy termination. Imagine, if you can, a nation at peace with the United States announcing publicly that it intended to destroy

Washington, D. C., for purposes of self-defense and in order that there might be no prolonged hostilities!

Day by day it becomes more and more evident that Japan's activities in China are the working out of an exceedingly well developed plan, and that Japan intends to put that plan into execution, even though it may be against the combined opposition of the nations of the world. Such occurrences as the machine-gunning of the British ambassador to China show an attitude which seems much like contempt for the foreign powers.

It is also evident that Japan lacks the faculty of sensing world opinion concerning her actions. The Japanese seem to be so wrapped up in their "mission" and so utterly certain that they are right that they are incapable of self-criticism and regard all who criticize them as unfriendly. Beyond doubt the truest and best friends of Japan throughout the world deplore her present course but such are regarded by the Japanese as the victims of Chinese propaganda. President Roosevelt's recent speech was condemned by a Japanese spokesman as being "idealistic" and springing from sympathy for a weaker nation. This in itself reveals something of Japan's attitude toward China and intentions on the Asiatic continent.

China's Vigorous Resistance

It is apparent that the old Chinese way of surrendering when out-manuevered has been given up and China is determined that her armies shall fight to the death. In the winter of 1931-32 Japan conquered Manchuria, a third of a million square miles of territory, very easily and with no severe fighting at all. Resistance was slight. A number of Chinese generals went over to the Japanese side, having been induced by money payments or promises of high official position. Chang Hsüeh-liang, then war-lord of Manchuria, telegraphed from Peiping to Mukden not to resist the Japanese. Mukden, a city of half a million, with extensive barracks and modern arsenals, was taken by Japan in less than a single night. Other large cities were taken without

a shot being fired. The Chinese in Manchuria fairly outdid each other in surrendering to the Japanese. Su Ping-wen, Chinese general in north Manchuria, held an impregnable position in the Khingian mountains. These are high mountains in northwest Manchuria, practically impassable except by tiny foot trails. Across the range runs a single track railway northwest into Siberia. This line crosses the divide through a series of long tunnels. General Su and his men were on the far side of the tunnels and could easily have held their position all winter against an army of any size. The Japanese approached from the eastern side of the mountains and began rolling freight cars filled with rocks through the tunnels as an experiment. When the first car—unaccompanied by any human being—came through the tunnels, General Su's men ran in panic and never stopped until they had entered Soviet territory at the border. The Japanese had expected a long campaign but it was all over in a day or two.

That was the way Japan conquered Manchuria in 1932. The conquest of Jehol province, Inner Mongolia, a little later was much the same sort of a game of "give away." But today all this is changed. A new spirit has taken possession of the Chinese people and their government. Under the leadership of Generalissimo Chiang Kai-shek, old quarrels are being forgotten and the nation rallying to the flag to defend itself against an alien invasion.

An indication of the new spirit and policy is the recent order that officers and men who surrender without resistance are to be executed. Unlike many such decrees in the past, this was not mere empty talk for the order was accompanied by the execution or other punishment of a number of high officers in the Chinese forces. It is easy to see that China is becoming desperate and is going to fight Japan in dead earnest.

The aerial battles in which China's aviators have shot down a number of Japanese planes have astonished the world. A few years ago it was unheard of for Chinese to resist Japanese

air attacks, but today China seems able to take to the air in defense of her own cities. Japan is finding that the taking of Shanghai, Nanking and Canton is not going to be any such easy matter as the capture of Mukden in 1931. China, for the present at least, is giving an example of heroic resistance.

The Attitude of Other Powers

Britain and America seem inclined to regard Japan as an invader and treaty-breaker on account of her actions in China. Italy, on the other hand, has announced that, since Japan is fighting in self-defense, she can count on Italian support. Soviet Russia, always suspicious of Japan, tends to be favorable to China. Other nations seem non-committal, including Germany, a power allied to Japan in opposition to communism. Germany's exports to China are so important that she cannot run the risk of alienating the Chinese people.

At this writing it seems probable that a conference of the nations which signed the "Nine Power Treaty" will be held, probably in Belgium, in the near future. The "Nine Power Treaty" guarantees the territorial integrity of China and pledges the signers not to take action in case of trouble in China until the other signers have been consulted. Both Japan and the United States are signers of the treaty. China has appealed to the other powers, invoking the treaty. It seems probable that if such a conference is held Japan will refuse to attend and will reject the findings of the meeting just as she rejected the findings of the Lytton Commission of the League of Nations concerning Manchuria. As the "Nine Power Treaty" does not provide any way of executing its stipulations, it seems destined to be just one more "scrap of paper." It is plain that mere words are not going to stop the booming of guns in China.

A New Pro-Japanese State in North China?

News has come that under the Japanese the name of Peiping, great city of north China, has been changed back to the original name of Peking. Peiping means "northern peace." This name was given to the city after the Chinese Nationalist armies captured it a few years ago. Peking means "northern capital." Is the change sig-

nificant? Is the present Emperor of Manchuria, who has already twice been crowned Emperor of China in Peking, to ascend the dragon throne in the Forbidden City again and reign—under Japan—where his ancestors reigned for 300 years?

Although it is too early to answer these questions, it seems highly probable, judging by Japan's policy in the past, that north China will be erected into a Japanese-controlled puppet state, nominally "north Chinese" but actually a protectorate of Japan. Just what form such a regime may take cannot be predicted, but it is certain to be completely dominated by Japanese officials.

Effects on Mission Work to Date

In general, missionary work in China does not seem to have been greatly affected by the hostilities, *except in the immediate regions of actual fighting*. There have been one or two instances of mission property being occupied or damaged and persons injured but such things are likely to happen in any war. We should remember that China is a very large country and that there are thousands of missionaries through the length and breadth of the land. For example, the China Inland Mission alone has some fifteen hundred missionaries. Other bodies are smaller but the total is large. Many missionaries are working a thousand miles or more from any actual scene of fighting. A thousand miles in China mean a long, long distance. When we read about warfare in China we should not be unduly alarmed, because only a comparatively small number of missionaries are in the area of fighting at any one time. Some people seem to think that every time a shot is fired in China, all missionaries should be called home. In the present situation it is probably infinitely safer for most of them to remain right where they are than to try to escape to the outside world by dashing through Shanghai or Canton.

At the same time we realize, of course, that war is war and that the effects on the regions actually involved are terrible past imagining. It is inevitable that mission work in the actual fighting zones suffer much disruption and interference. This cannot be avoided and we can only pray that in the providence of God the present calamities may soon be over-

past and the way again open for the free proclamation of the gospel.

Various mission boards appear to have various policies concerning the matter of returning workers to the fields. There has apparently been no general evacuation of missionaries from China except from the fighting zones. Some boards are holding missionaries in the United States for the present, and other boards are sending their workers back except in cases where travel through a zone of fighting would be necessary. Mission work in Manchuria and north China seems to be going on as usual.

Probable Future Effect on Missions

The above paragraphs are concerned with the present effect of the fighting on mission work. It is also possible to take a longer view and ask the question, "What will be the ultimate effect on mission work in the Far East?" So far as China is concerned, though it is of course impossible to make predictions, it seems likely that mission work is going to be much harder in the future than it has been in the past. It seems probable that the day of an easy open door for missions in the Orient is nearly over and that in the future the way will have to be opened by a heroic faith in the face of determined opposition.

In case China wins the present struggle—and that is at least a possibility—she will emerge from the conflict a new and strongly nationalistic power. During the past few years Chinese nationalism has not been any help to the cause of the gospel. If the spirit of Chinese nationalism gets a strong new impetus it may very well be that new regulations and restrictions will be imposed which will make mission work more difficult than it has been during the past few years. It is likely that the day of special privileges for westerners in China will be over and that will mean increased difficulty.

On the other hand, in case Japan wins the present struggle—which seems highly probable unless some third power becomes involved—it is practically certain that genuine missionary work will become extremely difficult through governmental attempts at regulation and control. It is well known that the Japanese militarists' conception of the state and of society leaves little room for an inde-

pendent church which is not willing to render the things of God to Caesar. In case a Japanese victory is followed by the enforcement of shrine worship, Emperor worship and government control of religious bodies, Christian-

ity in China will be confronted with the alternatives of compliance or resistance. Compliance will mean the end of vital Christianity; resistance, on the other hand, may mean a period of bitter persecution. The future is in

God's hands. We can only pray that the Most High, who ruleth in the kingdom of men and giveth it to whomsoever He will, will order all things for the good of His Church and the extension of His Kingdom.

Westminster Seminary and Evangelism

An Abridgment of an Address Delivered on September 29, 1937, at
the Opening Exercises of Westminster Seminary

By the REV. EVERETT C. DeVELDE

Pastor of the Trinity Presbyterian Church, Cincinnati, Ohio

EVANGELISM should be the chief concern of Christians everywhere. It, and it alone, is the business of the church; and at this particular juncture in the history of the Christian church perhaps nothing needs to be brought out more clearly and stressed more forcibly than this.

Eight years ago, in the providence of God, Westminster Theological Seminary was organized and opened its doors to 55 students. Praise God for those men who realized the desperate need of the day and took this step to help meet that need. They have labored and we enter into their labors. In the charter of the seminary we find carefully stated their purposes in founding this new institution, which purposes speak for themselves concerning the relation of Westminster Seminary to evangelism.

"It is to furnish congregations with enlightened, humble, zealous, laborious pastors, who shall truly watch for the good of souls, and consider it their highest honor and happiness to win them to the Saviour, and to build up their several charges in holiness and peace. . . .

"It is to found a nursery for missionaries to the non-Christian world, and to such as are destitute of the stated preaching of the gospel; in which youth may receive that appropriate training which may lay a foundation for their ultimately becoming eminently qualified for missionary work."

We can certainly conclude from these charter statements that Westminster Seminary was founded for the broad purpose of evangelism.

What is Evangelism?

It begins with the evangel, of course, that "Christ died for our sins." For this evangel there is no

substitute. Pleas for improved social order or for reforms of various kinds, a huge organizational program for general uplift or the promotion of undefined religion for religion's sake (all of which there is much these days), do not constitute "good news." There is only one gospel, and that is that Jesus Christ gave Himself for our sins that He might deliver us from this present evil world.

In Paul's second letter to Timothy, the fourth chapter and the fifth verse, he urges him to do the work of an evangelist. Now the work of an evangelist certainly is evangelism and, fortunately, that work is explained in the four verses preceding this text. As to the work of an evangelist we hear Paul explain, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." What does it mean to preach the "Word"? In some of the verses which close chapter three of this letter we find that the Word is identified with the inspired, holy Scriptures. That Word is able to make us wise unto salvation through faith which is in Christ Jesus. That is the Word we are to preach.

Paul is emphasizing the matter of preaching to Timothy. We do not have evangelism until we have preaching, teaching, and witnessing of the gospel. So Paul continues, "Be instant in season, out of season." The American Revised Version has it, "Be urgent in season, out of season." By this Paul explains his call to Timothy to preach. His message, which is single, should be constantly and urgently proclaimed without delay or diminishing. That is evangelism.

The Reasons for Evangelism

What is it that compels us to do the work of an evangelist? Why cannot the true believer escape from evangelism? Why should Westminster Seminary, above all others, lend itself completely to evangelism and send out many equipped to do the work of evangelists? Let me suggest a number of reasons:

(1) Because we heartily believe in and teach the absolute sovereignty of God. There are many who have claimed and still claim that the Reformed Faith is incompatible with evangelism. Presbyterians sometimes have the reputation of being cold and indifferent toward unsaved sinners. And I am free to admit that in many cases it is *apparently* true that Calvinism does kill evangelism. But such is not *actually* true. It is only dead Calvinism that kills evangelism. Live Calvinism sends us into evangelistic effort.

I am glad that we can prove that the Presbyterian system of doctrine is not incompatible with evangelism. The fundamental premise of that system is the absolute sovereignty of God. That means He is completely Lord and King of our lives. That means that we are subject to His will and are to obey His commandments.

Now, then, God has commanded us through His Son to go and preach the gospel to every creature, that we should be His witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth. What is there else to do? Christ is our Lord. When a general gives a command to his soldiers they move in obedient action. When the

believer hears his Sovereign give His command, he obeys: he goes, he preaches, he witnesses. It was this conception of sovereignty that caused Paul to write to the Corinthians, "For if I preach the gospel, I have nothing to glory of; for necessity is laid on me; for woe is me if I preach not the gospel. For if I do this of mine own will, I have a reward; but if not of mine own will, I have a stewardship entrusted to me."

Is Calvinism then incompatible with evangelism? A living Calvinistic faith makes it, rather, an imperative! It behooves men everywhere who recognize God as their Sovereign to be obedient to Him and to evangelize.

(2) The doctrine of election, which we believe, also leads us into evangelistic activity. We know that God in His grace has elected many unto salvation. They shall not suffer the just punishment of their sins, but shall be saved through believing the gospel. Yet we also know that, while God can work without means whensoever it pleases Him, He nevertheless has appointed means to accomplish His own ends. The elect are gathered out of the world by the preaching of the gospel. God has made the church the means to the end of bringing salvation to an innumerable company through her preaching of the gospel. Certainly if we love the Lord, having been saved through the gospel, we will love His work and love the other objects of His love for whom Christ died. When He asks in any generation, "Who will go for us?" the Christian heart that knows and believes the election of God's grace will be prompt to say, as did Isaiah, "Here am I, Lord, send me." We shall be ambassadors of Christ as though God were beseeching by us, "Be ye reconciled to God."

(3) In the Reformed Faith we have a full recognition of the awfulness of sin and of God's just penalty upon it. We cannot mollify by our own desires and reasonings, as so many do these days, the wrath of God upon sin, or the unbending quality of justice or the guiltiness of sin itself. We know that the unsaved sinner is doomed, without hope, and headed for hell.

Our conception of sin and its wages, therefore, makes it imperative that we reach men with salvation before they perish. Surely, if we rise not up and go not forth to warn them

of the precipice of destruction before them, their blood is upon our souls.

Someone in commenting on the various weaknesses and handicaps of modern preachers said, "I would not deprecate the good accomplished by these pastors, but I would to God that their preaching might rise to *the grand emergency of saving souls.*" Sin, in its awfulness, does constitute an emergency!

(4) Another compelling doctrine, which is an important part of the system of truth revealed in the Bible, is that there is only one way of salvation. If there were many approaches to God, or even two or three, if most of us were travelling to heaven and we were merely on different roads to the same destination, then there would be little need of evangelism. But Jesus said, "No man cometh unto the father but by me."

How important, then, that all men everywhere know of this one Way to the Father. Except they know the truth as we know it, and hear of the love of God manifested at Calvary, they all go by the wrong road that leads only to destruction. Men who know the narrowness of the gospel as well as its breadth will not be content to let others abide in ignorance and error.

(5) The clear and thorough teaching of salvation by God's grace alone, apart from works, is such that we would, through sheer joy, spread the tidings all around. The world at large is weary and heavy laden under the burden of sin and misery, so that the knowledge that salvation comes as a free gift and that eternal life comes to us by faith in Christ is far too good to keep. We are compelled to go out, as it were, to set free captives whose release has already been obtained.

(6) One more doctrine that compels us to evangelize is our belief in the certainty of the Bible, that it is settled forever in heaven. Over and over again it has been demonstrated meticulously that God's Word does not return to Him void, but accomplishes that which He pleases, and that He prospers it in the thing whereto He sends it. Modernism has introduced uncertainty into many minds as to whether these things are true or not. Naturally, therefore, Modernism brings hesitation and ultimately a complete loss of evangelism. There really is no such thing as

evangelistic liberalism. Evangelism is based entirely upon the truth of God's Word.

These six fundamental beliefs, I would suggest, are at least some of the imperatives for evangelism, especially to us who are in agreement with the summaries of Biblical teaching held in the Westminster Confession of Faith.

Past Fruits and Future Efforts

It should not be difficult from all that has been said to appreciate the relation of Westminster Seminary to evangelism. The work of studying and carefully exegeting the Word which is to be preached, of instilling in men a deep sense of their duty and privilege in evangelizing, of promoting love and zeal for the Lord's work, besides helping in a practical way to show men how to preach effectively, occupies a very vital place in the whole work of evangelism. Moreover, Westminster has succeeded in giving students the highest respect for the authority of the Bible, and emphasizes those doctrines mentioned above which lead us into true evangelism.

From Westminster in its eight years of existence have gone forth Bible teachers, evangelists, men definitely seeking the lost, both old and young, for Christ. Invitations to accept Christ have been ringing out from services, special meetings for evangelistic appeal have been held, street meetings have been set up and personal work has been constant. For all such indications of the Lord's presence and blessing attending the work of the seminary and its graduates we thank God. To a remarkable measure the underlying purpose of the seminary has been and is continuing to be realized and fulfilled.

I believe, however, that we are yet young in evangelism. There is a strength here that is growing and should continue to grow. And the fact that many today have abandoned the great battle for truth is all the more reason why we should prepare ourselves for a greater evangelism. Today, with unprecedented opportunity about us, the real laborers are very few.

We need a greater abandonment to gospel preaching and a deeper passion to be used of God in gathering sheaves from His harvest field. In our preaching we must be more urgent. As one has said, "Preach as you

would plead if you were standing before a judge and begging for the life of a friend, or as if you were appealing to the queen herself in behalf of someone very dear to you." John Knox made the impassioned prayer to God, "Give me Scotland or I die." Of Whitefield it was said that his thousands of sermons were variations on two keynotes: Man is a sinner but may be forgiven; man is a mortal and will inherit heaven or hell. It seemed like a new religion but, as John Bacon said, it was only the old revived and treated as though the preacher meant every word he said. There ought to be enough of the gospel in every sermon to save a soul. The best way to lead sinners to Christ is to preach Christ to sinners.

So far as our work is concerned, let us go, spend and be spent, doing the Lord's work. Someone asked Mr. Moody, "What is the way to reach the masses with the gospel?" "Go for them!" was the quaint and characteristic answer. Besides preaching to people we must wait upon them and continue with teaching and exhortation. God will not send a harvest of souls to those who never watch or water the fields which they have sown. When the sermon is over we have only let down the net which afterwards we are to draw to shore by prayer and watchfulness.

Our praying should be more fervent. We note of Whitefield that he came to his work direct from communion with his Master, and in all the strength of accepted prayer there was an elevation in his views which often paralyzed hostility, and a self-possession which only made him, amid uproar and fury, the more sublime. One of our contemporaries has well said, "The divine order is to talk to God about men until the door is definitely open to talk to men about God." Let us come to our appointed work fresh from communion with our Master.

In Christian living we should be pure and blameless. Robert Murray McCheyne once wrote, "Remember, you are God's sword, His instrument—I trust, a chosen vessel to bear His Name. In great measure, according to the purity and perfection of the instrument, will be the success. It is not great talents God blesses, so much as likeness to Jesus. A holy minister is an awful weapon in the hand of God."

Before us now is the signal blow upon the silver trumpet of the great

Captain of our salvation: "Go ye into all the world and preach the gospel to every creature." Before us appears the great host of the unsaved. We are conscious of the mighty truth of God. Here is the everlasting gospel, and human life is very brief in which to proclaim it. We should buy up the opportunity. The field is white unto the harvest and the laborers are few. The progress in gathering converts is lamentably slow. Before us all there looms a great eternity with either heaven or hell to be the experience of men.

Men of Westminster, friends and brethren, "Preach the Word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. . . . Be thou sober in all things, suffer hardship, do the

work of an evangelist, fulfill thy ministry."

"Ye Christian heralds, go proclaim Salvation through Emanuel's name; To distant climes the tidings bear, And plant the Rose of Sharon there."

The Church Directory



THE REDEEMER PRESBYTERIAN
CHURCH OF PHILADELPHIA

STREET ADDRESS: 3944 Walnut Street,
West Philadelphia, Pa.

PASTOR: The Rev. Charles G.
Schauffele.

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

THE Redeemer Presbyterian Church was organized in July, 1936, and held its first services in August of that year. The spacious auditorium of the Philomusian Club has been the place of worship since that time.

During the winter of 1936-37 there was no regular minister in charge. The Rev. Calvin Knox Cummings moderated the session and Mr. Charles G. Schauffele, then a student at Westminster Seminary, did pastoral work. The pulpit was occupied from Sunday to Sunday by professors of Westminster Seminary and others. The congregation is a strong nucleus for further growth. Twice during the past year the young people have canvassed the neighborhood from door to door and invited people to special services. Although handicapped by a lack of children, the church is near the campus of the University of Pennsylvania and an opportunity to reach students presents a real challenge.

In August, 1937, a call was extended Mr. Schauffele, and he was installed on September 26th.

How to Reach The Seminary

THE new campus of Westminster Theological Seminary is located at Church Road and Willow Grove Avenues, Laverock, Pennsylvania. It may be reached by any of the three following routes from Philadelphia:

(1) The Pennsylvania Railroad electric service from Broad Street Suburban Station, North Philadelphia and Germantown, direct to Laverock. The Laverock station adjoins the seminary campus. There are six trains a day each way.

(2) The Reading Railroad electric service from Reading Terminal, North Broad Street and Wayne Junction to Wyndmoor. Thence by Willow Grove Avenue bus to seminary gate.

(3) Route 23 street car marked "Bethlehem Pike" to Willow Grove Avenue. Thence by Willow Grove Avenue bus.

The steward of the dining club has announced that he will be glad to accommodate visitors at luncheon or dinner with the students. The charges are: luncheon, thirty-five cents; dinner, fifty cents.

The Urgency of Missionary Endeavor

This article is the first in a series of mission studies designed especially for use in missionary societies of The Presbyterian Church of America

By the REV. CARY N. WEISIGER

General Secretary of The Committee on Foreign Missions



Mr. Weisiger

A WELL-MEANING lady once said to a veteran missionary who had spent many years on the mission field: "The task of converting the heathen is so tremendously difficult; why don't you give up and attempt something easier?" Whereat the missionary replied: "Madam, have you ever heard of the missionary commands of the Lord Jesus Christ? We have our marching orders, therefore we have no choice in the matter."

In spite of the fact that God has given marching orders to His church, we ever and anon hear objections raised to missionary endeavor, particularly on the foreign field. Often enough it is from the least expected quarters that we hear such objections. One of the commissioners to the general assembly of the church of Scotland in 1796, Dr. George Hamilton, is reported to have said the following: "To spread abroad the knowledge of the gospel among barbarous and heathen nations, seems to me highly preposterous, in as far as it anticipates, nay, as it even reverses, the order of nature. Men must be polished and refined in their manners before they can be properly enlightened in religious truths. Philosophy and learning must, in the nature of things, take precedence."

Thus easily do men forget the clearest injunctions of the Bible for one reason or another. Thus easily do men ignore the urgency of missionary endeavor which is set forth so plainly in the pages of the New Testament. Because of this tendency to forgetfulness, this predisposition to lethargy and inertia, it were well for us all to read again those portions of Scripture which give us glimpses into the life of that greatest of all missionaries, the apostle Paul.

In the 20th chapter of the Book of Acts we read of the apostle's farewell to the Ephesian elders at Miletus. It

Introducing Mr. Weisiger

BORN in St. Louis in 1910, and raised by godly parents on the Bible and the Shorter Catechism, Cary Nelson Weisiger, III, first heard the call to the foreign mission field while still a child in Sunday School. At Princeton University he majored in economics and took a year of Greek in case he should decide to enter the ministry. He won his letter as a hurdler on the track team, was a member of the Undergraduate Council, and in his senior year was president of the Westminster Society, a religious organization for Presbyterian students.

In the fall of his senior year his early call to the foreign mission field was clearly confirmed when he was invited to spend three years as a short term missionary teacher at the Allahabad Agricultural Institute, Allahabad, India. In India he taught college students and had charge of athletics. He was also honorary superintendent of the Naini Leper Home for a year and eight months. While in India he pondered the question of what seminary to attend after his return. Two facts compelled him to enter Westminster: During his senior year at Princeton the late Dr. Frank H. Stevenson and Mrs. Stevenson had told him of the true state of the Presbyterian Church in the U.S.A. and of the advantages which Westminster had to offer. And on the mission field he could readily see the effects of the policy of the Board of Foreign Missions. He chose Westminster, and there followed three happy years. While in seminary he did deputation work for the American Mission to Lepers and spoke at several summer conferences. He graduated in the top rank of a class which included a number of very able students. He is now pastor of the Calvary Presbyterian Church of Germantown, Philadelphia.

is one of the most eloquent and moving passages in all Scripture. When we have read it we can understand why, at the conclusion of his remarks, "they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more." What if the Holy Ghost did witness everywhere that bonds and afflictions awaited him in Jerusalem? None of these things moved him, neither did he count his life dear unto himself, so that he might finish his course with joy and the ministry which he had received of the Lord Jesus. What did move him and what he did count dear was the availing of every opportunity "to testify to the gospel of the grace of God." Hence he could say: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

The Great Commission

There are at least three reasons why missionary endeavor, whether at home or abroad, is so urgent. The first reason has already been mentioned. The Lord Jesus Christ has given an unqualified command to His Church: "Go ye therefore, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28: 19, 20).

How long would a general in a great army countenance sluggish delay in the carrying out of his orders? Not very long we may be sure. Shall we, then, because our great General is longsuffering and gracious fail to heed His wishes promptly. There is no excuse for slipshod and reckless practices on the part of missionary agencies, yet sometimes it would seem that the Christian Church could afford to be somewhat impetuous in its missionary enterprises. It would seem

that we could plunge our right hand into our pockets with abandon once in a while without counting the change with our left hand. The command is before us as it was before the disciples of old. Would that we might obey it gladly and speedily!

If We Love His Appearing

The second reason why missionary endeavor is so urgent is that the hastening of the Lord's appearing is bound up with it. The sooner the church proclaims the gospel to all men, the sooner shall we behold Him in the clouds with great glory. In predicting the apostasy and calamities that were to come, Jesus said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). Do we really love and long for His appearing? Then let us not sit idly by, but be zealous and strenuous in the proclamation of saving truth.

What if the task of persuading the heathen be difficult? Thank God, it does not rest with us to convert anyone. Our responsibility is not to translate a soul from the kingdom of darkness to the kingdom of light. That is a work which we leave utterly to the sovereign, mysterious ways of the Holy Spirit. Our responsibility and our work is to preach the gospel for a *witness*. If we do that earnestly and faithfully, we shall have ears attuned and waiting for the welcome strains of the trump of God.

How Shall They Hear?

The third reason why missionary endeavor is so urgent is that millions of lost sinners everywhere are entering a Christless eternity. Many Christians, if not all, have at some time in their life cherished the hope that God somehow can and does save men apart from the hearing of the gospel. It is terrible to think of the vast number of souls who may never have heard of the gracious offer of salvation in Christ. Nevertheless, we have no right to cherish any hope that is not afforded us by Scripture, and the teaching of the apostle Paul as well as the example of his life seem clear on this point. It is true that "whosoever shall call upon the name of the Lord shall be saved." But "how then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have

not heard? and how shall they hear without a preacher?" (Rom. 10:13, 14).

It ought to be sufficiently obvious that there is only one way of salvation, and that it lies with us who know of that way to tell others about it. Unless we do this, we shall not be able to say with Paul that we are "pure from the blood of all men."

The Task of the Denomination

With these thoughts of the urgency of our task in mind it is good for us to survey the foreign missionary program of The Presbyterian Church of America. The committee has recently appointed four missionaries who were already in the Far East serving under the auspices of The Independent Board for Presbyterian Foreign Missions. They are: Mr. and Mrs. Richard B. Gaffin, the Rev. R. Heber McIlwaine, and the Rev. Egbert W. Andrews.

Mr. and Mrs. Gaffin and their two children were stationed in Haichow, Kiangsu, China, but because of the "war" between China and Japan they have gone to Tsingtao, Shantung, China. Mr. Andrews was also stationed in Haichow but he too has left that place for a place of greater safety. Mr. McIlwaine is in Harbin, Manchoukuo. These three men have all been graduated from Westminster Theological Seminary within the past few years. Their and Mrs. Gaffin's courage cannot be commended too highly in that they resigned from The Independent Board for Presbyterian Foreign Missions *before* they were appointed by the committee of The Presbyterian Church of America.

What is the state of affairs financially? Briefly, with practically no effort at promotion so far and with no one occupying the position of general secretary of the committee for over a month and a half the regular salaries of these missionaries are being remitted and there is a working balance in addition. Evidence is not

wanting that the committee's work will expand, especially as the churches in the denomination are informed concerning the state of affairs. Further, applications for appointment, both verbal and written, are beginning to come in to the general secretary.

In view of the urgency of the missionary task, it behooves The Presbyterian Church of America to stand back of its recently-appointed missionaries and to make it possible for the committee to send out others. Many years have rolled by since that memorable occasion in 1792 when God raised up William Carey to launch the modern missionary movement. We cannot do better at this time than to adopt the slogan which Carey adopted. "Attempt great things for God, and expect great things from God."

Suggested Study Material

URGENCY IN THE LIFE OF ST. PAUL.

References: *Immediately after his conversion*: Acts 9:20; 9:29. *At Pisidian Antioch*: Acts 13:46. *At Lystra, stoned yet pressing on*: Acts 14:19, 20. *Preaching at midnight, seizing every opportunity*: Acts 16:25-34. *Unable to wait at Athens*: Acts 17:16. *Pressed in the spirit at Corinth*: Acts 18:5. *Sounding forth at Ephesus*: Acts 19:10. *His own testimony*: Acts 20:17-38; 26:19; Rom. 13:11, 12; I Cor. 9:24-27; II Cor. 11:24-28; Gal. 6:9, 17; I Thess. 5:6-10; II Tim. 4:1, 2.

Leander S. Keyser

THE Rev. Leander S. Keyser, D.D., Professor Emeritus of Systematic Theology at Hamma Divinity School, Springfield, Ohio, died on the morning of October 18th. Dr. Keyser has been for years a stalwart exponent of the necessity of grounding the exposition of Christianity upon an infallible Bible if that exposition is to be worthy of the name "Christian." His willingness to speak in defense of his Lord when others kept silent has often encouraged those who love Him. Just before his death Dr. Keyser expressed again his abiding confidence in the atoning grace of God. The Christian world may be grateful for the books which he has left behind him and he will be long remembered for the fearless character of his testimony.

Missionary Societies

THESE studies by Mr. Weisiger will be a regular feature of every issue. Why not subscribe now at the club rate of 80c for each member of your society?

Splitting New England Granite

A Survey of the Work of the Committee for the Propagation of the Reformed Faith in New England

"... I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God" (Ezekiel 11: 19, 20).

THE granite of New England is famous, among other things, for its almost incredible hardness. A hundred blows by a New Hampshire stone carver may fall without making the slightest apparent impression upon the cold inflexibility of the rock—and the next blow may split it asunder.

Thus has it been with much of the work of the Committee for the Propagation of the Reformed Faith in New England during the first two years of its missionary labors in a region whose inhabitants maintain for the most part a stony callousness toward Christianity. During the past summer ten men, all either graduates or students of Westminster Seminary, have rained steady blows upon the New England granite of indifference and unbelief. In many cases they have been rewarded by seeing the heart of stone changed to a heart of flesh. In other instances, discouragement has been keen. But, fully aware that the Word of God is today living and powerful, they have all been content to let God give the increase.

A large vista of the committee's work has already been reviewed in previous issues of THE PRESBYTERIAN GUARDIAN. This article will, therefore, confine itself chiefly to the labors of the latter portion of the past summer.

North Deering, Maine

To the Rev. Dean W. Adair of North Deering, Maine, should go the lion's share of credit for the vigorous all-year prosecution of the committee's program of evangelization. North Deering is a part of the city of Portland and this year Mr. Adair has carried a double load of responsibility. Contrary to custom the North Deering group held services of worship and Sunday school throughout the entire summer. It had small audiences—which was to be expected—but warm fellowship. In addition, Mr. Adair

took over the work of the Rev. John H. Skilton at Portland's Second Parish Church during Mr. Skilton's recent illness. Some slight idea of his burden of work may be gained from his schedule for one week in July: Summer Bible school (five mornings); one mission service; one Bible study class; one young people's service; two Sunday preaching services and Sunday school; one wedding; and one funeral.

Stow, North Fryeburg, Brownfield and Lovell

Through June, July and August the work at Stow, North Fryeburg and Brownfield, Maine, was in charge of Mr. Marvin Derby. The Stow community is scattered yet the services saw a steady increase throughout the summer months. The Sunday school was not as successful as had been hoped, but the Tuesday night Bible study group was cause for real rejoicing. Evidence of the blessing of God is seen not only in the renewed church-going habits of a few but also in the regenerated hearts of a handful of disciples.

The services in Brownfield—about eighteen miles from the other two fields—were held in the town hall each Sunday evening. Mr. Derby conducted a Bible school in Brownfield for two weeks, with an average attendance of about eighteen. Here, as in Stow, the reason for rejoicing lay in those souls so evidently saved and persevering.

The work in North Fryeburg was quite obviously the most successful of the three communities. Sunday school attendance averaged over thirty throughout the summer. About forty attended the service for worship, and the Bible school, held for two weeks, taught more than forty children the gospel story. Until the summer of 1936 North Fryeburg's only church was Universalist, but the Reformed Faith in its purity has broken down many of the barriers of unbelief.

The Sunday school at North Fryeburg and the church service and Sunday school at Stow have been continued during September by the Rev. Gerald Heersma. Mr. Heersma is pastor of the church at Lovell, Maine, which prior to this summer had been

without services for a year and a half. Last winter Sunday school services were conducted there by a Unitarian woman and were attended by about twenty-five children. Although the church was Congregational, and in spite of the fact that Mr. Heersma preached the gospel, a pastoral call was extended to him. Lovell is dependent upon the summer tourist trade and is a hodge-podge of unbelief. Strong and bitter reactions greet even the most simple gospel message. A very few in the church, however, have noticed with joy that the Bible is being preached for the first time in decades.

Belfast, Maine

The field of Belfast has been in charge of Mr. Robert E. Nicholas, Jr. The town has five Protestant churches, one of which has had an evangelical pastor since last spring. Mr. Nicholas has concentrated his work in the two churches of Mason's Mills (East Belfast) and Head of the Tide (North Belfast). During the first two weeks of August a series of Bible studies was given at each church. A few faithful souls attended at Mason's Mills, and at Head of the Tide there was an enthusiastic response. One octogenarian beamed as he said, "It's certainly good to hear preaching of the gospel like that again. It seems that I've been starving for eight or ten years."

Bible schools at both churches brought the message of salvation to the children. At Mason's Mills fifteen pupils were awarded certificates. Several had had little or no previous Bible training. At Head of the Tide twenty-six pupils received certificates. The gift of a friend made it possible to give Bibles or Testaments to all the children at both churches who had completed the required work.

There are many church buildings in the region around Belfast but Modernism, especially Unitarianism and Universalism, predominates. A few Christians, isolated by a wall of unbelief, may occasionally be found, but for the most part they are weakened in the faith through prolonged feeding upon Satan's counterfeit gospel. Here, as elsewhere in New England, spasmodic work will make little impression on the stones of Modernism. Consistent, year in and year out preaching of Biblical Christianity will eventually split the granite.

Orr's Island, Maine

Mr. H. Blair McIntire has this summer brought the gospel to Orr's Island, Popham Beach, Winnegance and Small Point—scattered communities along the Maine coast. Were it not for the work of Mr. McIntire under the committee no one of these four churches would have been open this summer. The need of these isolated towns is great, and the work has been one of mingled discouragement and joy. At the Bible school at Popham Beach twenty-four children were enrolled and the message of the gospel, an almost unknown story to many, was told in its simplicity and power.

Mr. McIntire has painted a vivid picture of the atmosphere and setting of these coastal villages in a recent letter.

"Directly down a slope from the Orr's Island church is open water," he writes. "In clear weather the unadorned frame structure commands a magnificent view of land and sea and sky, of wooded ridges extending oceanward until broken into islands, of long wooded ridges separated in turn by watery reaches, narrow arms of the sea penetrating deeply inward. A pretty sight, these ridglands, green with spruce and fir, rock-bound against the water! I shall long remember the unusually clear sunset of September 5th. As some of the early arrivers gathered for the evening service we stood in the little churchyard and looked—for there, rising far in the west, unmistakably distinct, were the lofty White Mountains, in purple majesty enthroned against a clear and yet more distinct sunset sky.

"Year 'round occupations in these parts are lobstering and clamming (for the majority hardly a living), a few caretaking jobs on summer places, a few small farms, coast guard work at Popham; and from Winnegance skilled and unskilled labor at the Bath Iron Works, now busy night and day building three new destroyers."

Deerfield, New Hampshire

Although elsewhere missionaries under the committee had almost without exception opened churches that had been long closed, evangelical work in Deerfield has been continuous, at least during the summer, for a number of years. The committee began work in Deerfield only because it had been about to close for the first time. Dur-

ing the past summer the field has been in charge of Mr. William Welmers.

It would be natural to expect that people who had become accustomed to the presence and activity of a church would be glad to cooperate in the continuance of gospel preaching. But the people of Deerfield were accustomed to having a church open and to staying away from the services. There was not even the attraction of novelty in the establishment of the committee's work. Progress was slow.

For two weeks during July a Bible school taught the gospel to about thirty children between the ages of five and fifteen. In this Mr. Welmers was aided by a young Christian girl and her fiance, whose fine fellowship was a much appreciated blessing and encouragement throughout the summer.

Mr. Welmers expected to have difficulty in persuading the parents to bring their children to church. That soon proved not to be the real obstacle. The parents willingly brought their children, but would not stay themselves. Sometimes more than half the congregation consisted of children under fifteen.

"The hardest thing to impress on the New England mind," writes Mr. Welmers, "is the sinfulness of man. At least in Deerfield the moral standard of the people is very high. They are satisfied with their own condition and feel no need of a Saviour. The Reformed Faith alone emphasizes in its proper perspective the total depravity of the human heart; the Reformed Faith alone can reach people who need that knowledge above all things."

Deerfield needs a permanent pastor, not merely a summer missionary. At the end of the summer Mr. Welmers feels that he can point to no tangible evidence that the preaching of the gospel has borne fruit. But if the field can be kept open this winter he believes that the Holy Spirit will work in the hearts of the people and bring many to a saving knowledge of the Lord Jesus Christ.

Falmouth and East Windham

Travelling approximately 5,000 miles Mr. Lawrence R. Eyres conducted fifty-two Sunday services, eight Sunday school sessions, thirty-nine prayer meetings, ten sessions of daily Bible school and nine evangelistic services.

He held regular preaching services in the Blackstrap school house in North Falmouth, the Ireland school house in East Windham, and an old Baptist church in Windham Plain. The latter church had been closed for many years and most of the former members had died. A faithful remnant, joined by a few younger people, supported the services and rejoiced that at last they could attend church without hearing the Bible denied.

In Windham and East Windham indifference and opposition was especially apparent among the older people. In the Ireland school house, however, the children eagerly listened to the gospel story. Most of them came from a restricted area in the heart of the community, and the parents were noticeably antagonistic. In many cases the children were forced to work on the Lord's Day or else were dragged off to picnics. But whenever possible they gathered to study the Bible.

Falmouth is the most promising of all Mr. Eyres' fields. There a small but faithful group are receiving the deep truths of the Reformed Faith from week to week. A few are anxious for baptism and there is a prospect of organizing a real church in the very near future. Several of the young people give every evidence of having been born again, and they are not slow to tell others of Him who saves to the uttermost. The Sunday school in Falmouth, well-manned by local teachers, has a weekly attendance of twenty or more.

In Gorham village, about twelve miles from his other fields, Mr. Eyres has held a weekly Bible study class. A few have attended faithfully throughout the summer.

Canaan, Maine

Building up church attendance from seven to thirty-five, and increasing the Sunday school membership from thirty-two to sixty, solely through the vigorous teaching of the gospel of Christ was the record of Mr. Earl B. Robinson, Jr., at Canaan, Maine. The older group in the Sunday school studied the Shorter Catechism, and the whole school joined in the memorizing of Scripture and Catechism for which five Bibles and six Testaments were awarded. During the last weeks of the summer Mr. Robinson opened a branch Sunday school at a neighboring settlement, Moore's Mills, where

meetings were held under the pines for lack of a building. The entire time was spent on the gospel story and it was eagerly received.

The Bible school held in July was the crowning success of the work in Canaan. Opposition, encountered when the school was proposed, was quickly changed to enthusiastic cooperation. The curriculum was built entirely around the Bible. At the final public program, attended by fifty people, the parents were amazed at the accomplishments of their children and ashamed of their own ignorance. They are eager for another and longer Bible school next year.

The people of Canaan wanted the church bell rung on the first day of the school. It happened that the church bell is also used as the local fire alarm. When it was rung—Mr. Robinson later learned—several men ran from the fields and woods to fight the "fire." The one who ran the farthest was a man who knew of the plans and had prohibited his children from attending. This incident served to advertise the school in the most effective way possible and in a few days attendance jumped from twenty to forty-eight.

Although Canaan is on the whole a difficult field it has its fertile spots and even its heretofore sterile portions are becoming fertile as they are watered with the Word of God.

Other Missionaries

The work of Mr. Arthur Kuschke at South Weare, New Hampshire, has not been included in this review, since it was covered in some detail in THE PRESBYTERIAN GUARDIAN for July, 1937. The tenth missionary laboring under the committee during the past summer is the Rev. Hobart Childs of Beckett, Massachusetts. A report of his work was not readily available at the time this article was written. Mr. Childs is laboring faithfully in two churches which afford him sufficient income so that he does not need financial assistance from the committee.

The work of the Committee for the Propagation of the Reformed Faith in New England presents a challenge to every member of The Presbyterian Church of America and to all who love the Lord Jesus Christ. These missionaries are sacrificing heroically that the work may go on. Most of them are subsisting on a salary of about twelve dollars a week, and at

times even that insufficient sum is not to be found in the treasury. Every penny contributed to the work of the committee is forwarded in its entirety to the missionaries on the field, who are doing the greatest piece of con-

centrated evangelism in the recent history of New England. Contributions should be sent to the Rev. W. P. Green, Treasurer, 1626 Columbia Road, South Boston, Massachusetts.

—T. R. B.

"Stormy Winds"

A Meditation by the REV. WILLIAM T. STRONG
Pastor of Immanuel Presbyterian Church, West Collingswood, N. J.

THE last five words of Psalm 148: 8 contain a wealth of instruction and of assurance for the child of God: "stormy wind, fulfilling his word." It is a foundation truth of human existence that every life has stormy winds. No matter where a man lives, or what his condition of existence, he encounters them. The gales sometimes blow. The sails must be reefed. Everything must be lashed fast aboard deck. The oilskins must be donned. Stormy weather is coming! It is a part of being human to be subject to the stormy winds of difficulty, disappointment, disease and death. And it is foolish to envy our neighbor who seems to be enjoying an easier lot than ours. Why, if the truth were known, perhaps our neighbor is envying us! We do not know what invisible storms are overshadowing another's happiness. It will help us to be more patient with our lot if we remember that every life has its stormy winds.

The Need of Stormy Winds

We may go a step further and say that every life *needs* stormy winds. "What," some afflicted saint inquires, "do I need this hard trial? . . . this sickness? . . . this disappointment?" Yes, child of God, you need them. Let me suggest several reasons:

Stormy winds remind us of God. How small do men and all their works seem when surrounded by the fury of a storm! Sometimes it is to remind us of our littleness and of our utter dependence upon God that He sends us stormy winds. Not until made blind have some been brought to see the glory of God in the face of Jesus Christ. Not until locked behind bars have others found themselves where God could cause them to know the liberty that is in Christ.

Stormy winds teach us needed lessons. They teach us that rest is not

to be found in this world. Were it not for the stinging lash of the hurricane, we might forget that we are pilgrims on the earth, that heaven is beyond. And so, because we have borne the storms of earth, we shall appreciate the gentle zephyrs of heaven all the more. They teach us, too, the lesson of humility. How proud we would be without our humbling trials! Most of us, like the old model T Fords, run best when well loaded. The storms teach us the lesson of trust, also. One reason why the storm broke on Galilee was doubtless that our Lord might teach the fearful disciples how little was their faith, and by a miraculous deliverance teach them to trust Him despite the pressure of circumstances. In view of these things, does it still seem that these are *bitter* winds and hard lessons? Oh child of God, rebel not; for your Father is only fashioning you for the Glory-land. How the strings screech while the pianotuner does his work! But at last, when the tools are laid away, and the master puts his hands to the keys, what celestial melody is heard! Now the trembling strings understand why they have been wrenched and strained.

Weathering the Stormy Winds

But the real heart of our text is yet to be laid bare: every life may assuredly weather the stormy winds. Is it true that, no matter how fiercely the winds of adversity may rage, you may, yes, you shall, beat your way safely through? Yes, it is true, for the text declares, "Stormy wind, *fulfilling his word.*" Ah, this alters the whole prospect! We are taught that the winds obey His voice. We ought to remember that the storm on Galilee was not only stilled by our Lord—it was also made by Him! It is so with the storms of life: they fulfill His word. That trial, that handicap

of soul or body, that sorrow—He has placed it in your way, designed it for you. It is no accident beneath which to groan. It is rather an appointment in which, by grace, to glory! Not only is His grace sufficient for the present trial, but that same trial is itself a design of His grace! We are taught, too, that the winds can never swamp the believer's vessel, however frail. Do not the winds fulfill His word? Well, this is His word: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape that ye may be able to bear it" (I Cor. 10:13). And, once again, our text teaches us that the stormy winds can ultimately blow only good. We have His word for it: "All things work together for good to them that love God . . ." (Rom.

8:28). His command has gone out to the raging winds: "Blow my people good!" And the winds fulfill His word. We must not suppose, however, that good will always appear in this world. Some of the good the winds are blowing us we shall never see till our craft has been blown all the way to heaven. Some of the flowers God lets us have in this world; but the rarest, the most fragrant and lovely, He will not give us until we enter the Paradise above. Thus it was with Paul. What stormy winds beat upon his head! But he never doubted the final issue of the storms. "Henceforth," said he, "a crown!" Now, the cross; henceforth, up there, some day, the crown! Now, the thorns, up there, some day, henceforth, the Rose of Sharon!

Blow then, ye winds of the storm!
Howl your fiercest! Ye can do naught
but fulfill my Father's word!

What Westminster Seminary Means to Me

By the REV. HENRY W. CORAY

Missionary to Manchoukuo

I WAS trying hard to worship in a Congregational church in a New England town. I might have succeeded had it not been for the sermon. Homiletically it was a great sermon. But as Spurgeon once remarked, "Great sermons are great sins." The young minister, a graduate of Boston Theological Seminary, concluded his sermonic effort with these words, "It doesn't make any difference whether or not you believe in God. The real question in life is this: is your life the kind of life that makes it possible for God to believe in you?" I suppose his sermon was typical of thousands preached every Sabbath in New England pulpits. Universalism and Unitarianism, those Siamese twins of philosophico-religion, have a strangle hold on that breathlessly beautiful section of America.

To me one of the thrilling chapters of modern missionary history is the invasion of New England by the graduates and students of Westminster Theological Seminary. I am not surprised that Satan is trying to overthrow the testimony of Westminster. The very foundations of his citadel

are being assaulted by a band of young men who have come out of the halls of this institution to bind the strong man and then spoil his goods. They dare to attempt this tremendous task because the weapons of their warfare are taken from the armory of God and therefore are mighty through God to the pulling down of strongholds. There is really only one antidote for the poison of Sadducean doctrine and that is what someone has called "the iron of Calvinism." I confess that my soul thrills as I read of the work being done in that desperately needy portion of the Lord's vineyard. Well might New England cry out, "Woe is me, for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage; there is no cluster; my soul desireth the first-ripe fruit."

It has been charged that the Westminster of today is not the Westminster of six or seven years ago. The question that always comes to my mind when I hear that charge is simply this: If Westminster has changed so radically why is it that the students in the seminary and the

recent graduates still have the same rock-ribbed convictions as the men of yesteryear? Since coming to the Far East I have been in touch with foreign students who have studied at Westminster, and I must say that my heart rejoices at the testimony they are giving forth in these dark lands. As an illustration, just this summer in Korea I met a Mr. Pak who studied two years at the seminary, returning a year ago to his native country. At present he is teaching in the theological seminary at Pyeng Yang and assisting Mr. Hamilton with translation work. What impressed me about him was the magnificent grasp he has of the truth as it is in Jesus. Here is a man with a fine mind, with a message, with a love for the souls of men and with a longing to see his native church filled with the glory of the Lord. His watchword, as is the watchword of every true Calvinist, is "Not unto us, O Jehovah, not unto us, but unto thyself give glory, for thy mercy and for thy truth's sake."

"Great men," wrote Ruskin, "do not play tricks with the doctrines of life and death. Only little men do that." I have often thought that the outstanding feature of the teaching of Westminster Seminary is a "reverence for the text." It is always a temptation for the student of the Bible to form a conclusion about some doctrine, go to the Scriptures, wrest passages from their setting and pile up proof-texts in order to support his own view. This leads to the dangerous method of "eisegesis," or reading into the text what is not there. Over against this facile but incorrect method is the principle of "exegesis," which means "to lead out" or "to draw out." The honest exegete, or interpreter, goes to God's Word with an open mind, studies the passage in its context (preferably using the original Hebrew or Greek), asks the question, "What is this writer or speaker trying to say to his reader or hearer?" He allows Scripture to interpret Scripture. He is not afraid to check his conclusions with the writings of godly commentators, believing that the Holy Spirit has through the centuries been building up a library for the enrichment of the spiritual life of the church. It is clear that there is value in the "exegetical" method of interpretation as over against the "eisegetical" method. The

exegete "findeth great spoil." The eisegete "spoileth great finding." I shall never forget the reverence and humility with which my professors handled the Word of God as they labored with us, sometimes for days, seeking to lead us to a knowledge of the truth. Dr. Machen, in his introduction to "Christianity and Liberalism," refers to those who have arrived by a direct and easy road at a conviction which for other men is attained only through intellectual struggle. The student at Westminster is given no short-cut to truth. He is called upon to think through the most profound problems of the universe; he must investigate the deep things of God; he is encouraged to apply himself with all diligence to a study of the Bible so that eventually he may be "complete, furnished completely unto every good work."

Peter tells us that we should "be ready always to give answer to every man that asketh you a reason concerning the hope that is in you." The word translated "reason" is really "apology" or "verbal defense." This verse, incidentally, undercuts the insane notion that a Christian should never defend his position. At Westminster Seminary the theological student learns how to fulfill this commission. He comes out of this school of the prophets with ringing conviction and furthermore he knows how to uphold that conviction. The American people are dying for want of faith. "Skepticism," says Joseph Wood Krutch, "has entered too deeply into our souls ever to be replaced by faith." But Krutch's humanism can never satisfy prodigals perishing with hunger in the far country of unbelief. Only the precious Bread of Life sent down from heaven can do that. Oh, may God send out more Spirit-filled, flaming evangels of the gospel of Jesus Christ into our cities and villages and to the regions beyond.

I thank God for my years at Westminster. I thank God that I have been led to see some of the riches of the covenant theology taught there. To me consistent Calvinism is consistent Christianity. I believe with all my heart that creed is basic to conduct; that "truth is in order to goodness; and the great touchstone of truth its tendency to promote holiness. . . . And that no opinion can be either more pernicious or more absurd than

that which brings truth and falsehood upon a level and represents it as of no consequence what a man's opinions are." This is what America

needs! It is what Europe needs! It is what the Far East needs! "Ye shall know the truth and the truth shall make you free."

Home Missions and the Church's Future

By the REV. ROBERT STRONG

General Secretary of The Committee on Home Missions and Church Extension



Mr. Strong

WHEN The Committee on Home Missions and Church Extension of The Presbyterian Church of America held its first meeting after the last general assembly it was reported that

the committee owed a large sum for unpaid salaries of its missionaries. This was in spite of the fact that during its first year of operation the committee had received more than \$20,000 in gifts. At the present writing the committee's debt has been reduced about 50 per cent., and a gift is in transit that will enable the complete wiping out of this debt.

Encouraging as this news is, it is to some extent offset by the fact that it is still proving necessary to send the monthly allotments to the missionaries on a *pro rata* basis. This plan of salary payment has been in effect four months, and it has entailed added hardship upon the very men the church is most anxious to see go ahead with their work unhandicapped. It is the new churches that especially require the fullest measure of a pastor's time and energy, and yet the committee has been forced to say to some of these churches that their pastors must be given some time off each week to engage in secular work so that family needs may be cared for.

It is not that the committee's budget is a heavy one. To care for the monthly needs of the nineteen missionaries under appointment only \$1,200 is needed. Office help and other overhead expenses are less than 5 per cent. of the entire budget. This budget is less than half that of the committee for last year. Some churches that were being aided have become self-supporting, some four or five ministers that were receiving aid

from the committee have left the denomination, and it has been found possible to reduce the overhead expense of the committee considerably.

Why, then, is it necessary to send to the missionaries only a proportion of the amount—which is small enough in itself—that they ought to receive each month? Several reasons suggest themselves.

Possibly the decrease in the receipts of the committee is due to the fact that the very heavy benevolence burden our small denomination has to carry is making itself felt. Westminster Seminary, foreign missions work and home missions work are each vital to the life and progress of the church, but it is beyond question that in these days of beginnings the financial pressure that they entail is great indeed. Perhaps the most important reason of all is a general failure to realize how tremendously important it is for the church to forge ahead in constructive missionary endeavor and to maintain the morale of the men now doing brave pioneer work for our church. When this is really taken into account, churches will see to it that their home missionary contribution is faithfully sent in month by month, and individual givers will likewise send in their checks at regular intervals. A budget of little more than \$1200 a month is not too much for our constituency of seventy or more churches and hundreds of past subscribers to home missions work.

This has been a frank picture of our home missions needs. It should not for a moment be thought that it is tinged with pessimism. Rather is the Committee on Home Missions most hopeful about the future of the work. Two new missionaries have just been appointed in the faith that the fall season will see a definite upturn in the finances of the committee. Word has come that an aid-

receiving church in New Jersey has attained a basis of full self-support and is planning to do its utmost to become speedily a contributor to the committee. Openings are appearing for the next class of graduates of the seminary. The church as a whole is

moving forward. This is the Lord's work and so it cannot fail.

With confidence and hope is the work of the Committee on Home Missions again commended to the churches and to the friends of this movement.

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 44

Regeneration and Conversion

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.*



Mr. Skilton

THE catechism, in its definition of effectual calling, introduces us to the new birth or regeneration and conversion. Dr. A. A. Hodge interprets our doctrinal standards as teaching the following relationships and distinctions:

"Effectual calling, according to the usage of our Standards, is the act of the Holy Spirit effecting regeneration. Regeneration is the effect produced by the Holy Spirit in effectual calling. The Holy Spirit, in the act of effectual calling, causes the soul to become regenerate by implanting a new governing principle or habit of spiritual affection and action. The soul itself, in conversion, immediately acts under the guidance of this new principle in turning from sin unto God through Christ. It is evident that the implantation of the gracious principle is different from the exercise of that principle, and that making a man willing is different from his acting willingly. This first is the act of God solely; the second is the consequent act of man, dependent upon the continued assistance of the Holy Ghost" (*A Commentary of the Confession of Faith*, pages 235-236).

A New Birth Necessary

It is apparent to us from our previous studies that fallen men are without spiritual life and that they are unable to produce that life or to cooperate in its production. In their

lost condition they cannot respond in true faith to the gospel call, place their trust in Christ, repent unto life, and experience the blessedness of union with their God (see Lessons 26 and 43). Being dead, if they are to come to life, they must be made alive. They must be born by the power of God.

Consider John 3:3, 5, 7; I Cor. 2:14; II Cor. 5:17; 8:16; Gal. 6:15; Eph. 2:10; 4:21-24; Jer. 13:23; 33:8; Rom. 3:11; 7:18; 8:7-9; Eph. 2:1, 3; Ps. 51:5; 58:3; Gen. 8:21; Prov. 4:23; 20:11; Jer. 17:9; Deut. 5:29; Ps. 51:10; Prov. 20:9; Deut. 10:16; Jer. 4:4; Ezek. 11:19; 18:31; I Sam. 10:9; Deut. 30:6; Jer. 24:7; 31:31-34 (cf. 32:39); Ezek. 36:26 (cf. 37:14); 36:35; Isa. 1:25; 6:7; Ps. 51:11; 143:10 (cf. Isa. 63:10, 11); Gen. 6:3; Neh. 9:20; I Sam. 10:6, 9; Isa. 28:6; 32:15f (cf. Zech. 12:10); Isa. 11:2; 32:15; 34:16; 44:3; 59:21; Ezek. 11:19; 18:31; 36:27; 37:14; 39:29; Matt. 7:17; 12:33; Mark 7:15; Luke 6:43; 11:34; Matt. 12:34; 6:21; 9:16, 17; Mark 2:21, 22; Luke 5:36, 39; Matt. 22:11, 12; Matt. 19:21, 23, 26; Mark 10:23, 27; Luke 18:24, 27; Eph. 2:5; 4:24; James 1:18; I Pet. 1:23.

Nature of the New Birth

Regeneration is a quickening (John 5:21; Eph. 2:5); a creating anew (Eph. 4:24); a begetting (James 1:18); a "spiritual resurrection." Its subjects are "made alive from the dead" (Rom. 6:13); are new creatures and a new creation (II Cor. 5:17; Gal. 6:15; Eph. 4:24); are born again (John 3:3, 7); and may be called God's workmanship (Eph. 2:10).

The new birth does not consist in an alteration of the substance of the soul or in the actions of the soul. It is rather a gift of new life which changes the "dispositions, principles, tastes, or habits which underlie all conscious exercises, and determine the character of the man and of all his acts" (Dr. Charles Hodge, *Systematic Theology*, III, p. 35). It is "not a new faculty of will, but a

foundation laid in the nature of the soul for a new kind of exercise of the same faculty of will" (Edwards, *Religious Affections*, III:1). It is not limited in its influence to any one faculty of the soul; but evidences itself in the intellect (I Cor. 2:14, 15; II Cor. 4:6; Eph. 1:18; Col. 3:10); the will (Phil. 2:13; II Thess. 3:5; Heb. 13:21); and in the emotions (Ps. 42:1, 2; Matt. 5:4; I Pet. 1:8).

The new birth is an instant production of God the Holy Spirit working directly and without the use of means and employing His infinite power (Eph. 2:5, 10; I Cor. 6:11; Rom. 8:2 cf. II Cor. 3:16). Those who are born again are unaware of God's act in regenerating them. Only by its effects can they tell that it has occurred. They are passive in its production. Unable to cooperate in it, they do absolutely nothing to produce it. (See Ezek. 11:19; Ps. 51:10; Eph. 4:23; Heb. 8:10; John 1:13; Acts 16:14; Rom. 9:16; Phil. 2:13.)

Conversion

Since regeneration is an act of God making conversion possible, it must be held to precede conversion logically if not in time. Without God's gift of new life we could never exercise that life in conversion, our "first vital act." The term conversion denotes a turning around, a revolving, revolution, alteration, or change (see Acts 15:3 and consider also Acts 14:15 cf. 15:19; 26:18, 20; I Thess. 1:9; Acts 9:35; II Cor. 3:16 cf. I Pet. 2:25; Luke 22:32; and Acts 28:27). It embraces both faith and repentance in their first appearance. It involves the first turning of the new-born soul from the sinful disposition and evil deeds (Rev. 2:5, 16, 21, 22; 3:3, 19; 9:20-21; 16:11; Heb. 6:1, 6; II Cor. 13:21; II Pet. 3:9; Matt. 11:20, 21; 12:41; Luke 5:32; 15:7, 10; 16:30) and also the first turning to Christ in saving faith, and the initial striving for righteousness of life. God indeed has a part in our conversion (Acts 11:28; II Tim. 2:25; John 6:44; Phil. 2:13). He employs His Word. His law is used in our repentance (Ps. 19:7; Rom. 3:20) and His gospel in our faith (Rom. 10:17; II Cor. 5:11). We are conscious of the occurrence of our conversion and we are active in its production (see Isa. 55:

7; Jer. 18:11; Ezek. 18:23, 32; 33:11; Acts 2:38; 17:30).

The Bible speaks of the conversions of nations (Jonah 3:10); of fleeting conversions (Matt. 13:20, 21; Acts 8:9ff.; I Tim. 1:19, 20; II Tim. 2:18; 4:10; Heb. 6:4, 5); and of genuine conversions (II Kings 5:15; II Chron. 33:12, 13; Luke 19:8, 9; John 9:38; 4:29, 39; Acts 8:30ff.; 10:44ff.; 9:5ff.; 16:14). It mentions also secondary turnings after our first conversion (Luke 22:32; Rev. 2:5, 16, 21, 22; 3:3, 9).

SUBJECTS FOR STUDY AND DISCUSSION

1. Is the soul active in producing the new life? Is it active in exercising the new life?

2. What is the relationship between the work of Christ as our mediator and the work of the Holy Spirit in our effectual calling? What are the relationships of calling, regeneration, and conversion? How are faith and repentance related to conversion?

3. Review the lessons dealing with sin, inability, and election.

4. What is changed in our regeneration?

5. Does modern religious education often overlook the necessity of regeneration? Does the world in its thinking fail to take it into account? If the doctrine of regeneration is denied what is logically left to the Christian system of truth?

6. Try to determine how many hymns in your hymnal deal with regeneration and conversion.

7. Find examples of conversion in the Scriptures.

8. May conversion be "explosive or gentle"? Can it always be dated with precision?

9. Without regeneration can we enter the kingdom of God or become members of the invisible church of Christ??

LESSON 45

Faith and Repentance

QUESTION 86. *What is faith in Jesus Christ?*

ANSWER. *Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.*

QUESTION 87. *What is repentance unto life?*

ANSWER. *Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.*

Faith

THE soul, born anew, first of all turns in faith to Christ. Logically, if not in time, faith precedes repentance (study Jer. 3:14; Joel 2:13; Zech. 12:10; John 14:6; 10:9; Acts 11:22). Dr. Charles Hodge in defining faith, says, "In the strict and special sense of the word, as discriminated from knowledge and opinion, faith means the acceptance of truth on the basis of testimony."

Our faith is founded on the testimony of God Himself. The Holy Scriptures are a Word of testimony (John 3:11, 31-33; Luke 24:48; Acts 1:8; 2:32; 3:15; 5:32; 10:39-43; I John 5:10, 11). God testifies to His Word through its virtues (John 6:63; 14:17, 26; Jer. 23:29) and through the fulfillment of prophecy, miracles, and other phenomena (John 5:36; Heb. 2:4). But to those born of the Spirit He grants the inward testimony of the Holy Spirit (Romans 8:16; Heb. 10:15), an "inward, secret, supernatural, yet inscrutable influence," immediately convincing us of the truthfulness of His Word. Those to whom the Spirit of God witnesses in this special way are given spiritual discernment, delight in the truth, a realization of the fitness of God's truth for their needs, a persuasion of the divinity of the verities made known to them, and the gracious issues of true faith in works of righteousness and in holiness (see John 16:8; Col. 2:12; Eph. 1:19, 20; I John 2:20, 27; I Cor. 2:14; Matt. 16:17; 11:27; John 6:44, 45; Gal. 1:15, 16; Eph. 1:17, 18).

We cannot believe what we know to be false, what is opposed to true reason; but we can believe, on the authority of God, truths that are beyond our full comprehension and that the unregenerate will reject as irrational (I Cor. 2:6, 7). We cannot believe truths about which we know nothing (John 10:38; I John 2:3; Acts 26:18; I Cor. 2:12-15; 4:1; 14:9-16; Col. 3:10; Rom. 10:14-17; John 17:19; James 1:18; I Tim. 3:2; 4:13). Saving faith is, however, not merely an intellectual recognition of the accuracy of certain statements (Matt. 7:26; Acts 26:27, 28; James 2:19), but is an "act of the whole soul, of the understanding, of the heart, and of the will," involving trust (see Heb. 10:23 and chapter 11). It will be found to "inform the

understanding, persuade the will, and move the feelings" (Rom. 10:10; John 6:44, 45; II Cor. 3:14; 4:4; Eph. 1:17, 18; Gal. 5:6; Eph. 6:23; 2:17; 4:16; 5:2; Col. 2:2; I Thess. 3:12; 5:8; I Tim. 1:14; II Tim. 1:13; John 3:16, 18, 36; Acts 16:31; Eph. 1:12; II Tim. 1:12).

Scripture mentions faith that is not saving (Matt. 13:20, 21; 7:21-23; Acts 8:13; 20:21; I Cor. 13:2).

For further references on God's work in our faith, see Gal. 5:22; Eph. 2:8; Phil. 1:29; John 14:26; 15:26; 16:14; Acts 2:33; Rom. 8:9, 32; Tit. 2:14.

The Object of Saving Faith

Faith must be in someone or something beyond ourselves. The object of general Christian faith is the entire revelation that God has made in His Word (see the Confession of Faith, XIV:2 and 3). But our special saving faith must be in the Person and work of our Lord Jesus Christ as our mediator. In our saving faith we receive and rest upon Christ alone for salvation as He is offered to us in the gospel (See John 3:15, 16, 18, 36; 6:40, 47-51; John 1:12; 5:43; I John 5:1, 9, 10, 12; Rom. 3:22, 25; Gal. 2:16; 3:24; 5:26; 2:20; Phil. 3:9; Rom. 5:5; John 14:21. See also Col. 2:6; Isa. 45:22 cf. Num. 21:9; John 3:14, 15; Heb. 6:18; John 6:35, 37; see the references given under the "Condition of the Covenant of Grace.")

Effects of Faith

The effects of faith are union with Christ (Eph. 2:3); justification (Gal. 2:16; Rom. 8:1; John 3:18; Rom. 8:33, 34); partaking of the life of Christ (Rom. 6:4-10; John 14:19; Eph. 3:17; Rom. 8:9-11; Gal. 2:20; John 15:1-6; Eph. 1:22; I Cor. 12:12-27; Eph. 4:15, 16); peace (Rom. 5:1) and assurance of grace and salvation, attainable as a privilege and duty (Rom. 3:3-5; Isa. 54:10; Rom. 8:35-39; Gal. 4:5, 6; Eph. 1:13, 14; 3:12; I Cor. 2:12; II Pet. 1:5-10; I John 2:3, 9-11; Acts 24:16; I John 3:9, 10, 14, 18, 19, 21, 24; 4:13, 16; Heb. 6:11, 12; 10:22; Rom. 8:16; I John 5:13; II Tim. 1:12; II Pet. 1:10; Ps. 88; 77:7-9; 22:1; 31:22; 30:6, 7; 51:8, 12); sanctification (Acts 26:18; Gal. 5:6; Acts 15:9; Rom. 6; 7:1-6); and security (John 3:16; 5:24; 6:37, 40, 51; 10:27, 28; Rom. 8; I Pet. 1:5).

Repentance

The second element in our conversion is repentance. It involves:

1. A sense both of the danger and of the filthiness and odiousness of sin (Ezek. 18:30-32; Luke 15:17, 18; Ps. 51:4, 9; Ezek. 36:31; 16:61-63; Ps. 38:18; 51:5, 7, 10; see also Rom. 3:20; John 42:6; Ps. 51:11; 109:21, 22; Job 42:5, 6; Isa. 6:5.)

2. An apprehension of God's mercy in Christ (Luke 1:77-79; Ps. 130:3-7; Joel 2:12, 13; Zech. 12:10; Matt. 26:75; Rom. 3:26; Acts 2:41).

3. Grief and hatred for sin and turning from it to God (Jer. 31:18, 19; II Cor. 7:11; Acts 26:18; Ezek. 14:6; I Kings 8:47, 48; I Sam. 7:3; Ps. 32:5, 6; Hos. 14:1-3; Rom. 6:1, 2).

4. The purpose and endeavor to obey God (Rom. 6:18; Acts 26:20; Ps. 119:6, 37, 59, 128; Luke 1:6; Rom. 6:17, 18; Matt. 21:28, 29; Ps. 51:14; 80:18; 119:128; John 14:15; Gal. 2:20; I Tim. 4:8-10). Our "new obedience" is "from a new principle, the love of God; directed to a new end, the glory of God; and controlled by a new rule, the revealed will of God" (Harper).

The Holy Spirit has a part in the production of repentance. The Scriptures are employed (John 16:8, 9; Acts 11:18, 20, 21; Ps. 19:7-14; Acts 2:37). Like faith, repentance is a grace and a gift of God (Acts 5:31; 11:18; Zech. 12:10; Acts 5:31; 11:18; II Tim. 2:25).

SUBJECTS FOR STUDY AND DISCUSSION

1. What is faith?
2. Is Christian faith contrary to reason? Is there any element of "faith" in our "knowledge" of the external world?
3. What is the object of saving faith? Can we trust some one whom we know to be untrustworthy?
4. What testimony does God give to the truth of His Word? Could the Holy Spirit bear witness to the Bible if it were a mixture of truth and error? Can we believe the Bible to be true before we know every truth taught in it? Is it our duty to learn all the truths taught in God's Word?
5. Does faith itself save us or does Christ save us through faith in Himself?
6. What is the difference between repentance and remorse? Do you think that Esau, Pharaoh, and Judas truly repented?
7. What is the Roman Catholic view of penance? Refute it from Scripture.
8. Should we confess our sins to God alone? Always to men? Consider Ps. 51:3; 19:12; 25:11; 32:5; Luke 18:13; Ps. 32:5, 6; Prov. 28:13; James 5:16; I John 1:9; Matt. 5:23, 24. Should we attempt to correct wrongs we have done to others? See Matt. 5:23, 24.

OPENING EXERCISES OF WESTMINSTER SEMINARY COMBINED WITH DEDICATION OF J. GRESHAM MACHEN MEMORIAL HALL

Enthusiastic Crowd Hears Addresses by the Rev. Edwin H. Rian and the Rev. Everett C. DeVelde

THE ninth annual opening exercises of Westminster Theological Seminary were held on the afternoon of Wednesday, September 29th, at the new campus of the seminary in Laverock, Pennsylvania. About four hundred friends of the institution gathered at 3 P.M. on the terrace of beautiful Machen Hall to welcome the new students and to witness the dedication of the hall in memory of a great Christian scholar and leader, the Rev. J. Gresham Machen, D.D., Litt.D. Presiding was the Rev. Professor R. B. Kuiper, Chairman of the Faculty of the seminary.

After the singing of the Doxology the Invocation was offered by the Rev. Peter DeRuiter, pastor of the Bethany Presbyterian Church of Nottingham, Pennsylvania. The audience then joined in the hymn of praise, "O worship the King all glorious above," after which the Scripture was

"Westminster Theological Seminary owes its existence," he said, "to the firm conviction that the Bible is God's infallible Word. The Bible is its foundation. The Bible is its textbook. The Bible is its norm of truth and goodness. The defense and proclamation of the Bible constitute its aim.

"We ask you to join us as we are gathered about the Bible—to study it, to believe it, to uphold it, to adore it, to live it, to preach it."

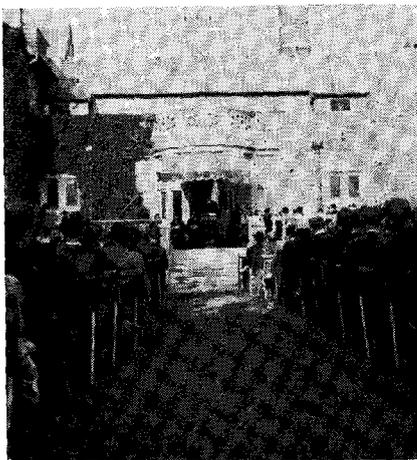


Speakers at the Opening Exercises

At the conclusion of Professor Kuiper's greeting, the audience joined in singing another hymn: "Majestic sweetness sits enthroned upon the Saviour's brow." Following this the Rev. Everett C. DeVelde, pastor of the Trinity Presbyterian Church of Cincinnati, Ohio, delivered an address on "Westminster Seminary and Evangelism," an abridgment of which is published on other pages of this issue of THE PRESBYTERIAN GUARDIAN.

Mr. DeVelde's address was followed by what seemed to many an inevitable, spontaneous burst of praise: the singing of the hymn, "O for a thousand tongues to sing my dear Redeemer's praise." The Rev. Edwin H. Rian, President of the Board of Trustees, then delivered an address, in connection with the dedication of Machen Memorial Hall, on the subject of "Dr. Machen and Westminster Seminary." This address was printed in full in the October number of THE PRESBYTERIAN GUARDIAN.

Immediately after Mr. Rian's ad-



The Terrace on Opening Day

read by the Rev. William T. Strong, pastor of the Immanuel Presbyterian Church, West Collingswood, New Jersey. Prayer was then offered by the Rev. Lawrence B. Gilmore, Th.D., pastor of Emanuel Church (Independent Presbyterian) of Morristown, New Jersey.

Professor Kuiper extended the greetings of the seminary to the entering students.

dress the audience adjourned to the dining hall for the unveiling of a portrait of their beloved leader and friend, Dr. Machen. The portrait, beautifully capturing the radiant and loving spirit of Dr. Machen, is the gift of his brother and sister-in-law, Mr. and Mrs. Arthur W. Machen of Baltimore, Maryland.

"In asking you to accept this portrait of my brother," said Mr. Machen, "I venture on behalf of my family to express the hope that for those who knew and loved him it may be a constant reminder of him and of all that he stood for, and for those who did not know him—and, as time goes on, their number must become larger and larger—a perpetual inspiration to follow his example. . . ."

"May this portrait of J. Gresham Machen be an inspiration to students of this seminary to be wise unto that which is good, and to fill this great need of scholarly defenders of the genuineness and trustworthiness of the Old and New Testaments."

The portrait was unveiled by Mr. Machen's daughter, Miss Mary Gresham Machen, and received on behalf of the seminary by Professor Kuiper.

Following the closing prayer and benediction the many friends of Westminster adjourned for a time of informal and refreshing fellowship. Old graduates greeted new students. Classmates, separated by many miles and months, renewed old friendships and shared experiences. Joy and thanksgiving seemed on the lips of everyone who witnessed the events of that afternoon.

Strikingly noticeable, in view of recent accusations, was the abundant evidence that the stand and methods of the seminary were unchanged from the days of its founding in 1929. Devotion to the Word of God and to the Saviour revealed in that Word, vigorous opposition to the counterfeit gospel of Modernism, and an unquenchable evangelistic zeal were keynotes of the entire afternoon. In addition, it was apparent that premillenarians and amillenarians were working together in the greatest harmony.

Enrollment at Westminster Seminary this year is from 20 colleges, 14 states and four foreign countries. In its new location, with a campus said by many to be among the finest in the United States, Westminster Semi-

nary anticipates a future filled with the blessing of God. The need for adequately trained Christian ministers is great, and the seminary's part in filling that need is a blessed one.

THREE CHURCHES CELEBRATE FIRST ANNIVERSARY SERVICES

ON SUNDAY, October 10th, the Faith Presbyterian Church of Pittsgrove, New Jersey, celebrated the first anniversary of its organization. Praise and thanksgiving to God for His many mercies filled the hearts of the members and their friends who worship with them.

Faith Church was the logical outcome of the devotion of three women

who, after the Syracuse assembly, withdrew from the Woodstown (N. J.) church of the Presbyterian Church in the U.S.A. and began to meet regularly in a private home to study the Sunday school lessons and to pray together. These three were soon joined by others. Late in August, 1936, the Rev. Edward B. Cooper of Bridgeton visited them to determine the possibility of organizing a church.

A hall was rented in Woodstown and Sunday school and morning services were begun. Others from nearby towns joined the little group. Prayer meetings were held in private dwellings and, though discouragements were many, the congregation pressed forward. Finally, as the culmination of its hopes, the group met on October 12, 1936, to organize a church and to make formal application, through the Presbytery of New Jersey, for admission into The Presbyterian Church of America. Mr. Cooper was called to the pastorate of the church.

In order to reach the greatest possible number of persons the location of the church was changed from Woodstown to Pittsgrove. A catechism class was organized last December and in February evening services were begun. Last summer a vacation Bible school was held for the children of the community who would otherwise have had no opportunity to be reached with the gospel.

In a brief historical sketch read at the anniversary service the congregation declared: "God has blessed us and made of us a real church family, for which we give Him our hearty thanks. We pray that He may continue to bless us and that He may, by His Holy Spirit, arouse the unsaved in this community to their need of Him."

Willow Grove, Penna.

The month of October contained two significant anniversaries for the Calvary Presbyterian Church of Willow Grove. On the first Sunday of the month the members celebrated their withdrawal from the Presbyterian Church in the U.S.A. and, two weeks later, they observed the anniversary of their entrance into The Presbyterian Church of America. At the latter service the Rev. Edwin H. Rian of Westminster Seminary addressed the congregation on the subject of "A True Church." At each

An Historic Document

WESTMINSTER SEMINARY announces the publication of the complete service of dedication of J. Gresham Machen Memorial Hall and of the Ninth Annual Opening Exercises. This brochure, attractively printed and bound, will contain the address by the Rev. Edwin H. Rian, the address (somewhat abridged) by the Rev. Everett C. DeVelde, the greetings of the Rev. Professor R. B. Kuiper, and the brief speech of presentation by Arthur W. Machen, Esq. In addition it will contain a photograph of Dr. Machen and several photographs of the new campus. Only a limited number of copies of this historic service will be published. They will be available about November 15th at the price of 40c each, and all orders should be sent to Westminster Seminary, Chestnut Hill, Philadelphia, Penna.

service the attendance was greater than in the days of membership in the old denomination.

The pastor of the Calvary Church is the Rev. Robert Strong, well known to members of The Presbyterian Church of America as general secretary of the Committee on Home Missions and Church Extension. During the one short year of its existence the church has received 70 new members, bringing the present total to 275.

Indianapolis, Ind.

On Friday evening, October 15th, the Covenant Presbyterian Church of Indianapolis, whose pastor is the Rev. Carl Ahlfeldt, celebrated the first anniversary of its organization. The congregation was addressed by the Rev. Everett C. DeVelde of Cincinnati, Ohio, who reviewed God's blessings in the past and His promises for the future. Three things, said Mr. DeVelde, were essential if the church were to go forward: a love of the Word, unceasing prayer and evangelism.

The first year has witnessed the firm establishment of the Covenant Church as a lighthouse of truth. Problems and obstacles to the work have been many, but pastor and congregation have united their efforts in bringing to the people of Indianapolis a clear testimony to the truth and the sufficiency of the Word of God.

MINUTES OF THIRD ASSEMBLY AVAILABLE IN NEAR FUTURE

THE Rev. Leslie W. Sloat, clerk of the Third General Assembly, has announced that copies of the minutes of that assembly will shortly be available. The price will be 25c a copy and they may be had by addressing Mr. Sloat at Kensington, Maryland. This price does not cover the entire cost of printing and mailing but is made low in order that the minutes may be available to all who wish them.

Churches that can do so are urged to make a contribution toward the general expense of the assembly as well as toward the cost of publishing the minutes. Since the printing expenses have been underwritten by the Home Missions Committee contributions should be sent as designated gifts to the committee.

PORTLAND CHURCH WELCOMES CHRISTIAN PROGRAM REFUSED BY INDIGNANT MODERNISTS

WHEN the Maine State Christian Endeavor Union announced to the press the program for its convention to be held from October 29th to 31st in the Williston Congregational Church, it unwittingly stirred up a nest of modernist hornets. Two of the members of the program committee of the union are: the Rev. Dean W. Adair and the Rev. John H. Skilton, both well-known members of The Presbyterian Church of America. The program, as announced in the *Portland Press-Herald*, contained addresses and conferences on such subjects as: The sovereignty of God; the inerrancy of the Bible; the deity of Christ; the sacrifice of Christ to satisfy divine justice; and the bodily resurrection of Christ. The convention theme was announced as: The sovereignty of God.

The effect of the announcement upon the minister and members of the Williston church was immediate and devastating. Forced into an infinitesimal corner, facing the grim prospect of cooperating in the propagation of Biblical Christianity, this modernist congregation indignantly withdrew its invitation to the Union. In a letter signed by the pastor, the Rev. Franklin P. Cole, and by the president of the church's Christian Endeavor Society, they declared with little subtlety: "The theological subjects as announced are, in our opinion, controversial and not particularly relevant for the present age. . . . The officers of the International Society agree with us that Williston church could not wisely allow that type of program to be held in the sanctuary hallowed by the great spirit of Dr. Clark."

The letter concludes, in a touching burst of childlike naïveté, with the following frank admission: "If a program is arranged which will interest the hundreds, even thousands, of Endeavorers in the State, and a program in keeping with the broad principles of Christian Endeavor, we shall heartily welcome it to Williston. But it stands to reason that our young people, along with hundreds of others, will not enter enthusiastically into a

Convention that preaches theological doctrine which they do not believe and condemns certain principles and amusements which they practice."

Result: The place of meeting of the 46th Annual Maine State Christian Endeavor Union Convention has been changed by the Business Committee to the Second Parish Presbyterian Church of The Presbyterian Church of America, Portland, Maine. The program remains unaltered.

HOME MISSIONS COMMITTEE ADDS MORE MISSIONARIES

AT A meeting of The Committee on Home Missions and Church Extension of The Presbyterian Church of America, held on September 29th at the new campus of Westminster Seminary, two missionaries were appointed to full-time service under the committee and two others were given partial aid.

The Rev. Edward L. Kellogg was appointed as full-time missionary in New York City. Mr. Kellogg has already assumed his new duties and is hopeful that a particular church of The Presbyterian Church of America may soon be organized there.

The Rev. William A. Swets was appointed full-time missionary in Milwaukee, Wisconsin, and its environs. Mr. Swets has been laboring in that field for several months. The Calvary Presbyterian Church of Cedar Grove and the Bethel Church of Oostburg expect to contribute the major portion of his salary to the committee.

Mr. Robert B. Brown, a senior at Westminster Seminary who has been laboring for some time among the colored people of Philadelphia, was appointed as part-time worker in the Livingstone Memorial Church of Philadelphia. The Livingstone Church expects to apply for membership at the next meeting of the Presbytery of Philadelphia.

Assistance was also voted to the Rev. Stanley I. Ray, pastor of the Valley Forge Presbyterian Church of Norristown, Penna.

In this connection, THE PRESBYTERIAN GUARDIAN calls the prayerful attention of its readers to the article, on page 194 of this issue, by the Rev. Robert Strong, general secretary of the Home Missions Committee.

PRESBYTERY OF OHIO MEETS, INSTALLS PASTOR, CONDUCTS THREE DEVOTIONAL SERVICES

THE Presbytery of Ohio met on Monday and Tuesday, September 20th and 21st, with the Covenant Presbyterian Church of Indianapolis, at the Thirty-first Street Baptist Church, Indianapolis, Indiana. In addition to the regular business session on Tuesday, three popular services were conducted. At the first of these meetings, held on Monday evening, the Rev. Carl A. Ahlfeldt was installed as pastor of the Covenant Church. The sermon was preached by the moderator of the presbytery, the Rev. Everett C. DeVelde, of Cincinnati. The charges were delivered by the Rev. John J. DeWaard, of Cedar Grove, Wisconsin. The Rev. J. Lyle Shaw of Newport, Kentucky, offered the installation prayer.

In the afternoon of the second day a public devotional service was led by the Rev. William A. Swets, of Milwaukee, Wisconsin. Mr. DeWaard addressed the gathering on the subject: Smiting the Lord Jesus. At the fellowship dinner, served by the ladies of the Covenant Church, Mr. Shaw exhibited some interesting motion pictures of activities at the Trinity Chapel which is under his care at Newport, Kentucky, and sponsored by the Trinity Church in Cincinnati.

The closing session, held on Tuesday evening, was in charge of Mr. DeVelde and addressed by Mr. DeWaard. The opening devotional periods at the evening services were conducted by the Rev. Thomas H. Mitchell, of Youngstown, Ohio. A choir composed of young people of the Covenant Church furnished special music for the public services.

The business session was held Tuesday morning and early afternoon. The Rev. J. Lyle Shaw was chosen moderator of the presbytery, and Mr. Mitchell was elected to the position of stated clerk. The presbytery recognized the action already taken by the Cleveland church in withdrawing from The Presbyterian Church of America, and removed the name of the church from its roll. The name of the pastor of the church, the Rev. A. Franklin Faucette, was, at his own request, also dropped from the roll.

PHILADELPHIA PRESBYTERY CONDUCTS YOUNG PEOPLE'S RALLY AT DELAWARE CHURCH

OVER one hundred and fifty young people of Philadelphia Presbytery met on October 2nd, at the Forest Presbyterian Church of Middletown, Delaware, for a Presbytery Rally. In the afternoon they were addressed by the Rev. Edwin H. Rian on the subject of "Evidences of Christianity." An enthusiastic audience heard this address which was followed by an hour and a half of informal good fellowship.

In the evening the Rev. Cary N. Weisiger spoke on the subject of "The Atonement." Obviously anxious to listen to sound doctrine, the young people of the presbytery were enthusiastic in their appreciation of both major addresses. A zeal for evangelism was readily apparent in the group, and was further substantiated by the eager attention accorded to the positive preaching of the doctrines of true Biblical Christianity.

The singing of the old hymns of the church was under the able leadership of Mr. Calvin Busch, a senior at Westminster Seminary. As a result of these rallies the young people of the presbytery are rapidly becoming better acquainted, and a friendly rivalry has sprung up among the members of the several churches. Additional rallies will be announced during the course of the year.

PENNSYLVANIA CHURCH TO BROADCAST SUNDAY SERVICE

BEGINNING on Sunday, October 31st, the morning service of the Calvary Presbyterian Church of Middletown, Pennsylvania, will be broadcast regularly over radio station WKBO, Harrisburg, from 11 o'clock until noon. The pastor of the Calvary Church is the Rev. Robert S. Marsden, moderator of the Presbytery of Philadelphia.

It is believed that this is the first church of The Presbyterian Church of America to broadcast its regular services of worship. It is earnestly hoped that this radio ministry may increase the blessing and influence, not only of the Calvary Church, but also of the denomination as a whole.

NEBRASKA CHURCH RECEIVED, TWO PASTORS INSTALLED BY PRESBYTERY OF THE DAKOTAS

AT AN adjourned meeting of the Presbytery of the Dakotas held on Tuesday, October 19th, the Rev. James B. Brown, D.D., of Aurora, Nebraska, was received as a member, and his church, the Aurora Presbyterian Church of America, was enrolled as a particular church of the presbytery. Dr. Brown had transferred his membership from the Presbytery of Philadelphia. The reception of the Aurora church came as the culmination of many months of prayer and labor. The church is the first in Nebraska to join The Presbyterian Church of America.

The Presbytery of the Dakotas also installed the Rev. A. Culver Gordon as pastor of the Murdock Memorial Church of Bancroft and the church at Manchester, South Dakota. Mr. Gordon has taken over the field formerly under the care of the Rev. George W. Heaton, who has accepted a call to the work of the southern church.

On October 20th the Rev. Jack Zandstra was installed as pastor of the Bethel Presbyterian Church of America at Alexandria, South Dakota. Mr. Zandstra has been supplying the Bethel pulpit for many months, and is well known and loved by the Dakota members of the denomination.

TABLE OF CONTENTS

EDITORIALS	181
Recent Developments in the Far East By An Impartial Observer ..	183
Westminster Seminary and Evangelism Everett C. DeVelde ..	185
The Urgency of Missionary Endeavor Cary N. Weisiger ..	188
Splitting New England Granite	190
"Stormy Winds"	192
William T. Strong ..	
What Westminster Seminary Means to Me	193
Henry W. Coray ..	
Home Missions and the Church's Future Robert Strong ..	194
Studies in the Shorter Catechism	195
John H. Skilton ..	