

The Presbyterian Guardian

September, 1938

VOLUME 5, NO. 9

J. Gresham Machen
Editor 1936-1937

One Dollar a Year

EDITORIAL COUNCIL

1505 Race Street,
Philadelphia, Penna.

Edwin H. Rian
Leslie W. Sloat

Ned B. Stonehouse
Murray Forst Thompson

Thomas R. Birch
Managing Editor

Contending for the Faith

By the REV. CARY N. WEISIGER

Pastor of the Calvary Presbyterian Church, Germantown, Philadelphia

READ somewhere recently an article by a minister which dealt with the text of Jude 1:3: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." The author of the article claimed that this text was frequently misquoted by militant Bible-believers, and that contending for the faith as Jude speaks of it here is not a militant opposition to persons. He based his argument upon an alleged meaning of the word translated "contend." He seemed to think that the Greek word means "to strive inwardly" and that, if Jude had been exhorting to external strife, he would have used a much stronger word meaning "to fight."

So, in devious ways, occupants of present-day pulpits try to keep the people of God from any effective opposition to the enemy. Peace at any price is the watchword. A man can be tolerated so long as he does not disturb the peace of the church.

It is my purpose to prove that when Jude spoke of contending for the faith he meant just what the humble reader of the Bible would naturally take him to mean: A vigorous opposition to every enemy of the gospel, including those persons who in one way or another are antagonistic to God's saving truth. Let me, then, speak of the meaning and importance of contending for the faith.



Mr. Weisiger

The Meaning of Contending for the Faith

I want to point out right away that the Greek verb translated "contend" may have reference to an external striving. One very reliable authority on the Greek language is Thayer's Lexicon.

Thayer lists this word as occurring only in this place in the New Testament. But he gives a reference to the writings of Plutarch, the great Greek historian of the second century, A. D., and in this reference Plutarch uses the very same word to describe a fight against Hannibal. It is thus used even of military conflict.

It may be argued, however, that a word can be used in different senses and that Jude used it here to mean only a strife within the soul, a struggle to keep the light of one's own faith burning in the midst of apostasy and declension. This warfare is, of course, a very important thing. Only the true Bible-believer knows how difficult it is to go against the tide of the world and to buck the currents of anti-Christ.

This is very important but it is not what Jude is talking about here. He is not talking about one's internal faith but *the faith*, the gospel, the Word of God! Contend earnestly for that, he says.

Oh! Can you imagine reading this epistle and failing to see Jude's opposition to certain people? First,

consider the names he calls them. They are ungodly, lascivious, deniers of the only Lord God and our Lord Jesus Christ, filthy dreamers, despisers of dominion, brute beasts, and Jude goes on giving eight or ten more names, none of which is any more flattering than these.

Then consider the examples he mentions of those who were like them in former days. He mentions those unbelievers among the covenant people of God who were destroyed for rebellion after they came out of Egypt. He also mentions fallen angels, Cain, Balaam, and Korah.

Finally, Jude says that his readers should build themselves up in the most holy faith, keep themselves in the love of God, and "of some have compassion." In regard to this last admonition it is plain that if they were to have compassion only on some, then they were not to have compassion on, but condemn, the rest. Mercy for some, no mercy for the rest in church discipline according to the circumstances.

Considering all of these things in the context of Jude's epistle, we may fairly conclude that if Jude was not talking about militant opposition to those within the church who defile the gospel, then language has no meaning!

It is possible that someone might object at this point and say that Jude was referring to grossly immoral persons and not to heretics or such as might take a view of the atonement different from Paul's view. He might argue that this would not refer to an Auburn Affirmationist in the Presbyterian Church in the U.S.A. who believed in a "theory" of the atonement different from the Biblical doctrine of substitutionary satisfaction.

Listen, my friends! If there is one thing that Christians must learn today, it is that *heresy regarding the doctrine of Christ is an immoral thing!*

Hear the words of the apostle John in II John 9 and 10: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. . . . If there come any unto you, and bring not this doctrine, receive him not in your house, neither bid him God speed: for [and note this] he

that biddeth him God speed is partaker of his *evil deeds.*"

John had reference doubtless not to the mere entertaining of an unbeliever or infidel in one's home, but to the sheltering of a heretic while he was actively engaged in the preaching and teaching of his heresy. To shelter such a one and to further his work would be to partake of his evil deeds.

When I was in India, Dr. Shailer Matthews of the University of Chicago Divinity School came around the world as the speaker of a particular lectureship foundation. He stayed at Ewing Christian College, of the Presbyterian Church in the U.S.A. mission, while he was in Allahabad, and he spoke many times to Hindus, Moslems, and Christians. He had a marvellous opportunity to preach the gospel. Yet he told a group of university students that God was "the sum of the personality-producing processes in the world." Imagine that! And after one of his lectures at which the vice-chancellor of the great government university there presided, this vice-chancellor—a highly cultured and intelligent man—as much as confessed that he could not understand Dr. Matthews. For that at least I was grateful. But I submit that no Presbyterian missionaries or college authorities had a right to receive such a notorious Modernist. That college and those who received him were partakers of his evil deeds!

There are two ways of fighting a disease. One way is to build up one's resistance. The other way is to segregate those who are infected and to put them in quarantine. Any modern health program uses both ways. But many Bible-believing preachers in the Presbyterian Church in the U.S.A. say: "As long as I can preach the gospel in my pulpit, I don't care what happens in the church at large." According to this point of view, we may let an epidemic rage without and try merely to build up the resistance of a few within. One thing is sure. Those who have adopted this point of view will never conquer the epidemic of heresy in the church, and they certainly do not understand what contending for the faith means!

The Importance of Contending for the Faith

I am constrained by the text to note the importance of contending for the faith. There is an urgency, a constraint, throughout this epistle of Jude's. He has a burden. It weighs heavily upon him. It is a great and grievous responsibility to warn his readers. "Beloved," he says, "when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

It is obvious that the whole purpose of the epistle was to get the readers to fight for the faith. That is its theme, and its only theme.

What a contrast this attitude of Jude's is to present-day attitudes! A certain minister in the Presbyterian Church in the U.S.A., who is known as "a fundamentalist" and at times has taken a noble stand in his presbytery, has nevertheless never informed his people about current issues in the church. "My people," he says, "don't want to hear about these things; they want something to live by during the week." For one thing, I suspect that some of his people do want to hear about these things, and for another thing, whether they want to hear about them or not, it is his responsibility to tell them. The readers of Jude's epistle may not have liked this controversial exhortation—we do not know—but Jude wrote it just the same.

God gave a solemn message to Ezekiel about his duty as a watchman. It is in the 33rd chapter of the book of the prophecy of Ezekiel, at verse 6: "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."

What shall we say, then, to those well-meaning ministers of the gospel who have not warned their people? We shall say to them: "Take heed lest the blood of men's souls be required at your hand."

(Please turn to Page 177)

A High Honor for Dr. Van Til and Westminster Seminary

By the REV. EDWIN H. RIAN

ON OCTOBER 4th and 5th the Royal Hungarian Stephen Tisza University of Debrecen, Hungary, will celebrate its Four Hundredth Anniversary. At this historic occasion the Rev. Cornelius Van Til, Ph.D., Professor of Apologetics at Westminster Theological Seminary, and senior member of the faculty, will be given the title of *professor honoris causa*. As far as is known, no other American professor will be so recognized. Westminster Seminary rejoices in this special honor of one of its professors. It furnishes additional evidence of the fact that in Dr. Van Til the seminary has a Calvinistic theologian of international prestige.

The University of Debrecen was founded four hundred years ago as a Reformed Higher Institution (*hochschule*) and in 1914 assumed its present status of a university with faculties in theology, medicine and law. The theological department is Reformed, or Calvinistic, in its teaching. At this celebration Dr. Van Til will have an opportunity to speak with some of the leading Calvinistic theologians of Europe.

Dr. Van Til received his early education in the Christian schools of the Christian Reformed Church, graduating in 1922 with an A.B. degree from Calvin College, Grand Rapids, Michigan. He pursued his theological studies at Princeton Theological Seminary, and received the degree of Th.B. in 1924 and of Th.M. in 1925. His graduate work in Philosophy was continued at Princeton University, which awarded him the degree of Ph.D. in 1927. The following year he was pastor of the Christian Reformed Church at Spring Lake, Michigan. In 1928 Princeton Theological Seminary invited him to return as instructor in Apologetics. He accepted the appointment for one year. During that term he was offered the regular professorship of Apologetics at that institution. However, the reorganization of Princeton Seminary was then in process, so Dr. Van Til refused the offer and joined the Faculty of Westminster



Cornelius Van Til

Theological Seminary in 1929 in order to aid in carrying on the tradition of the old Princeton.

Dr. Van Til is a very popular and successful professor of Apologetics—the defense of historic Christianity. His thorough grasp of the subject, his original thinking, and his keen sense of humor make his classes highly interesting and mentally and spiritually stimulating. Upon graduating from his courses students are well equipped to meet the skeptics of the day and to present the Christianity of the Bible.

One of the leading heresies of our day is so-called Barthianism, named after its founder, Karl Barth, who lived in Germany but is now in Switzerland. This "ism" is opposed to the doctrine of the plenary inspiration of the Scriptures, minimizes the historical elements of Christianity and eventually leads one to out and out Modernism. Dr. Van Til has given much thought and study to this fallacy, which has been embraced by Princeton Seminary and is deceiving many earnest Christians. Under his guidance the young men at Westminster Seminary are taught the er-

rors of this modern vagary in order to understand the truth more intelligently. But this is only one of the many "isms" against which students are warned and which they are intellectually and spiritually prepared to combat. In the study of the defense of historic Christianity all of the arguments of unbelievers are thoroughly discussed and examined in the light of Holy Writ.

Dr. Van Til is being granted a leave of absence for one month so that he can address audiences in various European countries. Arrangements are being made for him to speak in Scotland, Ireland, Norway, the Netherlands, France and Hungary. He will return at the end of October to resume his professorial duties.

Dr. Van Til's visit to Europe will attract even more foreign students to Westminster Seminary (this fall nine foreign students will be in attendance: four Koreans, three Japanese and two Hungarians. This is the largest number for a single year in the history of the seminary). This high distinction which Dr. Van Til will be given demonstrates anew that theologians the world over consider Westminster Theological Seminary a center of Christian learning, with a faculty set for the defense of the faith and spiritually and intellectually equipped to teach the whole counsel of God.

It is particularly gratifying to realize that this international recognition has come to Dr. Van Til during the tenth anniversary of Westminster Seminary. Many opponents of the institution have continually prophesied its demise, and especially now that Dr. Machen is no longer on the faculty. At such a time this honor by a foreign university of high standing makes it very clear that such prophecies are only the product of wishful thinking. The seminary will continue its teaching of the Bible as the Word of God and will continue its opposition to unbelief, strengthened in the knowledge that the gospel will ultimately triumph.

Testing and Triumph in Tsingtao

From an Open Letter by Mr. and Mrs. RICHARD B. GAFFIN

Missionaries to China under The Committee on Foreign Missions

WE HAVE delayed in writing a general letter because of the tenseness of the situation and because, staying close to Tsingtao and making language study of first importance, we have very little to report. The Lord has protected us from the horrors of war and from the dangers of disease. We are, and have been, all well, and we thank Him. Our great consolation in this time of waiting is that we are being better prepared to enter our field of labor. We know too that the people will be more eager to listen to the gospel. God is using this conflict and its accompanying sufferings to bring many to conviction of sins and a turning to Him who died for them and rose again.

For the past month, with the aid of our 1927 (?) Model T Ford, acquired at a bargain, Dick has been able to go out to many villages in the northeast, preaching to the people on the streets. Dr. B. C. Patterson, of the Southern Presbyterian Mission, and his son, William, often go with him to join in the joy of bringing the Word of truth and life to those who neither know nor understand it. Tracts are given out and Gospels sold for one cent each. This is not a mere trifle to a poor Chinese so if he buys a Gospel it is a good indication that he is really interested. Many school boys have bought Gospels, perhaps out of curiosity or because reading matter is very scarce now, but let us pray that His Word may bring forth fruit even in this kind of soil. If the Lord so leads Dick will rent a small room in one of these villages and go out each day and nurture a group that the Lord will give him. At the present time the Chinese guerrillas are becoming more active near Tsingtao and that plan may be held up.

On Monday of this week Dick and the Pattersons drove to a village they had previously visited, for they heard that it had been bombed by Japanese planes a few days before. The village is about 13 miles from Tsingtao. Before they reached it they passed over many small bridges that were temporarily repaired by someone. These

had been torn out by guerrillas. They were surprised, for no one had thought of such activities so near to the Japanese city of Tsingtao.

When they arrived at the town quite a number of people came out to hear and see, and many received tracts. Almost immediately a man wearing a military coat came toward them and they saw that he carried a revolver in his hand. He asked who they were, where they were from, and what they wanted, and at the same time beckoned to two other armed men who came up. By this time Dick and his friends realized that they were in Chinese-controlled territory. The officials were not at ease over the presence of these foreigners. (It was later learned that German spies had caused Chinese secrets to be revealed to the Japanese and the result was an aerial chastisement.) Nevertheless they received permission to go and see the results of the two days' previous bombing.

One old woman and two old men had been killed. Two bombs had been dropped in different sections of the town, each wrecking several houses and sending shrapnel flying, some of which made its mark on stone walls a hundred yards away. The old woman was killed sitting in the doorway of her humble home, and the two men side by side in the street near her. The stain of the pools of blood was visible on the ground. They also saw a man who was a victim of shrapnel wounds. The whole town, if put up at auction, would not sell for the price of the two bombs that were dropped. The comforting thing about it is that two of those who died were Christ's children. Our hearts ache to think of all those who have died and are not. The people of the town anxiously urged the missionaries to return home for fear the bridges would soon be destroyed. Because of the terrible living conditions there are bandits in many places, but the people generally are wonderfully cordial and attentive to all that is said.

We have just heard that Haichow, the place where we lived all last year, has been subjected to very intensive bombing. The Bible school, two

churches, and a hospital were badly damaged. All other buildings sustained damages from flying shrapnel. Our friends in the Lord, Dr. and Mrs. W. C. McLaughlin, have stayed on, marvelously protected by the Lord and such a blessing to His children. On one day there were 58 bombs, on the second 37, and on the third 39. Pray for these and other missionaries who have protected and strengthened the Chinese Christians in dire need. In village after village every living soul has been wiped out except those who were on foreign property. Missionaries who are coming out for a brief rest at this time invariably report atrocities like the Nanking affair, although on a smaller scale. The Chinese now flee in large numbers. It is estimated that 31 millions have migrated to the western provinces—the greatest mass migration in history. One can imagine the new problems confronting the body of Christ.

Polly is finding more time for study, now that Dickie is less a care, and is trying to make the most of it for Margaret will have to enter school in the fall and her mother must be her teacher. The Lord has given Polly an opportunity to help in teaching Bible in a small independent Christian school. It is located in a nearby village. The work is that of a Christian and his wife, who desire to help their people and earn a living for themselves. Finding the children familiar with the life and work of Christ, and having a reasonable understanding of salvation, she gave them several lessons on the Second Coming. In the meantime, amazed to find they had never heard of Adam nor of how God created the world, she planned to take up a study of this. This week she has finished the first six days of Creation, with the use of posters she made herself. The pictures that some of you are collecting are much needed in this work and she is anxiously awaiting their arrival.

We thank the Lord always for you and our chief joy is to draw near the Throne of Grace together with you and thus to be with you in spirit. May God give us patience and vigor to press forward!

The Lachish Letters An Important Archaeological Discovery

By the REV. EDWARD J. YOUNG

LATE in the afternoon of January 10, 1938, Mr. James L. Starkey left Tell ed-Duweir, the Biblical city of Lachish in the hill country southwest of Jerusalem. He was an excavator and six successful seasons of excavation had been completed at Lachish. On this fateful day it was his intention to go to Jerusalem. On the journey, however, he was stopped by Arab bandits, who ordered him from the car, shot him to death and crushed his head. Thus died one of the most competent of Palestinian excavators, the discoverer of the now famous Lachish letters.

The City of Lachish

We first hear of Lachish in the book of Joshua. Its king, Jabia, together with four other rulers, formed an alliance to resist the invading Hebrews. The leader in this alliance was Adoni-zedek, king of Jerusalem. Seeing Joshua's success at Jericho and at Ai, he felt that immediate action was necessary. The Bible calls Adoni-zedek and his four associates Amorites, that is, pre-Israelite inhabitants of Palestine. These Amorite kings opened warfare at Gibeon (a few miles northwest of Jerusalem) where they were severely worsted by Joshua. In attempting to flee, the Amorite hosts were destroyed by hailstones sent by the Lord. The five kings, however, escaped and found refuge in a cave, but Joshua destroyed them, hanging their bodies upon trees.

In Joshua 10:31 we read that Joshua encamped against Lachish and fought against it. The Lord gave Lachish into his hand, so that on the second day, he was able to enter it. Lachish, being one of the cities of the Canaanites, was walled, or, as the King James Version has it, "fenced" (Joshua 10:20). Now, at this point, the excavations yield some interesting information. Archaeology informs us that this old Canaanite city was destroyed by a great conflagration. In the remains many interesting pieces of vases were found, but most important was a small bowl with inscriptions in Egyptian characters, relating to deliveries of wheat.

Some authorities believe that the name of Lachish itself is to be found upon it. At any rate, the bowl probably comes from the period just before the destruction of the old Canaanite city of Lachish.

The city was assigned to the lot of Judah (Joshua 15:39) and was rebuilt and fortified by Rehoboam after the division of the kingdom. During the reign of Hezekiah it was besieged by Sennacherib, the Assyrian monarch. A sculpture on the wall of his palace portrays Sennacherib on his throne, and underneath is the inscription: "Sennacherib, king of the world, king of Assyria, sat on his throne, and the spoil of the city of Lachish passed before him" (Barton).

Years later, while besieging Jerusalem, Nebuchadrezzar, the Babylonian monarch, also attacked Lachish and destroyed it. This was during the reign of Zedekiah in Judah.

The Lachish Letters

It was during the third campaign of excavation in Lachish, early in 1935, that an important discovery was made.

While examining the remains of a room dating from the period prior to the destruction by Nebuchadrezzar, Mr. Starkey found fragments of 18 letters which had been inscribed on potsherds. As these potsherds were only a small proportion of the fragments of pottery which were found, and as so many of the fragments had been affected by fire, it is impossible to tell how much other writing may thus have been destroyed.

These 18 fragments have been assigned by competent archaeologists to the time of the destruction of Lachish, 589-8 B. C. This date was at first disputed, but the evidence for it seems quite compelling—so compelling, in fact, that one scholar who was formerly quite hostile to it has given up his previous objections. For one thing, the layer in which the letters were discovered seems to indicate that they belong to the last destruction of the city before the Exile.

Tests were made to discover the kind of ink used in the letters and

this was found to be of mixed carbon and iron composition. Interesting experiments were also performed to intensify the writing. The letters have now been photographed and translated.¹

The Lachish letters were written by a man named Hoshaiiah, who was evidently at an outpost, to Ja'osh, an official (possibly the military governor of Lachish). They are written in classical Hebrew, and reflect the age of Jeremiah. Six of the letters are fairly legible, but the remainder (letters 7-18) are brief and fragmentary, and in some places almost completely effaced.

Unknown Israelites

The first letter consists of a list of nine different proper names. Like the other letters, this one is written in a character far different from that which is found in our Hebrew Bibles. The characters were evidently written with a reed or wood pen on a potsherd with rough surface, containing crushed limestone. This one potsherd is about one-fourth of an inch in thickness, four inches in length and three in width.

In this list we read of "Mibtahiah the son of Jeremiah." The word Jeremiah is spelled just as it is in the Bible, although it is not the great prophet to whom our letter refers. Of these nine names, six occur in the Bible, and three are the names of otherwise unknown Israelites. Seven contain a form of the name Jehovah. Thus, the name Gemariah possibly means, "Jehovah has fulfilled." These names are characteristic of the time of Jeremiah.

A Faithful Servant

In another letter Hoshaiiah assures Ja'osh that he has faithfully carried out all that has been commanded. These lines seem to have been written when the Babylonian army was approaching, for Hoshaiiah says that he is watching for the signals of Lachish as he has been commanded, but that he cannot see Azekah. This possibly means that he can no longer see the signals of Azekah. We may here consider the words of the prophet, "When the king of Babylon's army fought against Jerusalem, and against all

¹The Wellcome Archaeological Research Expedition to the Near East. Lachish I, The Lachish Letters, by Harry Torczyner. Oxford University Press, 1938.

the cities of Judah that were left, against Lachish and against Azekah: for these defenced cities remained of the cities of Judah" (Jer. 34:7).

In the letters there is frequent reference to Jehovah, and Hoshaiiah often commences with the words, "May Jehovah cause my lord this very day to hear tidings of good." Perhaps this is merely somewhat of

a stereotyped formula and not at all an expression of true faith in Jehovah. We do not know. In the light of Jeremiah's repeated denunciations of idolatry we are not inclined to believe, as has been suggested, that because a form of the word Jehovah appears in certain proper names, the men who bore these names were all faithful worshippers of Jehovah.

Since the photographs of these letters have just been made available there are many questions which must yet be settled. But of one thing there can be no doubt, and that is that the Lachish letters, in their portrayal of the political and social conditions of the time of Jeremiah, agree perfectly with the representation that the great prophet himself gives.

"Called To Be Jesus Christ's"

By Ruling Elder OLIVER M. WAITE

PAUL, addressing the church at Rome, but with them all Christians, says of believers that they are "The called of Jesus Christ", or as the Revised Version translates it, "called to be Jesus Christ's". Have we ever really considered what it means that we are called to be His?

Before we can know what is involved, we must know well Him to whom we belong. We must know His character. We must know His life and experiences and conduct. We must know His sufferings and sorrows, His joys and victories. And as character reveals itself most clearly in hours of deepest trial, we must know Him during the closing days of His life—when trials, betrayals, and desertion surrounded Him, and when death closed in upon Him. Only as we know Him can we know what it means—or should mean—that we are called to be Jesus Christ's.

Let us then review some of those incidents in His life. We recall the calm confidence with which He approaches His suffering. At the supper in Bethany, for example, when Mary anoints Him with the precious ointment and Judas retorts with his carping criticism, it is Jesus who forever seals the act with His blessing: "She hath wrought a good work upon me. . . . She hath done it for my burial."

We remember the last supper, in the upper room with the disciples. Although the cross waits on the morrow He shows only that perfect character which was His. When the disciples argue about which of them will be the greatest, it is He who lays aside His garment, and with towel and basin goes around the circle as a servant, washing their feet. In that selfless loving service there is revealed the eternal love of Him who

came not to be ministered unto, but to minister. Judas is there then—Judas, whom the Lord knows is about to betray Him. But Judas is not able to say, "He treated me differently from the rest." He washes the feet of Judas also.

We see how He waits in the garden for Judas. So far as they know "officially" Judas is still one of the band and they naturally will wait for him. But Jesus knows what is about to happen. Yet it is the Father's purpose, and He submits, and waits.

We remember His prayer there in the Garden. He thinks of His disciples, and of God His Father, but not of Himself. The disciples He warns to pray, that they enter not into temptation. But in their selfish confidence they ignore Him, and sleep. Alone He prays to the Father, and that prayer is that His own will may be put aside and His Father's will be put in its place. Not my will, but thine, be done. In this hour of mental agony, as He thinks upon the morrow and steels Himself for what it will bring, His only desire is not that the Father may consider Him, but that He may be obedient and loyal to the Father.

When the crowd comes, He is ready to go. But first He makes sure, doubly sure by their own word, that they want Him. And when they have confessed it, He asks after His disciples: "Let these go, then." His thoughts are for them, even though in that same hour they all desert Him and flee. And when one of the mob is injured by Peter's sword, it is not the mob that is rebuked, but Peter, and the injury is healed.

In the High Priest's house He is examined, but keeps His counsel. They mock Him, dress Him up and make

sport of Him—and He submits. When finally He is before the Sanhedrin and their own witnesses avail them nothing, He it is who gives the evidence against Himself, on the basis of which He is condemned. He gives Himself into their hands, and gives the evidence against Himself. For it is the Father's will that He shall die at their hands. And He is obedient.

In the morning He is hurried off to Pilate's judgment seat. There the governor, even though he has already apparently been "fixed", finds a man whose spirit is not broken, though His body may be in sore pain. And finding no fault in the man, he seeks to release Him. The people will not let him.

Before Herod the Lord is silent. To "that fox" He will speak no word, perform no act, which pure curiosity may desire. And to the shameful abuse of Herod's soldiers He yields without resistance. This is their hour, not His. Sent back to Pilate, it is only to find the governor still calling him innocent, and still listening more to the people than to justice.

By Pilate's soldiers He is beaten, and dressed up in mock array—a crown of thorns, a purple cloak, a reed in His hand—and hailed as "King of the Jews." Even Pilate is moved with sympathy, and has Jesus brought out to the view of the mob—perhaps thinking that they too will feel that this is enough, and let Jesus go. But there is no sympathy in the crowd, and they cry, "Take Him away. Crucify Him." Finally, lest he be thought not a friend of Caesar, Pilate gives Him over to be crucified. To all this Jesus submits. It is the will of God that He shall die a most shameful and a most painful death.

They lead Him out to Golgotha.

The short road is too long for His weary frame, and they lay the cross on another. And as He goes, the daughters of Jerusalem weep for Him. But He is not thinking of Himself. "Weep not for me," He says, "but weep for yourselves and your children." Always He thinks of others, never of self.

At the cross He refuses the wine and myrrh which perchance might ease the pain. He must know to the full this death. But there is no bitterness. "Father," He says, "forgive them, for they know not what they do." On each side of Him there is a thief. And even one of them joins with the railing mob in heaping abuses on His head. From the other, in that hour of extremest agony, comes the only comfort He knows.

Darkness veils the scene for the closing hours, lest even those who mock be moved by the picture of such eloquent agony and suffering. Even the comfort of God Himself seems to desert the sufferer. "My God, my God, why hast thou forsaken me?" He cries out. But notice, His trust still remains firm. It is "my" God whom He addresses. And finally it is "Father, into thy hand I commend my spirit." He learns obedience by the things which He suffers. And He is obedient unto death.

God was not unfaithful to His eternal Son. In that death there was salvation for His people. And when it was over, He who had not been spared from the agony of the cross, was raised up in glorious power, and He who had humbled Himself unto death was made to sit on the right hand of the Majesty on High, and given a Name above every name.

In absolute perfection and completeness His life was characterized by trust and obedience. And we, Paul says, belong to Him. It was for us that He hung and suffered there. He was bearing our sins. He was enduring the punishment of our iniquities and our trespasses. The Lord had laid on Him the iniquity of us all. We have been bought with a price. We belong to Him.

And because of who He is, and what He has done for us, He should in all things have the preëminence. We should never think that anything, even our salvation, is an end in itself. It is only that we may perfectly fulfill the end of all creation, and give glory to Father, Son, and Holy Ghost. How pitifully small we are! He had to save

us. How wonderful He has been to us! We belong to Him. We can trust Him. We must trust Him. And we must obey Him.

The individual believer rejoices greatly in knowing that God in Christ is His Guide in all the affairs of life—guiding him in his planning for human necessities no less than in his endeavors to execute for the praise of Him who has redeemed him.

No one sustaining this intimate relation to Christ need ever have any fear about what is to come. The way may seem dark and uninviting. The heart may be tempted to question the wisdom of any appointment—but dread there will not be, and cannot be, so long as there is the consciousness of the preserving care and power of Him who has called us.

The fully consecrated soul will not trouble itself much about the future. That will ever be recognized as belonging only to God. And the present likewise will ever be irradiated with the clear shining of the light from above. How very often we miss the peace and the strength we might have in rich abundance, in the glad and ready performance of present duty, just because there is the anxious foreboding of approaching ill! Is not the promise, "As thy days, so shall thy strength be"?

God is able to judge righteously our individual need. Hence He wisely appoints His grace, giving power to the faint, strength to the weak, peace to the troubled, and all these blessings in the times and under the circumstances when actually required.

The weary feet grow less weary, the heavy heart becomes more buoyant, and the tired hands are quickly transformed into the speedy and skillful instruments of the benefactor as the thought takes deeper and more conscious hold upon the mind, that the whole life is consecrated to the divine will, and that each act is performed and each word is spoken with the desire to advance the Master's praise. Be careful ever; pray without ceasing; carry patiently the cross that daily may be laid in the pathway; sow the seed that is given you; and wait upon the Lord in faith; walk with God, with a new experience at each step of His sustaining grace, dictating no terms to Him.

At whatever cost, accept the service offered you, high or low, far or near, then *burn to the socket*.

Ye are called to be Jesus Christ's.

CALVINISTIC CONGRESS HELD AT EDINBURGH, SCOTLAND

ABOUT 150 ministers and students representing churches and universities in 18 countries assembled at New College, the theological hall of Edinburgh University, from July 6th to 11th for the Fourth International Calvinistic Congress which took place under the presidency of the Rev. Professor Donald Maclean, D.D., President of the Sovereign Grace Union.

The general topic for consideration was "The Reformed Faith and Its Ethical Consequences." At the inaugural reception the chair was occupied by Principal W. A. Curtis, Dean of the Faculty of Theology, Edinburgh University, who declared it was impossible to name a modern European whose imprint lay more profoundly or more beneficially upon the world than John Calvin. Returning thanks for the welcome given to the delegates, Dr. Maclean remarked that scholarship in every land was now on the side of conservatism in theology. If the nations were to recover their moral and spiritual balance, they could do so only by humbly and reverently submitting to the authority of the Scriptures.

Other well-known ministerial speakers at the congress included Daniel Lamont, Professor of Practical Theology, Edinburgh University; Alexander Ross, Professor of New Testament Exegesis, Edinburgh University; Professor William Childs Robinson of Columbia Theological Seminary, Decatur, Georgia; Principal John Macleod, of the Free Church College, Edinburgh, who will lecture next spring at the celebration of Westminster Seminary's Tenth Anniversary; and G. T. Thomson, Professor of Christian Dogmatics, Edinburgh University.

Addresses were given on such subjects as: Calvinism and the Church; Calvinism and the Individual; Calvinism and the Family; Calvinism and Society; and Calvinism and Art.

It was announced that the International Commission had accepted an invitation to hold the next congress in Germany in 1940. "But," it was said, "if this should prove impossible, we hope to hold it at Montpelier, in the south of France."

The Reformed Faith in New England

By the REV. DEAN W. ADAIR

THE Committee for the Propagation of the Reformed Faith in New England has completed its third successive summer's witness to the full-orbed gospel of the Word of God, the system of doctrine set forth in the Westminster Confession and Catechisms. The appointees of the committee for the three-months' period ending August 15th were Robert B. Brown and Edward F. Hills, both members of this year's graduating class at Westminster Theological Seminary. Mr. Brown was located in the town of Canaan, Maine, and Mr. Hills in the town of Belfast.

Canaan, Maine

"I arrived in Canaan, Maine," reports Mr. Brown, "on May 20th to begin a work which was to extend until August 15th. Two graduates of Westminster Seminary, the Rev. Dean W. Adair and Mr. Earl B. Robinson, Jr., had occupied the field on the two preceding summers, so the Reformed Faith was not unknown, and much progress had been made with the young people.

"I found that the first Presbyterian minister in Canaan was Dr. Nathaniel Whitaker, who came here in 1783. Before he consented to come he demanded that the town accept the Presbyterian form of church government. Since that time, however, a church has been built which has been occupied by Universalists, Pentecostals, and many other denominational groups. This hodge-podge of doctrine has led to the present state in which there is no roll of members and for many years there has been no attempt to hold services during the winter time, save for a Sunday school.

"The morning church attendance has gradually increased throughout the summer until we have reached an attendance of 24. The Sunday school has an enrollment of over 50, with an average attendance of between 20 and 30. I have been holding morning and evening services on Sunday, and also a Wednesday night prayer meeting.

"In addition to the work in Canaan, a Sunday afternoon service has been held in a pine grove in the vicinity of Moore's Mills. At first it was thought that only a Sunday school would be held there but several adults have at-

tended and a preaching service has been added to the Sunday school hour. The average attendance there has been close to 15.

"One of the high points of the summer was the daily vacation Bible school, in which 41 were enrolled. We studied the Shorter Catechism, the Catechism for Young Children, and Old Testament history along with certain handwork. It was interesting to see what a passion for Bible study was shown by some of the children. One little Roman Catholic girl was presented with a Bible which she treasures as her most sacred possession. The children carried the precious gospel story into their homes, and certainly the Lord will bless their testimony.

"It is my hope that eventually a church of The Presbyterian Church of America may be founded in Canaan. The present situation must yield soon to something better or worse. Several people in Canaan are praying that such a church may be founded here. Of course, much work must be done here before that time comes. Let us pray that the time may soon come when year 'round services will be held in Canaan under a resident pastor of our church. The need is great but the Lord is able to supply it."

Belfast, Maine

From the town of Belfast Mr. Hills writes, "Work here is progressing in spite of the constant rains which, until recently, have darkened the general outlook. I am preaching in two churches on the outskirts of the town. Would that the audiences were bigger, but it is the Father that calls. I have held two Bible schools. The school at Mason's Mills was an improvement over the last year's, with 26 enrolled and an average attendance of 17 or 18. Also prayer meetings have been held every week throughout July and during this current month [August]. The Shorter Catechism is taught in these meetings and apparently warmly received, at least by some."

The committee also has two full-time appointees. The Rev. W. Hobart Childs is located at Becket, Mass., and the Rev. Dean W. Adair in Portland, Maine.

Becket, Massachusetts

"On Sundays I preach at the 10.45 A. M. service in Becket," writes Mr. Childs, "and at the 2 P. M. service in Washington, Mass. I teach a class in the Becket Federated Church Sunday school at 12 noon each Sunday. Prayer meeting is held in the parsonage on Wednesday evenings at 7.30.

"From July 11th to 22nd we had our combined Becket and Washington summer Bible school. Enrollment: 42 pupils, 4 teachers. Average attendance: 30 pupils, 4 teachers. Time: 9 A. M. to 11:30, Monday to Friday. The teachers we hired to help Mrs. Childs and me were college graduates and Bible school graduates as well. We felt that the Bible school accomplished more this year than last year, not only because the average attendance last year was only 23 and the enrollment 35, but because of the greater interest in learning Catechism, Scripture, and other related Bible lessons.

"Last year we were able to take seven of our young people to Camp Pinnacle for one week. This year we thought a great deal about sending some of our young people to Camp Deerwander, but the distance made transportation prohibitive. Hence, we are going to Camp Pinnacle again the last full week of this month. There will be at least eight, and possibly a few others, who will attend this Bible conference camp."

Other Fields

The most constructive work in the fields where it has been my privilege to serve has been the weekly catechism classes during the past year at Gorham, East Windham, West Cumberland and North Deering. The group at North Deering consisted of over 40 young people. Preaching services and Sunday schools are held there and at West Cumberland.

Lovell, Stow and North Fryeburg were ably served for over a year, until June, by the Rev. Gerald A. Heersma, an appointee of the committee. At present the committee is providing supplies for these fields. The Second Parish Presbyterian Church of Portland has assumed responsibility for the work at East Windham and Orr's Island, and Mr. Paul Bohn, a member of this year's middle class at Westminster Seminary, is serving these fields. Mr. Lenville L. Hawkes, a convert of the committee and a good catechumen, is ministering to the group at Windham Plains. Without

his work as a lay preacher, Windham Plains would be deprived of any chance of hearing the Reformed Faith proclaimed. Mr. Lawrence R. Eyres, superintendent of Deerwander Lodge, is serving also at Deerfield, New Hampshire. Three fields are this summer without services: Weare, N. H., Brownfield, Me., and the Phippsburg Peninsula (Winnegance, Popham and Small Point). In some places the Modernists have attempted to rescue

"from zealous but misguided youths" the parishes which they had formerly abandoned.

No other section of the country is in greater need of the positive proclamation of the gospel than New England. The prayers and sacrificial gifts of Christians everywhere are asked on behalf of this important program of true evangelism. May God, in His wisdom and mercy and goodness, prosper this work in His name!

Prayer and Our Missions

By the REV. ROBERT S. MARSDEN

General Secretary of the Home and Foreign Mission Committees



Mr. Marsden

IT IS not a mere coincidence that missionary effort in America began in a prayer meeting. It is no accident that the famous "Haystack Prayer Meeting" which was held at Williamstown, Mass., not much over a hundred years ago was the genesis of American missions. For it is the purpose of God as revealed in His Word that missions should be carried on through prayer. It was the Lord Jesus Christ who said, "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2). This is not a pious admonition, but a command of Christ—that missionaries shall be raised up and sustained through prayer. Certainly the Lord does not expect us merely to pray concerning the sending forth of missionaries, but that He may sustain, in all things, those whom He has sent forth. Prayer is the first essential of missions; it is that without which missionary endeavor cannot possibly be successful.

When Should We Pray?

Very practical questions arise as to when we should engage in prayer. The admonition of the Apostle is, "Pray without ceasing" (I Thess. 5:17), and that admonition may well be taken seriously in regard to prayer for missions. But there must be special times set aside for prayer if it is to be effectual. Each individual must

face the problem in his own life, but none dares to offer the excuse of being too busy to pray for missions. A life which is too busy for prayer is not being lived to the glory of God, and a life which is not being lived to the glory of God is not a Christian life. The same thing may be said of the life of a church—each particular church should have some time in its prayer program for concerted prayer for missions. Missionary society meetings, too, will be found to be much more beneficial if they have a time set aside in their programs for intercessory prayer for the missions in which the society has a particular interest. A church which is successful in its work at home will be a missionary church; and a missionary church will be one in which much time is spent in prayer for missions.

At the risk of being trite, may I offer some suggestions to members of The Presbyterian Church of America as to the subjects of missionary prayers? Certainly in a very direct way the missionaries should be presented before the throne of grace as individuals who need the guidance and power of God. To do that it is necessary to know who the missionaries are, and to know something of their needs. From time to time there has been printed in THE PRESBYTERIAN GUARDIAN a list of the home and foreign missionaries of The Presbyterian Church of America, and that list will again be printed in the near future. These missionaries need your personal prayers but, apart from individual needs, all of them have certain needs in common.

For What Should We Pray?

They need physical strength, for their tasks are most arduous. Constant calling and dealing with individuals in an effective way requires physical stamina, and this should be the subject of prayer. They likewise need great perseverance in the midst of discouragements. One missionary recently told me of having made over a hundred calls, and on the following Sabbath he found not one of those upon whom he had called at the services. It is a difficult thing to prepare worth-while messages for great crowds; but it is more difficult to prepare them from week to week for a faithful few, and our missionaries need your prayers lest they become discouraged by the paucity of the immediate results of their labors.

Not a few of the missionaries tell of the petty persecutions of entrenched religionists, akin in spirit, if not in manifestations, to the persecutions of the early church. These missionaries need our prayers that they may endure for the sake of Christ. Likewise, it is a rare missionary of our church who is not undergoing privations for the sake of the gospel, and with all of them it requires a consecrated efficiency in matters of finance to "make ends meet." They need our prayers for the alleviation of their straitened circumstances.

Then there are the problems of places and methods of labor which all our missionaries have to face. Some of them have not yet been guided to a permanent place of service, and most of them need special light on the problem of buildings suitable to the needs of their infant congregations. These very important items should certainly be the constant subjects of our intercessory prayer.

Then, of course, there is the financial problem which faces our whole missionary enterprise. We know the Lord's resources to be inexhaustible, and we know that He is more willing to give than we are to receive. But it is also true that we fail to receive because we fail to ask. That the Lord may raise up sufficient funds to keep our consecrated missionaries on the field and to expand our work must be the constant prayer of all of us. Only as He provides can the work be carried on, and this should form an important item of our missionary prayers. Such prayers, backed up by sacrificial giving, will be answered by Him who possesses all wealth.

The Reward of Prayer

What a wonderful thing it would be if our church were to become a church of praying people! What a change in our missionary situation would be seen if every individual were engaged in prayer every day for our missionary endeavor! What wonderful blessing would come to our churches if each of them would be engaged in united prayer for missions

each week! What wonderful resources of God's gifts and power would thus be called down upon our missionaries! Shall we become a successful missionary church? We shall—if we become a praying church. Let us unite in our purpose that we shall become a church which has power in prayer—a church whose whole missionary enterprise is being richly and powerfully blessed of God.

Daily Vacation Bible Schools of The Presbyterian Church of America

THE school at the Covenant Church of Orange, New Jersey, began on July 5th with 44 present—19 more than on the opening day last year. On the second day the attendance jumped to 60 and for the remaining two weeks it ranged from 65 to 71. Closing exercises were held on Tuesday, July 19th, with a picnic two days later. The church has used an all-Bible curriculum, prepared by the pastor, the Rev. Richard W. Gray, and his wife. This included handwork which illustrated the daily lesson. A staff of ten volunteer helpers has been laboring without any remuneration. All the children have learned their Scripture verses well and have grasped the basic truths of salvation.

Dr. Lawrence B. Gilmore reports an average attendance of 100 children in the school at Emmanuel Church (Independent) of Morristown, New Jersey. The school lasted an entire month, and he was assisted by a staff of ten qualified teachers. In addition to the work of his own school, Dr. Gilmore has furnished all the materials for two others and in part for several more.

At Newport, Kentucky, an evening vacation Bible school has been conducted by Mrs. J. Lyle Shaw, wife of the pastor. A total attendance of 506 children has been reported by Mr. Shaw. Deep-seated prejudice in this benighted area is slowly being dispelled.

At Volga, South Dakota, the Rev. Charles L. Shook has concluded a very encouraging Bible school program. Seventy-one were enrolled during the two weeks; the average attendance was 85 per cent.; and 66 pupils received certificates on the basis of attendance and work. Two cars

were driven through the country bringing children in and returning them. The cars averaged 75 miles a day, and several who would not otherwise have attended church or Sunday school were thus reached.

At Alexandria, South Dakota, the Rev. Jack Zandstra assisted in the direction of a Bible school with 36 pupils and five teachers. The two schools at Alexandria and Volga exchanged teachers. The Rev. Samuel J. Allen has reported a successful Bible school in each of his three churches. At Carson, North Dakota, there were 36 children enrolled. Through the efforts of Mr. Allen and the three

teachers working with him two more families were reached by the church. The closing program came as a pleasant surprise to some who were not acquainted with the Carson Sunday school. During each day of the two weeks' session Mr. Allen drove 45 miles to bring children in from the country. The school at Leith reached 26 pupils, and the brief session at Lark brought the gospel story to 15 others. At Bancroft, South Dakota, the Rev. A. Culver Gordon supervised a ten-day school, with both morning and afternoon sessions. Twenty-six pupils were enrolled, attendance was 100 per cent., and much enthusiasm was shown by the children.

Ninety-five pupils were enrolled in the vacation Bible school at Kirkwood, Pennsylvania. A number of these pupils came from homes not represented in the membership of the church. The school was in charge of Mr. John C. Hills, Jr., of Trenton, New Jersey, a student at Westminster Theological Seminary. The music was in charge of the Rev. George W. Marston, pastor of the Kirkwood Church.

The Livingstone Memorial Church of Philadelphia is the only Negro church in The Presbyterian Church of America. At the closing exercises of its Bible school there were over 40 present. Of the 20 students more than half were musically inclined, and offered some excellent piano and vocal selections. The beatitudes, the ten commandments, and the Shorter Catechism were studied by the children and, at the closing exercises, their answers were given with no prompting. According to one observer this school, while small, was nonetheless one of the finest he had ever witnessed.

The Grace Presbyterian Church of Middletown, Delaware, conducted its summer Bible school from June 13th to 24th, with an attendance of about 90, and an enrollment of 109 students and ten teachers. On Sunday evening, June 26th, a large congregation attended the closing exercises in the New Century Club and listened to a review of the two weeks' work.

(EDITOR'S NOTE: This report is not intended as a full account of all the vacation Bible schools of The Presbyterian Church of America. It concerns only those schools whose reports have reached THE PRESBYTERIAN GUARDIAN in time for inclusion in this issue. Additional reports will be found under "News From the Presbyteries.")

Foreign Missionaries of The Presbyterian Church of America

THE REV. EGBERT W. ANDREWS, 15
Tsitsiharskaya, Harbin, Manchoukuo

THE REV. AND MRS. HENRY W. CORAY,
22 Post Street, Harbin, Manchoukuo

THE REV. AND MRS. M. C. FREHN,
Seijo — Machi 403, Setagayaku,
Tokyo, Japan

MR. AND MRS. RICHARD B. GAFFIN,
2A First Chanshan Road, Tsingtao,
Shantung, China

THE REV. AND MRS. BRUCE F. HUNT,
23 Tsitsiharskaya, Harbin, Manchoukuo

THE REV. R. HEBER McILWAIN,
Tokyo Y. M. C. A., Mitoshiro Cho,
Kanda Ku, Tokyo, Japan

The Presbyterian Guardian

EDITORIALS

The Fellowship of the Work

THE earth is the Lord's and the fulness thereof." Since this is true, God has the right to set up certain requirements concerning His own. And among these the chief is that His children shall acknowledge His ownership by giving Him the *first portion* of that which in His providence He bestows upon them. This often seems a hard thing to do. We have difficulty seeing beyond the things to the God who made them. But when His requirements are met, He proves Himself more than faithful in caring for His people.

In the days of the famine in Israel, Elijah was commanded to go to a widow woman in Zarephath near Sidon. Seeing her, he asked if she had anything for him to eat. She replied that she was even then gathering two sticks, to make a little fire and bake a little cake, out of her last handful of meal and her last drops of oil. Then, she said, my son and I shall die. The prophet, God's representative, told her that *first of all* she should make a little cake for him, and then use the rest for herself. It seemed like an almost preposterous demand. Yet he gave with it the promise that God would provide for her. She took him for a prophet of God. She made a little cake for him *first*. Then she took for herself and her son. And during the remainder of the famine, her meal failed not, neither did her cruse of oil run dry. She had given *first*, in the hour of her greatest need, to the Lord, and the Lord cared for her.

On the other hand, even the most bountiful lands may fail to yield their increase when that which belongs to the Lord is withheld from Him. People see their incomes being reduced. Since they think they cannot reduce their own needs, they take from the Lord His portion. Finally, perhaps, it is as if they were giving Him merely an occasional gratuity.

And their income continues to diminish. They cry out to the Lord, and He seems to hear not. But He has told what must be done. *First of all*, even in their need, they must give to Him what belongs to Him. "Bring in all your tithes into the storehouse," He says, "*that there may be meat in mine house*, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

Jesus said the same thing in substance. "Seek ye *first*," He declared to the disciples, "the kingdom of God and his righteousness, and all these things shall be added unto you."

They who would pride themselves on their "orthodoxy" must be orthodox in this respect also. Many financial problems in the work of God's kingdom would be speedily overcome if we were faithful in material things. God does not fail. Render therefore to the Lord that which belongs unto Him. "Bring an offering and come into His courts."

—L. W. S.

The Calvin Institute

THE announcement of the opening of the Calvin Institute of the Bible should be a cause of profound rejoicing to members of The Presbyterian Church of America. When most of us were in the now-apostate Presbyterian Church in the U.S.A. there were few, if any, available training schools for laymen that could be relied upon for instruction based upon our standards. True, there were, and still are, a plethora of Bible schools teaching what has been popularly termed "Fundamentalism," and for their struggle against unbelief and their exaltation of the Holy Scriptures we give thanks to almighty God. But, in many of these schools there is a strong emphasis on un-Presbyterian doctrine, notably on Arminianism and Modern Dispensationalism.

The Presbyterian Church of America takes its Confession of Faith seriously. It takes it seriously for one reason only: Because it believes that its confession is an adequate statement of the system of doctrine revealed in the Word of God. For this reason only it will not be swayed by conflicting winds of man-made doctrine, nor will it look with compla-

cency upon those institutions which would strip almighty God of His sovereignty or rob the Church of Jesus Christ of its most precious heritage—the whole counsel of God.

The Calvin Institute of the Bible merits the support of every true Presbyterian. Those laymen who study under its faculty will not have the rock of their faith shaken with fantastic inconsistencies. Rather, that faith, like a Gibraltar of solidarity, will be fortified against all the storms of present-day religious vagaries, whether those storms be the hurricanes of Modernism or the insidious breezes of Arminianism.

—T. R. B.

Great Hymns for Great Crises

THE great hymns of the church have long been dear to the hearts of many Christians. To some they have brought sweet comfort in the midst of pain; to others they have supplied the strength to triumph over sin; and some, indeed, have found in them the courage to wage a holy warfare for Christ and His eternal gospel.

But we are fallen on sorry times. Christians in the Presbyterian Church in the U.S.A. (and we believe there are many) sing lustily, "Onward, Christian soldiers, marching as to war," and to the thoughtful observer it is apparent that, as long as they remain in that apostate denomination, they must mean only that they are marching "as if to war." In the conflict between Christianity and unbelief they obviously prefer to be pacifists.

Again, Christians have often professed this excuse for not withdrawing from the Presbyterian Church in the U.S.A. after the Christ-denying actions of the Syracuse Assembly. They say that they cannot give up a long-loved building whose walls are entwined with the ivy of memories. And yet, at missionary society meetings, they see nothing incongruous in singing a lament of the fact that "the heathen in his blindness bows down to wood and stone." Oh, let us pray that soon they may hear the whisper of another line from another immortal hymn: "Christian, love Me more than these!"

—T. R. B.

The Missionary Message

A Mission Study by the REV. CARY N. WEISIGER

IMAGINE the feelings of a missionary on first arriving in a far-off, pagan land. As he gazes down from the ship's deck to the wharf below and a seething mass of black or brown or yellow humanity, he experiences emotions which stir him to the very depths of his soul. In his own land he dreamed and planned for this day. He put long years of preparation behind him to come to this needy field. Now suddenly what was for so long a time a vision of the future has become a present reality.

It is a time for heart searching. He must ask himself a number of questions. Why have I come? What good can I do here? Most important of all, what shall I say to these people? In short, *what is my message?*

To ask this question of any missionary worthy of the name is really to answer it. There is only one answer. The missionary message is the gospel of the Lord Jesus Christ, the gospel of a trustworthy, inerrant Book, the gospel of a Saviour who shed His precious blood for guilty sinners.

The Simple Gospel

Because of misconception and error which are always current it sometimes is of value to define the gospel so that the truth may shine forth in all of its power. Therefore, in the first place, the missionary message is the simple gospel.

The apostle Paul gives its content in I Cor. 2:1, 2, where he makes it plain that he was determined to preach nothing "save Jesus Christ, and him crucified." Later on in the same letter he amplifies that a bit without harming its simplicity. In the 15th chapter, verses 3 and 4, he says: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

This and nothing else is the missionary message. It is not western civilization, for the missionary will remember that his own land is pagan to a great degree, and he will find that intelligent Orientals are well informed as to the sins of western

powers. Also, it is not self or personal experience for, although subjective testimony has its limited place, it can never be the content of the message. Christ and Christ preëminently is the content.

Further, not only as to content, but also as to emphasis the missionary must preach a simple gospel. He must not be afraid to tell the old, old story over again. The greatest minds of the ages have delighted in its reiteration. How much more, then, shall ignorant and illiterate minds among the great masses need to have it repeated and find it ever fresh and ever new?

A missionary who has devoted 68 years of his life to the cause of Christ in a foreign land once confided to the writer that he repeated every day in his prayers the simple lines of the beloved hymn:

Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bidd'st me come
to Thee,
O Lamb of God, I come, I come.

The Whole Gospel

Secondly, it is of vital importance that the missionary preach the whole gospel. That includes the Bible from cover to cover. Paul said in his farewell to the Ephesian elders: "I have not shunned to declare unto you all the counsel of God" (Acts 20:27).

The writer once had the opportunity of talking very frankly with perhaps the most prominent missionary statesman of our time—a man who yet has been a great disappointment to many for his failure to stand against Modernism and inclusivism. A missionary of doubtful orthodoxy was the subject of discussion. After some talk the missionary statesman said: "Well, is so-and-so faithful to the New Testament?"

That question has always seemed to me to be very revealing. Why should a missionary be faithful only to the New Testament? Why not also the Old Testament?

God is the only one who knows how much revelation of eternal truth man needs. To give any man the prerogative of deciding how much of the

Bible is needed and of discarding the rest is to throw overboard in principle the whole cargo of supernatural Christianity. Woe be to that man who adds to or subtracts from the Word of God!

The Exclusive Gospel

Thirdly, the missionary must preach an exclusive gospel. This means that he will faithfully set forth the uniqueness of the Bible and the uniqueness of Jesus Christ. The Lord did not hesitate to claim uniqueness for Himself. One of the most-quoted portions of Scripture reminds us of this. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

There is a problem involved here, of course. It concerns the "truths" that are to be found in other religions. Paul at Athens recognized that the Greek poet, Menander, grasped a basic truth (cf. Acts 17:20). Islam teaches that there is but one, supreme God. Hinduism teaches that renunciation and self-denial bring happiness. Confucianism teaches that honor should be given where honor is due. Shintoism inculcates respect for parents.

What shall the missionary do in the face of these things? The answer is he shall still preach an exclusive gospel. He need not deny or argue about some of the better aspects of the ethnic religions. He may possibly use them for a starting-point in preaching Christian truth. But he must never compromise and, if he is not arousing some offense, there must be something wrong with his message.

The Unpopular Gospel

Fourthly, it follows naturally from this that the missionary must preach an unpopular gospel. One cannot take the offense out of the Christian message and have any message left. For its offense is literally its power. That which offends and drives away the self-righteous draws and attracts the penitent.

Paul summed up the matter in I Cor. 1:23, 24, when he wrote: "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the

Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Everyone who objects to the gospel, objects because of one or both of these two things: that Christianity is a stumblingblock to his pride and that it is foolishness to his worldly wisdom. The writer once knew a Mohammedan who knew a great deal about Christianity but who stumbled at the cross. He couldn't believe that the Son of God could be so weak as to die; he couldn't believe that he needed a divine Sin-bearer. In like vein, the writer once knew a Hindu, a brilliant graduate student, who thought the cross was foolishness. In fact, without knowing the apostle's language, he used it. Said he: "That stuff about someone dying for sinners two thousand years ago—it's nonsense, foolishness!" But every true missionary will continue to love and preach this unpopular message because he knows that "it is the power of God unto salvation to everyone that believeth."

Our Missionaries in the Orient

THE night cometh when no man can work." Truly these words seem peculiarly fitting in these dark days in the Orient. The Rev. R. Heber McIlwaine, laboring in Tokyo, Japan, sends a special request for prayer on the part of the church.

Pray that God will grant courage and strength to all faithful ministers and missionaries in Japan. Pray particularly that our own missionaries may be given grace from God and favor with men as they seek to plan a church true to God and His Word. There are many evidences that Japan is fast becoming a totalitarian state. Take the implications of this before the throne of grace.

Mr. McIlwaine writes in a recent letter:

We started services out near Mr. Frehn's last Sunday and had about twelve, including ourselves, which is at least a start. Mr. Yamaguchi preached and did well. (Mr. Yamaguchi is a Japanese pastor and a friend of our cause.)

The group at Mochizuki, which is about five hours' distance by rail, and a half hour more by bus after you leave the train, is a very earnest group that is the result of Bible colportage work, and they are anxious for and need instruction, and would like to affiliate with us. . . . There

has been truly a work of grace in the hearts of some of these folks, and the changed lives are a powerful witness. Now that the newness of the experience has worn off, there will be a tendency to grow lax, so it is important that they be shepherded, and it looks as if God has opened this door to us. Please pray that His will may be done in the matter.

Mr. Richard Gaffin has sent an interesting letter from Tsingtao, China, parts of which follow:

My Wednesday night Bible class is growing. We are studying the book of Romans. The Chinese need to have the fact and nature of sin impressed upon them so forcibly, for so many trust in what they proudly speak of as the "Chinese ancient doctrine of virtue" which is a good moral code, but which like all moral codes and laws is unable to wash away our sin.

When are we going to have some reinforcements? As soon as the American government will permit people to come to China, we hope a couple will be ready to come out and start on the language. When the war is over, the doors will be open as never before because of the way many missionaries have stayed and risked their lives to preach and help.

The Rev. Egbert W. Andrews, regularly stationed at Harbin, Manchou-

kuo, writes from Sorai Beach, Korea, where he has been visiting, as follows:

In May and June I took two trips by train, bus and horse carriage to two towns to the west of Harbin. One of the towns has a population of 15,000 and has no Protestant church except for the Seventh Day Adventist. The other has a population of 12,000 and has no Protestant church.

In the larger town there is one Presbyterian church member. In the smaller of these two large towns there are several enquirers, one or two church members (Presbyterians) and a young colporteur who has been led astray from orthodox Christianity into Seventh Day Adventism. On my trip to this town I spent quite a bit of time trying to show him from the Scriptures the errors of that sect. Before I left, he prayed that the Holy Spirit might deliver him from all error and lead him into the full truth of the Scriptures. . . .

The attitude and activities of one or two of the enquirers in the town with no church are causes for some encouragement. One day I happened into an inn and noticed that there was a large 6 ft. by 4 ft. gospel tract pasted on one of the walls. On enquiring as to who was responsible for this, I was told that it belonged to a farmer who spends the whole of each day in the fields. Although busy himself all day, he had pasted this poster on the wall over his part of the "k'ahng" (on which all the travellers sleep) so that all of the inn guests might have the way of salvation presented to them.

The Rev. and Mrs. Henry W. Coray have been having a "grand" and much-needed rest at Sorai Beach, Korea. By this time they have doubtless returned to Harbin. The Rev. and Mrs. M. C. Frehn and their family have been trying to keep comfortable—a very difficult thing to do at this season—in hot and humid Tokyo. David Frehn, according to last reports, is getting stronger all the time. His recovery is certainly a remarkable answer to prayer.

Suggested Study Material

THE MISSIONARY MESSAGE: Paul's summary, I Cor. 2:1, 2; 15:3, 4. Did Peter preach personal experience or Christ? Acts 2:22-36. How much of the Bible should missionaries preach? Acts 20:27; II Tim. 3:15-17; Rev. 22:18, 19. How many ways are there of being saved apart from Christ? John 14:6; Acts 4:12; I Tim. 2:5. Should missionaries tone down the offensive elements in the gospel? I Cor. 1:23, 24; Roms. 1:16. Gal. 1:8, 9.

"CHINA CALLING": Chapter Nine: *Methods of Evangelism.*

Westminster Opening

The Tenth Annual Opening Exercises of Westminster Theological Seminary will be held at the seminary campus, Laverock, Chestnut Hill, Philadelphia, at 2.30 P. M. on Wednesday, September 21st. The opening address will be delivered by the Rev. Robert S. Marsden, general secretary of the home and foreign mission committees of The Presbyterian Church of America, on the subject of: The Folly of Inclusivism.

Friends of Westminster Seminary are urged to be present at this important occasion.

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 64

The Word as a Means of Grace

QUESTION 88. *What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?*

ANSWER. *The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, his ordinances, especially the Word, Sacraments, and Prayer; all which are made effectual to the elect for salvation.*

QUESTION 89. *How is the Word made effectual to salvation?*

ANSWER. *The Spirit of God maketh the reading, but especially the preaching, of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.*

QUESTION 90. *How is the Word to be read and heard, that it may become effectual to salvation?*

ANSWER. *That the Word may become effectual to salvation we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives.*

The Means of Grace



Mr. Skilton

OUR Lord, according to His sovereign prerogative, has provided for us means whereby He communicates to us the benefits of redemption. He requires of us the inward graces of faith and repentance (see Lesson 45). Faith in Jesus Christ is, as we have seen, a *saving grace*, whereby we receive and rest upon Him alone for salvation, as He is offered to us in the gospel (see Question 86). Repentance unto life is another 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 (see Question 87). There are also certain outward and ordinary means which Christ uses in putting men into actual possession and enjoyment of the salvation provided

for them. "By these outward means of grace," Dr. Charles Hodge has said, "are not meant every instrumentality which God may please to make the means of spiritual edification to his children. The phrase is intended to indicate those institutions which God has ordained to be the ordinary channels of grace, *i.e.*, of the supernatural influences of the Holy Spirit, to the souls of men. The means of grace, according to the standards of our Church, are the word, sacraments, and prayer" (*Systematic Theology*, Part III: Chapter 20).

Effectual to the Elect

Not all men derive saving benefits through the means of grace. We noted in studying the outward and the inward call that while everyone effectually called to salvation must receive the outward call of the gospel or of the Word, not all who receive the outward call receive the effectual, inward call of the Spirit. Only God's elect receive both. Although the finally reprobate may come into contact with, or have superficial knowledge of, all the outward means of grace, they will receive no salvation through them. And only to the elect of God are these means made efficacious, by the operation of the Holy Spirit, for their growth in grace and knowledge, for their edification and sanctification.

The Word as a Means of Grace

The Lord Jesus Christ conveys grace to His people through the God-breathed, inerrant, authoritative Scriptures of the Old and New Testaments. The Bible contains the whole divine counsel concerning all things necessary for God's own glory, our salvation, faith, and life; and constitutes our only infallible rule (see the Confession of Faith, Ch. 2, and Question 2 of the Shorter Catechism).

Apart from the Word, no adults can be converted. The external call of the Word must be given to all who are to receive the effectual call of the Holy Spirit. Thenceforth the Spirit uses the Word in the sanctification of God's people.

The Larger Catechism, Q. 155, says that "the Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of

enlightening [Ps. 19:8; Acts 26:18], convincing and humbling sinners [Jer. 23:28, 29; Heb. 4:12; I Cor. 14:24, 25]; of driving them out of themselves, and drawing them unto Christ [Acts 2:37, 41; Acts 8:27-38]; of conforming them to his image [II Cor. 10:4, 5]; of strengthening them against temptations and corruptions [Ps. 19:11; Col. 1:28; Eph. 6:16, 17; Matt. 4:4, 7, 10]; of building them up in grace [Eph. 4:11, 12; Acts 20:32; II Tim. 3:15, 16], and establishing their hearts in holiness and comfort through faith unto salvation [Rom. 16:25; I Thess. 3:2, 13; Rom. 10:14-17]."

In the Scriptures themselves we find manifold indications of the importance of the Word in our conversion and sanctification. Our Lord commissioned His disciples: "Go ye therefore and teach 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 alway, even unto the end of the world" (Matt. 28:19, 20). The apostles obediently preached the gospel (cf. I Cor. 2:2; 15:3, 4). The Word is said to be the power of God unto salvation (Rom. 1:16). It is by the foolishness of the thing preached that God is pleased to save them that believe (I Cor. 1:21). (See also I Cor. 1:23, 24; Heb. 4:12; Ps. 19:7-10; Jer. 23:29; Acts 26:17, 18; II Tim. 3:15, 16; I Pet. 1:23; John 17:17.)

Only where the Word of God is known and employed do we find men believing in Christ and growing in grace and knowledge.

The Work of the Holy Spirit

The transformation and edification which often accompany the employment of the Word are accomplished by the sovereign operation of the Holy Spirit.

The saving effects that attend upon the use of the Scriptures by the elect are not to be attributed to the moral power of the truths of the Bible, to any inherent virtue or power in the Scriptures themselves, or to our attitude toward them. Nor are the effects to be ascribed to the "mere coöperation of the Spirit in a manner analogous to the manner in which God coöperates with all second causes."

In our lost condition we are blind to the truths of salvation. "The natural man receiveth not the things of

the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). Christ crucified—the apostolic message—was "unto the Jews a stumbling-block, and unto the Greeks foolishness" (I Cor. 1:23).

It is necessary that the Holy Spirit enable us to receive the Word and give sight to us who are spiritually blind. On His special, powerful work of illumination we are dependent.

The benefits of the Word are conferred, as the Catechism says, through our reading it (John 5:39; 20:31; Rev. 1:3; I Thess. 5:27)—the obligation and privilege of all (Deut. 6:6-9; 17:19; John 5:39; Acts 17:11; Rev. 1:3) — and our hearing it preached, a method of presenting it which God has particularly blessed (consider, for instance, Acts 2:41; 8:28-37; 10:44; 11:19-21; Rom. 10:14, 17).

There should be on our part a "careful observing and embracing of every seasonal opportunity that may offer in providence, for reading and hearing the word of life" (Fisher). See John 5:39; Ps. 27:4; 84:1, 2, 4; 119:4; Prov. 8:44. We ought to prepare ourselves for receiving the Word, use every means of ascertaining its significance (Luke 8:18; I Peter 2:1, 2; Jas. 1:21) and pray with thanksgiving and entreaty for illumination (Acts 1:14; Ps. 119:18; Eph. 6:17, 18). We are to receive the Scripture in faith as the Word of God and believe its truths (Heb. 3:14, 18; 4:1; I Pet. 1:8; 2:7; Rom. 1:16, 17). We are also to receive it with love (Ps. 119:97, 103; II Thess. 2:10), meekness (Jas. 1:21; Ps. 25:9), readiness of mind (Acts 17:11). We should meditate upon it (Heb. 2:1); talk about it (Deut. 6:6, 7); hide it in our hearts (Ps. 119:11); and obey its precepts (Ps. 119:2, 3, 100, 101; Jas. 1:21, 22, 25).

SUBJECTS FOR STUDY AND DISCUSSION

1. What are the inward means of grace? Are we born again before we experience them?
2. What are the outward means of grace? Who benefit spiritually by their employment? Can some persons use them and yet not be saved?
3. To what must we attribute the power of the Word of God in transforming and edifying men?
4. How may we make better use of the Word in our sanctification than we have done?
5. Can any adults be saved apart from the Word? Infants?

6. Review the lessons dealing with Question 2.

7. Does God use the reading or the preaching of His Word to a greater extent in the conversion and sanctification of His people?

8. Does II Peter 3:16 lend any support to those who hold that the Scriptures should not be read by all?

LESSON 65

The Sacraments

QUESTION 91. *How do the Sacraments become effectual means of salvation?*

ANSWER. *The Sacraments become effectual means of salvation not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.*

QUESTION 92. *What is a Sacrament?*

ANSWER. *A Sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.*

QUESTION 93. *Which are the Sacraments of the New Testament?*

ANSWER. *The Sacraments of the New Testament are Baptism, and the Lord's Supper.*

What a Sacrament Is

THE sacraments are to be distinguished from all other ordinances. "They are," as Dr. Charles Hodge has expressed it, "(1). Ordinances instituted by Christ [Matt. 28:19; 26:27; I Cor. 11:23]. (2). They are in their nature significant, baptism of cleansing; the Lord's Supper of spiritual nourishment. (3). They were designed to be perpetual [Matt. 28:19, 20; I Cor. 11:26]. (4). They were appointed to signify, and to instruct; to seal, and thus to confirm and strengthen; and to convey or apply, and thus to sanctify, those who by faith receive them" (*Systematic Theology*, III, Ch. XX, p. 2). Each sacrament has two parts: "the one, an outward and sensible sign used according to Christ's own appointment; the other, an inward and spiritual grace thereby signified" (Larger Catechism, Q. 163).

The sign and the grace signified in the sacrament are to be regarded as having the following relationship: "1st, simply moral, *i.e.*, it is established only by the institution and promise of Christ, and it depends

upon the right administration of the ordinance, and upon the faith and knowledge of the recipient. And, 2nd, that it is real, that is, when rightly administered, and when received by the recipient with knowledge and faith they do really, because of the promise of Christ, seal the grace signified, and convey it to the recipient, *i.e.*, the recipient does receive the grace with the sign." (Dr. A. A. Hodge, *Outlines of Theology*, ch. 41: 10.)

The sacraments serve as a mark to distinguish believers from unbelievers (Larger Catechism, Q. 162). They "put a visible difference between those that belong in the church, and the rest of the world. [Ex. 12:48; I Cor. 10:21; Gen. 34:14; Ex. 12:48; Eph. 2:19], and solemnly . . . engage them to the service of God in Christ, according to his Word [Rom. 6:3, 4; I Cor. 10:2, 16]." (*Confession of Faith*, 27:1.)

The sacraments of the New Testament are but two in number, baptism and the Lord's Supper. They alone answer to the definition given above. The Romish Church has named as sacraments five other ceremonies: confirmation, penance, matrimony, ordination, and extreme unction. The sacraments of the Old Testament, circumcision and the passover, "in regard of the spiritual things thereby signified and exhibited were for substance, the same with those of the New." (I Cor. 10:1-4; 5:7; Col. 2:11; Gen. 17:12.) See the Confession of Faith, 27:5.

The Sacraments as Means of Grace

The sacraments are genuine means used by God in conveying blessings or grace to those in the covenant of grace, or the new covenant. They are not simply "badges of a Christian profession," "mere allegories or significant exhibitions of truth," or only memorials.

As is the case of the Word, the benefit derived from the use of the sacraments is not to be attributed to power inherent in them (Acts 8:20-23; I Cor. 11:20-30). The source of efficacy is not to be found in the elements used, the actions of administration and reception, the use of the Word in connection with them, the office or the character or the intention of him who presides to "render them effectual" or to "do what the church designs"; but it is to be found in the

blessing of our Redeemer and the operation of the Holy Spirit (John 16:14; I Cor. 6:11; I Cor. 3:7).

In the case of adults, the sacraments are effectual only to those who receive them by faith (Acts 2:38; 8:12, 37; I Cor. 10:16, 17; 11:28, 29).

The Necessity of the Sacraments

The sacraments should be observed because our Lord has commanded their use. But, of course, it is possible for us to be saved without being baptized and partaking of the Lord's Supper. The elect are given grace in keeping the sacraments, but if, for some reason, they fail to observe them, they are not lost by that failure: they do not thereby become non-elect, and lose all grace. Those who believe on the Lord Jesus Christ, even if not baptized, are saved. In speaking of baptism, the Confession of Faith says, 28:5, "Although it be a great sin to contemn or neglect this ordinance [Lk. 7:30; Ex. 4:24-26; Deut. 28:9], yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it [Rom. 4:11; Lk. 23:43; Acts 10:2, 4, 22, 31, 45, 47], or that all that are baptized are undoubtedly regenerated [Acts 8:13, 23]." It is not so with the Word, for no adult is saved apart from it.

The Administrator and the Validity of the Sacraments

"Protestants regard the sacraments both as a preaching of the Word, and as authoritative seals, and badges of church membership. Their administration consequently must be confined to those church officers who possess by divine commission the office of teaching and ruling, 'neither of which [sacraments] may be dispensed by any, but by a minister of the Word, lawfully ordained — Confession of Faith, Ch. XXVII, Sec. 4' (Dr. A. A. Hodge, *Outlines of Theology*, ch. XLI, Sec. 23).

To be valid the sacraments must be observed according to the requirements established in the Scriptures. Certain elements, actions and words are necessary, and the administrator must have "the serious design of doing what Christ commanded in the institution of the rite."

SUBJECTS FOR STUDY AND DISCUSSION

1. What is a sacrament? Why is the Romish church wrong in elevating confirmation, penance, matrimony, ordina-

tion, and extreme unction to sacramental rank?

2. Do the sacraments perform the same service in our salvation as does the Word? Must the Word be used with them?

3. If the person who receives the sacrament does not consciously object to receiving it or obstruct it in some other way, is he necessarily the recipient of grace through it? On what does the efficacy of a sacrament depend?

4. By what right can circumcision and the passover be termed sacraments?

5. Why is footwashing (John 13:14) not to be regarded as a sacrament?

6. Show that both baptism and the Lord's Supper possess the traits listed above as characteristic of sacraments.

7. Can we be saved without the Word without the sacraments?

8. What requirements are established in the Scriptures for the observance of the sacraments? What elements are to be used? Are certain words to be used? What actions are to be performed?

9. Would baptism performed by a Unitarian or other modernist clergyman be valid?

10. Is baptism performed by the Romish Church valid?

The Presbyterian Guardian

An Index of Volume 1

(EDITOR'S NOTE: *This index has been compiled for the convenience of those who have been regular readers of THE PRESBYTERIAN GUARDIAN since its inception. We hope to be able to publish the remaining indices of previous volumes in early issues, and thereafter to print the index of each volume in the concluding issue of that volume.*)

October 1935 to March 1936

Editorials

Armistice, 39
Athanasius Contra Mundum, 55
Barnhouse Report, 55
Can Christian Men Enter the Ministry of the Presbyterian Church in the U.S.A., 174
Christmas, 87
Commission of Nine, 195
Covenant Union, the Purpose of, 54
Gospel According to John, a Precious Fragment of, 122
Guardian News Policy, 123
Kagawa, What Shall We Think of, 138
Kagawa, More About, 158
League of Evangelical Students, 86
Meaning of the Pledge, 71
Must Such Things be? 39
Open Letter to President Roosevelt, 23
Ordination Pledge, Second Part of, 70
Secrecy and Misrepresentation in G. A. Commission and Phila. Presbytery, 194
"Teacher-Oath" Bills, 106
Unity in Purity, 159
What Is This "Sin"? 139
Why a New Paper, 3
Why Expose Board Modernism, 175
Word of God and the Word of Man, 3
Young, Dr. Wm. L., and the Board of Christian Education, 107

Articles

Contending Earnestly (McComb), 24, 41
The Doctrinal Issue in Philadelphia, (Griffiths), 57
Ethiopia Stretching Out Her Hands Unto God (Rhoad), 5
Impressions of a Presbyterian Elder (Hamilton), 90
Independency (Clark), 140
Modernism (Barkley), 177
Modernism and the Board of National Missions (Rian), 176

Modernism and the Board of Christian Education (Stonehouse, Cummings, DeWaard, Clelland), 108, 140, 161, 179, 198
Momentous Decision for Presbyterians (Rian), 124
My Ideal Church, 57
My Ideal Local Church, 56
My Ideal Pastor, 56
November 24, 1572—John Knox Dies (MacNeil), 40
Reformed Faith and Modern Substitutes (Murray), 88, 142, 167, 200
Scripture Blinking (Welbon), 72
Student World and the League of Evangelical Students (Cummings), 126
Study Your Bible (Young), 59, 97, 146
Westminster Theological Seminary Goes Forward (Rian), 196
What It Is That Hurts (Blair), 197
Why the Constitutional Covenant Union? (Rian), 6
World Wide Revival Prayer Movement (Woods), 89

News

Barnhouse—Executive Council and Official Board Reply to, 101
Barnhouse Mission Report Arouses Wide Interest, 64
Bennet, J. E., N. Y. Presbytery refuses to try, 153
Buswell Demurrer Overruled, 99
Buswell Trial Continued, 67
Buswell Trial Ends in Chicago, 169
Buswell Convicted, etc., 207
Discipline, 80
MacPherson—Philadelphia Church observes anniversary, 100
McIntire, N. J. Synod Affirms Conviction, 209
Penna. Commission Orders Five Ministers Suspended, 151
Penna. Judicial Commission, 82
Phila. Presbytery Defeats Motion to Omit Communion, 134
Shrine Obedience Brings Crisis in Korea, 188
Snell, G. H., Refused Reception, 67
Special Commission Drives Program Through in Philadelphia, 205
Stewart, Thompson, Convicted, 133
Thwing, Presbytery Dissolves Pastorate of, 100
Thwing, Name Erased, 116
Westminster Board Reorganized, 132

Features

- Covenant Union Page (Birch), 31, 94, 184
 Elders' Page (Richman), 9, 75, 111, 145, 183
 Lift Up Your Heart (Freeman, Meditations), 12, 30, 61, 77, 95, 114, 129, 148, 167, 187, 204
 The Regions Beyond (Woodbridge), 8, 74, 110, 144, 182
 Young People's Own Page (Riecke), 27, 60, 92, 128, 165, 200

Book Reviews (Title, Author, Reviewer, Page)

- The Christian Faith in the Modern World, J. G. Machen, Griffiths, 160
 A Christian Manifesto, Edwin Lewis, VanTil, 91
 Church of Christ and the Problems of the Day, Karl Heim, VanTil, 73
 Biography of Francis I, Francis Hackett, Griffiths, 26
 Paths of Glory, Humphrey Cobb, Griffiths, 26
 Winter Bird Song, G. B. Sherwood, Griffiths, 199

Authors

- Barkley, J. A., 177
 Birch, T. R., 31, 94, 184
 Blair, J. E., 197
 Clark, G. H., 140
 Clelland, J. P., 198
 Cummings, C. K., 126, 161
 DeWaard, J. J., 179
 Freeman, David, 12, 30, 61, 77, 95, 114, 129, 148, 167, 187, 204
 Griffiths, H. McA., 26, 57, 160, 199
 Hamilton, H. H., 90
 Machen, J. G., 4, 22, 38, 54, 70, 86, 106, 122, 138, 158, 174, 194
 MacNeil, Alexander, 40
 McComb, J. H., 24, 41
 Murray, John, 88, 142, 167, 200
 Rhoad, Geo. W., 5
 Rian, E. H., 6, 124, 176, 196
 Richman, D. T., 9, 75, 111, 145, 183
 Riecke, Louise H., 27, 60, 92, 128, 165, 200
 Stonehouse, N. B., 108, 140, 179
 VanTil, Cornelius, 73, 91
 Welbon, H. G., 72
 Woodbridge, C. J., 8, 74, 110, 144, 182
 Woods, Dr. and Mrs. H. M., 89
 Young, E. J., 59, 97, 146

Contending for the Faith*(Concluded from Page 162)***Some Excuses for Not Contending**

I want to mention two excuses that I have received from "fundamentalist" Presbyterian ministers explaining their failure to take a positive stand against Modernism in the Presbyterian Church in the U.S.A. One is to this effect: "Others may have time for it, but I have no time to go around pulling tares." The reference, of course, is to the parable of the wheat and tares, in which the Lord of the harvest said that the tares should be left alone until the end of the world.

But, my friends, though this sounds

Calvin Institute

The opening exercises of the Calvin Institute of the Bible, a Reformed training school for laymen, will be held on Monday, September 26th, at 8 P. M., in the Assembly Room of the Schaff Building, 1505 Race Street, Philadelphia, Penna. A cordial invitation is extended to everyone. Those interested in enrolling for the winter term should communicate with the Rev. Edward J. Young, 120 Krewson Terrace, Willow Grove, Penna.

plausible, it does not apply at all to the present situation. The Lord Himself said that the field in the parable was "the world," not the church. So you and I dare not try to put every person in the world in the category of Christian or non-Christian. We cannot do that. We have insufficient knowledge and no Scriptural warrant for such a thing. But as far as the church is concerned the New Testament has many admonitions about the necessity of church discipline. Commands are given for excommunication, such as in the case of the incestuous person mentioned in I Corinthians 5. The excuse falls flat!

The other excuse I have heard is to this effect: "Separation is purely a matter of mind; one can be in the Presbyterian Church in the U.S.A. and still be absolutely separate from it." This, I submit, is a remarkable example of intellectual prestidigitation! To deal with it let me refer to an incident recorded in the pages of the Old Testament. The incident concerned the giving of the ten commandments to Moses and his delay in coming down from the mount. You recall how Aaron and the people gave themselves up to the wicked, idolatrous worship of the golden calf and how Moses eventually came down and discovered them in their shame.

Moses listened patiently to Aaron's excuse and then thundered forth: "Who is on the Lord's side? Let him come unto me." And the narrative says that "all the sons of Levi

gathered themselves together unto him." Then Moses continued "Thus saith the Lord God of Israel. Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour."

Now suppose that one of those sons of Levi had said: "Separation is a matter of the mind; one can be with Moses just as much by staying with the people as by going over there." What do you think would have happened to such a man? For myself I think he would have been thrust through in judgment!

My friends, it is so vitally important to contend for the faith. This precious treasure has been committed to earthen vessels. It has been delivered over to the saints, the Church, once for all. It has been handed down by the apostles, men who died for it. It is God's once-for-all Word, not to be added to or taken from. It is a treasure to be exhibited and defended.

Those who do not contend for the faith in this world of sin and Satan, but say we must just tell men about it, are like those who would show off a beautiful diamond to a gang of thieves and not lift a finger in defense of it.

We sing "Faith of our fathers living still." I dare say many thousands in the Presbyterian Church in the U.S.A. sing it every year. I wonder if they realize what they are singing when they come to this verse:

"Our fathers, chained in prisons dark,
 Were still in heart and conscience free,
 And blest would be their children's fate
 If they, like them, should die for thee!"

Where, oh where, are the children who are willing to contend for the faith in spite of opprobrium, calumny and shame in church councils, and then when forced to compromise, are willing to give up pensions and salaries and beautiful buildings for Christ's sake?

Thank God, there are some who may by God's grace be able some day to echo the words of the apostle Paul: "I have fought a good fight, I have finished my course, I have kept the faith!"

News from the Presbyteries

The Dakotas

THE most recent addition to the growing list of congregations of The Presbyterian Church of America is the newly-organized church at Lincoln, Nebraska, under the leadership of the Rev. Thomas M. Cooper. The members of this congregation have been meeting regularly for worship during the past few months, and associated themselves as a particular church of the denomination on Friday, July 22nd. Eighteen persons are now members of the church, and an elder and a deacon have been chosen by the congregation.

From July 18th to 24th the Rev. Jack Zandstra of Alexandria, South Dakota, preached at a series of special meetings in the Lincoln church. At one of these meetings three girls accepted Christ as their Saviour, and others testified to the saving grace of God. The attendance at all the services was gratifying.

A new work has now been begun in Omaha, Nebraska, under the leadership of Dr. James B. Brown, field missionary in Nebraska for the Committee on Home Missions. Services are held each Sunday at 3 P. M. in the Hotel Paxton. It is hoped that another church of the denomination may shortly be organized in that city. The church at Aurora, Nebraska, of which Dr. Brown was formerly the pastor, has issued a unanimous call to Mr. Calvin A. Busch, a recent graduate of Westminster Seminary. On August 7th four members united with the church on re-affirmation of faith. There are now 61 members on the roll, seven having been dismissed to the Lincoln church.

The Rev. Samuel J. Allen is regularly preaching on the street corners of Carson and Leith, North Dakota. The result of this work has been to increase attendance at the regular church services. His subject has been the ten commandments, and he is seeking to bring about a conviction of sin in those baptized in the Christian faith.

The Presbytery of the Dakotas will hold its fall meeting on Tuesday, September 27th, at Alexandria, South Dakota. At that time it is expected that at least one church, and perhaps two, will be received, and one minister added to the roll of presbytery.

Philadelphia

COVENANT Church, Pittsburgh: About 18 pupils attended the summer Bible school, and some of these later became interested in the Sunday school. Large portions of memory verses, catechism and doctrine were learned by the children. The Rev. Calvin K. Cummings is pastor of the Covenant Church.

Mediator Church, Philadelphia: At a called meeting of the Presbytery of Philadelphia, held on August 16th, the Mediator Church was received into the presbytery. Prominent members of the church were present, and Mr. George Brown was received as elder commissioner. The church membership numbers almost one hundred, and the congregation is one of the strongest in the Philadelphia area. This fall the church plans to hold a week-day school for the children. The pastor is the Rev. James W. Price.

Bethany Church, Nottingham: Under the supervision of the pastor, the Rev. Peter DeRuiter, the Bethany Church held a two weeks' summer Bible school, with an average attendance of 55 persons. The six teachers were all members of the church. On Saturday, October 1st, the young people of the church will be hosts to the Machen League.

Kirkwood Church, Kirkwood: Sunday school attendance at this church, of which the Rev. George W. Marston is pastor, has increased about 20 per cent. The average is now about one hundred a Sunday.

The Bible and Things to Come

UNDER this stimulating title the Rev. David Freeman has prepared for publication a series of clear and easily understood sermons on prophecy and the last things. Since many present-day volumes on this popular subject are untrue to the Bible and our standards, The Presbyterian Guardian welcomes the appearance of this book by a pastor of The Presbyterian Church of America, and is eager to give it the widest possible circulation.

As soon as a sufficient number of orders is received to warrant the expense of publication the book will be printed. The pre-publication price of "The Bible and Things to Come" is one dollar. Orders sent now need not be accompanied by a remittance; but if you wish to read a book on prophecy written from a Scriptural and Reformed viewpoint, send your order promptly to: The Presbyterian Guardian, 1505 Race Street, Philadelphia, Penna.

California

THE Second Annual Westminster Alumni Reunion for the Southern California area was held in West Hollywood on the evening of August 11th. Those present were the Rev. and Mrs. Robert Strong, the Rev. and Mrs. William T. Strong, the Rev. Paul Wells, Mr. Ernest Wells, Mr. Dwight Poundstone, Miss Kathleen Moote, Mr. John Betzold, Mr. and Mrs. Russell D. Piper, Mr. and Mrs. Stanley Allen, Mr. Paul Hittson, Mr. John Sara, Mr. Carrel Aagard, the Rev. and Mrs. E. Lynne Wade, the Rev. and Mrs. Donald K. Blackie, and the Rev. and Mrs. W. Harlee Bordeaux. After a period of informal fellowship, two violin numbers were presented by Mrs. Robert Strong, with Mrs. William Strong accompanying at the piano. Mr. Betzold favored the group with a vocal solo. The Rev. Robert Strong then provided one of the most enjoyable features of the program as he spoke on "Westminster Theological Seminary — Her Past, Present, and Future." The open forum following attested a Westminster enthusiasm identical with that mani-

festated by Mr. Strong. In the business session which followed, formal motion was passed initiating the "West Coast Chapter of the Westminster Alumni Association." Mr. Wade was elected president, and Mr. Paul Hittson, secretary and treasurer. Messrs. Piper, Blackie and Bordeaux were appointed as a constitution committee. A picnic was announced for August 23rd at Bixby Park, Long Beach—the last opportunity for such fellowship before the Strongs leave to return east.

Beverly Church, 359 S. Woods Ave., East Los Angeles: A total of 197 children were enrolled in the recent summer Bible school, which has just closed a signally successful three weeks' session. The average daily attendance was 111.

Covenant Church, Addison and Grove Streets, Berkeley: A women's meeting has been organized. Convening once each month, following a luncheon and short business session, a period of study is enjoyed under the leadership of some member of the group. *Berkhof's Manual of Reformed Doctrine* is the present chapter-by-chapter interest. The Rev. Robert K. Churchill has returned from a brief visit to Tacoma. Plans are being made for the fall and winter program which will include a campaign of house-to-house visitation and the sending of a letter to hundreds of university students, inviting them to the Covenant Church which is only four blocks from the campus. Sermons dealing especially with student problems will be preached.

Westminster Church, 5638 York Boulevard, Highland Park, Los Angeles: This church has been blessed recently with several guest speakers who occupied the pulpit. The Rev. Johannes Vos spoke to the Women's Missionary Society on July 15th, at which time the ladies from the Beverly Church were guests. Speaking on the subject, "The Future of Presbyterian Foreign Missions in the Far East," Mr. Vos sounded a note with which all 60 persons present were in deepest sympathy. At the Sunday morning service on July 31st, Mr. Robert Nicholas, past President of the Westminster Theological Seminary Student Body, preached the sermon. The Rev. Robert Strong was guest preacher on August 14th; the Rev. Marchant King on August 21st; and in the evening of August 7th, Mr. Russell D. Piper.

THE REV. AND MRS. BRUCE F. HUNT ARE APPOINTED BY FOREIGN MISSIONS COMMITTEE OF DENOMINATION

Missionaries to Manchoukuo Resign from Independent Board, Apply to Committee of The Presbyterian Church of America

THE Committee on Foreign Missions of The Presbyterian Church of America, meeting in Philadelphia on Thursday, August 25th, appointed

formed Theology to be a Biblical platform, and we see no need for a new organization; (4) and because the time seems to have come when to



The Rev. and Mrs. Bruce F. Hunt and Family

the Rev. and Mrs. Bruce F. Hunt of Manchoukuo as missionaries. Mr. and Mrs. Hunt, both second-generation missionaries, had been serving in Manchoukuo under The Independent Board for Presbyterian Foreign Missions since September, 1936. Their letter of resignation from the Independent Board, dated June 1, 1938, was accepted by that board as of August 1st. On July 30th they sent their application for appointment by the church committee. Their appointment is from August 1st.

In resigning from the Independent Board, Mr. and Mrs. Hunt said, "Since (1) we believe that independency, as a program, is fraught with greater dangers than a true Presbyterian denomination; (2) we believe the Lord worked through organizations for mutual dependence and encouragement and discipline; (3) we think The Presbyterian Church of America is a truly Presbyterian denomination, and its insistence on consistent Presbyterianism and the Re-

be connected with the Independent Board while supporting The Presbyterian Church of America is more of a hindrance than an aid;

"Therefore, we have decided to tender our resignations as missionaries of The Independent Board for Presbyterian Foreign Missions."

In Mr. and Mrs. Hunt The Presbyterian Church of America has secured two very able and successful missionaries. Mr. Hunt is a graduate of Wheaton College and Princeton Seminary (prior to the 1929 reorganization). He and his wife served as missionaries to Korea under the Board of Foreign Missions of the Presbyterian Church in the U.S.A. for a number of years. During their furlough in 1935-36, Mr. Hunt studied for one year at Westminster Seminary. In 1936 Mr. and Mrs. Hunt joined The Presbyterian Church of America, resigned from the Board under which they had been serving, applied to the Independent Board, and were sent by that board as missionaries to Man-

choukuo in the fall of 1936.

In assuming the support of Mr. and Mrs. Hunt and their family The Committee on Foreign Missions recognizes that present contributions are not sufficient to warrant such a move. The committee believes, however, that the denomination will rally to the support of the foreign missions program of the church, and will increase its gifts to the work. The committee is now supporting ten foreign missionaries, and the need for increased giving is imperative.

CHRISTIAN LABOR UNION UPHOLDS BIBLICAL STAND

THE Christian Labor Association, with headquarters in Grand Rapids, Michigan, is an independent labor union that should be of great interest to every Christian employer and employee. It is not allied with any denomination, but as a Christian organization its actions are based upon social principles revealed in the Word of God. Its membership is strictly limited to "those who confess the sovereignty of God and the Kingship of Christ over every domain of life."

In *The Banner* (organ of the Christian Reformed Church), Mr. J. Gritter, secretary of the Christian Labor Association, outlines the policies of the union: "Because the C. L. A. believes that personal liberty is an inherent right of every individual it condemns any and all attempts to force anyone into an organization against his will. The use of violence, intimidation and coercion are weapons which the C. L. A. does not and will not use. No Christian can be justified in either using such weapons or condoning their use by an organization of which he is a member. In that respect the C. L. A. is entirely out of harmony with other labor organizations which do use these methods to enlarge their membership. The C. L. A. is willing to recognize other labor organizations and to allow its members to work on the same job with members of other labor unions. Its idea of a closed shop is not to have every worker in that shop a member of one union, willingly or not, but all the workers in the shop members of a labor union of their own choosing; these unions mutually to recognize one another; and through

their representatives collectively representing the workers. Thus a solid front is presented and the right of the individual to join the organization of his own choosing is protected; and both the Biblical and constitutional principles of liberty are upheld."

The appeal of a test case brought by members of the Christian Labor Association against a laundry workers' union is now pending in the Appellate Court of Illinois, after having been dismissed, on motion of the defendants, by the Circuit Court of Cook County, Illinois. Upon the decision in this case rests much of the hope of the Christian Labor Association for success in maintaining those Scriptural principles for which it stands. Interested persons may secure complete information about the movement by addressing: The Christian Labor Association, 227 Ottawa Avenue, N.W., Grand Rapids, Michigan.

CORNER-STONE SERVICE HELD AT GRACE CHURCH, DELAWARE

THE corner-stone of the new building of Grace Presbyterian Church, Middletown, Delaware, was laid on Sunday, July 31st. The service was

held at 7 P. M., with about 100 persons attending. To members of the congregation it was a thrilling moment when the stone was pushed into place and the words from Ephesians 2:8, "By Grace Are Ye Saved," became a part of the building.

The sermon was preached by the pastor, the Rev. Robert H. Graham, on the text of Isaiah 28:16: "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Mr. Graham pointed out that the foundation for the church has been laid by the Lord Jesus Christ. The work of salvation must be traced to the Fountain Head. The man who builds upon that foundation is declared by the prophet to be blessed.

During August the construction of the new property has progressed rapidly. Most of the brickwork has been completed, and the builders have begun on the lathe and tower.

The Church Directory

EASTLAKE PRESBYTERIAN CHURCH,
WILMINGTON, DELAWARE
ADDRESS: 27th and Market Streets,
Wilmington, Delaware.
PASTOR: The Rev. John P. Clelland.

THE Eastlake Church is one of the very few churches of The Presbyterian Church of America that is still worshipping in the building which it occupied while associated with the Presbyterian Church in the U.S.A. The church was organized in May, 1896, by the Presbytery of New Castle of the Presbyterian Church in the U.S.A. In 1932 Mr. Clelland, who had just graduated from Westminster Seminary, was called to the pastorate of the church. He promptly began to inform his people of the true state of the denomination and as a result the congregation, on June 24, 1936, withdrew by unanimous vote from the Presbytery of New Castle and applied for admission to the Presbytery of Philadelphia of The Presbyterian Church of America.

The membership, including communicant members and baptized children, is about 250. Approximately 220 persons are enrolled in the Sunday school, and there is an active and energetic group of young people whose influence in the presbytery has been noteworthy.

TABLE OF CONTENTS

Contending for the Faith	161
Cary N. Weisiger	
A High Honor for Dr. Van Til and Westminster Seminary	163
Edwin H. Rian	
Testing and Triumph in Tsingtao	164
Mr. and Mrs. Richard B. Gaffin	
The Lachish Letters	165
Edward J. Young	
"Called to Be Jesus Christ's"	166
Oliver M. Waite	
The Reformed Faith in New England ...	168
Dean W. Adair	
Prayer and Our Missions	169
Robert S. Marsden	
Daily Vacation Bible Schools	170
Editorials	171
The Missionary Message	172
A Mission Study by Cary N. Weisiger	
Studies in the Shorter Catechism	174
John H. Skilton	
An Index of The Presbyterian Guardian	176
Volume I	
NEWS FROM THE PRESBYTERIES	178