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Handbook for False Prophets

A Review by the REV. HENRY W. CORAY

Missionary to Manchoukuo

THE CHRISTIAN MESSAGE IN A NON-CHRISTIAN WORLD,
by H. Kraemer, Harper and Brothers, New York, 1938,
455 pages, \$3.00.

WHEN Voltaire writes a book," observed Montesquieu, "he makes of it what he pleases and writes against it what he makes." In appraising Dr. Kraemer's work we shall endeavor to avoid the literary sin into which Voltaire is alleged to have fallen. It is difficult, however, to see how the illustrious professor of the History of Religions in the University of Leiden, in his zeal to set forth "Biblical realism" which, boiled down, is Barthianism, can escape the charge of misrepresenting another's position. Consider, for example, this shot at the Fundamentalist: "To make these theological positions [the virgin birth, the infallibility of Scripture, a juridical doctrine of the atonement] *objects of faith*, as the fundamentalists do, is a disastrous distortion of the Christian revelation" (page 384).

The Christian Message in a Non-Christian World was written "at the request of the International Missionary Council in order to serve as material for the World Missionary Conference in 1938." This conference was held in December at Madras, India. When one realizes that 450 delegates representing 50 nations were presented with copies of the book to direct and stimulate their thinking, it becomes clear that its contents are of no minor significance. Probably no volume since *Re-Thinking Missions* has done as much to center

interest in the missionary enterprise. And, like the Laymen's Report, it "stand or falls with its theology."

One of its virtues is that it is not ashamed of theology, which term was in such disrepute before the rise of Barthianism. The author goes so far as to claim that a reformation is taking place in that science. "This theology [Barth's] offers a much-needed purification of Christian thinking" (page 116). His blast against "the liberals with their diluted conception of Christianity" is indeed refreshing. One is impressed again with the fact that the theological pendulum has swung away from the deadly Hegelian pantheism which leavened the Modernism of yesteryear. But the sad feature is that it has swung so far the other way as practically to usher God out of His universe. As Dr. Van Til has pointed out in *THE PRESBYTERIAN GUARDIAN*, Barth burns down the house of Modernism but he also sets fire to the house of orthodoxy.

Dr. Kraemer's impatience with orthodoxy drives him into the corner of doctrineless anti-intellectualism, an evil against which Dr. Machen issued a vigorous warning in *What is Faith?* For instance, Kraemer says: "To demand a rational argument for faith is to make reason, that is, man, the standard of reference for faith, and ends in a vicious circle" (page 107). He writes of orthodoxy hiding "behind the fortifications of creed and dogma, acting as the guardian of the spiritual credits of the Church, but lamentably prone to treat

them as frozen credits, not as liquid ones" (pages 32, 33). He concludes that to "surrender to Christ does not mean to accept the only right religious tenets, but to accept the Lord, the only One who has a right to be the Lord" (page 433). Again, "The missionary approach [to Moslems] . . . must abjure all doctrinal approach and invite the Moslems to penetrate into the living world of Biblical realism" (page 357). He deplores the presentation of the doctrines of the gospel "in an intellectualist way. Almost all sense of their intrinsic relatedness to the dynamic character of God's revelation may thus be lost" (page 333). Granted that mere intellectual assent to doctrinal propositions does not make one a Christian, the question remains how men can be saved except the truths of the Bible be preached so that the mind may lay hold of them. It is hard to see how Dr. Kraemer's Biblical realism leads anywhere but up an intellectual—or rather anti-intellectual—blind alley.

The discussion of the heart of the Christian message (pages 43 to 76) has been praised by various reviewers of orthodox persuasion. In this section the doctrines of the incarnation, the atonement, justification by faith and the kingdom of God are considered briefly—too briefly, it seems to us, to merit the use of the title-phrase, "The Christian Message." The author affirms in no uncertain terms that those things must be most surely believed and preached among us. The church is a witnessing body. Its duty is to proclaim the message of redemption. Its ministry is a ministry of reconciliation. It must capture the attention of men by declaring boldly what God has done for them through Jesus Christ.

This is a heartening note and we could sincerely wish that he who sounds it meant by atonement, incarnation and justification by faith the plain, evangelical, historical sense of these words. When he speaks of the incarnation, the Word's becoming flesh, we could wish that he meant that Jesus Christ is "God of God, begotten, not created," the second Person of the adorable Trinity. Does Dr. Kraemer mean just that when he refers to the incarnation? It is doubt-

ful, to say the least. Barthians, with their vague "supra-doctrinal," "supra-historical" notions and interpretations, frequently play fast and loose with language. As an illustration, take Barth's paradoxical declaration on the doctrine of Christ's resurrection. He says in one breath that the resurrection is "an event in history" and in the next breath that "it is not an event in history" (*Commentary on Romans*, page 30). This sort of thing is advertised as "dialectic theology," but to the plain man it is tampering with language to the point of exhausting language of sensible content. Similarly, Kraemer's treatment of the doctrine of the person of Christ appears to be just as anomalous. After arguing that the "divinity of Christ" is an "essential Christian doctrine" he goes on to protest: "But to present 'Christ, the Son of the Living God' as the second person of the Godhead is an intellectualist obscuration of the Gospel, which necessarily has a revolting effect" (page 384). (He has just taken hearty issue with T. C. Chao of China who "sees only two ways of trying to interpret Christ—either to believe in Him as the ideal man who, by His moral excellence and achievement, is our Saviour and inspiration, or to believe in Him as the second person of the Godhead".) It is obviously a case of destroying what he has built up. Incomparably worse than that, it is a case of seeking to destroy what God has established. And "if the foundations be destroyed what can the righteous do?"

Touching the subject of foundations, is the foundation of Kraemer's Biblical realism the inspired, infallible Word of God? It is not. The author levels the charge against those who hold to the infallibility of Scripture that they are desiring "a sure guarantee of religious certitude in the clumsy form of the literal inerrancy of the document in which God's revelation is told" (page 218, footnote). The Old Testament is of value, we are told, not because it is the Word of God but because it is an "introduction to God's revelational dealing with Israel and the world in Jesus Christ." And the inerrancy of the Old Testament is denied in the statement: "Neither does this mean that the Old Testament, as a document of religious

development, is immaculate" (page 330).

Dr. Kraemer's view of the ethnic religions will be no source of encouragement to those who are hoping that Biblical realism is a return to Reformed theology. While on the one hand acknowledging the inadequacy of these religions to save the soul, he on the other hand paints an obviously far too rosy picture of the heathen world. To be sure, his references to the "inertia," "depravity and perversion" inherent in pagan cults are manifestly in line with Scripture teaching on the subject. But what is the reader's surprise when he finds the author writing with glowing enthusiasm of "the richness and significance of alien religious life," the "amazing depth and beauty in these faiths" (page 145), and "the high and pure quality of religious and moral life that occurs in other religions as well as in historic Christianity" (page 285). With scorn the author rejects "the impression with which modern missions started their career, namely, that this universe of living, non-Christian religions was adequately conceived by taking it to be a vast, degrading and decaying section of the spiritual life of mankind, steeped in darkness and error" (page 284). We invite those who incline to the opinion that Biblical realism is true to the Bible to read Romans 1:21-32 and then to answer the question in all seriousness whether Biblical realism is either Biblical or realistic.

In justice to the writer we must recognize much that is commendable in his book. It is a library of information on the history and background of the world religions. The astonishing bibliography makes the present reviewer blush with shame at his own limited range of reading. Some of the practical suggestions on pages 42 and 43 will be helpful to mission boards and congregations. Dr. Kraemer's analysis and statement of the problems confronting the missionary, pages 44 to 58, are in the main deserving of earnest consideration. His realization of the complete absence of the iron of reality from flabby Modernism will be roundly applauded by all conservatives. The frank diagnosis of genuine weakness in the modern missionary enterprise will commend itself to every

fair-minded reader. By those, however, who long to see the pure "Christian message," and it alone, propagated in the "non-Christian world," this volume, when weighed in the balance, cannot but be found wanting. The basic reason is that it undermines the very pillars on which the structure of Christian truth rests, namely, the complete trustworthiness of God's holy Word. The employment of phrases such as "radical Biblical realism," "purifying flames of apostolic vision," "the dynamic character of God's revelation" and "the prophetic religion of the Bible," is not only mis-

leading but becomes mockery unless the Bible is indeed the inerrant Word of God. Sound Biblical realism or prophetic religion grounds the missionary message on the authoritative "Thus saith the Lord." It builds its evangelistic witness on "the impregnable Rock of divine Scriptures." It declares that "Christ died for our sins according to the Scriptures and that He rose again the third day according to the Scriptures."

The important part which this book has played in the Madras Conference is evidence that Barthianism has definitely emerged as a world in-

fluence. Its sound has gone into all the earth. It is in America and it is here in the Far East. This fact should send God's covenant people to their Bibles as never before to search the Scriptures prayerfully and with all readiness of mind, in order to find out whether these things are so. If this be done, the reviewer is confident that there can be but one outcome. The eyes of God's children everywhere will be opened to the sad truth that Barthianism, far from being an antidote for Modernism, is only a much more refined and therefore a much more deceptive form of unbelief.

The Road to Union in the Presbyterian Church in the U.S.A.

By the REV. NED B. STONEHOUSE, Th.D.

Professor of New Testament at Westminster Theological Seminary

IN the drive towards church union, which promises to become one of the most distinctive features of the ecclesiastical history of the twentieth century, no individual body has shown greater perseverance than the Presbyterian Church in the U.S.A. Especially since 1920, when J. Ross Stevenson, then President of Princeton Seminary, became the chairman of its Committee on Church Coöperation and Union, a program of union has been kept before its assemblies. The most notable efforts have been the overtures made to other churches of the Presbyterian and Reformed family. One after another, however—last of all the United Presbyterians in 1934—either declined at once or failed to approve the plans for organic union. Such lack of progress might have brought less stalwart advocates of union to despair, for if churches with identical, or nearly identical, Calvinistic doctrinal creeds and traditions and with the same type of church government refused to unite, how could other churches with divergent doctrines and practices be expected to greet overtures towards union with greater cordiality? He who runs may read that the chief reason that union failed to materialize in these instances was the fear of the smaller bodies that they would become absorbed by a doctrinally unsound church. In other words, the

smaller bodies were still too doctrinally conscious, some to a greater extent and others to a lesser, to sacrifice their convictions on the altar of union. Church union of the modern kind does not prosper in an atmosphere distinguished by zeal for doctrinal purity.

The present effort to unite the Presbyterian Church in the U.S.A. and the Protestant Episcopal Church has attracted wide attention because of its bold effort to unite two bodies with conspicuously different histories and forms of government. The fact that these two churches have been able to concur in an action in which they "solemnly declare their purpose to achieve organic union" points to a deeper unity and agreement in outlook than would appear at first glance. In this article I propose to examine this underlying unity. If I am not mistaken, it serves to clarify our understanding of the modern church union technique in general and the inwardness of the approach to unity of the Presbyterian Church in the U.S.A. in particular.

Thus far the actual progress towards union has perhaps been small. Committees of the two bodies have been meeting and have formulated preliminary statements which may not meet with final approval. Nevertheless, these statements—a "Proposed Concordat" and a "Proposed

Statement on Reunion"—published last December, are exceedingly illuminating on the subject of the principles which are guiding the groups of church leaders who have been charged with the responsibility of preparing the way for union. There are obscurities in these statements, but their analysis is aided materially by two brief articles from the pen of J. Ross Stevenson, in *The Presbyterian* for December 8, 1938, and in *The Interseminarian* for December, 1938, in which he commends the steps that have been taken to his own church and to the broad and inclusive Interseminary Movement. On the basis of these documents I propose to set forth some of the chief doctrinal and moral issues that are involved.

The Scriptures

In declaring that the churches "find themselves agreed in their acceptance of the Scriptures of the Old and New Testaments as containing the Word of God, and furnishing the supreme standard of faith and morals," the "Proposed Statement on Reunion" might appear to give the impression that the authority of the Scriptures is maintained in accordance with the historic Reformed position. But that is very far from being the case. This is an essentially different doctrine from that of the Westminster Confes-

sion of Faith, which affirms that the Holy Scripture "is the Word of God." This statement demands much less in the way of adherence to the Scriptures than does the formula of subscription for ministers of the Presbyterian Church in the U.S.A., for the latter requires recognition of the Scriptures as "the Word of God, the *only infallible* rule of faith and practice." When the statement goes on to speak of "the assurance that within the Catholic fellowship there is room for diversity of interpretation," one is hardly assured. If the purpose were to express the historic, Protestant principle of the freedom of the individual to interpret the Scriptures according to his own light without threat of persecution, there would be no quarrel. But in this context it can hardly have that aim, for the question is concerned with the liberty of interpretation within a distinct religious body. Or if this utterance had in view the thought that there should be a recognition of liberty in non-essentials, there might be no cause for alarm. But here no limit whatsoever is set to the freedom of interpretation! How can this principle be distinguished, for example, from the radical demand of the Auburn Affirmation for the right to interpret the Virgin Birth of Christ as a theory of the Incarnation?

The Creeds

The "Proposed Statement on Reunion" declares that "the faith and doctrine of the Church should be set forth in acknowledged standards," thereby affirming the need of a creed. But what is to be the content of the creed? Some will receive assurance when the statement goes on to say that these bodies "revere the Apostles' and Nicene Creeds as classical declarations of that faith and doctrine" and later formulations, such as the Thirty-nine Articles and the Westminster Confession of Faith as "historic expressions of the Christian faith." But if due attention is paid to the adjectives "classical" and "historic," one must conclude that the statement studiously avoids commitment in any serious fashion to the contents of these creeds. Characterization of the creeds as "classical" and "historic" recalls to mind similar evaluations of the creeds of the ancient church and of the Reformation which I once heard a prominent Eu-

ropean theologian make. He, however, went on to state frankly as his belief the view that these creeds cannot be taken seriously as the belief of the modern Christian.

The Gospel

In presenting as their conception of the gospel a statement first issued by the Lausanne Conference in 1927, the Presbyterian and Episcopal commissions appear to join in an utterance that is distinctly evangelical, including as it does the facts of Christ's suffering and death, His resurrection and exaltation to the right hand of the Father, and declaring that Christ "has brought us forgiveness of sins, and has revealed the fulness of the living God and His boundless love towards us." Nevertheless, a moment's reflection will show that the average Modernist would have no difficulty in affirming his belief in the gospel as thus formulated. For he may affirm his belief in redemption while denying that Christ offered up Himself a sacrifice to satisfy divine justice and to reconcile us to God; the Modernist may even declare that Christ rose from the dead and in the same breath deny that He rose in the same body in which He suffered. Accordingly it is not clear whether the statement is meant to be taken in the sense of historic Christianity or whether it is to be "interpreted" to mean something else. Moreover, the statement on the gospel is significantly silent on the doctrine that was regarded by the Reformers as the heart of the gospel, the doctrine of justification by faith.

The Principle of Unity

The examination of the utterances on the Scriptures, the creeds and the gospel shows that a new principle of church union is operating here. The aim is no longer that of simply uniting churches of the same creeds and traditions but it is openly that of uniting all churches irrespective of their historic doctrinal and other differences. This principle has been formulated in various ways. It has been expressed in the magazine *Christendom* in the form of a contention that disunion is sin. The "Proposed Statement on Reunion" speaks of the agreement of the commissions in holding that "the inward unity of believers in Christ . . . ought to be made visible in a common Church life and fellowship." The

manner in which Dr. Stevenson commends the view that the will of Christ demands the union of the churches, regardless of their differences, is very illuminating. Under the caption "Modern Watchword," he writes:

The present generation of ecclesiastical leaders is preparing the way for this unity by the study of agreements and differences as they obtain in different communions, and is seeking to demonstrate the fact that . . . the causes of division are too unimportant to justify separations. The actual union of the churches will be largely the task of ministers of the future. Theological students should therefore acquaint themselves with the world situation which can be met only by a united church; with that oneness which the Church of Christ should exhibit as his body; with the movements culminating in a World Council of Churches, all of which contemplate one holy catholic apostolic united Church . . .

Church unity is not to be achieved by the surrender of cherished convictions or traditions, nor by compromise; nor by platforms, programs, or concordats, helpful as these may be. It is a spiritual attainment and calls for elevation—the larger vision, expansive principles and a world-wide mission. Christian students of a bygone day adopted as their watchword: "The evangelization of the world in this generation." For our watchword today I should like to propose: "The unification of the Church for the fulfillment of Christ's prayer and of His purpose for the world" (*The Interseminarian*, Dec., 1938, p. 4).

These quotations make perfectly clear that the movement towards union within the Presbyterian Church in the U.S.A. has taken a very radical turn. It no longer envisages a union of churches with a Calvinistic tradition as its goal but nothing less than a union of all the churches in one colossal organization. "The causes of division are too unimportant to justify separations." The Presbyterian Church in the U.S.A., speaking through Dr. Stevenson, declares in effect that it was a mistake to maintain a distinctly Calvinistic witness in the past, and expresses its desire to hasten the day when the World Council of Churches may become a world church. This movement is therefore anti-doctrinal to the core. It has broken sharply with Protestantism (see the article, "Will Protestantism Survive Church Union?", in *THE PRESBYTERIAN GUARDIAN* for December, 1937). Dr. Stevenson admits that this goal will never be consummated by way of surrender of cherished convictions, evidently implying that so long as church union is viewed as a process of adjustment of convictions, it cannot be achieved. Rather, he de-

clares, it is "a spiritual achievement," and this can mean only that the churches must be converted from their old stand upon convictions to a new principle, a new conception of Christianity in terms of "the larger vision" and "expansive principles." In the light of the vague and compromising doctrinal utterances which have been examined above, one wonders how this new conception could possibly differ from the inclusivist, anti-doctrinal religion of Modernism.

"That They May Be One"

But what of the prayer of our Lord "that they may be one," to which appeal is made here in the interest of the establishment of the principle that the church must be united into one organization? This widespread interpretation of John 17:11, 21f. derives no support from the context in which it is found, and should be rejected. The prayer of Christ was a prayer first of all for His apostles that they should be kept from the evil one, and that none should perish besides the one who had gone out to betray Him, the one who was the son of perdition (17:11, 12, 16). The oneness of the disciples which Jesus has in view is therefore the oneness they possess in their union with Him and with the Father (17:21), the unity of all true believers which the Holy Spirit brings to realization, something far deeper than a unity of external organization. Indeed, at the time when Jesus prayed for the apostles, the Christian church did not even exist in external form, and yet in the context Jesus implies that the faithful disciples already possessed the unity of which He was speaking. The disciples are described as those who have kept the Word of God and have believed in Christ (the supernatural Christ set forth in John's Gospel, whom the Modernists reject); and the others for whom Jesus prays are those who would believe through the apostles' word (17:16ff., 20). Moreover, Jesus even compares this unity of the disciples with the unity of the Father and the Son (17:11, 21), which is obviously not a unity of external relationship. Consequently it appears that the unity for which Christ prays has nothing to do with the modern brand of unity, a unity of external organization which is promoted by a subtle attack upon the full authority of the Bible and upon the

basic Christian conviction that the purity of the gospel must be maintained at all costs. The road to union is seen to be the road of doctrinal unbelief and doctrinal indifference.

"Episcopal Ordination"

Before concluding this discussion with a brief reference to a serious moral issue that is involved in the program of union, I wish to note in passing a feature of the development that has to do with church government. The commissions can hardly be praised for their care in the use of terms. An effort is made to show that the Episcopal form of government is after all not so very different from the Presbyterian. For example, the "Proposed Concordat" declares that "both believe in episcopal ordination, the one by a bishop, the other by a presbytery acting in its episcopal capacity." But this serves merely to confuse the issue. For the Episcopal view of ordination insists that ordination must be by the laying on of hands of one who occupies a position of authority higher than that of the clergy generally, while the Presbyterian insists upon the parity of the clergy. That the agreement here is merely verbal is borne out by the fact that the "Proposed Concordat," which is designed to make possible the practical merging of Episcopal and Presbyterian groups in the interim before the union is effected, demands that Episcopal bishops shall "commission" all Presbyterian ministers before they shall minister to Episcopalians. Moreover, the form to be used for this "commission" is essentially the same as the Episcopal form of ordination. Evidently the Episcopal group is still taking the expression "episcopal ordination" as meaning something essentially different from "ordination by the presbytery acting in its episcopal capacity."

In commenting upon the statements of the consulting commissions, *The Christian Century* for December 14, 1938, greets the whole effort with great cordiality and evidently approves the "Proposed Statement on Reunion" to which I have been objecting. But this journal, despite its zealous advocacy of church union, declares that the "Proposed Concordat" "should have been drawn up with greater candor and clarity" and says that "the document bears certain marks of studied ingenuity." Quite

so, but *The Christian Century* might also have noted "the studied ingenuity" of the "Proposed Statement on Reunion." Instead it approves of the procedure which fails to set forth the doctrinal and other differences between the two bodies. But this raises a serious moral issue.

The Moral Issue

When the whole approach of the Presbyterian Church in the U.S.A., represented by its commission, to church union is considered in the light of its solemn commitments, how can it possibly be defended as ethical? By its Constitution the Presbyterian Church in the U.S.A. is committed to the perpetuation of Presbyterianism to the same extent that our civil government is committed to the perpetuation of the principles of government set forth in the Federal Constitution. By the most solemn vows Presbyterian ministers affirm their acceptance of the Scriptures as the Word of God, receive and adopt the Confession of Faith as containing the system of doctrine taught in the Holy Scriptures, and approve of the government of the church even as our President and other public officers swear to uphold the Constitution. But now, by the steps that have been taken towards union, the representatives of the Presbyterian Church in the U.S.A. seem clearly to imply that these vows are not to be taken seriously, that the church is to lower its flag of testimony to the Scriptures as the Word of God, abandon its Constitution, and that they are determined to work for the obliteration of the distinctions in doctrine and government which have separated it historically from other churches. One is struck also with the temerity of those who have argued to a civil court their prior right to the name Presbyterian and now are working zealously, hand in hand with non-Presbyterian bodies, to bring to an end the adherence of their church to distinctive Presbyterianism. If the truth is that the Presbyterian Church in the U.S.A. has lost its faith in the Bible as the Word of God, and no longer wishes to uphold its Constitution, as many of its actions in recent years bear out, the frank and candid action would be to seek constitutional changes after open admission of its rejection of the old standards.

Memories of My First Mission Field

One Chapter of a Book About to Be Published

By the REV. W. D. REID, D.D., of Montreal, Canada

A Real Revival

UPON my arrival for the second summer in the mission field of Avoca and Harrington, I found a strange atmosphere of expectation everywhere. The churches were filled to the doors from the first Sunday. Many of the most spiritual people said to me, "We are in for a great spiritual awakening." Before leaving the field the previous summer I had seen signs of its coming, and the winter without any services had intensified that feeling. Colin Fraser, a godly elder, said, "I cannot sleep at nights because of praying for a revival. I don't know what it is but I cannot help it." Sarah Shaw, one who saw visions and dreamed dreams, told me several times, "It's coming, praise the Lord! I have had the assurance."

The First Sign

One Sunday in the service a young woman got up and walked out. After the service, Colin Fraser came to me and said, "Mabel Barnes is out behind the schoolhouse weeping sorely and wants to speak to you about salvation." I felt very confused. I had had no training in dealing with anxious souls, as I had only made a profession of my own faith some two years before; however, I went out and found her crying bitterly and seeking the way of salvation. I did the best I could for her, pointing her to Jesus Christ, telling her that she could cast all her sin upon Him as the great Sin-bearer, and that by so doing, her sins would be all forgiven, her conscience would be clear, and a new joy would come into her life. For a while she could not take it in, but by and by she smiled through her tears and said, "I will trust Him." That fall she joined the church and sat at the Lord's Table.

Quite frequently during the summer some one or two would get up and walk out, and would be waiting for me at the close of the service, inquiring as to how to be saved.

One night when preaching on John

3: 16, William Fox (famously known as Bill Fox) arose in the midst of my sermon, walked forward to the front, took the meeting entirely out of my hands, and for 15 minutes exhorted the people to accept Christ as their personal Saviour. I simply sat down and waited till Bill was through and then proceeded with the balance of my sermon. Upon several occasions when I had put some statement in the form of an interrogation, I was answered from the pew, the person thus answering doing it involuntarily. Sometimes the individual so doing would be so startled that he would put his head down on the pew and would not raise it again until the close of the service. Once or twice the one so answering arose and walked out.

Another Convert

One evening the oldest man in the community, John MacRae, aged 82, waited for me after the service and said, "I want to know how to be saved. Often in my young days have I heard that great evangelist known in Scotland as 'MacDonald of the North,' and I have thought about the matter, but I feel tonight I cannot, I dare not, put it off any longer. I am now nearing the end of the journey, and I want to make my peace with God." I sat down with him and in a very poor inadequate way, but as best I could, pointed him to Jesus Christ as his only hope and Saviour. He had many questions to ask, and I did my best to answer them. After a time we got down on our knees, and I prayed that God would give him light and understanding, and he himself prayed, "God be merciful to me a poor old sinner who has rejected you for 82 years." As we arose he said, "I will accept Him as my Saviour." The next morning I went around to his homestead to see him. He was raking oats in the field with the old-fashioned hand rake. I said, "Well, how do you feel about it this morning, Mr. MacRae?" "Ah," he replied with a smile, "I would not give up my claim this morning for

all Victoria's realm." (Victoria was then the reigning monarch in Britain.) He joined the church the autumn after his conversion, and for the first time sat at the Lord's Table. John lived a consistent Christian life until he was 102, and then went home.

The spiritual atmosphere seemed to grow more intense as summer wore on. Often have I seen 15 or 20 men lined up in a row, sitting on the grass, hats off in the blazing sun before the open door of the church, and a number around the open window, listening intently to the preaching of the Word. At my suggestion the men built an annex in front of the church, and seated it with planks on blocks, and on Sunday the annex would be filled with men listening through the open door.

A Call for Help

At last things became so intense, and the power of God so terrible, that I felt that, being young and inexperienced, I could no longer cope with it. Like the disciples of old drawing the net, I felt I must have help, so I sent for an old friend, Walter Russell, an evangelist, who at once responded to my S. O. S.

We started three weeks of services. The first night, after Russell had preached a powerful sermon, he called for decisions. He said, "Any one wanting to be saved hold up his hand." No response! Absolute silence! Suddenly an elder in a high squeaky voice said, "There are lots who want to be saved but they don't believe in doing it that way; that is only a Methodist trick." "It is not a Methodist trick," shot back the evangelist. "It is just as much a Presbyterian trick as Methodist. Besides, the Methodists have lots of good things. God bless the Methodists!" said Russell. "Amen," shouted Colin Campbell. "Well, well, well, God bless the Presbyterians, too," said the redoubtable elder. "Amen!" shouted Sam Young, a Methodist. But there were no decisions. Russell said to me afterwards, "I never was in such a spiritually surcharged atmosphere, and still

no decisions. I cannot understand it."

After the meeting was over, and no apparent results, a big stalwart Highlander came up to me and said, "I want you to come home with me tonight." I at once accepted his invitation. "I want to have a talk with you," he said. When the family had all gone to bed, he drew his chair up close to mine, and with a strange look in his eyes he said in a sort of awe-struck whisper, "I know why there were no decisions tonight. I believe I am the one who is holding the revival back." Upon asking him to explain, he said, "I have a deep and awful grudge against a certain man who was there tonight, and I am bound to be revenged on him. That is why God could not work tonight."

A Would-Be Murderer

Thinking that it was some slight petty trouble, such as one often finds in such communities, I said, "Why won't you forgive?" For a time he hesitated, and then told me a sordid story of how this man had ruined two members of his family, and both had had to leave home forever. "And," he added, "I have sworn to be revenged, and I will, so help me God. No Highlander can let such an insult pass without being revenged." As he told me the story, great tears rolled down his cheeks, and he rocked himself in sheer agony.

Tears have always affected me strangely. I have often felt badly at seeing a child weep, or a woman, but as I sat there and saw that great Highlander simply convulsed with sobs, I broke down and wept with him.

After a time he gained control of himself, and he said in a most determined voice, "I have bought a revolver and I am going to shoot him." With a strange glitter in his eye he said, "No real Highlander can let a wrong like that go unavenged. My honor and the honor of my family must be vindicated. I have never gotten up the courage to do it yet, but I will do it, so help me God."

Needless to say I was deeply horrified at what he told me and at once set to work to divert him from his purpose. I argued with him as to the folly of following that line of action. I described to him what would be the awful consequences of such an action. I showed him that two wrongs would never make a right. Then I endeavored to show him what an

awful thing it was in God's sight to commit a murder. He was a deeply religious man. This argument had a most telling effect. Once or twice he seemed to be softening, but again he would brace himself and say, "No, I will do it." He looked upon it as a duty he owed to his family.

However, as time wore on, I could see he was yielding somewhat. As the old grandfather's clock in the corner struck two, I said, "Let us get down on our knees and lay the matter before God." After some hesitation, he knelt, and as I started to pray the poor man writhed in agony, and more than once gave an involuntary sob. It is an awful thing to see a soul in such agony before God. Never since, in all my 45 years in the ministry, have I had such an agonizing experience.

A Work of the Spirit

At last he cried out in his extremity, "God be merciful to me a sinner! I will forgive him!" After rising from our knees, I shook hands with him and told him he had won a most wonderful victory. Holding his hand I said, "I want you to promise me that you will go to this man who has so deeply wronged you and your family, and tell him you forgive him." At first he demurred, but after a time he said, with great feeling, "God helping me, I will!"

He was as good as his word, and the next evening before the service began he went to the man upon whom he had sworn to be revenged, and taking him by the hand he said, "I had determined to kill you for the great wrong you did me and my family, but God has shown me a better way. I have forgiven you, and I would urge you to seek forgiveness from God through the atonement of Jesus Christ."

That night the revival broke. Almost a score held up their hands anxiously seeking the way of salvation, and in the after-meeting many accepted Christ as their personal Saviour.

Prayer and the forgiveness of enemies on the part of God's children had cleared away the barriers. God came down upon the people in a wonderful way and a great revival took place. In the following three weeks over 100 persons decided for Christ, and 65 new members united with the church and sat at the Lord's Table for the first time.

Student Life at Westminster

By ARTHUR W. KUSCHKE, JR.

IT MIGHT be said in regard to the news of the last month at the seminary that there was no news—we had examinations. Of course Christmas vacation came first, and about ten men stayed on the campus. When classes resumed there was such a short time before the first semester examinations that, for several weeks, review and study absorbed most of our attention.

The fellowship of the dining hall affords the best opportunity for relaxation in the stress of examination time. Differences of language or accent among us are a frequent subject of table banter. The men from Michigan speak differently from those from New York, or Nebraska, or those from the west coast. And the three from Korea, the three from Japan, and the two Scots from Canada lend our conversation somewhat of a cosmopolitan flavor. Mr. Joseph Veress, who has just arrived from Hungary for the second semester, is the latest addition to the student body. The fact that students are drawn from such great distances is evidence of the fame of our seminary and the worth of its professors.

It is customary at the student dining club to invite guests and a speaker on each Thursday evening. Mr. Adrian De Young, the vice-president of the student association, has arranged for some very interesting speakers during the course of the year. In addition to the members of the faculty, we have enjoyed hearing various ministers of The Presbyterian Church of America. Other outside speakers who address the students come about once a week to our missionary meetings. Recently the Rev. Robert S. Marsden informed us about the shrine question in the Orient. Our missionary activities are in charge of Mr. Daniel MacPherson, who hails from Cape Breton Island, Nova Scotia.

Mr. John Gerstner of Philadelphia is head of the deputation committee, which arranges opportunities for the men to speak and preach in missions and in various churches. We welcome invitations to preach the Word, for we believe that is what God has called us to do.

Your Missionary to the Presbyterian Church in the U. S. A.

THE Presbyterian Church of America is a missionary church. It has 22 home missionaries and ten foreign missionaries, preaching the gospel with a zeal that rings from the iron of conviction. A great unchurched, unevangelized multitude is hearing of the only way of salvation, the only hope of a dying world, through the efforts of missionaries of The Presbyterian Church of America.

The Problem

But the unchurched are not the only ones to whom our missionary efforts must be directed. What of that throng among the elders and laymen of the Presbyterian Church in the U.S.A. who are kept in ignorance of the true condition of that now-apostate denomination, who have been told by their pastors that all is well with the church and that all accusations of heresy and sin are merely the bugaboos of malcontents? Has The Presbyterian Church of America even so much as one missionary whose sole duty is to preach to members of the Presbyterian Church in the U.S.A.? It has not!

Most of the members of The Presbyterian Church of America joined that denomination because they wished to have no part in the sin of the Presbyterian Church in the U.S.A. and because withdrawal was the only way by which they could avoid partaking of that sin. But they have left behind them, in the denomination which they have renounced, a vast multitude of misinformed, misguided Christians who, now that the tumult and the shouting have died, may never again be warned of the Christ-dishonoring character of their denomination or of the sin of remaining in it. And The Presbyterian Church of America has no missionary to tell them.

THE PRESBYTERIAN GUARDIAN was founded in 1935 to be just such a

missionary. For at least a year it fulfilled, to a greater or less degree, that purpose. Today, though its pages fearlessly sound the tocsin, there are only a few in the Presbyterian Church in the U.S.A. who hear it. They are the few who one time fought with us and who still cherish the fond conviction that their loyalty to the cause of Christ is not com-

TERIAN GUARDIAN will be your missionary to the elders of that denomination, and every dollar that you send to "The Elders' Fund" will mean that one more elder will be reached with its message 12 times during the year. We intend to start with the Presbytery of Philadelphia, then to cover the rest of the Synod of Pennsylvania, and finally to branch out into every presbytery and synod of the Presbyterian Church in the U.S.A. Each month the GUARDIAN will carry a list of the presbyteries that have been covered, and of the amount needed to complete the current objective.

This is not a missionary task that should be borne by only a few persons with large financial means. It is a duty that devolves upon every loyal Christian now receiving the paper. Only in that way can the challenge be faced and the duty discharged. Even if you are able to send only a single dollar to The Elders' Fund, that dollar may result in untold good for the cause of Christ.

Lists of elders will be kept on file in the office of THE PRESBYTERIAN GUARDIAN. As fast as the needed funds are received, the names of elders will be placed on the subscription list. However, if you so wish you may include a list of particular elders for whose subscriptions you wish your contribution to be used. The club rate of 80c will apply on five or more subscriptions to elders, just as on all other clubs. Gifts of \$4 or more will thus mean that more elders per dollar will be reached. Will you not seriously consider your duty in this missionary enterprise, and send your first contribution today to The Elders' Fund? On page 39 of this issue of THE PRESBYTERIAN GUARDIAN there is a coupon for your convenience in sending your gift.

—T. R. B.

Can the Elders Be Reached?

November 17, 1938.

GENTLEMEN:

I have been a member of a church of the Presbyterian Church in the U.S.A. for about 20 years, and an elder for about 18 years. I have thought of leaving the church a good many times in the last few years since the trouble at Princeton, but have never been just satisfied about what was the thing to do. . . .

After reading the article, "Choose Ye This Day!" in the November number of THE PRESBYTERIAN GUARDIAN, I decided that I would withdraw. When I saw the clerk of the session he asked me where I was going and I said that I was going to join The Presbyterian Church of America. . . .

Now I want you to tell me just what is the procedure for me to take to become a member of one of the nearest churches. I certainly enjoyed that article in the GUARDIAN for its clearness, and I pray that God will abundantly bless you and your work.

Very truly yours in Christ,

A PENNSYLVANIA ELDER.

promised by their association with sin.

We of The Presbyterian Church of America are not reaching with our message those who need it most. No matter how vocal we may be, we are, as far as they are concerned, tragically silent. And our silence is causing men to sin. The members of the Presbyterian Church in the U.S.A. must be told the facts. Before God we have a responsibility from which we dare not try to escape.

The Solution

During 1939 it is the aim of THE PRESBYTERIAN GUARDIAN to reach 10,000 elders of the Presbyterian Church in the U.S.A. with a full year's subscription. THE PRESBY-

The Presbyterian Guardian

EDITORIAL

Religion a la Carte

THE New York World's Fair is to have a Temple of Religion—\$250,000 worth of it. Over half of the money has already been raised by the committees of men and women working on the matter. At a meeting of one of these committees former governor Alfred E. Smith, referring to the "persecution, plunder, and even murder" carried on "in the name of the State" by countries in which the existence of God is denied, said according to the *New York Times*, "This world can expect no lasting peace or lasting happiness until, like the prodigal Son, they are forced to return to the Father's House." And so, "because we do believe in God, because we are grateful to Him for His favours in the past, and because we propose to look to Him in the future, there will be a Temple of Religion at the World's Fair."

This is not the first indication in recent days that people prominent in public life are recognizing the failure of materialism as a philosophy of life. For this we lift our voices in heartfelt thanks. But there are many religions and many "gods" in the world of men's thoughts. And none of these will avail anything in securing the end we desire. It is only within the sphere of historic Christianity, as set forth in the Bible and understood by orthodox Protestantism, that there will ever arise a lasting peace and a permanent happiness. The general term "religion" is not and never will be a cure-all for the world's ills. The prodigal son can return to the Father's house only by the way of the cross, where the Saviour died as a sacrifice for the sin of the world.

But more than this. The very effort to relieve the strictness of historic Christianity by substituting for it a more general "religion" is a deliberate playing into the hands of the materialists. Christianity is not

only opposed to paganism. It is also opposed to every religion that differs from it. Christianity knows only one Lord—Jesus Christ. It knows only one condition of man—a sinful condition. It knows only one way of deliverance from the power and guilt and consequences of sin—the vicarious atonement through the dead, buried, and risen Saviour. It knows only one condition of life, faith in this divine Son of God. All the religion in the world, unless it be this religion, is vain. And this religion knows no other. There is no other. Christianity is the *only* religion, because it is the only *true* religion.

Temples of religion will not prevent dictatorial "persecution, plunder, and even murder." They may even contribute to it, by turning the eyes of men from the true religion.

—L. W. S.

A Few Statistics

AREPORT that should be of interest to every member of The Presbyterian Church of America has recently been released by officials of the Presbyterian Church in the U.S.A. The report concerns contributions to the mission boards of that denomination for the seven months' period ending October 31, 1938. It does not include sums received by bequest.

During those seven months, gifts to the mission boards of the Presbyterian Church in the U.S.A. amounted to approximately 69c per member. It is interesting to note that in the same period contributions to the mission committees of The Presbyterian Church of America amounted to approximately \$3.38 per member, or nearly five times as much.

This sum includes only gifts to The Committee on Home Missions and Church Extension and to The Committee on Foreign Missions. But few churches, if any, in The Presbyterian Church of America have confined their benevolence budget to these committees. Westminster Theological Seminary and THE PRESBY-

TERIAN GUARDIAN owe their very existence to the continued and wholehearted support of the denomination, in spite of the fact that neither of them is officially connected with the church. Thus it becomes apparent that \$3.38 per member is by no means an accurate picture of the benevolent giving of the members of The Presbyterian Church of America.

In Acts 8:4 we read these significant words about the persecution of the Jerusalem church by Saul of Tarsus: "Therefore they that were scattered abroad went every where preaching the word." By its tremendous missionary program, by its generous benevolence budget, and by its unquenchable zeal for evangelization, The Presbyterian Church of America, which in 1936 was "scattered abroad," is following in the glorious tradition of the early church.

According to the Minutes of the Fourth General Assembly, about to be released by the Home Missions Committee, there are 4,225 communicant members, 99 ministers and 60 congregations in The Presbyterian Church of America. Judged by the modern American conception of "big business," the denomination is microscopic. But who can doubt that the blessing of God is upon her?

—T. R. B.

BOOK BY DAVID FREEMAN PROMISED BY PUBLISHER

THE PRESBYTERIAN GUARDIAN BOOK SERVICE wishes to assure the many persons who have already reserved copies of *The Bible and Things to Come*, by the Rev. David Freeman, that the book will be available for distribution soon. Although the publishers have been delayed in preparing the manuscript for printing, they have advised the BOOK SERVICE that the volume is definitely on the way. In response to a request for information, the following note has been received:

January 11, 1939

TO THE PRESBYTERIAN GUARDIAN:

We appreciate your note regarding Freeman, *The Bible and Things to Come*. We plan to set a definite publication date for this within the next week or ten days when we will communicate same to you. Your interest in this volume is appreciated.

Sincerely yours,

ZONDERVAN PUBLISHING HOUSE

WHEN answering advertisements, please be sure to mention The Presbyterian Guardian.

"Perhaps I Should, But..."

"I MUST CONTINUE TO FIGHT
FROM WITHIN"

FOLLOWING an address, not long ago, to a congregation which included a number of members of the Presbyterian Church in the U.S.A., I urged those in the audience who still belonged to that denomination to withdraw from their apostate church fellowship. I gave time for questions, and an old minister in that church, a fine, sincere servant of God, with tears in his voice, asked, "Would you have me desert my church in the hour of her need?" It was a great temptation to me to reply to this good brother, about whose situation I knew something, that at his age it might be best to stay in the church and continue to fight from within. As a matter of fact, however, I had to reply to him that I thought the question was whether he would be loyal to his church in the hour of her need, or to Christ in the hour when that church was attacking Him. I tried to make it clear, in as kindly a way as I knew how, yet firmly, that loyalty to a church which has denied the Lord was a sharing of that denial and was incompatible with loyalty to the Lord.

The plea implied by the question of this minister is that of many sincere people within the Presbyterian Church in the U.S.A. Their argument runs something like this: Even though the church has become very bad, yet I must continue to raise my voice in protest from within its councils until that voice is silenced. This attitude was taken by a sizable group of ministers and elders in that denomination immediately after the Christ-dishonoring general assembly of 1936. But the argument that one may still continue to fight from within the Presbyterian Church in the U.S.A. is based upon at least three fallacies.

It is based upon the fallacy that a great fight from within had not been waged, in a very systematic manner, by those who have now been driven out of the church. The late Dr. J. Gresham Machen and those who stood with him through the trials before presbyteries, synods and, finally, the general assembly had for years been fighting from within. Over a period of years the sins of the Presbyterian Church in the U.S.A.—the sins committed by its boards and agencies as

well as by its courts—had been brought to public notice and in orderly fashion attempts had been made to persuade those who had sinned to repent, and to correct the errors resulting from those sins. Those attempts were unsuccessful. The sins were not even acknowledged, those who had protested were driven out of the church, and the sins were made the official and final actions of the church.

Those who would continue to fight from within usually object that the methods used by those who led the fight in past years were poor, and that it was because of the impetuosity of the fighters that the battle was lost. If one were to admit this to be true for the sake of argument, the question would then arise as to what method of warfare is proposed by those who would now continue the fight from within. The answer to this question leads to the second fallacy in their reasoning.

The second fallacy of those who would continue the fight from within is that it is possible truly to "fight" from within that church any longer. If they dignify the feeble assaults which they make, from time to time, upon the general policies of the church with the word "fight," then possibly they may be said to be permitted to "fight" from within. But when we read the generalities of those who are now "fighting" we cannot but wonder at their conception of their ordination vows to be zealous in maintaining the truths of the gospel. We cannot but wonder, even, at the apparent insincerity of those who once so strongly contended for the faith, but are now content to struggle so weakly. As a matter of fact, one of the most important actions of the general assembly of 1936 was to close the way for any real contention for the faith within that church. It denied the right of a minister to criticize the boards of the church when it upheld the conviction of a man whose only "crime" was that of criticizing those boards. That man stood ready to prove that his criticisms of the boards were just and that the contentions which he made were true, but he was driven from the church for refusing to promise to desist from his criticisms. It cannot but be noted that those who still would fight from within and who did not

like the methods of those who were driven from the church, are now using methods calculated not to get them into any trouble. They are using weapons of generalities which will offend no one and destroy nothing. Let them use pointed weapons, attacking specific sins within the church; let them attempt to bring the guilty to trial. Then, even though we must feel that their fight is futile—as they too will soon see—we shall be convinced of their sincerity in the fight.

The third fallacy of those who would fight from within is that there is still a great deal of good in the church, and that the church can still be purified. They think of the church as being only quantitatively bad—we believe that it is essentially and qualitatively bad. There lies an immense difference. For years the church had been becoming quantitatively worse and worse; it was not until it became qualitatively bad that Christians were compelled to leave. In the general assembly of 1936 the Presbyterian Church in the U.S.A. officially and finally embraced great sin. When it did that, it became evil in essence. This does not deny that there are many good people and things within that church. An analogy may well be drawn from Scripture. When Adam and Eve sinned in the Garden, they became not only quantitatively bad but they also became qualitatively bad. It took centuries for sin to reach its fruition and for God to pronounce His judgment upon mankind, when He said of man that "every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). But when sin entered the life of man, at that moment he became essentially bad, even though there was comparatively little evidence, until years later, of his sinful nature. Thus it is true that when a church apostatizes it becomes essentially bad, even when the manifestations of that evil may be relatively few. A church which is essentially bad can no more be purified from within than can mankind, which is essentially sinful, be purified by moral improvement. Though unregenerate man seek to improve himself in morals to the utmost of his ability, he still remains sinful, and the same can be said of an apostate church.

Nearly three years have now passed since many decided that, although possibly they should leave the Presbyterian Church in the U.S.A., they

would stay in that church and fight from within. Is it too bold of us to ask what success has attended their battle? I trust the time may soon come when someone will publish an article telling of the progress which has been made in that purifying process, for some of us who have observed from the outside have failed not only to note any progress but also to hear tidings of any major battle. The fact is, no progress has been made, *nor will any real progress ever be made.*

Even if there should be sporadic improvements in that church, it will still be essentially bad and it will still remain a sin to be connected with it. Our prayer is that those in that church who truly love the Lord will cease to align themselves with His enemies. We pray that they may join us in showing without equivocation that they really abhor that which is evil while they cleave to that which is good!

—ROBERT S. MARSDEN

Christianity on the Air

A Review by the REV. JOHN P. GALBRAITH

THE CROSS FROM COAST TO COAST, by the Rev. Walter A. Maier, Ph.D., Concordia Publishing House, St. Louis, Missouri, 1938. \$1.50.

FROM October, 1937, to April, 1938, thousands of people throughout the United States—North, East, South, and West—looked forward each week to the vital, soul-stirring, cross-upholding messages of the Rev. Dr. Walter A. Maier, broadcast on a radio network from coast to coast. We are now fortunate enough to have those messages printed in book form under the very appropriate title, *The Cross From Coast to Coast*. The book is beautifully bound and excellently printed.

As a speaker, Dr. Maier, Professor of Old Testament in Concordia Theological Seminary of the Missouri Synod Lutheran Church, can be described as nothing less than dynamic. But his voice need not be heard to realize this; it is evident on every page of this his latest book. He speaks in terms picturesque, graphic, vivid, but above all, practical. His messages are the same beloved message of old, that "God was in Christ reconciling the world unto himself," and they are written for the sin-debauched American people of 1939. While the messages are primarily evangelistic in character, a major portion of each one is of great value to the born-again children of God.

Another commendable thing about Dr. Maier's addresses is that he is seeking, with every gift that God has given him, to make the world Lutheran. This commendation may sound strange, coming from one who believes the *Reformed Faith* to be con-

sistent Christianity. But it is not Dr. Maier's Lutheranism that the reviewer commends (although it is the best type of Lutheranism there is). Rather, it is his honesty. In this day when ministers solemnly swear before God at their ordination that they believe the doctrines of the church to which they belong and then, with manifest dishonesty, preach something else, it is like a refreshing breeze to find someone who belongs to a certain church because he believes its doctrines, who preaches those doctrines, and who urges everyone else to believe them too. To that end, in the course of the series, Dr. Maier constantly refers the listener and reader to the nearest Missouri Synod Lutheran minister for spiritual help. And distinctive Lutheran doctrines are woven throughout the book.

For example, on page 7, speaking to an audience of saved and unsaved

alike, he says, ". . . the Saviour lays down His life as the acceptable and eternal ransom of *your souls*" (italics ours). He recognizes, however, that he has fallen into the dilemma of all those who believe in a universal atonement, since he is faced with the incontrovertible fact that all are not saved. If they were ransomed they *would* be saved. That is the purpose of ransom. Therefore, on page 9, he takes the only escape open to him and says, speaking to the same audience, that if they die unsaved "the Saviour's blood was shed in vain for" them. In other words, Christ died intending to save them, but His purposes were frustrated.

On the broadcast each Sunday the sermon is preceded by prayer offered by Dr. Maier. In our book the prayer is printed before each sermon. In the prayer on page 118 the Lutheran doctrine of the priority of faith to regeneration is expressed when he asks, "Grant us . . . faith, so that . . . we may be new creatures through thy love."

But in spite of our emphatic disagreement on these points of doctrine, this book, written on such subjects as: The Value of Your Soul; Unfailing Light for the Lengthening Shadows; Is It Well with Your Home?; All Life from God; The Church in Your Home; Jesus Only; Alone, Yet Not Alone; and The Ever-Living Christ, demands that it be read by Christian people everywhere, that our prayers attend this bringing of Christ to the nation, and that our thanks go up to almighty God that His gospel has gone so powerfully "from coast to coast."

An Alteration

IN THE article entitled "Southern Crossroads," by Garland M. McNutt, published in the January issue of THE PRESBYTERIAN GUARDIAN, the wording of the sentence beginning on page 3, column 2, line 4, was changed from the form in which it was submitted. We are glad to publish, at the request of Mr. McNutt, the original form of this sentence, which was as follows:

"If we had, on every occasion, stood out clearly and boldly on the all-important question of the plenary inspiration of the Scriptures, I would have no fear of our ever uniting with any other denomination in the world."

Books

THE book reviewed on this page, as well as all other religious or secular books, may be purchased through The Presbyterian Guardian Book Service, 1505 Race Street, Philadelphia, Penna.

Brunner Visits Harvard

By BURTON L. GODDARD

ON DECEMBER 9th an audience at Harvard University had the privilege of hearing a lecture on "The Challenge of Christ" by Dr. Emil Brunner of Zurich, Switzerland, at present guest professor of Systematic Theology at Princeton Theological Seminary.

Clearly and forcefully the speaker set forth the proposition that Communism, Fascism and National Socialism have failed to provide an adequate remedy for the ills of modern society because they are unable to effect an essential change in the nature of sinful mankind. They can do no more than attempt to shape man to an idealistic pattern. Only Christianity, said Dr. Brunner, can restore to man the image of God in which he was made and from which he has so plainly become alienated. Students of Reformed Theology heard many statements which, if they could be taken by themselves, or in their immediate context, might be given a Reformed construction: "The real God is the God who made Himself known in a saving manner and has come to us in Jesus Christ only." And again: "If a man is regenerated by Jesus Christ he is so by grace alone." In fact, the entire lecture, taken on its own merits apart from our other knowledge of the speaker's theology, possessed a striking similarity in form to the doctrines of the Reformed Faith.

But, sad to say, the Reformed Faith was not the position defended by Dr. Brunner in a seminar discussion following the address! The beautiful edifice erected by the speaker in his formal message was found to have a most unstable foundation. At the very outset he repudiated any identification of his theology as conservative, saying that he had not a drop of conservative blood in him and that he could go all the way with those who indulge in liberal criticism of the New Testament. While consideration of these statements should be tempered by his later assertion that anyone who would reject large portions of the Bible as the "Word of God" is a "crazy fellow," it must still be remembered that he is opposed with all his soul to being designated as a member of the conservative Christian camp.

Dr. Brunner emphatically disagrees with the Reformed doctrine of the inerrancy of the Bible. He affirms that the men who wrote the Scriptures were not inspired by God, and that the doctrine of verbal inspiration is both "bad" and "dangerous." Yet he does not hesitate to claim again and again that the Bible is the "Word of God." Just how these two seemingly irreconcilable declarations are to be harmonized is not readily apparent. In fact, it is at this very point that the cleavage between the position of Brunner and that of orthodox Christianity is most marked, and at which the logical implications and conclusions of his system must be exposed. Without an inspired, objective revelation of God, Christianity has no real safeguard against radical mysticism and religious pragmatism. For the Swiss theologian "facts" of a tangible, concrete, historical nature which can be understood and classified by the human mind, in the Bible or out of the Bible, are unimportant and have little significance. Thus he accepts the truth of the incarnation but rejects any explanation of it which involves a definite historical terminology, such as that employed in the Scriptural account of the virgin birth. For the same reason, apparently, he disparages the reduction of Biblical concepts to creedal formulations.

His position is pragmatic to the extent that the Bible offers him a religion which provides for the forgiveness of sins and other benefits which appear to him essential. The Scriptures are not to be accepted because they are the authoritative Word of God, but because he is convinced that he has found in them "the real God . . . who made Himself known in a saving manner and has come to us in Jesus Christ only." What then can he say to the devout Mohammedan who is entirely satisfied with the religion of the Koran? He can only "testify" to the satisfying adequacy of the message of the Word. Dr. Brunner cannot say to him, "Thus saith the Lord." On the suppositions of the Swiss professor it is useless to admonish him, "Believe on the Lord Jesus Christ and thou shalt be saved." If the Mohammedan does not accept Dr. Brunner's judgments as to what

is good and necessary, and does not find Christ as he peruses the pages of Scripture, Dr. Brunner cannot still assert that what he has rejected is yet God's authoritative revelation of Himself and His plan of salvation. Since Dr. Brunner's basis of faith and life is not an inspired revelation the Mohammedan's case is as good as his, his subjective judgment fully as valid as that which Dr. Brunner has adopted.

Dr. Brunner is very careful to hold on to some vestiges of historical "fact," though quite illogically, to be sure. His ideas and symbols of value are not like those of Plato, so far removed as to be incapable of human testing. Nor does he agree with Schweitzer that an historical Christ is unessential. The one "fact" which he fully accepts and regards as all-important is the "fact of Christ." He appears loath to define this "fact" further. He does, it is true, accept the cross and the resurrection as "facts," but definitely rejects the virgin birth and ignores many of the other historical statements about Christ found in the Bible. Just what he means by the "fact" of the resurrection is not too clear.

Summarizing this data, we might say that the tendency to ignore historical "facts" could not consistently be carried through in his theology without of necessity scrapping everything specifically Christian in his message. The teacher may cling to a message which is inconsistent with his basic suppositions and principles; his disciples press the underlying principles to their logical conclusions and the message either undergoes radical change or is completely discarded. Bible-believing Protestants have differed widely on Biblical interpretation, but have stood united in their faith in the Scriptures as the infallible, inspired revelation of God. The content of Dr. Brunner's message may still bear a close superficial resemblance to that of orthodox Christianity, but in the last analysis it rests upon a subjective foundation rather than upon a dependable, authoritative, objective revelation from God Himself. Let those who trust in the inspired Word shrink from offering themselves as disciples under this system which gives promise of being a potential destroyer of that faith which we hold most dear, that "Christ died for our sins according to the Scriptures."

Missionary Heroes of the Past

A Mission Study by the REV. ROBERT S. MARSDEN

III. The Apostle Peter

ANY of the apostles of the Lord might well be called "missionary heroes of the past" for all of them were primarily missionaries. In this series of studies, however, we shall consider only two of the apostles as examples of these missionary heroes, and shall then proceed to consider great men since apostolic times who can justly be called "missionary heroes."

The apostle Peter, who is the subject of our study this month, furnishes an excellent example of the missionary message, and the apostle Paul, whom we shall study in this connection next month, gives us an excellent example of missionary methods. We have a few sermons of Peter in greater detail than sermons of others of the apostles, and they give us much light on his missionary message.

Peter was a missionary to one people primarily—the Jews. True, he did missionary work among the Gentiles, but that does not alter the fact that he was primarily sent to his own people. It is undoubtedly true that the Lord often gives one a peculiar fitness for a certain type of labor, or for laboring with a certain type of people. We must not demand that all Christians have the same missionary interests, nor must we expect all to have abilities along the same lines. To be sure, all true Christians will have an intense missionary zeal, but the manifestations of that zeal may be along different lines. The Presbyterian Church of America is most fortunate in her foreign missionaries, for so many of them are admirably suited to the people among whom they labor. Several of our missionaries have been raised on the field, and are thus definitely adapted to the work through their understanding of the people among whom they labor. The Lord saw in Peter certain qualities which would fit him to be the apostle to the Jews, and appointed him as their missionary. Peculiar fitness to a peculiar work must not be lost sight of in modern missionary programs.

Peter as a missionary was fearless

indeed. He knew nothing of compromise with governments which were opposed to the gospel. When he was ordered to cease preaching in the name of Jesus, his reply rang clear. "We cannot but speak the things which we have seen and heard," was his reply to those who would offer him peace if only he would be silent (Acts 4:20). There was in his message nothing of modern uncertainty, but a ringing testimony that none could misunderstand. Peter was probably willing to make all kinds of concessions to the people among whom he labored, but he insisted that he be free to preach the gospel without asking their permission.

Peter's message, likewise, was crystal clear. The excerpt of his first sermon which was preached on the Day of Pentecost is indeed a gem (Acts 2:14-40). Incidentally, the late Dr. J. Gresham Machen used this sermon of Peter's as the basis of one of the finest sermons many of us have ever heard. To be sure, that sermon of Peter's to the unsaved was preached to a group of people who had a large background of knowledge of the Old Testament Scriptures and, consequently, goes to a depth which

is seldom possible in evangelistic preaching. Peter had been filled with the Holy Spirit, and the sermon which he preached was truly a spiritual sermon. The principles of evangelistic preaching are indeed contained in this sermon which was addressed primarily to the unsaved.

The sermon is Biblical to the highest degree. In the excerpt which is given in the Acts a large percentage of it consists of Biblical quotations. Peter, speaking to the unsaved Jews, was not content to present only the positive teachings of Scripture, but he was careful also to tell them what the Scripture *did not* teach. He was engaged in what scholars would call Biblical exegesis—a digging out of Scripture of its meaning. For instance, in Acts 2:25-31 he explains to the Jews the meaning of Psalm 16:8-11. He explains that the passage in Psalm 16 does not and cannot refer to David because David did not satisfy the conditions there laid down. He explains that David was dead, but that he being a prophet spoke of One who should rise from the dead.

We notice also that Peter as a missionary began (as did Philip whom we studied last month) with what the people knew and worked forward from there. He was thoroughly conversant, of course, with the religion of those among whom he was working. He knew the good points in it, as well as its weaknesses. He did not hesitate to point out the truths which the Jewish religion contained, but hastened to point out also the misapprehensions under which the people were laboring.

Nor did Peter hesitate a moment in considering the very points upon which Christianity differed from Judaism. He did not try to minimize the differences, but drove right to the heart of them. He did not try to give the impression that the differences were small, but emphasized that they lay at the very core of the Christian message. He made it clear to them that acceptance of Christ would mean a very radical departure for them, and a real change in their whole mode of thought and life.

Having presented his message to them, he brings the people to the point of wanting to do something about the situation which Peter made clear to them. He elicits from them the query, "Men and brethren, what shall we do?" (Acts 2:37). His message is

Foreign Missionaries of The Presbyterian Church of America

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indeed clear: "Repent, and be baptized every one of you in the name of Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). There can be no repentance, of course, until there is a recognition of guilt, nor can there be forgiveness if there be no repentance. Peter made it clear to them that their former attitude toward Christ was not simply something which was due to ignorance, but that it was sinful. He demanded that they recognize the sinfulness of their stand against Christ before they could receive forgiveness and be received as His.

Peter's missionary labors lasted for many years. He speaks of being in Babylon (I Pet. 5:13), and it is thought by many that he is using the name "Babylon" to designate the city of Rome which was as corrupt and sinful in its day as had been ancient Babylon in its. Rather well-founded tradition has it that Peter was finally crucified head downward as a martyr in Rome some time after the apostle Paul suffered as a martyr in that same city.

News From the Orient

WRITING from Harbin, Manchoukuo, on November 15th, the Rev. and Mrs. Bruce Hunt express their gratitude to God for the blessing he has given to their work:

We are thankful that, so far at least, we have been able to go on with the Korean work. The Harbin church, started just two years ago with our cook and a lukewarm ex-deacon, now has 55 baptized members, is meeting in its own rented hall, taking care of its own expenses and has been paying toward the support of the evangelist; and last Wednesday at the annual Korean Thanksgiving service turned in over 60 yen to be sent in entirely for outside benevolences. While the situation in the Korean church has not yet become so serious here, it has proved a testing to the church, and we trust is purifying and strengthening it.

In the country about 13 groups are meeting, with a total average attendance of about 350, two of which are helping to support a native leader. The others meet as best they can with one of their own number leading each Sunday.

The Rev. R. Heber McIlwaine has written a news letter to a large number of his friends, in which he tells something of his hopes for the future:

Have been back in Japan since the first of April and have a room here at the Y. I am associated here with the Frehns and

have enjoyed their fellowship, the chief drawback being that it takes about one hour to go to their place, so I don't see them as frequently as I otherwise would. The work is not progressing very rapidly at present, but we have no reason to feel discouraged.

We have secured Mr. Yamaguchi as a helper and find him a great help to us. He has had a fine background in Christian work and is continuing his previous work of leading people by the use of letters and literature. He has the names of some five or six hundred who have written in asking for information. Among this number we feel will be some who, when we are able to visit them, may in God's providence be a means of forming the nucleus of groups meeting for Bible study.

Problems continue to multiply for all true missionaries of the gospel in the Orient. It is increasingly difficult to carry on a faithful witness to the truth and the supremacy of the Word of God in the face of growing opposition and persecution. Pray for all of the missionaries of The Presbyterian Church of America that the Holy Spirit may guide their actions and direct their counsels.

CALVINISTIC CONFERENCE TO BE HELD IN NEW JERSEY

AN American Calvinistic Conference sponsored by the Eastern Ministers Conference will be held June 27 to 29, 1939, at Paterson, N. J. All evening meetings will be public. They will be held in the Sixth Reformed Church of Paterson, N. J. The objective of the conference is to stir up interest among young and old, and especially to reach the younger Calvinists.

Minutes

THE Minutes of the Fourth General Assembly of The Presbyterian Church of America are now ready for distribution by the Committee on Home Missions and Church Extension, 506 Schaff Building, Philadelphia, Penna. The price is 25c each. Orders should be accompanied by remittance.

The conference theme is "The Sovereignty of God." Tuesday evening Dr. Samuel Volbeda of Calvin Seminary, Grand Rapids, Michigan, will give the inspirational address. Wednesday evening Dr. W. C. Robinson of Columbia Seminary, Decatur, Georgia, will speak on "The Sovereignty of God and American Attitudes." The final conference meeting will face the perennial question: "The Sovereignty of God and Human Responsibility." The Rev. Dr. Leonard Greenway of the Second Grand Haven Reformed Church will be the speaker on this important theme.

The conference meetings for Calvinists of all professions will be held in the Paterson Y. M. C. A. The Y. M. C. A. will extend dormitory privileges to those making early registration.

The Rev. Professor John Murray of Westminster Seminary, well known to THE PRESBYTERIAN GUARDIAN public, will speak on "The Sovereignty of God: an exegetical and Biblical theological study." The next speaker will be Principal Dr. John Macleod, guest speaker at Westminster Seminary's Tenth Anniversary. His topic is: "The Sovereignty of God: an historical and dogmatic study." The last subject will bring the delegates face to face with Barthianism. The subject is: "The Sovereignty of God and Barthianism."

The following day a broad emphasis will be placed upon the application of this central doctrine. Dr. A. Vanden Bosch of the University of Kentucky, who has observed Calvinism in politics for an entire year in the Netherlands, will discuss: "The Sovereignty of God and Political and Social Life." Dr. Leon Wencelius, professor and author, will speak on "The Sovereignty of God and Culture." The Rev. William Matheson of Chesley, Ontario, will speak on "The Sovereignty of God and Ethics."

All who plan to attend should register at once with the secretary of the committee, Dr. Jacob T. Hoogstra, 90 Demarest Avenue, Englewood, New Jersey.

THE PRESBYTERIAN GUARDIAN wishes the conference success in its proposed program, and urges it to present a clear challenge to those who would contaminate the purity of the Reformed Faith with the new Modernism of Barthianism or with any other denial of historic Christianity.

The Young People's Page

A Series of Studies Designed for Use in Young People's Societies

By the REV. LAWRENCE B. GILMORE, Th.D.

FEBRUARY 19th

My Faith and Its Assurance

THE Catechism gives me a clear definition of saving faith: "Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for our salvation, as he is offered to us in the gospel." The proof texts are Acts 16:31; Heb. 10:39; John 1:12; Phil. 3:9; Rev. 22:17.

The Bible presents Christ as the only Saviour (Mark 10:45; John 14:6; Acts 4:12). But we must know something about Him before we put our trust in Him. We take Christ, not in any haphazard way, but as He is offered to us in the gospel, crucified, dead, and risen again for our salvation (I Cor. 15:3-8).

It is not the act of faith that saves us. It is the object of faith. The broken ladder will not take us from the burning building, even though our faith in the ladder be great. It is true that counterfeit money will buy things but, as Dr. Machen remarked, only until it is found out (*What is Faith?*, p. 177). Truth must be reckoned with. A little faith in the true Saviour is better than a lot of faith in a false Saviour. False cults give only false hopes. "The hail will destroy the refuge of lies" (Isa. 28:17).

Saving faith originates in the work of the Holy Spirit calling the sinner to Christ. See the Shorter Catechism, Question 31. Only in the Holy Spirit can we call Jesus Lord (I Cor. 12:3). The Spirit honors the Word, for faith comes by hearing (Rom. 10:17; compare I Cor. 2:4, 5). But faith is the gift of God (Phil. 1:29; compare Eph. 2:8).

We can have true assurance of faith. This assurance is grounded on the promises of salvation in God's Word, on the graces which God imparts to us (Gal. 5:22-24), and on the testimony of the Holy Spirit within us (Rom. 8:15; Eph. 1:13).

True assurance makes the believer humble (Psalm 139:23, 24), diligent in piety and good works (Eph. 2:10), and desirous of a closer walk with God (I John 3:2, 3).

I hear the Saviour say,
"Thy faith indeed is small;
Child of weakness, watch and pray;
Find in Me thine all in all."

Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain;
He washed it white as snow.

FEBRUARY 26th

My Prayer Life

The Bible through precept and example teaches me to pray. The Lord Jesus Himself is the greatest example (Mark 1:35). And He has given us the model prayer (Matt. 6:9-13; Luke 11:1-4). A splendid commentary on this prayer is given in the Shorter Catechism, Questions 99-107.

The definition of Christian prayer in Question 98 could hardly be surpassed: "Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies." Note the proof texts: Psalm 10:17; 145:19; I John 5:14; John 16:23; I John 1:9; Phil. 4:6.

Prayer is talking with God. It depends on the fact that God is personal. Objectors say that God does not answer prayer because He does everything by law. But God is above His laws. He made them. He also uses them and combines them to answer the cry of His people. We can use God's laws to some extent ourselves. A knife let loose from the hand will drop to the floor by the law of gravity. But the knife flipped into the air may stick in the ceiling, for the action of the hand may overcome the law of gravity by another law. How much more does God control His universe!

Prayer is God's appointed method of meeting our needs as finite and sinful creatures (Matt. 7:7-11). The prayer and its answer are foreordained (Isa. 65:24).

We should pray definitely, for God's blessings are actually given in answer to prayer (I Kings 9:3; Ezek. 36:37). It is right to pray

about the weather, or for the recovery of the sick (James 5:16-18). We should pray even about small details that bother us. But we should pray not just little prayers, but great extensive prayers for God's glory in His worldwide redemptive activity (Psalm 67; Matt. 9:37, 38; Col. 1:9-11).

We should pray without ceasing (I Thess. 5:17), but always in accordance with God's will (Luke 22:42). His way is best (Isa. 55:8, 9).

God will not accept the prayer of the wicked (Prov. 15:29; 28:9). We can only come to God forsaking sin, and praying in the name of Christ who cleanses us by His blood (Heb. 10:19-23). And we need the Holy Spirit to aid us (Rom. 8:26, 27).

It is right to pray to each Person of the Trinity (II Cor. 13:14) and, in particular, to pray to Christ (Acts 7:59, 60; I Tim. 1:12; Rev. 1:5, 6).

We should be encouraged to pray. God answers all our prayers, though only eternity will prove this.

MARCH 5th

My Christian Testimony

The Bible's idea of testimony is that of witness. God gave His testimony to His people Israel through Moses (Deut. 6:20, 21). The center of this testimony was the two tables of stone kept in the ark (Ex. 25:16; 31:18). The tabernacle was called the tabernacle of the testimony (Ex. 38:21). Afterward the book of the law was also placed in the ark (Ex. 16:34; Num. 17:10). The use of the word testimony came to apply to all of God's revealed will.

David charged Solomon to keep God's testimonies (I Kings 2:3). The people of Israel and Judah in general rejected them (II Kings 17:15).

The Psalmists celebrate the excellence of God's testimonies and commend obedience to them (Psalm 19:7; 25:10; 119:31; 122:4). Isaiah speaks of them as absolutely binding (8:16, 20). God witnesses against His people for breaking them (II Kings 17:13).

The Bible throughout is a testimony to Christ (John 5:39; Heb. 7:17). God the Father witnesses to Him (John 8:16-18; II Pet. 1:17, 18). Christ witnesses to Himself (John 4:44). The Spirit testifies of Christ through the prophets and also by His

general testimony (John 15:26; I Pet. 1:11). The apostles are witnesses of Christ, especially of His resurrection (Luke 24:48; Acts 1:22; I Tim. 2:6, 7). And not only they, but all believers, are witnesses (Acts 8:4).

What about our testimony? We should have a testimony for Christ. He expects us to confess Him before men (Matt. 10:32, 33).

Our testimony, to be worth anything, must have the Word of God as its content (Phil. 1:14-16). It must be inwardly true in our lives (Matt. 12:33-35). It must show itself in a godly walk (Phil. 1:27; Matt. 5:15, 16). It must be against unbelief (Gal. 1:6-10) and separate from unbelievers (II Cor. 6:14). It must not shrink from persecution and death (Rev. 1:9; 2:13).

Do we glorify our Saviour by a clear testimony? Are we faithful to Church and Sacrament? Do we care for souls? Do we bring people to hear the gospel, or help them with Scripture portions and tracts? Will people we meet day by day confront us in the judgment and testify against us that we never witnessed to them? May God help us to have a true Christian testimony.

MARCH 12th

My Temptations

In the Bible certain events are at once both a trial and a temptation, as, for example, the sufferings of Job. God does not tempt (James 1:13-15). Trial is a test He would have us endure (I Pet. 1:6, 7). Trial is also a temptation before which Satan would have us fall (I Pet. 5:8). Each temptation, therefore, is an opportunity for victory as well as an occasion for defeat.

This subject has a compelling interest for young people, for youth is preëminently the age of temptation. Notice how early temptation met Adam and Eve (Gen. 3:1-8).

Dr. James Stalker, well-known Scottish preacher and scholar, preached a famous sermon on I Cor. 10:13, entitled "Temptation." In this sermon he speaks of people as divided into groups like a parliament in Europe: left center, left, extreme left; right center, right, extreme right.

The left center is composed of

Bible Readings

Week of February 12th

SUNDAY Hebrews 11:1-16
 MONDAY Acts 16:16-34
 TUESDAY Galatians 3:1-14
 WEDNESDAY Ephesians 2:1-10
 THURSDAY John 7:25-52
 FRIDAY Ephesians 1:1-14
 SATURDAY Romans 6:15-23

Week of February 19th

SUNDAY I Chronicles 4:1-10
 MONDAY Nehemiah 1:1-11
 TUESDAY Luke 11:1-13
 WEDNESDAY John 17:1-26
 THURSDAY Matthew 7:1-12
 FRIDAY I John 5:13-21
 SATURDAY I Timothy 1:12-2:7

Week of February 26th

SUNDAY Psalm 116:1-19
 MONDAY John 3:22-36
 TUESDAY Colossians 1:21-29
 WEDNESDAY II Thessalonians 3:1-18
 THURSDAY II Timothy 1:1-18
 FRIDAY Jude 1-25
 SATURDAY Revelation 2:12-17

Week of March 5th

SUNDAY Genesis 3:1-8
 MONDAY Joshua 7:1-26
 TUESDAY Daniel 1:8-21
 WEDNESDAY James 1:12-27
 THURSDAY Joel 2:21-32
 FRIDAY I Corinthians 6:1-20
 SATURDAY I Corinthians 10:1-33

those who are being tempted, that is, all of us, but some more than others. The left consists of those who have fallen before temptation, that is, all of us to greater or less degree. But do not despair (I Cor. 6:9; Psalm 51:13; Luke 22:32). And do not be presumptuous. On the extreme left are those who are tempters of others, some from malignancy, some from self-interest, and some from thoughtlessness.

The right center consists of those who are successfully resisting temptation, helped, for instance, by home and friends, and by the blessing of God (Gen. 39:1-23). The right is made up of those who have largely outlived their temptations, as a child his desire for candy. But they must always watch and pray (Luke 22:

46), and take heed lest they fall (I Cor. 10:12).

The extreme right is formed of those who are helping others to overcome temptation by associating with them, by providing for them wholesome activity, and by leading them to trust in Christ. "No man ought to be satisfied," says Dr. Stalker, "till he is in this noble group."

Thinking of this sermon, we ask ourselves: In which group, or groups, am I? How we need to pray that God would "either keep us from being tempted, or support and deliver us when we are tempted," as the Catechism says! Christ was tempted, but overcame (Heb. 2:18; 4:15, 16). He gave Himself for us (Gal. 2:20). He can save us, and others, to the uttermost (Heb. 7:25).

MACHEN LEAGUE HOLDS RALLY IN WILMINGTON

AN OPEN forum, a fellowship dinner, and an address on "Living Faith" were the features of the winter rally of the Machen League held Saturday, January 21st, at the Eastlake Presbyterian Church, Wilmington, Delaware. More than 150 young people attended the conference.

The forum, which opened at four o'clock, was conducted by the Rev. Prof. R. B. Kuiper of Westminster Theological Seminary, who answered questions the young people submitted to him. Among the problems with which he dealt were the Bible and Evolution, and the value of doctrine for practical life.

At the close of this meeting there was a time of fellowship, climaxed by a dinner served by the young people of the church.

The evening meeting was held at 7.30 o'clock. The Rev. Robert S. Marsden spoke to the group about "Living Faith."

Definite missionary activity was begun at this rally of the league. Mr. Marsden spoke briefly to the group about some home missionary problems, and the young people plan to undertake partial support of this work.

At the meeting it was announced that the cabinet of the organization will convene in Philadelphia on Saturday, February 11th.

News From the Presbyteries

New York and New England

THE Week of Prayer was observed in the Second Parish Presbyterian Church of Portland, Maine, from January 2nd to 6th, under the auspices of the Evangelical Ministers' Association. The speakers were: The Rev. Dr. Daniel Van Houte, the Rev. Dean W. Adair, the Rev. John H. Skilton, the Rev. Lawrence R. Eyres, and Mr. Martin J. Bohn.

From January 24th to 26th and on Sunday, January 29th, the Rev. David Freeman of Philadelphia addressed the congregation of the Second Parish church in a series of meetings on the subject of the Christian Jew and the present Jewish situation. His topics were: The Christian and the Jew: a Plea for an Understanding; The German Persecution of the Jews; The Future of the Jews; Jesus, the Jewish Messiah; and When a Jew Accepts Christ. Mr. Freeman, born and reared an orthodox Jew but now a minister of The Presbyterian Church of America, is well qualified to speak on these important subjects.

"The Presbyterian and Reformed Hour," conducted under the auspices of the Committee for the Propagation of the Reformed Faith in New England and actively supported by the members of this presbytery, was heard over station WHEB (740 kilocycles), Portsmouth, New Hampshire, on Wednesday afternoon, January 18th, from 2:30 to 3:00 p. m. The speaker was the Rev. Lawrence R. Eyres of Deerfield, New Hampshire.

The Dakotas

CALVARY Presbyterian Church, Volga, South Dakota: Three organizations of this church, whose pastor is the Rev. Charles L. Shook, are of particular interest. This is the third year for the Bible Readers' Club, the second for the Family Altar Circle, and the first for the Christian Readers' Fellowship. During 1938 the goal of the Bible Readers' Club was to read the Bible through by reading three chapters each weekday and five on Sunday. Reports have been received from 21 of the 38 members, as follows: 11 completed the reading of the Bible; four read approximately 85 per cent.; one read 75 per cent. and five finished about 66 per cent. . . .

The Junior Young People's Society, which meets just before the evening service, has a membership of 23. Most of the members stay for the worship service and contribute to the service of song.

The young people of the church at Bancroft, South Dakota, are meeting regularly in the homes of the members of the group, and there has been a gratifying attendance at each service. The watchnight service on New Year's Eve was particularly well attended and proved a real blessing to the church.

The Rev. Robert B. Brown, until recently in charge of the work in New York city, has accepted the call of the newly-organized church in Omaha, Nebraska. Mr. Brown has already assumed his new duties, and the church is one of the most promising in the presbytery. It was organized through the untiring efforts of Mr. Brown's father, Dr. James B. Brown, field worker in Nebraska for The Committee on Home Missions and Church Extension. On September 25th the congregation moved into its present property, the former Jennings Methodist Church at 5th and Hickory Streets. There is no other Protestant Church within nine city blocks.

Mr. Brown reports that on Sunday, January 15th, there were 44 at Sunday school, 39 at morning worship, 20 at the high school young people's society, and 15 at the evening worship service. Mr. Brown has begun a survey of the community in which the church is located, and in the great majority of cases he has found that the householders are prospective members for the church. Many of the people formerly worshipped in the building now occupied by the new congregation and at present are not attending church anywhere.

Can You Help?

SIX hundred dollars is needed before February 8th if the salaries of the foreign missionaries of The Presbyterian Church of America are to be paid in full. Send all contributions for both home and foreign missions to the Rev. Robert S. Marsden, general secretary, 506 Schaff Building, Philadelphia, Penna.

At Carson, North Dakota, there is a group of about 15 children, organized as a Children's Missionary Society under the leadership of Mrs. Samuel J. Allen, wife of the pastor. The children are busily engaged in making toys to send to missionaries for distribution, and they have shown an enthusiastic interest in the work.



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Philadelphia

THE Presbytery met on January 16th in the Gethsemane Church of West Philadelphia. A letter was granted to the Rev. Robert B. Brown, dismissing him to the Presbytery of the Dakotas. At his own request the name of the Rev. Stanley I. Ray, formerly pastor of the Valley Forge Church, Norristown, was erased from the roll of presbytery.

Faith Church, Quarryville: Toward the close of 1938 two weeks of special services were conducted in this church by the Rev. Cary N. Weisiger of Philadelphia. The Rev. Franklin S. Dyrness, pastor of the Quarryville

church, reports that the services have deepened the spiritual life of the congregation. On January 1st there was a record attendance at the communion service and four persons united with the church.

Calvary Church, Middletown: Since its inception this church has been meeting in a rented building. It is now negotiating for the purchase of two lots where the congregation plans to erect its own property. Much enthusiasm has been shown in contributions to the building fund and the church expects to complete payment for the lots during 1939. . . . The recently organized Sunday school in Carlisle, Pennsylvania, is now being supervised by the Rev. Peter Pascoe. The work of the school has been richly blessed.

Kirkwood Church, Kirkwood: On January 15th six communicant members were welcomed into the fellowship of the church at the communion service. On the following day a delegation of the ladies attended the meeting at Westminster Seminary conducted for the purpose of organizing a Women's Missionary Society of the presbytery. . . . The Rev. George W. Marston, pastor of the church, conducted a series of special meetings during the latter part of January in the Calvin Church of New Haven, Connecticut.

Redeemer Church, Philadelphia: A large part of the Christmas evening service was conducted by a chorus of the young women of the church. Prophecies about Christ, and the fulfillment of those prophecies, were read and interspersed with carols and hymns. . . . On January 1st, at the regular communion service, the congregation began the systematic reading of the entire Bible together. It is planned to complete the reading of the Bible during 1939. The session authorized the preparation and distribution of a book of selected Scripture passages for the year.

Calvary Church, Germantown, Philadelphia: On January 16th, at the request of a committee of presbytery, the Women's Missionary Society conducted a meeting for all other missionary societies of the presbytery at Westminster Theological Seminary. The purpose of this meeting was to effect the organization of a society that would be somewhat similar in purpose and activities to the women's presbyterials of the Presbyterian Church in the U.S.A. Following

luncheon and the business meeting, the group was addressed by the Rev. Yune Sun Park, a Korean graduate student at the seminary.

Calvary Church, Willow Grove: Seven persons united with the church on January 8th, at which time the sacrament of the Lord's Supper was celebrated. Special communion season speakers were the Rev. Cornelius Van Til and the Rev. E. J. Young. . . . It was recently announced to the congregation that building operations will be started in the spring, since final arrangements for financing the modest first unit of the new church have now been completed.

California

Covenant Church, Addison and Grove Streets, Berkeley: The sacrament of the Lord's Supper was observed on January 1st, at which time a consecrated young couple, who will mean much to the spiritual life of the church, united with the congregation. . . . The entire church family attended a New Year's party for a time of fellowship and enjoyment.

Westminster Church, 5638 York Boulevard, Los Angeles: At a special "Tableau Service" on Christmas Sunday an all-time record for Sunday school attendance was achieved. On the evening of January 13th a meeting was held for the purpose of organizing a Young People's Society. It was voted that the group be called the "S. O. S. Club," the initials signifying: Study, Obey, Serve.

Santa Ana: The mission work conducted in this city by the Rev. E. Lynne Wade is rapidly making itself known. Regular worship services, local advertising and news bulletins, personal visitation and neighborhood canvassing are beginning to show results. A mid-week Bible club for boys is being contemplated. All services are held at the home of Mr. Wade, 918 N. Flower Street.

New Jersey

A STATE-WIDE "Ladies Presbyterial Missionary Fellowship" was organized in conjunction with the presbytery at its last quarterly meeting held on January 17th at the Calvary Church of Bridgeton. Representatives attended from a number of the churches and, after luncheon, adjourned to the church auditorium for the meeting. Officers of the society

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were elected: President, Mrs. H. Partington of Westfield; Vice-President, Mrs. Richard Gray of Orange; Treasurer, Mrs. James Rohrbaugh of Wildwood; Secretary, Mrs. J. H. Hunsberger of Vineland. After the business meeting the message of the afternoon was brought by the Rev. Robert S. Marsden, general secretary of the mission committees. The meeting was adjourned with prayer by the Rev. William T. Strong of West Collingswood.

NEW BUILDING DEDICATED BY BRIDGETON CONGREGATION

THE Calvary Presbyterian Church of Bridgeton, New Jersey, held the formal dedication services of its new church home on Sunday, January 8th. In an impressive ceremony the pastor, the Rev. Clifford S. Smith, and the people united in dedicating the building to the task "of preaching and defending the everlasting gospel of redeeming grace through Jesus Christ." The dedicatory sermon was preached by the Rev. Professor R. B. Kuiper of Westminster Seminary. A feature of the service was the singing of a hymn written especially for this ceremony by Mrs. Mary Richman, a member of the church and now in her ninetieth year. At the evening service Dr. Cornelius Van Til, also of Westminster Seminary, was the guest preacher. Capacity crowds attended both services.

"It was only six months ago," said Mr. Smith, "that this congregation was ousted from its beautiful Gothic church, estimated to have been worth \$75,000. Suit had been brought against them by the West Jersey Presbytery of the Presbyterian Church in the U.S.A. and, after litigation that extended over a period of two years, the case was finally brought to its conclusion in a spectacular court battle in which the jury refused, for a considerable time, to bring in a directed verdict against the defendants. When the verdict against them had finally been secured, this congregation of 131 members left the building and my family and I moved from the manse. Services were continued for four months in the American Legion Hall, and there were unprecedented blessings even under the most difficult circumstances. Of the original group of

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members who had voted to leave the Presbyterian Church in the U.S.A. there was not one who was unwilling to leave the beautiful church in which they had so long worshipped. All of them and many friends from other denominations faithfully stood by their convictions and honored their Lord by refusing to put sentiment and family tradition ahead of their allegiance to the everlasting gospel.

"Immediately the officers of the church set about looking for a permanent church home, and within three and a half months had located a property which they believed would fill the needs of their congregation. The way in which the Lord led in this enterprise seemed little short of miraculous and, after a series of providential incidents, the present property was purchased for \$8,000. Having made their purchase, however, only half of the job had been done. They had bought the largest old home in the city, but for various reasons the house was badly run down. It was lighted by gas, and had an out-of-date heating plant. The members of the church pitched into their task, working every evening late into the night, and transformed the whole place. They electrified the building, revamped the heating plant by installing automatic heat, painted and papered, tore out walls

to make a beautiful auditorium that seats about 200 people, made a beautiful apartment for the minister and his family on the second floor, and in general renovated the entire place. Conservatively estimated, the mem-

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bers contributed \$3,000 worth of labor. The cost of materials and technical skill was \$1,400, \$1,100 of which has already been paid.

"After two months of exhausting effort, the congregation finally moved

into its new quarters, and held its first service there on the second Sunday of December. From the very first service it has been apparent that the blessing of God is upon the members in a signal way. The whole city is

giving recognition to their work and sympathetic visitors are attending the services in surprising numbers. Already some are wondering how long the present quarters will be large enough to hold the congregation."



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**CALL FOR FIFTH ASSEMBLY
ISSUED BY R. B. KUIPER**

AS THIS issue of THE PRESBYTERIAN GUARDIAN goes to press a call has been issued by the Rev. R. B. Kuiper, Moderator of the Fourth General Assembly, for the fifth assembly to be held at Westminster Seminary on Thursday, February 9th, at 11:00 A. M. The purpose of the assembly at this time is to consider problems arising out of the civil suit brought against the denomination by certain members of the Presbyterian Church in the U.S.A. The text of the call follows:

ESTEEMED BROTHER IN CHRIST:

It was resolved by the Fourth General Assembly of The Presbyterian Church of America "that, when the Assembly adjourns, it adjourn to meet at Westminster Theological Seminary, on May 10, 1939, with the understanding that it may meet earlier at the call of the Moderator of the Fourth General Assembly if this becomes necessary."

The Committee on Home Missions and Church Extension has requested me to call a General Assembly "to consider the legal suit over the name and the matter of choosing a new name for the denomination, and to consider the financial needs of the Church."

In compliance with this request and because I am convinced of its reasonableness, I now and hereby, by virtue of the authority given me by the Fourth General Assembly, issue a call for the Fifth General Assembly of The Presbyterian Church of America to convene at Westminster Theological Seminary on Thursday, February 9, 1939, at 11 A. M.

I am asking that you present this call to your session at once, reminding it of the Form of Government, Chapter XI, Section II—"The General Assembly shall consist of every minister and of one elder from every particular church, and two or more elders from every collegiate church in proportion to the number of its pastors."

Praying that the great Head of the church may abundantly bless our churches severally and collectively, and that He may guide them by His spirit particularly as they shall gather in their next General Assembly, I remain

Yours in Him,

R. B. KUIPER

Moderator of the
Fourth General Assembly