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Reflections of a Callow Missionary

By the REV. HENRY W. CORAY

Missionary to Manchoukuo

*Wau Chia Wo Peng
April 6th*

ALL day we have been travelling against a head-wind. We set out on wheels, but could make little progress and so actually walked the large part of the way, pushing our bicycles. Our present headquarters is a fairly decent inn. We ran into a couple of young doctors sent out by the government to help the village patients. They are stopping here at our inn, treating disease. One is a believer and is willing to testify with us. We tell the listeners that they have come to heal the body and we the soul.

This noon we paused by the side of the road for a rest. Our lunch consisted of a piece of malted milk candy, and I was put to shame by the following incident: As I was hungrily putting my piece out of sight it occurred to me that Charles was not eating. I looked up to see him standing with bowed head (the Chinese always stand when praying) as he offered a little prayer of thanksgiving. There flashed in my mind D. L. Moody's comment on Philippians 4:6, "Anxious for nothing, prayerful for everything, thankful for anything."

Next Day

A terrific head-wind was blowing this morning, so

we decided to put over "in part" another day. It has not been without its benefit. We were invited to speak at the public school, became acquainted with the teacher and sold a number of Gospels to the students. There was a meeting of the magistrates and elders from the surrounding villages, and through the chief of police, a most amiable fellow, we wangled an invitation to preach to these officials. They were assembled in the inn early in the afternoon. Using the "kang" as a pulpit and a poster as my text, I had a few minutes to bring to the men a message from the Word of God. When their meeting broke up we sold about two dollars' worth of Gospels and New Testaments. So the head-wind was, after all, not an ill wind. I am convinced that it has all been of the Lord. I am resolved in the future to "watch for the sign."

We spent the afternoon preaching from door to door. We have just finished a supper of bean-curd and parched corn. The wind has assumed the proportions of a hurricane, but we are snug and cozy on our heated "kang". My cup of joy is full to overflowing tonight for "unto me who am less than the least of all saints was this grace given, to preach unto the Gentiles the unsearchable riches of Christ." I would not exchange places with kings upon their thrones.

April 10th, Palm Sunday

Paul wrote to the Thessalonians that he lived if they stood fast in the Lord. Did he mean that he would die if they did not stand fast? We have experienced bitter disappointments in our itinerating this week. New inquirers have grown cold and backslidden. Our brightest hope in a certain town did not even receive us. We failed to find our friend Wang at Peace Village. We have touched village after village where the name of Jesus Christ has not been heard. It is all most depressing. Our Gospels are gone. The illiteracy of the masses is appalling. Still, we have this great assurance and it keeps us going: our labor is "not in vain in the Lord."

I have learned much this trip. I have learned that if, like the Apostle, I am to become all things to all men I must cultivate more of a taste for native food. I must do more wrestling in prayer over the souls of men. I must more deny myself the comforts of home. This means, in the words of the sacred bard, that I must say, "Come . . . let us go forth into the field, let us lodge in the villages." Oh, for Jesus' own divine constraint, "Let us go into the next towns that I may preach there also; for therefore came I forth."

We found here a police officer who is an inquirer after the faith. He shows real promise and asks intelligent questions. I often reflect how wonderful it would be if like Philip we might meet here in the desert some Candace's treasurer whose heart would be opened by the Lord. Perhaps this officer may prove to be one. Our innkeeper is a kindly old soul who is thoroughly acquainted with the gospel, having heard it from Dr. Hayes at Tenghsien. He says he will believe "man-man ti", "after while", which is never. Our "kang," like the waters after creation, swarms with life.

*Harbin**April 17th, Easter Sunday*

Today Egbert Andrews and I received and baptized our "first-fruits" of Asia, seven adults and two children, including our son Donald. One of the number is a dear old blind woman who passes her days seated on a "kang" in a dingy house in the slums. Mr. Pai, our language teacher, also joined us. He is developing into

a fine, earnest Christian. It was a time of general rejoicing and happiness. We administered the Lord's Supper amid deep and genuine joy and solemnity. God has truly opened the windows of grace and poured upon us all streams of blessing. Now indeed it can be called "the church that is in thy house."

James R. Cummings

AFTER an illness of 11 weeks Ruling Elder James R. Cummings, of St. Andrew's Presbyterian Church, Baltimore, Maryland, passed into the presence of his Saviour on August 25th. Mr. Cummings' death was the result of a lingering illness which became acute shortly after he had returned from the Fourth General Assembly, to which he was a commissioner.

Born in Baltimore in 1866, of strong Covenanter stock, he became an active member of the Presbyterian Church in the U.S.A. During the controversy that centered about Princeton Theological Seminary, and in every subsequent issue that arose, he unhesitatingly stood for the cause that has come to be associated with The Presbyterian Church of America. In his local church he stood alone in opposing Modernism and, when the Syracuse assembly made it impossible for Christians longer to be associated with that denomination, he withdrew from the Presbyterian Church in the U.S.A. He was one of the founders of St. Andrew's Church. Most of the last two years of his life were spent in seeking to inform laymen in Baltimore of the issue between Modernism and Christianity. As a result, about ten persons have withdrawn from churches of the Presbyterian Church in the U.S.A. to unite with St. Andrew's Church.

Mr. Cummings was the father of the Rev. Calvin K. Cummings of Pittsburgh, Pennsylvania. "How gracious that God should have spared him until this glorious work was done," said his son in tribute. "Until his dying day he wanted to live to oppose Modernism. But God had a higher work. He passed away peacefully in his sleep, after a week of precious fellowship I was able to have

with him. What a day of glory to the Lord it was when men with whom he had worked for 40 years—unbelievers as well as believers—testified of his utter devotion to the truth of God at all times. He leaves behind a heritage such as can only be had from a home where family worship and Sabbath observance, combined with faithful instruction in the Word of God and the Reformed Faith, prevail."

At the funeral service the Rev. Theodore Jansma, pastor of St. Andrew's Church, preached on the text: "Precious in the sight of the Lord is the death of his saints."

Harry A. Worcester

AS THIS issue goes to press it is with the deepest regret that the editors of THE PRESBYTERIAN GUARDIAN announce that they have been informed of the sudden death, on Sunday, September 18th, of Ruling Elder Harry A. Worcester of Cincinnati, Ohio. Mr. Worcester seemed in good health on the evening before his death, but at 3 A. M. Sunday he suffered a heart attack, and died in his sleep an hour later. The funeral was held on Tuesday, September 20th.

Mr. Worcester was born in Albany, New York, in 1863. He graduated from Yale University in 1884 and, a year later, began a railroad career which lasted until his retirement from active business in 1932. He is survived by his wife, Elizabeth Whiting Worcester.

In the passing of Mr. Worcester The Presbyterian Church of America has lost a true friend and a stalwart supporter. He was a trustee of Westminster Seminary from the time of its founding in 1929, and at his death was vice-president of the Board. He was also a member of The Committee on Home Missions and Church Extension.

Mr. Worcester was the much-beloved senior elder of Trinity Presbyterian Church of Cincinnati, Ohio, whose pastor is the Rev. Everett C. De Velde. The local church and the denomination as a whole will feel keenly the loss of his devotion and friendship, while they rejoice that he is now with the Lord he served and loved so faithfully.

The Folly of Inclusivism

An Address Delivered at the Tenth Annual Opening Exercises of
Westminster Theological Seminary

By the REV. ROBERT S. MARSDEN

"They feared the Lord, and served their own gods" (II Kings 17:33).



Mr. Marsden

A GENERATION or two ago, the Protestant world began a new alignment. Prior to this, the divisions which had separated one Protestant denomination from another had been vertical. Differences in interpretation and emphasis within the Christian system had separated the older denominations. But about a half century ago a new cleavage was made, following the introduction of higher criticism of the Scriptures and the beginning of so-called Modernism. The movement began at the top and filtered down. Beginning in a technical way with a few scholars, it took a half a hundred years to become popular and to control the philosophy and the actions of the masses of organized Protestantism. There was begun, in other words, a clean-cut cleavage between historic Christianity as it is held in a more or less pure form in the historic creeds of the church, and Modernism as it is presented, first by scholarly writers and then popularized in the pulpits of Christendom, and finally accepted, first in practice and then in principle, in the pews. This cleavage is not vertical but horizontal, for it separates clearly between Christianity on the one hand and Modernism on the other.

This horizontal separation within the organized church between Christianity and Modernism began out in the open. Scholars began by attesting, in learned treatises, to new theories of the Scriptures, diametrically opposed to the historic view of the Scriptures as the Word of God, the only infallible rule of faith and practice. Equally great scholars replied, in equally learned treatises, to the representations of the Modernists, successfully refuting their contentions. The battle was waged by champions of the opposing camps, including the

late Professors Robert Dick Wilson and, a little later, J. Gresham Machen of this seminary, and a host of others. Those who have read the learned works on both sides of the controversy cannot but see that the conservatives have slain the giants; and if the battle were only against flesh and blood the victory should have been ours. But the fighting has been against the world rulers of this darkness, and when victory was secured along one front, the line of the battle was merely shifted.

No longer is the battle between Christianity and Modernism one that can be fought in the open. It has become a most confused affair. No longer does the enemy make any serious attempt to present a consistent world-view, but it is satisfied with treating historic Christianity with an amused indulgence and its exponents with genial condescension. The forces of historic Christianity are no longer legion, but have, in large measure, accepted a humiliating truce, tacitly agreeing to toleration of Modernism if Modernism will tolerate Christianity within the ranks of the organized church. It is this neo-modernism which I call "inclusivism", the folly of which I would expose to you this afternoon.

An inclusivist may be conveniently defined as one who believes and accepts everything, and inclusivism is as old as sin. Our text tells us, "They feared the Lord, and served their own gods." This is the description which the inspired writer gives of the religious condition of the inhabitants of Samaria after the conquest of the northern kingdom of Israel by the Assyrians. For a time after the conquest, heathenism reigned supreme in Israel, and there was no worship of the Lord. However, the land not only did not prosper, but also was ravaged by wild beasts, and the wrath of God was manifest in the land. The rulers attributed the failure of heathenism to the fact that it was the Lord's land, and consequently He should be recognized. They therefore imported a

priest of God into the land, who taught the people to fear the Lord, and who seemed to be content with establishing the Lord as one of the gods of the land. And so, as our text tells us, "They feared the Lord, and served their own gods."

Now, lest anyone should think that this was an arrangement acceptable to the Lord, the inspired writer goes on in the following verses to assure us that this "fear" of the Lord was not that fear which the Lord demanded. He tells us that they actually feared not the Lord, nor did they obey the law and the commandment which the Lord commanded the children of Israel. He tells us, in other words, that the "fear" of the Lord—and by that word "fear" the Scripture means the whole of reverence, honor and service which a true believer offers to the Lord—which these inclusivist Israelites had, was not genuine fear at all, but a counterfeit fear. The writer of II Kings makes it clear that if one actually feared the Lord one worshipped Him alone, and served Him as He is revealed in the Word. The inclusivist "fear" of the Lord which enables one also to serve other gods is not Biblical fear at all, but a miserable counterfeit of it.

The Temptation to Inclusivism

This Inclusivism which the Israelites practiced when they "feared the Lord and served their own gods" is as old as sin itself. It is no accident that the first commandment forbids the association of the only living and true God with other gods, in the words, "Thou shalt have no other gods before me"; and it was by design that when the devil tempted Jesus to worship him, Jesus replied, "Thou shalt worship the Lord thy God, and Him *only* shalt thou serve." I am quite sure the devil would not have demanded of Jesus that He cease to give lip service to the worship of God, if only He would actually worship the devil. The devil would not have demanded that he alone be worshipped, for he knew full well that if

he were worshipped God could not truly be adored. The temptation to associate the Lord with false gods was yielded to by the Pharisees of Jesus' day. Their sinful hearts would never have admitted their sin, but Jesus warned them, "No man can serve two masters. . . . Ye cannot serve God and mammon." Jesus expresses His concurrence with the Old Testament principle that if the Lord God alone be not worshipped, there is no true worship of Him.

If we interpret all religion as an attempt to gain either temporal or eternal salvation, then all religion which contains elements of salvation through any other means than through the Lord God alone partakes just that far of the elements of Inclusivism. It makes no difference whether one conceives of the reality of a plurality of gods, as did the ancients, or whether one attempts to gain salvation through good works or character, or even on account of one's faith. As soon as one permits to be injected into one's religion any element of salvation through anyone or anything other than God alone, one that moment begins to subscribe to the principles of Inclusivism in religion. God will either reign alone, or He will not reign at all—God will either completely save, else He will not save at all.

It is for this reason, if for no other, that Calvinism as it is taught in this seminary is the hope of the world, for it teaches and emphasizes salvation not through God and some other agency, whether that agency be within man or outside man, but it emphasizes and teaches clearly salvation by God *alone*. The temptation to yield just a little bit on this important point is very great, especially in our age when Inclusivism is so rampant and yet so subtle. Yet true leaders in the Christian world have always recognized the danger; and when the Apostle Paul uses very strong language of those in his day who would unite salvation by God with salvation through the keeping of the law, he is establishing a tradition which all who truly love the Lord might well follow. When he says uncompromisingly, "If any man preach any other gospel unto you than that ye have received, let him be accursed," he is using strong language. The justification for the strong language to suit that occasion in Galatia when false teachers would substitute, for the way of salvation through

grace alone, salvation by grace plus works, lies in the knowledge which the Apostle had of the danger of Inclusivism. He would not permit it to gain even the slightest foothold in the churches where he had preached, for he knew that it would ultimately destroy the gospel which he preached and, in the last analysis, dethrone the Christ who, if He will reign, must reign alone.

The Evidence of Inclusivism

Perhaps there is a feeling on the part of some of my hearers that like Don Quixote, I am simply quarreling with non-existent windmills. Is this Inclusivism about which we have been speaking a reality, or is it only the figment of the imagination of an over-zealous Christian? Let us look very briefly at the evidence in the case. Perhaps we had better first look at the assurances which many well-intentioned people would give that all is well in the Christian church and that no compromises are being made with unbelief.

As an evidence they cite the fact that there have been no substantial changes made in the confessions of faith of the greater denominations in the past number of years. In fact, they are able to point out that such changes have been successfully resisted from time to time. They tell us, to be specific, that if and when the larger denominations to which they belong change the confessions of faith under which they are operating they will leave those churches. May I venture a prophecy that it will be many a day before any of them materially changes its confession of faith, for the devil is much too clever to make that mistake.

Now it used to be that confessions of faith were exactly what they are termed—public statements of what the ministers of a particular denomination believed concerning God and what duties they conceived God as having demanded of them. Occasionally some good man would publish a statement contrary to his confession, and then it was customary to say that the man was better than his creed, that is to say, he did not quite comprehend the implication of the new doctrine that he was promulgating.

The situation, however, has greatly changed. No longer are creeds universally accepted as expressions of what a man actually believes. They are considered to be simply the official

doctrine of a church to which he happens to belong. They become, then, not a revelation of what any particular man believes, but a cloak behind which unbelief is hidden. If you question the integrity of those who hold this view of the creed of their particular church they will tell you that it is simply a matter of interpretation. If you ask them to interpret a particular passage, there is no guarantee in the world that the interpretation you will receive has any relationship to the true meaning and intent of the confession. Frequently, then, we must judge what men believe, not by the confessions to which they, at one time in their lives, have given assent, but by what they are now doing and saying either in the pulpit or in print. There is no guarantee, in our day of confusing ethics and morality, that they hold their confessions to be anything save the official doctrine of the church to which they happen to belong.

But to come down to the evidence of Inclusivism—we have all heard a great deal in recent years of the Auburn Affirmation of 1924. You will, of course, remember that that document was signed by some 1300 ministers of the Presbyterian Church in the U.S.A. and that, while some claimed to believe all the cardinal doctrines, they all denied that these particular doctrines were in any way essential to Christianity. I shall not burden you with the details of the Affirmation, for they have been discussed quite adequately in the better religious press within the past few years. I do want to point out, however, just one thing about the Affirmation, and that is that it marks a transition between the older Modernism of a generation ago and the neo-modernism which I term Inclusivism. It does not partake of the frankness and clearness of the older modernist statements. It rather makes a studied attempt to give the impression that it is really Biblical by making an appeal to the Bible and to the Westminster Confession of Faith as its authority, while it is attacking that very authority. It represents one of the excellent efforts of inclusivists to equate truth with error. That is the very essence of Inclusivism.

If we come down another few years we discover that in the fall of 1929, immediately following the reorganization of Princeton Seminary, the board of trustees and the president

of that institution issued statements in which they said that they had perfect confidence in all members of the new board, which included Affirmationists. Since then a number of such statements have been published by leading ministers of the Presbyterian Church in the U.S.A., and finally the General Assembly of 1936 made it clear that Affirmationists had the confidence of the assembly and of the church and would remain in good standing and in the key positions of the church. Gradually, you see, the Inclusivism of the 1924 variety came into good standing in that denomination.

The logical fruitage of this attitude appeared, however, in 1933. In the spring of that year there appeared a most extraordinary book called *Re-Thinking Missions*. It was produced by a large committee of ministers and laymen of seven denominations. In the preparation of the report ministers of the Presbyterian Church in the U.S.A. played a large part. The preceding general assemblies of that church had given financial help and great encouragement to the production of the report. The report carries to a logical conclusion the Inclusivism which had been incipient in the church for many years. I am going to take the liberty of quoting to you just a few brief passages from *Re-Thinking Missions*. "It was hard for the missions to mix with their absorbing interest in rebirth a practical recognition that the surrounding religions were religions, and as such were ways to God" (p. 31). On the next page we find this statement, "Moreover, it takes a determined effort, armed both with sympathy and with analysis, to see through the diversities of language, of symbol, of observance, to the identities of meaning" (p. 32). And a few pages later we read, "Christians, Buddhists, Shintoists, or whatever other faith, have much to learn from each other and much to contribute to each other" (p. 34).

I believe these few quotations are sufficient to demonstrate that Inclusivism is no bogey-man to scare a few timid Christians, but a new doctrine which is rapidly gaining acceptance in the organized Christian church, and which is directly antithetical to Christianity. These quotations show the whole spirit of the movement. They tell us, in effect, that all religion is more or less good, and more or less bad. They tell us that we must take

the good parts out of all religions and amalgamate them until we have as a result "Religion" par excellence. They make it clear that many in authority in the great denominations hold this inclusivist doctrine that all religion is relatively good or bad; that Christianity may happen to be the best religion and way to God, but that it is certainly not the only true religion and the only way to salvation. It is amazing to note that among those who were responsible for this report is one who for years has been the vice-president of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

Why Inclusivism Is Folly

I have termed this address "The Folly of Inclusivism," and it remains for us now, having defined our terms and demonstrated that it is a great menace, to see why Inclusivism is folly. Inclusivism is the legitimate child of modern skepticism. We are told that there is no absolute truth—that all truth is relative. Some statements which purport to be truth may be considered to contain larger elements of truth than others, but Truth cannot be found. There is, in other words, only a quantitative distinction between truth and error. To come right down to cases, there are those who conceive of Westminster Seminary as a good seminary. They may even think that it is the best seminary, because it teaches the greatest elements of truth. But these same people often hold that all seminaries are more or less good as they embrace more or less of truth. So it might well be possible to grade seminaries, putting Westminster perhaps at the top, and going all down the line. If you were to draw a graph of this you would have a curve which is simply approaching the absolute which is Truth. Any clear distinction, then, between truth and error would be completely annihilated. But we believe that there is not only a quantitative difference between truth and error but a qualitative difference also.

Just what is the difference between Westminster Seminary and many other schools? Is it just that Westminster teaches a larger increment of truth, or is there an essential difference? We think that there is a qualitative difference between Westminster Seminary and most schools of its kind. If there is only a quantitative difference between truth and error

then Inclusivism is logical; but if there is a qualitative difference, then it is possible to arrive at a real distinction between truth and error, and to hold that distinction absolutely. Recognizing the absolute distinction between truth and error enables us to say that we think Westminster Seminary, and The Presbyterian Church of America of which its professors are ministers, to be different from many other seminaries not only in degree but also in kind. That difference is not easy to state, but it can probably be illustrated from our text.

You will remember that the text reads: "They feared the Lord, and served their own gods." The sin of those people consisted not in the small quantity of truth which they embraced, but in their equation of truth with error. They put truth on a par with error—God on a par with false gods. In doing this they ultimately denied the real existence of God. The God of the Bible will brook no rival; He will not be one of our gods, but He will be our God *alone* or not at all.

To come back to what we were saying about Westminster Seminary being different not only in degree but also in kind—we hold truth to be absolute. We hold that it can be discerned and known, and that there is a real difference between truth and error. We do not hold for one moment that they are in any sense on a par with one another. The difference, then, between Westminster Seminary and many other schools is not necessarily in the quantity of truth which her teachings embrace (although we hope she does teach more truth than other schools) but in her attitude towards truth. In her refusal to compromise one least bit with error or to recognize that false religion has any right to exist, she has become unique in the world of Christian education.

Now do not think for one moment that we hold Westminster Seminary or The Presbyterian Church of America to be devoid of error. We realize full well that none of us is perfect and that no institution or church embraces the whole truth. But we do insist that there are many things which we do know to be true concerning God, and we hold them not only in themselves but also in contrast with their opposites. It is folly indeed to attempt to embrace two things which are antithetical. It is folly, in other words, to believe everything—truth and error alike, and while, by

the grace of God, we believe much truth we also abhor much error. The Israelites of our text believed much truth: we are told that they feared the Lord. But they also believed the opposite of that truth, for we are told that they served other gods, and we all know that what a person believes determines ultimately what he does. Their sin of serving other gods was the result of their false beliefs concerning the Lord and His relationship to other gods. If we say that we believe a truth, and then demonstrate either by our words or by our actions that we believe also the opposite of that truth, we can truthfully be said to believe nothing.

The Results of This Folly

If Westminster Seminary and The Presbyterian Church of America had no other reason for existence than to stand as mortal enemies of the modern equation of truth with error, of God with Baal, of Christ with Belial, they would deserve the support of every Christian. When we permit Christianity to be put on a par with anti-Christianity, in the last analysis we destroy Christianity. When we fail to stand firm for the truth as it is revealed in the Word of God we, by our failure, admit that Christianity is on a par with other religions—that it is simply a seeking after a god who can never actually be found. If we fail to lend our hearty support to an institution and to a church which is standing so fearlessly for the distinctiveness of Christianity as the only way to God, we are standing by and permitting the Christ whom we claim to love to be torn from His throne by those who, while giving lip service to Him, actually hate Him in their hearts. If we know that the Lord Jesus loves us, that it was our names which were graven from all eternity upon his sword-pierced heart, we cannot stand by while He is classed with other "saviours." Unless we stand firm against every incursion of error, we give succor to those who by their deeds prove themselves to be the enemies of Christ. Unless we stand firm against every incursion of error, we add our voices and our influence to those who would crucify our Lord afresh and put him to open shame.

We who are interested in Westminster Seminary—its faculty, its trustees, its supporters—are united in the age-old struggle against Inclu-

Calvin Institute

REGISTRATION may still be made for the fall term of the Calvin Institute of the Bible. Interested laymen should write at once to the Rev. Edward J. Young, 120 Krewson Terrace, Willow Grove, Penna.

sivism, whether in its bold form as expressed by our text, or in its last refinement as expressed by polished and often well-intentioned religionists of the present day. I wish it were possible for me honestly to prophesy a complete triumph in this age for the stand which we have taken, but the history of God's dealings with His people does not warrant such a prophecy.

In our local towns and cities we who have taken this stand for the truth will be treated with a benevolent neutrality by ministers of churches which accept Inclusivism as the ultimate in religion, until our purpose of standing against all error, as judged by the Word of God, is detected. Then neutrality will give place to an amused condescension which in turn will be displaced by fiery opposition when it becomes clear that we are in earnest. That was the experience of Jesus, and that has been the experience of consistent Christianity from the beginning.

It took a generation for the heathen government of Rome to discover what Christianity was all about, and that it was determined not only to be received as one of the accepted religions, but also as the only true religion. It took a generation for the Roman government to discover that if Christianity were logically carried out it meant the death not only of the heathen religion but ultimately of the heathen state also. You must remember that the Roman government of the early first century was extremely tolerant in that it accepted all religions as long as they did not interfere with State religion. It seems very clear that if the early church had been willing to be inclusive it would never have been persecuted, and would have gotten along smoothly with the heathen. If it

had been willing to admit that it was one religion among many, even while it claimed to be the best religion, there would have been no real opposition to it.

But the early church was in no sense inclusive. Witness Paul's imprecation in Galatians 1, which we have already quoted, where he tells us, "If any man preach any other gospel unto you than that ye have received, let him be accursed." Witness his pride in the Thessalonians as he congratulates them on turning from idols to serve the living and true God. The Apostles demanded rebirth, and as an evidence of rebirth a complete breaking with all false religion. Ties had to be severed with all religious cooperation with non-Christians.

It was this exclusivism which resulted in the persecution of the early Christians. The devil is content so long as Christ is co-ruler with him, but when Christ, through His representatives in the world, claims all authority, the Prince of this World seeks to destroy Christ's subjects. The bloody persecutions of the first centuries by the Romans were the direct result of the church's opposition to Inclusivism. Men were wracked in terrible agony upon crosses, were burned and cast to the lions, not because they confessed Christ and feared the Lord, but because they confessed Him and feared Him *alone*.

We who have taken a stand for the gospel and for the gospel alone in our day must be prepared for the consequences when the world discovers that the gospel for which we stand demands our opposition to all that is contrary to the Word. But when we have taken our stand, we can be assured that He who was despised and rejected of men is at our side, and that He is encouraging us by the revelation of His love which He showed so clearly on Calvary's tree. When we have come to realize that He was wounded for our transgressions, that it was our sins which took Him to the cross, can we refuse to declare, in the face of all opposition, that He is our God and He *alone*? We who have taken our stand can press on in the knowledge that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Shall the Federal Council Rule the Air?

An Extract From an Article Exposing the Modernism of The Federal Council of the Churches of Christ in America

By WILLIAM B. RILEY, A.M., LL.D. and DAN GILBERT, LL.D.

THE Federal Council of the Churches of Christ in America seeks dominion over the churches and even over the consciences of men. Some time ago a Religious Publicity Conference was held in Atlantic City, at which the chief topic was the radio. Dr. Charles S. Macfarland was then the General Secretary of the Federal Council of the Churches of Christ in America, and he is reported to have said, "Local fans do not want to hear local preachers. Local stations do not want any denominationalism. The ultimate plan yet to be worked out will probably be for local Federations of Churches to endorse and local stations to present national programs provided on Sunday by the Federal Council, whereby all will have their choice of hearing Dr. Cadman, Dr. Poling, or Dr. Fosdick and perhaps a few other selected preachers who have received full endorsement of the Federal Council. The Federal Council is now surveying the entire field throughout the country and is signing up all available stations to carry their programs. Mr. Goodman of the New York Federation of Churches is at present on an extensive trip through the central, western and southern sections of the country. We believe that as a result of his tour, presenting the matter forcefully to local federations and local broadcasting stations, 50 or more additional stations will be signed up with iron-clad contracts obliging them to use the Federal Council religious programs and none other. It is also likely that Mr. Goodman can induce these stations to join the National Broadcasting Company's chain, thereby presenting the most extensive and powerful chain for the broadcasting of religious services yet devised. By October the distribution through local stations of the Federal Council programs will cover three or four times the present scale."

Iron-Clad Contracts

Local federations are to sign up "iron-clad contracts obliging them to use the Federal Council religious programs and none other." If this plan succeeds, Dr. Macfarland states, "In

the future no denomination or church will be able to secure any time whatever on the air unless they are willing to pay prohibitively high prices for brief periods of broadcast. Our hope is that with the gradual development of our plan we will not be obliged to confine our talent to New York, but will be able to use talented ministers in other localities who meet our requirements for popular broadcasts."

The only hope held out is that there may be an opportunity for "talented ministers in other localities *who meet our requirements*" to do some broadcasting.

A Complete Monopoly

During the discussion, the following question was answered as follows:—

Question: "Did you mean, Dr. Macfarland, that it is the expectation of the Federal Council to control all religious broadcasting, making it impossible for denominational conventions to get on the air and for pastors to broadcast sermons without Federal Council sanction?"

Answer by Dr. Macfarland: "Precisely! The committee feels this to be a wise policy. There will be no more free hook-ups on national assemblies, except as the denominations want to raise large sums to purchase time in competition with commercial accounts. We would be very happy to have this meeting appoint a committee of four or five to confer with Mr. Goodman with a view to furthering this plan."

The *Lutheran Church Herald*, commenting upon this, said, "We look upon this movement as a brazen attempt to monopolize the remote control broadcasting, and force upon the nation the Cadman - Poling - Fosdick brand of counterfeit religion in the name of Protestantism. They represent a fraction of the Reformed churches, but certainly not the 2,714,685 Lutheran communicants. Any effort to muzzle free speech by 'iron-clad contracts' to shut others out is both un-American and un-Christian. The Christian people of the nation will protest against this religious broadcasting trust."

WORK IN NEW YORK CITY ENJOYS BRIGHTER OUTLOOK

ALTHOUGH it has not yet been possible to found a New York church of The Presbyterian Church of America, recent developments seem to indicate a brighter hope.

On January 31, 1937, the first service of the New York city group was held at 301 Riverside Drive. Until the summer of 1937 the pulpit was supplied by a number of ministers and students of Westminster Seminary. The Rev. Edward L. Kellogg then was called to the work and continued as leader of the group until August, 1938. During this time the congregation moved to 922 St. Nicholas Avenue where, to its joy, it was able to meet in a church building. A number of Scottish families in the neighborhood of the new building became interested in the work through the preaching of the Rev. Professor John Murray, and it is hoped that many who attended the services at that time will maintain an interest in The Presbyterian Church of America.

At the present time there are indications of renewed strength within the New York City group. Several new families are worshipping with the members, and it is the prayer of many that a church will soon be formed.

On August 16th Mr. Robert B. Brown, who had been serving in Canaan, Maine, under the Committee for the Propagation of the Reformed Faith in New England, succeeded Mr. Kellogg. At that time Mr. Kellogg turned over to Mr. Brown a list of 62 families who were interested in seeing a church formed in the vicinity of the so-called Gros-Morton Development, between Jamaica and Flushing, Long Island. Since it has proven impossible to find a suitable place for the Long Island group to meet, services are now being held in the homes of those who have shown an interest in the work.

There are at present 365 families in the Gros-Morton Development, and new homes are being added constantly. There is no church of any denomination within easy walking distance, and the development is located within a few minutes' ride of the World's Fair grounds. Mr. Brown feels that the opportunity and challenge are great.

"Be of Good Cheer"

A Meditation by the REV. LAWRENCE H. JONGEWAARD
 Pastor of Faith Community Church, Roslyn, Pennsylvania

THESE are not empty words for the Christian, for in several instances the Scriptures bring to us this exhortation and very plainly indicate why, as Christians, we should "be of good cheer." In these days when there is so much to test one's faith, and when the temptation to discouragement is real, it is well that we pause and consider this exhortation and realize anew wherein lies its comforting truth.

"Be of good cheer, thy sins are forgiven thee!" So spake Christ to the man sick with palsy, as he lay helpless before Him. This poor man's body was useless; it was pitiful beyond description. But there was something far more pitiful about him than his physical ailment, sad as that was. The most pitiful thing about him was his spiritual condition. The surrounding people, some of whom were his friends, did not see or realize this far deeper trouble, but the divine insight of Christ immediately perceived it. The man himself realized it. Perhaps the Holy Spirit had used his malady as a means to bring him face to face with his worse sickness—the sickness of sin. His soul was troubled and burdened, and when Jesus spoke those tender, compassionate words, "Be of good cheer, thy sins are forgiven thee," the man responded by faith and the burden of his sin was rolled away. His soul had found liberty and rest.

To every believer Christ says, "Be of good cheer, thy sins are forgiven thee." There are times when Satan besets us with doubts, when he causes us to be too introspective and self becomes our central concern. We are disheartened and downcast. At such times let us turn fully unto Christ and meditate upon these glorious, joyous, and comforting words of His, "Be of good cheer, thy sins are forgiven thee." Is there anything quite so wonderful, quite so inspiring, quite so cheering as the full realization and knowledge that through the loving and redeeming grace of Christ our sins are forgiven? Is there any news quite so joyful as the message that, while we were yet sinners, Christ loved us and gave Himself for us? Surely, if the sweet music of Christian

peace and quietude has been silenced and dull discouragement has taken its place, meditation in faith on these cheering words of Christ will again bring a song of contentment and joy to our hearts.

Turning to John 16:33 we again read an exhortation to "Be of good cheer." Jesus had just spoken to His disciples about His coming departure, His death, and resurrection. The disciples were burdened with the many things they had heard, but Christ closes His discourse with a distinct note of encouragement, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

All active followers of Christ, from the disciples to the present day, have had more or less tribulation in this world. Christ never in any way tried to deceive those who were His followers or who would later become His followers. Frankly He told them what they might expect: "In the world ye shall have tribulation." We should ever remember that the world has always been hostile to Christ and will continue so, and that naturally Christ's followers will experience the same hostility. The world tempts us in many ways and would draw us away from Christ. It seeks to tear down our witness; it seeks to make us compromise in little things as well as great things, tempting us in most subtle ways. The world is continually harassing us, seeking to have us prefer those things which are seen and temporal to those things which are not seen, but eternal. God, on the other hand, tries us also, but this for our own good. Matthew Henry says, "Men persecute them [Christ's followers] because they are so good, and God corrects them because they are no better." Christ never promised that, because we were Christians, we should not have the trials and problems of life. He has not promised us that there will be no trouble in our experiences. Rather we are told, "Whom the Lord loveth, He chasteneth," and again we read, "Beloved, think it not strange concerning the fiery trial which is to try you . . . but rejoice

in that ye are partakers of Christ's sufferings." Yes, there is tribulation in the world, but "Be of good cheer; I have overcome the world."

The reason why inward peace and good cheer should be ours is very plain—"I have overcome the world." Christ's victory is our victory. Christ met Satan and overcame him. In His life Christ was victorious over Satan and, though tempted in every way, He never sinned and was perfectly obedient unto God. In His death and resurrection Christ was victorious, forever breaking the power of Satan. On the grounds of His conquest He bids us to be of good cheer because "we are more than conquerors through him that loved us."

There is still another exhortation to "be of good cheer" which Christ gives to all who are His. This encouragement is given on the basis of His presence. In the 14th chapter of Matthew we are told how Jesus came to His disciples while they were on the sea during a severe storm. At the height of the storm the disciples beheld one walking to them on the waves of the sea. They feared greatly, thinking it was a spirit. Just then came the comforting and encouraging words of Jesus, "Be of good cheer: it is I; be not afraid." Immediately their fears were dispelled and when Jesus came into the boat the storm ceased.

How wonderful it is that nothing needs to be a terror to those who have Christ near them and who know that He is theirs! When the storms of life are raging about us, when there is material need, when there is mental anguish, when there is sickness and death, when there is indescribable loneliness, then we should tune our ears to hear these blessed words, "Be of good cheer," and know that Christ is present. He never leaves nor forsakes His own. Though there be storms all about us we may experience calm, peace and joy.

What "good cheer," then, should belong to every Christian! We are redeemed, we are overcomers through Him, and we have His abiding and sustaining presence. In faith may we lay hold of these blessed truths!

The Presbyterian Guardian

EDITORIALS

Let's Meet Our Budget

DURING the recent ministerial institute at Westminster Seminary, the Rev. Professor R. B. Kuiper delivered two lectures, one of which was on the subject of congregational giving. The entire lecture was well worth hearing, but two points of a practical nature struck us as being of special importance for The Presbyterian Church of America. One was that giving should be *universal*. Even where there are wealthy persons who can—and should—bear a large share of the burden, those of lesser means are not excused from giving according to their ability. The other point was that giving should be *regular*—not occasional sums, but an orderly contributing to the expense involved in the work of God's kingdom. To insure this regularity of giving, Professor Kuiper recommended the use of dated envelopes.

One particular application of these principles would seem to relate to the work of the Home Missions Committee. It is a matter of common knowledge and sincere regret that that committee has had considerable difficulty in meeting its budget—a budget that has been reduced to an absolute minimum.

Now there are over 5,000 members in The Presbyterian Church of America. If, through the use of dated envelopes, one for each month of the year, these people could be led to give 25 cents each month to the home missions work, that committee would have an income of over \$1250.00 monthly—an amount nearly equal to its present budget.

Some time ago a number of envelopes were prepared and distributed by the committee with just such a purpose as this. But the envelopes were used up and the plan discontinued. We think it should be revived. We think the various church sessions

should take steps to provide 12 envelopes apiece for each member, to be used for this work. The committee might provide the envelopes but, if the sessions can do it, that much work is taken from the committee.

There are surely few in the church who cannot or will not contribute 25 cents a month for home missions. And there is surely no one but desires that the committee shall meet its budget. We sincerely recommend this plan to the committee. But much more we recommend it to the various churches. For it is the church as a whole that will make this or any other plan succeed or fail.

Let's meet our home missions budget next month. —L. W. S.

A New Journal

WITHIN the last few weeks observant readers of the religious press of this country and Canada have read announcements of a new theological publication: *The Westminster Theological Journal*. We extend a warm welcome to this new journal and wish its editors Godspeed. We are able to do this because the publication will bend its energies to the propagation of Biblical Christianity through the medium of theological study and research.

The need for such a journal has

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long been felt by theologians of the Reformed Faith in this country. When, in 1929, *The Princeton Theological Review* ceased to appear, a definite gap was created in the field of theological publication. To the best of our knowledge no specifically theological review has recently been published in this country in the interests of the Reformed Faith. Certainly, if *The Princeton Theological Review* were alive today it could hardly be expected to support anything but Barthianism. A great need, then, will be filled by *The Westminster Theological Journal*. We are delighted at the prospect. We wish that such a journal had been started years ago, but we are happy that it is coming now.

We should like to offer a few suggestions—first, to the editors of the *Journal* and second, to the readers of THE PRESBYTERIAN GUARDIAN.

To the editors we express our hope that the *Journal* will zealously maintain the high standards which characterize Westminster Seminary. The avowed purpose of the *Journal* is the promotion of true theological knowledge. In that field nothing slipshod will serve. Since the editors are members of the seminary's faculty we confidently expect that they will heartily agree with us in this suggestion.

To the readers of THE PRESBYTERIAN GUARDIAN may we suggest that they subscribe at once to the new journal. If they are interested in the spread of Biblical Christianity their subscriptions will aid in that important work as well as bring to them the fruit of rich theological scholarship. If they are interested in theology, even from a hostile standpoint, they may expect to find in the *Journal* much to hold their interest and to stimulate their minds. We warn our subscribers that the *Journal* will not be a popular magazine addressed to general readers, as is THE PRESBYTERIAN GUARDIAN. It will meet the need for a vigorous presentation of the deeper and more detailed aspects of the theology of the Bible. But even those who have not hitherto been introduced to such a field should nevertheless subscribe for the *Journal* and thus give their support to this great enterprise. We have given our warmest welcome to *The Westminster Theological Journal*; we trust that each of our readers will do the same.

—T. R. B.

The Ministerial Institute at Westminster Seminary

An Appreciation by the REV. JAMES E. MOORE

DURING the week of August 23rd to 30th there was held, on the campus of Westminster Theological Seminary in Philadelphia, an institute for ministers. Amid the summer loveliness of the estate which is now the property of the seminary, this institute was a genuine treat to all who attended. True to the Bible and warm in fellowship, the whole tone of the institute brought to mind a keen

voted to study, with three one-hour lectures each day. Dr. Ned B. Stonehouse gave an exegesis of the prologue of John each day during the first hour. Following him, the writer had the privilege each day of discussing some truths set forth in Paul's Epistle to the Ephesians. During the third hour, Dr. Lawrence B. Gilmore of Morristown, New Jersey, gave three lectures on successive

and true. Heart-searching and convicting were the messages of those who spoke. Robert K. Rudolph of the Reformed Episcopal Seminary, George W. Marston of Kirkwood, Pennsylvania, Alexander K. Davison of Vineland, New Jersey, Robert S. Marsden of Middletown, Pennsylvania, Edwin H. Rian, Cary N. Weisiger and R. B. Kuiper of Philadelphia were the speakers. How refreshing to hear such preaching as theirs! It brought the conviction that the church is facing a new era, an era of Bible preaching, earnest and consistent, that shall surely under God bring a great blessing to our people.

To those who are acquainted with the location of the seminary and the men who were in charge of the program, it will be readily apparent that a great blessing was enjoyed. This blessing consisted first in the teaching of the Word of God. How refreshing it was to hear Dr. Stonehouse open the glories of the prologue of John! Not your superficial commentary, none of your slipping past the doctrinal difficulties, nor passing up the great points of disagreement. On the contrary, Dr. Stonehouse with clear, consistent logic and devotion presented the truths of the message of the eternal *Logos* and the implications of His coming into the world.

Because of the consistent loyalty to the Bible, the program had to be of a high scholarly standard. The fact that those who attended brought their Greek Testaments and that the deep things of the Bible were discussed is the best evidence that the ministers came with high hopes of having their minds exercised in the Word of God. And they were not disappointed. Dr. Gilmore especially presented the great things of the Word in opposition to the false interpretations of the day. It was thrilling to hear a man who had equipped himself for such lectures while he was still occupied with the cares of a busy pastorate. And it was refreshing to find in this age of superficial thinking a man who had worked and studied hard enough to take his place in the forefront of the battle to establish the Christian gospel, and who at the same time, mind you, was building up his people in the faith and was winning souls to Jesus Christ.

Because the program was true to the Word, and because it was in-



A Group of Delegates to the Ministerial Institute

realization of how much had been missed in not having had a similar privilege in other years, and a strong desire to have others share the great blessing with us.

Those who had looked forward with some misgiving for fear that ministers would not care to study very strenuously on their vacations, had their fears quickly dispelled by an earnest group of pastors intent on improving themselves for the coming year. It seemed to be the unanimous testimony of those who attended that this week was rich in its fruits and great in its prospects in coming years for usefulness to Christian ministers everywhere. The writer can testify to a great sense of indebtedness to all who attended, for they made it possible to have an institute which filled to overflowing a long-felt need in his own life and study.

The program of the institute was well balanced by study, recreation and fellowship. The mornings were de-

days: "The Inadequacy of Modern Psychology," "Kant as an Exegete," and an illustrated lecture on "Archaeology." The Rev. Professor R. B. Kuiper, of the faculty of Westminster Seminary, spoke the next three days, during the third hour, on "Pastoral Problems."

"A rather heavy course for August," someone will say. Surely it was. But there was also a recreational and refreshing part of the program that supplied a most delightful contrast and was in perfect harmony with the whole atmosphere of the institute. The afternoons were devoted entirely to rest and recreation. All had the opportunity of visiting old friends, of living once again in the thrilling days of student life, and of realizing how pleasant it is to make new friends in Christ.

The evenings were given over to popular services to which the public was invited. And during this time was heard preaching that was real

tensely thorough, it was very practical. It was immediately applicable to the problems of the individual and church. Professor Kuiper demonstrated this in his lectures on "Giving" and "Covenant Children." Hearing him the delegates realized anew the need of their people to be grounded in the faith that their practice might conform to the will of God. The relation of doctrine to life, of dogma to ethics, according to Professor Kuiper, is this: no life without doctrine, no ethics without dogma. True doctrine produces life, and true dogma produces ethics. Was he wrong? The preachers at the evening services did not seem to think so. And here is a good test of any system: does it produce true preaching? Do men who follow the system preach in harmony with the Word of God? The popular lectures set forth the objectives of the Christian life and an earnest appeal was made that lives conform to doctrine. The Bible was preached with devotion and clarity, authority and appeal. Oh, the joy of sitting under preaching like that! Perhaps all who spoke had brought their finest sermons with them and what we heard was the very best. As a matter of fact, that appeared to be the case. But the quality of preaching their churches are receiving from these men must indeed be rich and pure. God grant that men may be raised up everywhere to preach like that!

How wonderfully sweet it is to be with those who love our God with such single loyalty and devotion! How great a privilege to listen to their testimony to His saving and keeping power! We had that as we prayed, played, ate and laughed together, arguing disputed points of Scripture and learning the correct interpretations from others. In short, it was a delightful week of Christian fellowship with those who love our God.

From all reports, next year's institute is now assured. Make your plans to come with friends to enjoy the greatest week of the year. Too much credit cannot be given to the Rev. Calvin K. Cummings of Pittsburgh, President of the Alumni Association of Westminster Seminary, for his work as director and manager of the institute. Those wishing information concerning next year's institute should write to him in care of Westminster Seminary.

The Tragedy of Unmet Need

A Mission Study by the REV. CARY N. WEISIGER

Pastor of the Calvary Presbyterian Church, Germantown, Philadelphia



Mr. Weisiger

SOMEWHERE in the heart of Asia there is at least one grief-stricken mother. The writer met her several years ago on a lonely mountain trail leading from Kashmir into Tibet.

She was sitting by the side of the road with a group of friends around her, and she was crying as if her heart would break. The explanation of her sorrow was to be found a few paces farther on where a little, freshly-made mound marked the grave of a child.

What comfort could there be for that mother? Little indeed, for she was a Moslem, ignorant and unlettered, a daughter of the darkness of Islam. She spoke a language which the writer did not know, and thus it was impossible to speak of the Christian gospel and the hope that all believers in Christ may cherish concerning the future life. She went her way, and the writer went his, but not without a crushing sense of the tragedy of unmet need.

The Need Symbolized

It has always seemed to the writer that that woman is a living symbol of crying need the world over. She is not alone in her grief. Countless multitudes of Christless souls are staring into the valley of the shadow of death, and they can see or hear nothing from the other side. Death rightly holds terrors for them, for they have not found God through the Lord Jesus Christ.

What follows the grave? None can safely or accurately answer this question who has not placed his confidence in Him who said: "Because I live, ye shall live also" (John 14:19).

There is need, of course, all over the world. Our own land, America, has millions who are unbelievers. Many are scoffers, many are indifferent, and many are agnostics in despair. But it is especially in the so-called heathen lands that one finds such appalling need.

For example, there are hundreds of millions of Moslems now living. Most of them are in North Africa, the

Near East, Iraq, Iran (Persia), and India. There are also many in China. They follow their prophet Mohammed who lived about the 7th century A.D. and they believe that their sacred book, the Koran, is divinely inspired. Salvation is obtained by works of merit, and all things are ordered by the cold, arbitrary will of Allah.

One of the very interesting practices of Moslems concerns the burial of the dead. When a corpse is lowered into the grave, it is made to rest *on its side* with the face directed toward the holy city of Mecca in Arabia. This position is considered to be highly advantageous as indicating the faithfulness of the deceased.

But what will it profit a man to be placed that way in death? For it is not how a man faces in death, but how he faces *in life* that counts with God. God has said in His Word: "Look unto *me*, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22). It is the look to Christ of a penitent sinner, not the look to Mecca of a lifeless corpse, that saves the soul. Yet the followers of Mohammed know it not.

Again, there are hundreds of millions of Hindus now living on the earth. They dwell for the most part in India, Burma, and Ceylon. They are idol-worshippers, and believe in the transmigration of the soul whereby the soul is born again and again into the world in either animal or human form.

Many Hindus scrupulously leave a knotted lock of hair dangling from the back center of the head. Why? Because they believe that in death, if it be time for their soul to escape the weary round of reincarnations, they will be pulled by that hair into Nirvana.

But Scripture assures us that man is not saved by the hair of his head but by the precious blood of the crucified One. How ludicrous it is to think of the unhappy fate of a bald man, according to Hindu belief! One turns with relief from the vagaries of man's inventions to the eternal verities of God. With Him salvation is not a matter of flesh and blood, of the position of corpses, and of twisted hair,

but a matter of the soul and its attitude to the things of the Spirit.

More than half of the earth's population is in the grip of false religions and Satanic cults. Can anyone ponder that fact and fail to realize the tragedy of unmet need?

The Need Scrutinized

The tragedy is in no way lessened when we seek to examine and explain this need. Consider the resources which God placed at the disposal of the early church: a crucified, risen, ascended, and interceding Saviour unto whom was committed all power; an outpoured and mighty Holy Spirit; and a gospel which is the power of God unto salvation.

Why was not the world quickly evangelized? Oh, of course, the answer may be given that it was not to be so in the inscrutable providence of God. But that answer does not wholly satisfy the question. Perhaps the only answer that does is that men failed. Human failure is written in flaming letters on the pages of church history.

One writer speaks of apostolic days on this wise:

There is no evidence of any compelling vision of the need of the gentile world or of any vivid apprehension of the world outlook which Jesus set before them. We are naturally impressed with the lower level of vision and faith displayed by the disciples compared with that which Christ anticipated. In view of the after history of the Christian church the achievement of the apostles was undoubtedly great, and the power they wielded has rarely been exceeded, but judged by Christ's own vision of faith and hope they fell tragically short.

Chapters X and XI [of the book of Acts] deal at great length with the lesson given to the apostles through the experiences of St. Peter, which must have shown them that the times of the gentiles had actually come. The whole attitude of St. Peter throughout this incident, and his justification of his conduct to the other apostles, reveal plainly their great reluctance to admit that the gentiles were, equally with themselves, heirs of the grace of Jesus Christ.

In chapter VIII, 1 [of the book of Acts] it has been noticed that the persecution had scattered all "except the apostles", and now in chapter XII it is recorded that Herod instituted a second persecution directed particularly against them. St. James was killed and St. Peter put in prison. In spite of this, not even one of the twelve seemed ready to take the initiative in the wider mission. The opportunity was passing. Even after St. Paul was called, a long period was permitted to pass. Does it not seem as if the apostles were receiving their last chance to take the foremost part, which belonged to them by right, in the evangelization of

the world? There is nothing in the narrative to indicate that they realized the fact that a door of faith was now opened to the gentiles.

The aggressive work of the Christian church now quite passed out of the hands of the apostles at Jerusalem into the hands of the church at Antioch—"Separate me Barnabas and Saul for the work whereunto I have called them." From this point the leadership of the missionary enterprise passed into new hands. Must we conclude, then, that, although this was the beginning of great things for the gentiles, it marked a second best for the Christian church? It is a very arresting thought that the apostles themselves may have failed to realize the whole will of Christ in the matter (A. McLeish, *Jesus Christ and World Evangelization*, pp. 75 and 76).

We may not agree with all that this writer says and suggests, and yet he touches on a serious matter. Why is it that the church has not made, in 19 centuries, far greater strides in the evangelization of the world? Is it not because of lack of faith, lack of consecration and obedience, and lack of adherence to the truth of God as it is found in the Bible?

The imagination is staggered by the thought of what could be accomplished if each Christian in the world should make himself responsible, by God's grace, for the saving of two souls, and if each new convert should likewise become responsible. What shall we say on the great day of the Lord if we stand before Him empty-handed and confess that we made little or no effort to evangelize those about us?

To scrutinize the need of the world is to be humbled in the dust before almighty God to ask His pardon and forgiveness for human failure. God have mercy upon His church for tragic mistakes and stupendous failure! We have been too much at ease in Zion. We are concerned too much with our petty interests and selfish desires. We are not praying and working as we should to hasten the coming of the Lord and the meeting of human need. Let us work now. "The night cometh when no man can work."

News From the Orient

SOME idea of the growing influence of Westminster Theological Seminary in Japan can be gained from a very interesting letter from the Rev. R. Heber McIlwaine who is in Tokio. He writes:

During the course of our talk today the need for the translation into Japanese of Dr. Machen's "Origin of Paul's Religion" was mentioned. Matsuo (formerly a student at Westminster) is willing to undertake it with some help, and wants me to help him. I don't feel qualified to do this, but it is a needed work, and it would be some sort of training in the precise use of Japanese. Matsuo would really do the translating, and then we would probably discuss the merits of alternative renderings in the light of the real English meaning. Frehn thinks it would be a good thing for me to do.

The translation of Boettner's "Reformed Doctrine of Predestination" has sold fairly well. The first edition was only 500 but I have been told that some 350 of that number have been sold. Tanaka who was at Westminster made this translation.

Mr. Richard B. Gaffin writes enthusiastically from Tsingtao, China, as follows:

We have every reason to believe that this next year will be one of great blessing and growth but not without opposition. . . . We rejoice and give thanks for your prayers and the prayers of all our friends and supporters. When we came to China we asked our friends to pray on the pattern of Paul's request for prayer in II Thess. 3: 1-3. We never dreamed when we came what was coming on China, but we see how the Lord has answered and kept us from evil and indeed delivered us . . . and best of all we have not been hindered, except by circumstances, from preaching the Word.

We are all well and enjoying the fine weather of this summer resort. The sea bathing is fine here. However, the best weather will come from September to December. The rainy season was shorter than usual this year and should soon be over.

The Rev. Henry W. Coray has written from Sorai Beach, Korea, concerning his joy that the Rev. and Mrs. Bruce F. Hunt are now missionaries of The Presbyterian Church of America:

We are happy that the Hunts have cast in their lot with us. Bruce is a great missionary and will bolster up the work at this end in fine style.

Remember to hold up the hands of all of our missionaries in prayer—the Frehns and the Rev. R. Heber McIlwaine in Tokio, the Gaffins in Tsingtao, the Corays, Hunts, and the Rev. Egbert W. Andrews in Harbin.

Suggested Study Material

THE TRAGEDY OF UNMET NEED: Is the appeal to meet human need one that we should use to further the missionary enterprise? See Matt. 25: 34-40; Matt. 9: 36; 14: 14; 15: 32; Acts 16: 9. Are there evidences of human failure in the history of the

early church? See Acts 11:3; 15:36-41; Gal. 2:11-14. Are the resources of the church adequate? See Matt. 19:26; 28:18-20; Acts

1:8; Heb. 7:25; John 14:16, 17; 16:7-11; Rom. 1:16; Heb. 4:12. "CHINA CALLING": Chapter X, *The Unfinished Task*.

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 66

Baptism

QUESTION 94. *What is Baptism?*

ANSWER. *Baptism is a Sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.*

A Washing with Water



Mr. Skilton

THE sacrament of baptism requires a washing with water. The water may be applied by sprinkling or pouring. Some have contended that immersion or submersion of the body in water is essential. Although immersion may be admitted as a valid mode of baptism, strong objection must be taken to the view that it is the only valid mode:

(a) The New Testament never commands it.

(b) The Greek words used in the New Testament to designate baptism and baptizing do not apply exclusively to immersion.

(c) The references to the gift and baptism of the Holy Spirit cannot be understood in terms of it (Matt. 3:11; Mk. 1:8; Lk. 3:16; John 1:26, 33; Acts 1:5; 11:16; I Cor. 12:13).

(d) "Divers baptisms" or ceremonial cleansings of the Old Testament were effected by washing, bathing, or sprinkling (Ex. 30:18-21; II Chron. 4:6; I Kings 7:27-39; Lev. 8:30; 14:7, 51; Ex. 24:5-8; Num. 8:7; 19:13, 18-20; Ps. 51:7; Ezek. 36:25; Heb. 9:10-13).

(e) Some New Testament verses referring to baptism obviously envision some other mode than immersion (I Cor. 10:2; Acts 10:47; Mark 7:4). In certain other cases immersion seems very unlikely (Acts 2:38-41; 4:4; Acts 16:33; Matt. 3:5, 6).

(f) The New Testament does not give us a single instance in which immersion is unmistakably exemplified. The fact that men may at times have gone into and come out of the water does not prove that they were immersed. Philip went into the water, but he did not immerse himself (Acts 8:38, 39). It was convenient to stand in water while water was poured on the head. In order to understand why much water or living water was required by John we should bear in mind the Old Testament ceremonial prescriptions (Num. 19:21, 22; Lev. 11:36). To hold that the imagery of Rom. 6:4 and Col. 2:12 can be satisfied only by immersion is unjustifiable. "By virtue of his federal and vital union with Christ, his head and surety, which baptism symbolizes, the believer may be said to have died with Christ and to have been buried and raised with Him" (Harper).

(g) A final consideration to be urged against the position of those who recognize only immersion as valid is from the purpose of baptism. Dr. Charles Hodge develops the argument in the following manner: "(1) It is admitted that baptism is a sign, and that the blessing which it signifies is purification from sin. (2) It is admitted that the theocratical purifications, having the same general import, were effected by immersion, affusion [pouring], and sprinkling: (3) It is admitted that the soul is cleansed from sin by the blood of Christ. (4) It is admitted that under the Old Testament the application of the blood of the sacrifices for sin was expressed by the act of sprinkling. It was sprinkled on the people (Ex. 24:8) for whose benefit the sacrifices were offered; it was sprinkled upon the altar; and, by the High Priest, upon the mercy seat. In the New Testament the application of the blood of Christ is expressed by the same word. 'Elect . . . unto . . . the sprinkling of the blood of Jesus Christ' (I Pet. 1:2). 'The blood of sprinkling, that speaketh better things

than that of Abel' (Heb. 12:24). (5) It is admitted, further, that the purification of the soul from the moral pollution of sin is effected by the renewing of the Holy Ghost. (6) It is admitted that the communication of the sanctifying influences of the Spirit is expressed in the use of two familiar figures, that of anointing with oil, and that of the pouring of water. Kings, priests, and prophets were anointed. The people of God are called his 'anointed'. The Apostle John says to believers: 'Ye have an unction from the Holy One, and ye know all things. . . . The anointing which ye have received of him abideth in you' (I John 2:20, 27). The other figure is no less familiar (Isa. 32:15; Joel 2:28). The Spirit's influences are compared to rain which waters the earth, and to dew which falls on the mown grass. From all this it appears that the truth symbolized in baptism may be signified by immersion, affusion, or sprinkling; but that the ordinance is most significant and most conformed to Scripture, when administered by affusion or sprinkling" (*Systematic Theology*, III:20:7).

In the Name of the Triune God

Our Lord, in Matthew 28:19, instructs His disciples that men are to be baptized in, or rather, into, the name of the Father, and of the Son, and of the Holy Ghost. By "into the name of" we are to understand "into union with" or "into the discipleship of." We are baptized "into subjection and devotion to the one living and true God" and "the mark of the triune God is placed upon" us (Professor John Murray in the article, "Why We Baptize Infants," in THE PRESBYTERIAN GUARDIAN, August, 1938, p. 143). In being baptized in the name of the Triune God, we profess our submission to Him and our belief that we are in that relationship to each Person of the Trinity which true believers, participants in the blessings of the covenant of grace, enjoy. And in our baptism the Triune God places the mark of His redemptive proprietorship on us.

A Sign and Seal

Baptism is a *sign* of our being cleansed from guilt by the sprinkling of the blood of our Redeemer and of our being purified from the pollution of sin by the work of the Holy Spirit. It may therefore be said to

signify our "engrafting into Christ, and partaking of the benefits of the covenant of grace" (Acts 2:38; 22:16; I Cor. 6:11; Tit. 3:5; Heb. 10:22; I Pet. 3:21; cf. John 3:25, 26; Ps. 51:7; Ezek. 36:25. See also I Cor. 12:13; Gal. 3:27).

Baptism is also a pledge or *seal* of the promises God has made in the covenant of grace. The rainbow and circumcision have also been used by God as pledges or seals (Rom. 4:11; Gen. 9:11-17).

Baptism may be said to be a token of our engagement to be the Lord's, for in it we "enter into an open and professed engagement to be wholly and only the Lord's" (Larger Catechism, Q. 165). It is a badge of our confession and marks our entrance into the visible church (Acts 2:41; 8:12).

A Means of Grace

Baptism is a *means of grace*. "In it the blessings which it signifies are conveyed, and the promises of which it is the seal, are assured or fulfilled to those who are baptized, provided they believe. . . . When a man receives the Gospel with a true faith, he receives the blessings which the Gospel promises; when he receives baptism in the exercise of faith, he receives the benefits of which baptism is the sign and seal. Unless the recipient of this baptism be insincere, baptism is an act of faith, it is an act in which and by which he receives and appropriates the offered benefits of the redemption of Christ. And, therefore, to baptism may be properly attributed all that in the Scriptures is attributed to faith. . . . Baptism, without faith, is without effect. Such being the case, it is plain that baptism is as truly a means of grace as the Word. It conveys truth to the mind; it confirms the promise of God; and it is the means in the hands of the Spirit of conveying to believers the benefits of redemption" (Dr. Charles Hodge, *Systematic Theology*, III: XX:12).

Baptism does not convey grace invariably. It does not simply by reason of its being administered, regardless of who the recipient is, impart a spiritual benefit. There is no supernatural power in the sacrament itself or in the word or promise used with it. The Holy Spirit does not always render it efficacious, even to those who do not resist it.

The blessing of our Lord and the

operation of the Holy Spirit are necessary if baptism is to have efficacy. And as we have just seen, in the case of adults there must be faith.

We can, of course, be saved without being baptized (see Lesson 65); but baptism is a duty, and the neglect of it is a sin. It should be observed in all the earth to the last day.

SUBJECTS FOR STUDY AND DISCUSSION

1. Show that pouring and sprinkling are valid modes of baptism.
2. Of what is baptism a sign?
3. In what sense is baptism a seal?
4. What is meant by baptism in the name of the Triune God?
5. How is baptism a means of grace? Is it always efficacious? Can we be saved without it? Is it necessary?
6. How is baptism a duty?
7. Who may administer baptism?

LESSON 67

Who Are to Be Baptized?

QUESTION 95. *To whom is baptism to be administered?*

ANSWER. *Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church, are to be baptized.*

Baptism of Those Outside the Church

THOSE who are outside the visible church are not to be baptized until they profess faith in Christ and promise their allegiance to Him. To believe they must have some knowledge of cardinal verities of the Christian religion. In promising allegiance to Christ, they should be repentant, should renounce "the world, the flesh, and the devil," and be "void of offence."

Infant Baptism

But the children of one or both believing parents are also to be baptized. Infants, of course, cannot meet the requirements for the baptism of those outside the visible church. They can make no profession of faith or repentance. They can avow no allegiance to Christ. Why then should baptism, a sign, a seal, a means of grace—a sacrament—be granted to them?

To understand why the children of believers are to be baptized we must bear in mind several facts. We may profitably follow the order of presenting them used by Dr. Charles

Hodge in his *Systematic Theology*, III: XX:10:

(1) God has instituted the visible church. He has given it in His Word rules for governing its affairs.

(2) Some in the visible church are not genuine believers.

(3) The nation Israel, in Old Testament times, was the visible church. In Acts 7:38 it is designated as the church. It was called by God to be His kingdom, His own people, to worship Him, witness to Him, and keep His commandments. Only those professing the truth and obedience could be admitted to Israel. Paul says in Romans 9:4: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the promises." Truly any correct definition of the visible church must apply to the commonwealth of Israel.

(4) The church of the old dispensation of the Covenant of Grace is the same as the church of the New Testament period. The same covenant underlies the church in both eras. The gospel, the promise, the condition, and the Mediator, as we have previously seen, are the same. Christ truly was promised to Abraham and the covenant established with him was spiritual (Gal. 3:16; Rom. 4:16-18; II Cor. 6:16-18; Gal. 3:8, 9, 14, 16; Heb. 8:10; 11:9, 10, 13). See Question 20.

(5) The same conditions of entrance into the church obtained in the old dispensation as in the new. In both periods the church has required "a credible profession of faith in the true religion, a promise of obedience, and submission to the appointed rite of initiation" (see Deut. 10:16; Ezek. 44:7; Ex. 6:12; Acts 7:51; Phil. 3:3).

(6) Infants were regarded as members of the Old Testament Church.

Circumcision was performed on the eighth day. It was not simply a national rite, but was an ordinance of the church: (a) The church and the state were then the same. (b) It was instituted centuries before Sinai and as the sign of the covenant God made with Abraham (Gen. 17:10). (c) Paul, in Romans 4:9-12, makes it clear beyond dispute that it was a sacrament of the church. (d) It had a spiritual meaning (Rom. 3:26-29; 4:11; Phil. 3:2, 3; Gal. 3:8; Deut. 10:16; 30:6; Lev. 26:41; Jer. 4:4; Ezek. 44:7). Infants, being circum-

cised, were included in the Old Testament church.

Children are brought into covenant with God by their parents (Gen. 9:9-17; 12:2, 3; 17:7; Ex. 20:5; Deut. 29:10-14; Acts 2:38, 39; Josh. 8:35; II Chron. 20:13; Joel 2:16; and consider the covenant made with Adam).

Circumcision has passed away as a sacrament of the church, but baptism has succeeded it. If infants were granted circumcision in the old dispensation, it is only reasonable to suppose that they should be granted baptism in the new (I Cor. 10:1-4; Acts 15:1, 2; 21:21; Gal. 2:3-5; 5:2-6; 6:12, 13, 15; Col. 2:11, 12; Matt. 28:19, 20; Acts 2:38, 39; 22:16; I Pet. 3:21; Rom. 6:3, 4).

(7) The New Testament never excludes the children of believers from membership in the visible church. On the contrary, it even calls them holy (I Cor. 7:12-14). They are holy "in this sense, at least, that they are set apart, or are related to God, in a special way, just as were the children of Israelites; and in virtue of this separation are entitled to the distinctive sign, formerly Circumcision, now Baptism" (Harper). We are accordingly not surprised to read that households were baptized (Acts 16:15, 32, 33; I Cor. 1:16. See also Acts 2:38, 39; Col. 3:20).

Our Redeemer said nothing to discourage infant baptism, but would rather seem to encourage us in it (Mark 10:14-16; Matt. 9:14; 18:2-10; John 21:15; Mark 9:36, 37; Matt. 19:14, 15; Luke 18:16).

(8) Infants are born in sin and must be regenerated to enter the kingdom of God. They need to be freed from the guilt and pollution of sin. To be saved they must have the grace signified in baptism.

Benefits of Baptism

Dr. Charles Hodge has said, "Baptism signs, seals, and actually conveys its benefits to all its subjects, whether infants or adults, who keep the covenant of which it is the sign. As a believer who recalls some promise of the Scriptures which he has read or heard, receives the full benefit of that promise; so the infant when arrived at maturity receives the full benefit of baptism, if he believes in the promises signified and sealed to him in that ordinance. Baptism, therefore, benefits infants just as it does adults, and on the same condition.

"It does not follow from this that the benefits of redemption may not be conferred on infants at the time of their baptism. That is in the hands of God. What is to hinder the imputation to them of the righteousness of Christ, or their receiving the renewing of the Holy Ghost, so that their whole nature may be developed in a state of reconciliation with God? Doubtless this often occurs; but whether it does or not, their baptism stands good; it assures them of salvation if they do not renounce their baptismal covenant" (*Systematic Theology* III:XX:12).

See also the Westminster Confession of Faith, XXVIII:6. On how we may improve our baptism see the Larger Catechism, Q. 167.

SUBJECTS FOR STUDY AND DISCUSSION

1. What are the conditions of the baptism of those outside the visible church?
2. Develop the argument for infant baptism.
3. Of what benefit is baptism to elect infants?
4. What is the difference between the visible and the invisible church?
5. Whose children may be baptized?
6. What is required of those baptized in infancy before they may partake of the Lord's Supper?

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STUDENT SUPPLY DISMISSED FOR COMBATING MODERNISM

RECENT events indicate that The Presbyterian Church of America may soon welcome its first congregation in the state of Michigan. It is expected that this will be the result of a mass withdrawal from the First Presbyterian Church (of the Presbyterian Church in the U.S.A.), Decatur, Michigan.

For the past 15 months the pulpit of this church has been occupied by



Decatur's First Church

Mr. Henry Kik, a student supply. In recent months he has been vigorously informing his people of the prevailing Modernism in the denomination of which they are members. As a result of that program, he received the following communication:

"For the first six months your services in this church were very much appreciated, but it seems that during the last few months, after some investigation, you have been promoting something of your own interests rather than the interests of the Presbyterian Church in the U.S.A. Therefore, consider this the official notification of the termination of your services.

"ARTHUR R. OSBORNE,
"Stated Clerk of the Presbytery of Kalamazoo."

Mr. Kik reports that nearly 100 members are in sympathy with his stand. It is likely that all of these persons will shortly vote to withdraw with him and form a new church to be affiliated with The Presbyterian Church of America. During the week of September 18th the Rev. John J. De Waard of Cedar Grove, Wisconsin, will address the members and urge them to complete the task they have so well begun.

Your Renewal

IF YOUR subscription is renewable with this issue, you may miss the next number unless you send your renewal order now. Why not mail it today?

News from the Presbyteries

Philadelphia

ST. ANDREW'S Church, Baltimore, Maryland, has had several events of encouragement. In the spring, the Rev. Theodore Jansma brought the baccalaureate sermon to the graduating class of the University of Baltimore. The summer evening services showed a marked increase in attendance. Also during the summer five adult communicant members and two covenant children were added to the church. Recently the church was incorporated under the laws of the State of Maryland. This will add momentum to a movement toward securing a permanent place of worship. The church has, however, sustained a loss in the passing of its senior elder, Mr. J. R. Cummings.

Faith Church, Quarryville, is making arrangements for two weeks of special evangelistic meetings from November 6th to 20th, inclusive. The speaker will be the Rev. Cary N. Weisiger of the Calvary Church of Germantown.

Gethsemane Church, Philadelphia, is having two weeks of services under the leadership of the Rev. Samuel J. Allen of Carson, North Dakota. The dates are October 3rd to 16th.

Redeemer Church, Philadelphia, at a recent congregational meeting, added two elders and two deacons to its list of officers. The Machen League meets on Monday evening every two weeks for prayer and the study of Berkhof's *Manual of Reformed Doctrine*. On Sunday evening, August 28th, Professor Gordon H. Clark, Ph.D., a member of the church and a professor at Wheaton College, brought a stirring evangelistic message. There were many Wheaton students and parents in attendance. A fall campaign will be in progress during October and a special series of sermons on "Consistent Christianity" will be preached.

Mediator Church, Philadelphia, has arranged for two weeks of special meetings with the Rev. Samuel J. Allen as the speaker. These will be the last two weeks in October.

Eastlake Church, Wilmington, Delaware: The pastor, the Rev. John P. Clelland, spent the days of Labor Day weekend with 16 of the young people at an outing in a camp near

Downingtown. They conducted their own meetings and entered into the social life of the rest of the camp. A fall series in prayer meetings has for its basis, "Why We Are Presbyterians." The object is to contrast the Reformed Faith with the faith held by other evangelical bodies as well as present-day heretics.

At the regular meeting of the presbytery held on September 19th at the Kirkwood Presbyterian Church, Kirkwood, Pennsylvania, the following officers were elected for the coming year: *Moderator*, the Rev. Robert Graham, Middletown, Delaware; *Stated Clerk*, the Rev. Charles G. Schaufele, Philadelphia, Pennsylvania; *Permanent Clerk*, the Rev. John P. Galbraith, Philadelphia. The presbytery also ordained Mr. Robert B. Brown as an evangelist.

Wisconsin

THE fall meeting of the presbytery will be held the last Monday of September. Plans are being discussed for an important advance in the home missionary work of this presbytery. It is hoped that the presbytery may see its way clear to appoint the Rev. William A. Swets as its home missionary. As pastor of the Milwaukee church he would have to spend much time in that city, but it is hoped that some arrangements can be made by which he will have time to establish work in other points in this field.

Bethel Church, Oostburg: The second anniversary of the Bethel Church was celebrated by the congregation on Sunday, September 11th. The Rev. Oscar O. Holkeboer preached a special sermon for the occasion. He reminded the congregation of how they had met in one of the rooms of Theune's Hatchery which had been cleaned and prepared for that purpose, and how they had gathered the following Sunday in the Village Hall for divine worship. He reminded them of their activities in the construction of their new church. He urged them to continue steadfastly in the Reformed Faith. According to reports the sermon was well received and was an inspiration to the people.

Exactly a year after the laying of the corner-stone of the Bethel Church the congregation was assembled in

the new building for the funeral service of a respected and much-loved elder. Mr. Isaac Claerbout had been, in words and conduct, a pillar of strength for the Bethel church. His loss is keenly felt by the people, but the blessed assurance that he is now with the Lord whom he loved gives comfort and contentment. Mr. Claerbout entered the heavenly home on the morning of August 15th. The funeral service was held in the church on August 18th.

Gresham: The lady of the manse in Gresham has recently been in the hospital for about a week. Mrs. John Davies has now entirely recovered and is able once more to do her work both in the home and among her Indians whom she loves. After a short period of rest and recreation among friends and relatives in Oostburg and Cedar Grove Mr. and Mrs. Davies have now returned to their field to begin the work of the coming winter.

Calvary Church, Cedar Grove: The young people are busy making a canvass for the building fund of the church. No complete report of the results can yet be made but, according to present indications, the young people will be richly blest in their efforts. It is the first time in the history of the church that a canvass has been made exclusively by the young people. Under the able leadership of Mr. Irwin Bach they are enjoying the work and proving that they can do it well.

During the summer Dr. Ned B. Stonehouse of Westminster Seminary spent a short time with the Calvary Church. On Monday, the Fourth of July, he spoke at the picnic of the Calvary people, and on the preceding Sunday he preached for them.

Milwaukee: The church in Milwaukee, under the active leadership of the Rev. William A. Swets, is growing. The growth is slow, much slower than was at first anticipated, but it is a healthy growth. Progress is being made in this very difficult field. The Rev. Leslie A. Dunn was the preacher for a week of evangelistic meetings during the month of August. His work was much appreciated. He was assisted in these special services by both the Oostburg and the Cedar Grove choirs.

New Jersey

FAITH Church, Trenton: During the summer months the pastor, the Rev. Bruce Coie, who was assisted on two occasions by the young people of Calvary Church, Ringoes, engaged in tract distribution and personal work on the streets of Trenton. Plans are being made to distribute tracts to the high school students in Trenton in the near future. Faith Church was host to the Presbytery of New Jersey on Tuesday, September 13th. At a foreign missions rally held in the evening, the Rev. Robert S. Marsden, general secretary of the mission committees of The Presbyterian Church of America, delivered the sermon.

Covenant Church, Vineland: The Covenant Church entered the third year of its life on Sunday, September 11th. At that time Family Day was observed in the morning service. The past two years have been strenuous ones, but much has been accomplished. Pulpit supplies during the pastor's absence on vacation were the Rev. Edward J. Young, the Rev. David Freeman, and Mr. Edward Heerema. Attendance and interest at all services are excellent. It is felt that the outlook for this third year is very bright.

Faith Church, Pittsgrove: The pulpit of the Faith Church was supplied by the Rev. Edwin H. Rian of Philadelphia on August 21st, and by the Rev. Robert S. Marsden on August 28th. On the last date there were 47 people present—a large attendance for the summer time. The Rev. J. Lyle Shaw of Newport, Kentucky, brought a special missionary message on Tuesday evening, September 13th.

Calvary Church, Ringoes: On September 11th the Federation of Men's Bible Classes of Hunterdon County, a layman's organization, met in this church for an afternoon service, in spite of the fact that the pastor, the Rev. Bruce Wideman, had told these laymen that he was "in disrepute" with many of the ministers of the county because of his membership in The Presbyterian Church of America. Mr. Wideman has been scheduled to bring the message at the November meeting of the federation. During the pastor's absence in August, the pulpit was occupied by the Rev. Arthur O. Olson, the Rev. Edward J. Young, and the Rev. Bruce Coie. The Berean Club, a young people's weekly Bible study class, has begun a new series of studies entitled "Bible Doctrines." At

the communion service, held September 11th, three new members were received into fellowship.

New York and New England

THE presbytery met on September 8th in the Sherman Square Hotel, New York city. At that time the name of the Rev. Robert L. Vining was ordered dropped from the roll in view of his recent affiliation with the Bible Presbyterian Synod. Mr. Raymond M. Meiners was examined and received from the Presbytery of Philadelphia as a licentiate.

The Second Parish Presbyterian Church of Portland, Maine, whose pastor is the Rev. John H. Skilton, held a successful summer Bible school during the four weeks from August 8th to September 2nd. Classes were held each morning, Monday through Friday, from 9 until 11.30.

The school opened with 40 pupils in attendance. However, before the final session on September 1st, there were 161 pupils enrolled. A number of these came from homes not represented in the membership of the church. By using Mr. Skilton's car many pupils were brought in from the suburbs of Portland. Approximately 50 miles were travelled each day in order to provide this transportation.

The school was in charge of Mr. Paul Bohn, a member of the middle class at Westminster Seminary. He was assisted by a staff of nine teachers who gave freely of their time and labored without any remuneration. The school followed the course of study outlined by the Rev. Dr. Lawrence B. Gilmore for his own school in Morristown, New Jersey. Fine work was shown by the pupils in the memorizing of Bible verses and the Shorter Catechism. Closing exercises were conducted on the evening of September 1st. A school party was held on the afternoon of the following day, at which more than 115 pupils were present.

California

COVENANT Church, Addison and Grove Streets, Berkeley: A special series of sermons on the major prophets was begun on September 11th by the pastor, the Rev. Robert K. Churchill. The plan is to lay a foundation for the study of prophecy from a Scriptural and Reformed viewpoint, and to make the great messages of the major prophets live

again. . . . The Covenant Church has started a small church paper called *The Covenant Witness*. The first issue has been mailed to about 300 persons who are not members of the church. . . . A special effort is being put forth to build up the young people of the church. Contacts are being made with many university and high school students in an effort to establish a large Sunday school class and young people's organization.

Beverly Church, 359 South Woods Avenue, East Los Angeles: At a recent presbytery meeting the pastor of this church, the Rev. Donald K. Blackie, was appointed chairman of the presbytery's Foreign Missions Committee, succeeding the Rev. E. Lynne Wade. . . . The church has enjoyed, during the summer vacation period, the ministry of Mr. John Betzold, a student at Westminster Seminary; Mr. Robert Valentine, a member of the church and a student at Wheaton College; the Rev. William T. Strong of West Collingswood, New Jersey; and Mr. Russell D. Piper, a recent graduate of Westminster Seminary. Mr. Blackie spent a week as the principal speaker at the Radio Bible Fellowship Conference at Catalina Island.

The Dakotas

THE Rev. Samuel J. Allen has been preaching on the street corners of Carson and Leith, North Dakota, and has thereby succeeded in interesting about six families in his churches and in keeping the gospel as one of the foremost themes of discussion in the community. A series of special evangelistic meetings were started at Carson on September 4th and were exceptionally well attended. On the first evening there were four families who travelled a distance of 15 miles to be present at the service. Two of these families were formerly unknown to the church. During October Mr. Allen expects to hold special evangelistic services in the east. During his absence his fields will be occupied by C. G. TerMaat of Denver, Colorado, a graduate of Westminster Seminary.

The work of the Rev. C. A. Balcom of Wilton, North Dakota, has been made more difficult in recent weeks by the much-publicized withdrawal of the Rev. David K. Myers and the Rev. E. E. Matteson from The Presbyterian Church of America. Not content with a peaceable retirement from the denomination's ranks, Messrs.

Myers and Matteson have attempted to undermine the work of The Presbyterian Church of America and have greatly multiplied the difficulties which face Mr. Balcom. The prayers of members of the church are asked for those who need wisdom and grace in this new perplexity.

The Rev. Jack Zandstra of Alexandria and Bridgewater, South Dakota, has returned from a three week's vacation in the east, having attending the Ministerial Institute at Westminster Seminary. He is broadcasting regularly each Sunday from 5.30 to 6 P.M. (C.S.T.) over station WNAX, Yankton, South Dakota. Responses have been received from nine states.

OPENING EXERCISES OF WESTMINSTER SEMINARY HELD IN PHILADELPHIA

DESPITE torrential downpours that threatened to inundate the country-side, an encouraging number of persons gathered on Wednesday afternoon, September 21st, to witness the tenth annual opening exercises of Westminster Theological Seminary at Laverock, Chestnut Hill, Philadelphia. The services were held in the recently-constructed auditorium on the second floor of the library building.

Presiding was the Rev. Professor R. B. Kuiper, chairman of the faculty. After the singing of the doxology the invocation was offered by the Rev. Lewis J. Grotenhuis of Belvidere, New Jersey. The Rev. Robert H. Graham, pastor of Grace Presbyterian Church, Middletown, Delaware, read the Scripture lesson, found in II Kings 17: 23b-29; 32-41, and prayer was offered by the Rev. George W. Marston, pastor of the Kirkwood Presbyterian Church, Kirkwood, Pennsylvania.

Professor Kuiper then welcomed the entering students to the seminary. He congratulated them that the providence of God had led them to Westminster for, he said, Westminster Seminary takes the Word of God seriously. The Bible, declared Professor Kuiper, is our one great textbook. He referred to the movement known as Barthianism, which claims to exalt the Bible to an extent quite foreign to the more readily recog-

nized Modernism of the day, and showed how Barthians actually destroy the honor of the Word of God. The members of Westminster Seminary's faculty have been accused of being "intellectualists." While recognizing the importance of intellectualism in the life of the seminary, Professor Kuiper pointed out that the accusation was misleading since Westminster Seminary believes and vigorously teaches that the ultimate test of truth is not human reason, but the Word of God.

After the singing of a hymn the address of the afternoon, on "The Folly of Inclusivism," was delivered by the Rev. Robert S. Marsden, general secretary of the Committees on Home and Foreign Missions of The Presbyterian Church of America. Mr. Marsden's address will be found on page 183 of this issue.

The closing prayer and benediction were offered by Professor Kuiper. Following the service tea was served in Machen Memorial Hall, and old friendships were renewed in an atmosphere of happy thanksgiving to God for His goodness to Westminster Theological Seminary.

Registration in the junior class shows an increase of 33 per cent. over last year's enrollment. The seminary is especially gratified at the enrollment of seven foreign students—the largest number of foreign students in the history of Westminster Seminary.

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FIRST ISSUE OF NEW WESTMINSTER SEMINARY JOURNAL ANNOUNCED

THE first issue of a new journal to be known as *The Westminster Theological Journal* is scheduled to appear in the very near future. It will be edited by the Rev. Professor Paul Woolley and the Rev. Professor John Murray on behalf of the faculty of Westminster Theological Seminary. The *Journal* will be published twice a year, in November and May. It is to be definitely a scholarly theological publication and will feature both articles and book reviews.

The policy of the *Journal*, as announced by Mr. Woolley, will be: "(1) To maintain the highest standard of scholarship; (2) to publish contributions which will promote the study of theology and the interests of the Reformed Faith; (3) to publish reviews of current literature of importance to the Christian church and to theological study."

The subscription price of *The Westminster Theological Journal* is one dollar a year, which should be sent to: *The Westminster Theological Journal*, Chestnut Hill, Philadelphia, Pennsylvania.

NEW CHURCH TO BE FORMED IN SCHENECTADY, NEW YORK

THE Rev. Robert S. Marsden, general secretary of the Committee on Home Missions of The Presbyterian Church of America, has announced that a new church of the denomination will shortly be formed in Schenectady, New York. Since last spring Westminster graduate Raymond M. Meiners has been energetically seeking to found a congregation in that city. Twenty-one persons were present at the first worship service of the group held on Sunday, September 18th, and Mr. Meiners expects that there will be about 25 charter members of the new church. At present the services are being held in the Schenectady Y.M.C.A. The group has already held prayer meetings and, according to present plans, an application for membership will be presented to the Presbytery of New York and New England at its next regular meeting.