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The Christian and the Jewish Situation

By the REV. DAVID FREEMAN

A Converted Jew and Pastor of the New Covenant Presbyterian Church of Philadelphia

IT MAY be that these persecutions have come upon us because we have forgotten God," said a Jewish refugee from Germany. Many Jews are pondering the meaning of it all, and are beginning to think that God is permitting these trials to come upon them. They should remember Joseph who, having been unjustly handled by his brethren, said to them, "But as for you, ye thought evil against me; but God meant it unto good."

Believers in the Bible know that nothing happens without God. He has willed all things that come to pass and even in those events that affect nations He is working out His own good and wise purposes. God surely has a purpose in the calamities He is permitting to fall upon His ancient people Israel, but this in no way excuses those who are guilty of tyranny, oppression and bloodshed. The Son of God said, "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" The sovereign will and purpose of God does not prevent His wrath from abiding upon the present iniquities of godless men toward the Jews in greater Germany and elsewhere.

The Christian cannot look with indifference upon the present distress of the Jewish people. They are living in days that can only be compared to the Babylonian exile or to the expulsion from Spain. The present catas-

trophe is so enormous that it is hard for us here in America fully to comprehend it. Only those who have experienced in their own bodies the sweeping tide of anti-Semitism in Germany know something of the horror of it all. The half has not been told. Over night 325,000 Jews of the Czechoslovakian Republic were made pariahs. Divested of citizenship and property, turned out of industry, commerce and employment, they are looked upon as those who do not even have the right to live. Since November, 1938, a fine of \$400,000,000 has been imposed upon the Jewish community of greater Germany, which about exhausts the opportunities for self-help. Many Jews are languishing in concentration camps and only those are freed who promise to emigrate immediately. Outside of greater Germany the condition of the Jews is pitiable. In Poland more than 38 per cent. of its 3,310,000 Jews are dependent upon charity. Only recently in Hungary, which has 450,000 Jews, a bill limiting participation of Jews in business and professional life to six to 12 per cent. was adopted by the Hungarian Parliament. Roumania's 800,000 Jews are suffering under a quiet but unrelenting campaign of discrimination. As a result of recent legislation 200,000 of them have been deprived of citizenship and remain in the country on sufferance.

What a ghastly story the beatings, tortures, and maltreatment of the Jews would make if it were compiled!

These things are too well authenticated by indisputable evidence to be denied; moreover, we see it with our eyes and hear it with our ears. There has come to our notice the information that Jews are being used for experiments. Only recently 65 Jews, including women and children, were assembled and gassed from German war planes. The net result for the experimenters to gloat over was 46 dead, 12 seriously injured and seven slightly hurt.

Anti-Semitism is a cancerous infection of modern times and even America is not free of it. When conditions are favorable it shows its ugly head. The Dies Congressional Committee on un-American Activities has just disclosed the existence in this country of a well-organized anti-Semitic campaign in the United States. One of the supporters of this movement, George Van Horn Moseley, a retired major general, is reported to have written, in a letter now in possession of the Dies Committee, the following, "The fact is that the most serious problem confronting America today is just this problem of the Jew and how to get rid of his influence definitely—locally, nationally and internationally." This is the stuff that is the forerunner of discrimination and cruelty.

Where does the orthodox Christian stand amid all this hatred and maltreatment of the Jew? When a man is down, it is base and mean to kick him, even if he deserves it. All recounting of the sins of the Jews at this time is taking unfair advantage and only fanning the flame of bigotry and prejudice. What nation on the face of the earth is free from sin and iniquity? This much may be said, that in comparison with other peoples the Jews are known by the worst among them while other nations are known by their best. The orthodox Christian cannot be a party to any injustice. He worships the holy and just God who is the defender of the oppressed and of those hated without a cause. In the cross of Christ he sees the just God justifying the ungodly. It is strict justice that is vindicated as well as love manifested. He who has no interest in justice has no interest in the crucified Saviour. Those who possess the Spirit of God

have hearts of compassion and tenderness toward the suffering and down-trodden.

Let not the Jews be misled. Many who call themselves Christians are so only in name. To be a Christian in the historic and real sense involves a knowledge and acceptance of Christ as He is offered in the gospel, and the new birth, which He taught to be the supernatural work of God in a man. Christians possess a faith which declares itself in life. Only this is Christian faith. The Lord Jesus Christ said that many will say to Him in the last day, "Lord, Lord, open to us," but hear what He will say to them, "I know you not whence ye are; depart from me, all ye workers of iniquity." Why, then, do Jews take for Christians all who call themselves such or speak Christian language. Presumption will knock at the very gates of heaven. Do the Jews believe all those to be Americans who boast of their Americanism? They know very well that the most traitorous hearts shield themselves with the American flag. By their fruits ye shall know them. The apostle Paul said, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Shame upon so-called Fundamen-

talists of the type who make anti-Semitism their gospel. They cry aloud their loyalty to the Bible as over against unbelief, but strange friends of God are these. All the watchwords of anti-Semitism are circulated and Jewish hatred fostered among these self-styled Bible-believers. We do not wish to be numbered with them. Let not the Jews think for one moment that we are allies. We repudiate their methods and hell-inspired propaganda. What becomes of the loud boast of love for the Jew of this type of Fundamentalism? His is only a professing love for the Jews in the Bible whom he has never seen; but he shows injustice and enmity to the Jews who are about him. Away with such hypocrisy!

Are the Modernists the friends of the Jews in the present crisis? The Jews have come to regard the liberals and rationalists who call themselves Christians as their defenders. It is true that modernist ministers invite Jewish rabbis to speak in their churches and address mass meetings denouncing race hatred and calling for a brotherhood of man on the basis of a universal fatherhood of God. No doubt on the surface the Modernists appear as the apostles of tolerance toward the Jew and all men. But their tolerance is not based on truth and conviction. They say that all faiths lead to God and are ultimately the same. The Temple of Religion in the New York World's Fair is an embodiment of this idea. There is no absolute truth and the only thing that does matter, and upon which they are absolutely certain and dogmatic, is that orthodox Christianity is not final. Their dogma is that any vague notion of God and religion will do. And when one rises to assert the finality of the Christ of the New Testament and the absolute truth and inerrancy of the Bible he is certainly inviting persecution. Orthodox Presbyterians have bitterly experienced the tolerance and sweetness of Modernists. Woe to believing Christians and Jews when the Modernists achieve the control of their lives. Who are the betrayers of the Jews in Germany? The very clergymen who were mouthing the sweet words dear to the heart of unbelief are now good Nazis. It could

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The Place of Revelation in the Reformed Theology

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

By the REV. JOHN MACLEOD, D.D.

Principal of the Free Church College, Edinburgh, Scotland

WHEN we speak of the Reformed Theology we mean the teaching set forth in the confessions of the Reformed churches. Theology itself is an orderly exhibition of truth with regard to God and the things of God. It deals with truth which has come to be known because it has been revealed. And if our theological thinking is to be of any good, the truth with which it takes to do must be so known as to bring to bear upon us its real meaning, to which meaning we respond. It is part of the teaching of the Word, which the Reformed theology treats as its God-given *principium*, that there is afforded in the fabric of derived being, in the course of providence and in the intuitions of our moral nature, such a manifestation of the eternal power and the Godhead of the maker of all things as is enough to leave men without excuse when they do not glorify Him as God, or show themselves unthankful to Him and blind to His claims. What is thus taught in the Bible the very first words of our Confession affirm in a significant deliverance: "Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God and of his will, which is necessary unto salvation." Thus the Confession sets forth the truth that there is a revelation given which answers a certain end. But it goes on to say that this revelation does not suffice to give the saving knowledge of God which is imparted by supernatural revelation alone in the Word which God has given to His people now in written form.

The Light of Nature

The knowledge of God which is furnished by the things which are made is the right reading of the revelation that He has been pleased in these things to give of Himself to mankind at large. The truth that may be thus learned is found in the wit-



Dr. Macleod Delivers the Address

ness of what we call nature. That is to say, the works and ways of God bear witness to Him as the maker and upholder of all things. They tell of Him as Lord and King of the universe to which He has given being. They speak of Him too as the Law-giver and Judge of beings like ourselves who are endowed with the light of reason and conscience. Such creatures are under the law of their nature that calls for loving and loyal obedience to the will of their Lord and King. He is to be obeyed as He makes His will known, and the law that makes known that will is holy.

It is only as God makes Himself known that men can know Him. And in the knowledge that they reach in regard to Him there are differences of degree or measure. It is one thing that He supplies the material for coming to an acquaintance with Him in His revelation of Himself. It is quite another thing that men should do justice to the lessons that He reads them. Among true Christian teachers there is no doubtful note struck as to the need that men fallen and sinful, and so dark in their minds, have of special teaching or of the illumination of the inner eye by the Spirit of God, if they are to come to any true and

profitable knowledge of what God makes known of Himself. Apart however from the work of saving grace, there is an unmerited exercise of God's power to be seen in the measure of response that the light of nature meets with in mankind as a race. This forth-putting of light and power we speak of as common grace. It varies in its measure and this is seen in the difference between one sinner and another in their respective reactions to the truth which is known. For just as there are, among the regenerate, degrees of attainment in the saving knowledge of divine truth, there are, among the children of the world, some who feel more of the restraints of law and conscience than others. They are not so out-and-out as their fellows in their defiance to the authority of heaven. Indeed, it is in the measure in which common grace is at work in its enlightening and restraining and controlling power that this world is kept from being such a scene of mad disorder as the unruly passions of men would make it if they had their way.

Now no serious teacher of the Reformed school would say that there is not a specific difference between the work of common, and that of saving, grace. Refusing to the subjects of the former what they ascribe to the latter, we classify them respectively as the dead and the living or as natural and spiritual men. We do so because we would not confound death with life or nature with spirit. The light of nature can make men see so much of the claims that God has upon them. It can accuse them in the forum of conscience for their sins and failures. It can thunder of wrath, or of judgment earned, and so rouse a sinner to anxiety as to how he can be set free from his sin. In their response to the goad of an accusing conscience, men have given the fruit of their body for the sin of their soul. They have fasted and lashed themselves with scourges till the blood flowed or they fainted. They have resorted to every austerity and ascetic

extreme to get rid of their burden, and yet in vain. All this tells of the moral faculty at work, however perverted the form may be in which it shows itself. The problem they feel is one that confronts them, and how to get away from it they know not. But that it is serious, nay, urgent, and even clamant, they must own. They have learned to put questions that are beyond their power to answer.

We need not say that we do not at all hold that the light of nature is enough, for it does not supply the knowledge which we believe to be the very life of the soul. Yet we see how it can hold man in check and it shows itself at work in the comely order of a civilization which, though it may not rise above the level of this earth, yet allows the wheels of daily life to run smoothly. It may issue in the common recognition of an ethical standard of what is proper and of what is improper, of what is honest and honorable and of what is base and shameful. It may also guard the body politic from many an evil thing which, if left to operate freely and unhindered, would work out disastrous results. And when it awakens such anxiety as leaves the sinner ill at ease in regard to the problem of how he can be rid of sin and its fruits, it may serve as an instrument ancillary to the process of saving grace. It then brings the subject of its convictions to such a case as that he finds himself face to face with the task of learning, if it may at all be, how the sin which is his torment and a load on his conscience can be so effectively dealt with as that he may be freed from its bondage and its doom. It thus can be controlled to answer the gracious ends of God, when He brings men to their senses and to His feet.

When the understanding responds to the facts which bear witness to the being of God, it is but fulfilling so much of its proper function. So too is it with the conscience when it accuses or else excuses, and in so doing makes an acknowledgment of the law to which man is subject. When it acknowledges the law it confesses the King and Law-giver whose law it is. Not only is the evidence forthcoming, to which judgment and conscience respond, but also there is on the part of the race what may be called an echo of it. That echo is to be heard in the record, chequered or broken or perverted though it be, of

religion as an element in the life of mankind. For apart from hothouse speculative atheism which shows itself in a forced form in circles which have been sophisticated by philosophical opiates, the race of mankind even in the blind and degraded worship of heathendom has shown itself through the ages to be one that worships, however far astray the worship of its deity may be. The objection may be raised, in view of the widespread prevalence of idolatry, that men's worship is given not to one God but to a hundred million. Its deity may be a demon or, for that of it, a host of demons. The fact that this is so is admitted without prejudice. It does not overthrow or set aside the twin fact that in their own way men have an object of worship. Man is a being that worships. He has a *sensus numinis*. However forgetful of their deity and daringly irreligious some men may at times be, yet there are other times when the feeling of reverence and worship for such a god as they own will assert itself, even should this take the shape of gross superstition. The outward expression of worship may be rigidly suppressed as long as the pride or self-sufficiency of men mounts guard. But when, at critical junctures, this vigilance is relaxed or caught at unawares, the tendency to worship will assert itself. For there is in man's nature a witness to the being of God which will require that nature itself to be torn to pieces or to be put out of being before it can get rid of the whisperings within that tell of a higher or a supreme Being. Such a witness has many ways of making its presence felt and letting men know what it has to tell. Its voice may be long smothered or stifled yet it will avenge itself for violence done to it. It will speak out sooner or later.

The Insufficiency of Nature

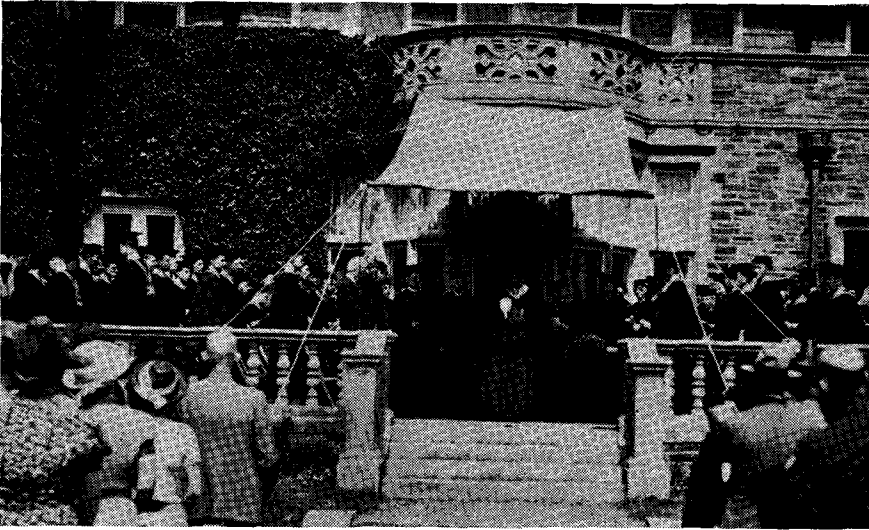
There is, then, a revelation of God given in His works. These works include the very fabric of our being with all its moral intuitions. This bears witness to His claims upon us and in the light of these it leaves us confronted with the fact that we have sinned and so earned God's displeasure. But all inadequate though it is to produce saving results, it is fitted to make sinners wretched because of the sin that it lays at their door, while it can tell of no remedy for their case. This natural revela-

tion does not throw a ray of light on the question as to whether or no there is forgiveness for sin or deliverance for the sinner. Nor can it tell us, in the event that there is such a thing, on what terms an interest in it is to be secured. It can give no assurance to a man that, even should he repent and turn from his evil ways, it can be of any good for him in regard to deliverance from doom and death. On such all-important questions this oracle is dumb.

Up to a point we may note how the old Deists owned the witness of Nature, rested in it, and satisfied themselves with their own reading of its sufficiency. In doing as they did they laid an undue stress on its light and exalted it to a place that is not its own. This, however, is not a good enough reason for us who refuse to take up their ground to swing to another extreme, and to deny that there is such a thing as the material ground in the witness of nature on which a *pro tanto* valid natural theology may be built. There is such a thing—for the witness of the facts of life and of the universe admits and even demands a right reading of their meaning. And yet, for all the light that shines in this witness, it leaves us to grapple in vain with the problem of sin for it gives us not a blink of hope as to salvation from it. This natural theology has its distinct limitations. Yet it has its place, and that place it ought to be accorded.

Religious Liberalism

It is of interest to observe how a system of religious thought which has capitulated to a paralyzing agnosticism and has left to that form of organized unbelief the field as its own, abjures natural religion and confines theology to that region in which a purely subjective estimate of value is allowed to have its way. In keeping with the line of speculative thought which it follows, it gives up the quest for a true knowledge of being. It quits the field and abandons as hopeless the attempt to get beyond the realm of the phenomenal. In this realm it finds the field of exact science and theoretic knowledge and it declines the task of seeking a true acquaintance with the real Being which it holds to lie hid behind the veil of appearances. When it relegates to the personal judgment of the individual what it refuses to own as



The Terrace of Machen Memorial Hall

having a standing in the domain of science or real knowledge, the truth or teaching that it leaves to the subjectivism of the judgment of value which a man may have for himself has no inherent or intrinsic worth that would fit it to make a demand on the homage of others. This all issues in a riot of subjectivism and, in a very true sense, it distributes the prerogative of infallibility over such a wide constituency as to let every man be a pope to himself. This, of course, shuts out dogma; and yet this system has a tyrannous antidogmatic dogmatism of its own. And with an air of high spirituality it disclaims the validity of the line of theistic reasoning that leads to the recognition of more than a limited Demiurge. It sets aside natural theology and proclaims its faith in a religious, as over against a scientific, reading of life in the universe. Here is faith divorced from knowledge. Its religious liberalism is accommodating and its whole tendency is to refuse to be dogmatic save in the rejection of dogma and in the exclusion of all metaphysics from its theology except that kind on which it proceeds as its own groundwork. This sort of thing has had its vogue. But with the turn of the tide of fashion its days may be said to be almost numbered.

Neo-Calvinism

With the swing of the pendulum the antidogmatic tendency of the passing generation has been making way for an intense dogmatism. This, however, in the region of authority,

hangs in the air and is like a chick that has still clinging to it fragments of the shell from which it has just come. It does not lack for vigor in its repudiation of natural theology. It can assign it no place as a vestibular discipline leading on to the study of special revealed theology. In regard to the theology which it proclaims, it insists on the note of authority which it detects in that specific revelation which it holds to break in from above as a direct informant in the things of God. This revelation speaking, it maintains, with a note of certainty, inspires and awakens conviction. It holds in its grip the man to whom it is given. Its teaching is to be found in the sacred writings and they speak its message. So the Word of God, which is a word from Him that lays its grasp on the Christian thinker, carries with it its own credentials. This word of authority is not looked upon, however, as being identical or co-extensive with the Holy Scriptures. It is distinct from the written Word though it speaks through it, and this connection with authoritative Holy Writ is so loose as to allow a wild and unregulated license to the kind of unbelieving criticism of the documents of our faith that reminds one of the outlook of Radicalism and not of Christian faith at all. This indeed is an irreverent freedom in handling the sacred page that has come down from the critical Deism of by-gone days.

Such a type of theologizing, though as Neo-Calvinism it may lay stress on some of the leading positions of our

orthodox teaching, is at the root quite distinct from the classical theology of the Reformed churches. It has a metaphysic of its own with a doctrine of knowledge that puts it in a class by itself. Nor can it be recognized as true Reformed theology until it learns to accept as its fountal source the written Word as that was held by the Reformed Confession to be its starting point in the region of authority. Apart from such submission to the Word as the revelation of the mind of God, no system of teaching, even should it so far overlap or at times coincide with that of the Reformed school, is entitled to be held as belonging to the generic type of the Reformed theology. There is an unregulated caprice in its recognition of authority. It lacks the stability that is given by a recognized regulative principle. The theology which recognizes so much of the Word and sets aside so much more is a kind of picking and choosing which is quite arbitrary in its character. It is released from the control of any objective or definite acknowledgment of Scripture as the seat of authority. It is generically of the type of teaching found in the school of Coleridge, which blossomed out into the Broad Churchism of England a century ago. In this school *that* was held to be the Word of God which finds a man or comes home to him with a feeling of light and warmth. Thus it exalted in a more or less capricious way what appealed to a man as a detached unit by himself. And it could give no reasonable account of how the inspiration, which it would acknowledge to be in Scripture, lighted at this point and at that, while it left the intervening spaces as a mere dark earthly foil to serve as a background against which the gem of confessedly true revelation was seen to shine. This recognition of a revelation that is found in Scripture as distinct from the acknowledgment of the Scripture as being itself a God-given revelation is the very differentia that marks off Neo-Calvinism from the authentic and classical version of the teaching of the Reformed churches. That authentic exhibition of our faith we find in our Symbolic Books, and it looks upon Scripture as the Word of God, the Word that He has given in the very form that He has given it. As to the teaching which was deduced from the Word when thus received,

there is no question as to what our confessing fathers held or as to the reason they had for holding it. The Sacred Books were not to them a thing of shreds and patches, here the Word of God and there the word of man. They looked upon them as being God's Word throughout.

The Reformed theology learned, as its primary lesson, to subject its thinking to the authority of the Word of our Lord and His apostles. Thus it acknowledges the Gospels and Epistles, indeed the whole canon of the New Testament, as the authentic and abiding presentation of the Christian faith in its final and normative form. It gives such credit to these documents as to learn from them—that is, from the apostles themselves as they witness and teach—what the authority is with which their Lord clothed them. Our divines saw how the apostles were trained and equipped or furnished for their task of witness and of teaching. Promises had been given them which they put on record, and these were in due course fulfilled to them. With this fulfillment they made claims. To these claims Christian faith through the ages has responded, and seated at their footstool it has taken up the attitude of a humble learner. It accepts the Sacred Books of Israel as our Lord and His apostles evidently did. It also treats the record of His ministry, alike in the days of His flesh on earth and through His sent servants as the risen Lord, as the sure and trustworthy ground on which it builds its hope. In fact, this is the habitual attitude of believing Christianity; and such an attitude to the character and authority of the Word is essential to the teaching of the Reformed school.

Until the lowly attitude of docile believers is taken at the footstool of Him who from heaven has given us the abiding record enshrined in the words of the New Testament, there will be no thinking to much profit in the realm of Christian theology. With such a response to the claims of the apostolic word, there will be thinking to some purpose. For the Word that tells of the work of our Lord and of the ministry of His apostles is on its own showing His Word. It is given by the inspiration of the Holy Ghost. This enabled its writers to write as they spoke, so that their word is that of their Lord. Such was their spoken, such also is their written, word. It is

only when its witness to this truth is ruled out as no truth at all that one can challenge its special claim to be not only true but specifically divinely true. What the apostles wrote were the very commandments of their Lord; this witness their word bears to its own authority. To reject its own witness here is to deny so much of its substantial truth and to join issue with its trustworthiness. The faith which gives to Holy Writ the place that it asserts for itself is what furnishes the element in which it is profitable for definitely Christian theology to function. Until it clears its root principle it cannot then be claimed, on behalf of Neo-Calvinism, that it is of the same species of theological thought with the teaching of the historical Reformed churches.

The Assessment of Neo-Calvinism

The significance of Rhineland Neo-Calvinism will meet with a different assessment in different quarters, according as it is looked upon as being on the upgrade or on the downgrade. In its homeland, where it is a break-away from a Radicalism to which the doctrines of grace were anathema, it may be viewed by the friends of the Reformed Faith with mingled hope and fear. There is the element of hope because of the measure in which its teaching agrees with that of the Reformed Confession. There is room for fear because of the subjective and capricious character of the authority that such teaching builds upon. It might possibly be only an exchange of one kind of subjective theology for another, in which case it might be discounted as only a variety of fashion that shows itself in the kaleidoscopic changes of academic thought as it stands aloof from the real doctrine of the working church of God. Hope may prevail over fear in view of the direction that the movement seems to have taken in the case of some on whom it has told. As things stand, however, it is not entitled to be recognized as a true exhibition of the Christian Reformed Faith. Yet we would fain hope that, in the note of positive conviction in regard to characteristic doctrine of the Apostles that is to be heard in some of the exponents of this tendency, there is the promise of a conflict with the Rationalism that still cleaves to it or remains unrepudiated, and that this conflict will end in casting out the bond-

woman and her son. Over such an issue the friends of the old faith of the Reformed churches would rejoice, and they would gladly welcome the homecoming of the prodigal. But it is another thing altogether that old citadels of the orthodox faith should abandon the ground on which they have hitherto built and for the holding of which indeed they were called into existence. For them to extend their hospitality to a type of teaching that is so far sundered from an avowal of cardinal verities, and in particular is so loose in its doctrine as to what the rule of faith is, would be to betray the sacred interests that in bygone years it was their honor and their privilege to guard and transmit to our days. The significance of such a change is unmistakable and the adoption of it is of evil omen. As history repeats itself we may look for no other outcome than what has been already in parallel instances. Such an orbit as they propose to describe has been taken already and the result has been an abomination of desolation.

When we speak as we do, we do not mean to say that Neo-Calvinism is not a signal and noteworthy phenomenon in the firmament of the present-day church. It is of great significance. It matters very much what, in the days to come, the direction of its movement will be. Should it remain static things will be much as they are. It is, however, a movement and as such it will have its own orbit, which may even issue in the renunciation of what seem so far to be its distinctive features in respect of its underlying negations or questionings. Should that bring it into close and ever closer relation to the recognized teaching of the Reformed churches until, at length, it rests in the humble acknowledgment of the God-given *principium* of our Confession, none will rejoice more heartily over such a result than the friends of our ancestral faith who have stood for it through the years. They will welcome the arrival in harbor, as in a safe anchorage where there is good holding ground, of friends who had to beat their way to get clear from the quicksands and whirlpools of a half-way Rationalism. Until such a result is reached those who are ready to welcome them when they make land cannot be but apprehensive as to how the rival contending elements which are at work in their thinking will assert themselves.



The Faculty and Student Body of Westminster Seminary

Which is to win the day—the tendency that makes for the positive avowal of the doctrines of grace or that which is still disposed to treat Scripture with a critical freedom which is out of keeping with seemly reverence and loyal submission?

One wing of the new movement is content to abide in the welter of questionings that are raised as to the virgin birth of our Lord, the Son of God who came as the Son of man—or as Ralph Erskine put it “the Son of Man yet no man’s Son.” These questionings are raised about the beginning of the days of His flesh, and there are like questionings raised as to the truth of His physical resurrection. It is, of course, a sheer absurdity to speak of men who are so far out of touch with the faith of historical Christendom as teachers of the Reformed theology. To do so means that the truth of the gospel record is no longer held by the men who will find a place for that kind of teaching in a professedly Reformed church. For it cuts at the root of the trustworthiness of the Bible on which the whole doctrine of our ancestral faith is built. It shows how far the leaven of unbelief in criticizing our documents has gone when, to say no more, the first chapters of two of the Gospels are lightly thrown to the wolves and with them the closing chapters of the Gospels and the definite witness of the Epistles to the reality of the physical miracle of the resurrection. Can it be said to be much better that men should without protest tolerate such unbelief in their fellowship?

Apart from this radical outlook of some of the leaders of present-day

tendencies, there is much to desiderate in the teaching of other masters of the school. Their nomenclature is a thing by itself. Cloud-land cobwebs of theological jargon must not be allowed to hide heaven’s light of day or obscure the real issues that are at stake. Christian theology need make no meretricious appeal to the wisdom of this world. The realm of history is not to be abandoned to the ghost of defunct Positivism. Christianity cannot come to a compromise in regard to its foundation in solid historical facts. To speak of these facts as supra-historical is simply to bow them out of doors. A fact of history is a fact. It is no mere fiction or parable or piece of empty ideology. When it is set forth as a fact it is capable of being proved by the proper evidence that bears upon it. To call in question what is set before us as historic fact is to reject the sufficiency or the good faith of the witness that attests it. Facts of pre-history are surely, for Christian men, sufficiently attested by the supreme Author of the sacred record; and as facts and not mere pictures do they claim to be received. Let only the possibility be freely granted, and the truth cordially admitted, of God’s supernatural intervention in grace and the difficulties that are raised on such matters ought to vanish. God has spoken and the Word in which He spoke and is yet speaking is with us still. It is worthy of the credit and the homage that it calls for. When it meets with its rightful welcome, the seat of authority for the Christian man or the Christian church will be felt to be this voice from heaven and

men will be content to learn what Holy Scripture is on the authority of its own recognized teaching. When criticism is levelled against its full divine authority, the attack on verbal inspiration, as Spurgeon once put it, is only the verbal form of the attack on inspiration itself. Nay, it is an attack on the basic trustworthiness of our documents; and this cuts deep.

We are safe in saying that the cordial acceptance of the first chapter of the Westminster Confession would sweep away the speculative theology that one fears to be but an upgrowth from the unsubstantial soil of an idealistic philosophy. What fails to guard or to hold the deep distinction that lies between body and soul is of a texture lighter than gossamer. Teaching of such a flimsy quality wants substance and solidity. The Christian church was never meant to be an open forum for the exchange of the wares of liberal unbelief. It is only at the sacrifice of the whole solid base of Westminster, or, as it used to be called, the Princeton, theology, that its place can be taken by the proposed subjective counterfeit. The record of the past ten years is an ample justification for the existence of this seminary if the old tradition of the Princeton theology and standard was to be conserved.

With regard to natural theology, we find special revelation recognizing the value of its factual basis and the general witness that it bears to what underlies the message of a gracious salvation. Its witness is such as ought to satisfy a man that God is. It has evidence enough to warrant such a conviction. And when a man does justice to this truth he will find himself in a case that leaves no help for him in any devices or resources of his own. In the field of common natural theology there are questions raised to which an answer worth heeding is given in that of special gracious revelation and there alone. The teaching of our Confession on this subject proceeds on the witness of Scripture statements, in which respect it but carries on the tradition of the purest strain of Reformed teaching. One has only to look to the first book of Calvin’s *Institutes* to see that this is the line taken by that master teacher. There we find the recognition at once of the witness of nature and of the blindness of the eyes on which it falls. When, then, what professes to be an

expression of Reformed theology either abjures Apologetics or will have nothing to do with natural theology, it proclaims its own estrangement, not only from the tradition of the thought of the historical Reformed churches but from the express teaching of the Word of God. For, without any mistake about it, that Word teaches the validity within its own range and for its own ends of the witness borne by nature to its Maker. That range, it is true, is a limited one and its end is subordinate to a higher and happier one. Yet, because there is another revelation of a higher order, this one should not be forgotten or overlooked. For it is part of the sub-structure of a true Apologetic which finds its crown in the spiritual recognition of the *autopistia* of the sacred records.

The Witness of the Holy Spirit

There is a special certitude that the Christian heart has of the heavenly authority of the gospel. With this it finds rest in the Word as indeed the Word of God. This assurance is had from the witness of the Spirit by and with the Word in the heart. Though this, however, puts the crown upon the evidence that we have of the divine origin of Scripture, it does not set aside nor discount the value of the various sources of relevant evidence that pay tribute by way of testimony to the true character of man's need and of God's Word. Nay, the teachings in grace of the Holy Ghost serve to open the eyes to the value and cogency of the evidence that may be put forward in favor of the truth of our ruin by sin and of the divine origin of the message that tells of the salvation of God. The inward teaching of grace can give sight to see, and it can deepen the impression that sight makes, that the truth which is seen is morally fitted to enlighten the judgment and satisfy the conscience of man. The truth then shines in its own light. As to the evidence for the Word that is crowned by the internal witness of the Holy Spirit, this attestation is not to be sundered, though it is distinct, from the detailed elements that it brings into full light. It makes clear and impressive the compelling character of the appeal that such evidence makes and the reality of the obligation that is laid upon us as moral beings to yield the homage of our heart to the

Word and to Him whose Word it is. When, with eyes opened and anointed, we see the way of life that is set before us, the device of God's wisdom, the provision of His love, the forthputting of His saving might so shines in the light of its own intrinsic wonder and excellency as to call forth the exclamation, "This is none other than the arm of the Lord revealed." What is set forth in the Word as the burden of its message is seen to be concretely the thought, the intervention, the provision of God, and the Word which sets it forth is, at the same time, seen and felt to be His Word. Divine glory shines both in the Word and in its message.

The noon-day sun as it shines in its strength is seen in its own light and we need not fetch a lit taper to throw light upon it. So, too, does Holy Writ alike in the substance of its message and in the form it has taken evince itself to the spiritual man to be the Word of God. The Spirit-given instinct of the newly-born knows the voice of the Shepherd of Israel, and this knowledge differentiates from that of all others the attitude of God's believing people towards the Word. The crowning excellence, however, of the saving faith that is the fruit of the anointing does not put out of court the relevant tribute of witness that is borne to beings endowed with intellect and conscience by the evidence that heaven, earth and sea afford to the being and greatness of God. In like manner the evidence, external and internal, of divine special revelation is fitted to produce a moral assurance as to the true character of the sacred Scriptures. The witness of the anointing Spirit is neither a fanciful nor a fanatical thing. It is not given apart from the evidence which it enables the believer to see and appreciate. The witnessing of the Holy Ghost is in connection with means and instruments which come to their own in virtue of its efficacy.

When we speak of instruments, we might name the witness of the church. This witness may introduce men to the Word as the Word of God and to the message with which it is fraught. When, through the effectual working of saving grace, the eyes are opened to discern the true character and cogency of the arguments that plead the cause of special revelation, the believer may say to the custodian

that bears witness to the Word, "Now I believe, not for thy saying, for I have heard Him for myself and I know who He is that speaks and brings such a message." Such a believer ought not, however, to forget the debt under which he lies to the church as an instrument and a witness for the evidence it bears and the part it plays in the matter. Seldom has there been a weightier paragraph put together than that one in the Westminster Confession, Chapter I, Section V, which reads:

We may be moved and induced by the testimony of the Church to an high and reverent esteem of the Holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word, in our hearts.

We are not quite so presumptuous as to dream that we, by any reasonings of our own, can beget the faith that saves. Such a faith is not of man's working; it is of heavenly birth. It is the outcome of the mighty teaching of the Spirit of God. That teaching, however, crowns with blessing the means and instruments and considerations that the Lord sees fit to employ to produce this conviction. And it is for the teachers of the faith to set them before their fellows. He makes use of them to show the ground in good and sound reason on which the faith builds which is assured of the truth and divine authority of Holy Writ. That faith is no blind or random or irrational functioning of a mere human faculty. Thus our venerable Confession acknowledges the study of the proper evidences of the faith as a thing that is in place, for it looks upon them as enough to evidence abundantly the Holy Books to be the Word of God.

Now when the Word is brought home with power a man discerns the tokens of its heavenly authorship. The effectual teaching which produces this result, employs the evidence that the Word carries with it, in its bosom, to satisfy men in an intelligent way that

it is indeed the Word of God. They see its burden or message to shine in its own light. Thus they recognize it to be what it claims to be; and the response of faith to God who speaks the Word is: "Speak, for thy servant heareth." The abiding effect of an experience of God's saving teaching is that Christian believers habitually recognize what the Bible is. And there are times and seasons, when the anointing is in richer measure imparted, that refresh their soul and confirm them in the conviction that the Word is one that God Himself has given. As such a Word they feel that it is He that speaks its message. You cannot tear that Word to tatters and yet leave intact the message that it conveys. The theme of Scripture and the Word that sets it forth hang together. They cannot be so divorced as that the one shall be held and the other set aside. The conviction of the truth of the message carries with it the conviction and assurance of the truth of the whole Word that sets it before us. The jewel has a casket of its own that was made for it; this casket is the canon of Holy Scripture or the documents of our faith which have been given by God.

The Unity of Scripture

The essential and marvellous organic unity of Holy Writ in its scheme as, on the one hand, it foretells and foreshadows and then, on the other hand, tells of the fulfillment of so much of what it foretold and goes on further to foretell what yet awaits fulfillment will, as it is seen and recognized, induce the conviction that from first to last in its many books it is woven into one fabric to be the vesture of the thoughts of God. With this conviction the Christian believer and the believing teacher of the faith feel assured that the whole Word, which bears in its bosom such a message of judgment and of grace, is true and is no cunningly devised fable. It is an instrument that has been prepared and provided to convey to us the thoughts of God which are each of them a great deep. Such thoughts, being His thoughts, can be fitly expressed and uttered only in the authoritative form that He has been pleased to use in giving us the Scriptures. So the substance and the form of codified special revelation are of one piece, and the instinct of believing hearts has not been at fault in

identifying the Scriptures with the Word of God. This identification is not to be set aside as only a popular estimate which may be safely discounted to permit, in the study of sacred theology, of a freedom in handling the witness and authority of the Bible that treats it as though it were not the holy thing that our Christian faith recognizes it to be. Such a secular study of divine truth is quite out of keeping with the rights of the Word and the true character of theological work that is reverent and believing. Our Reforming fathers bowed to the authority of God which they saw stamped upon His Word as written.

When we take into account the conviction that is the outcome of God's individual teaching of His own we see that they, with eyes freed from the films of prejudice and with heart touched to the appreciation of moral issues and spiritual claims, find in documents which the church of God brings forward as the very archives of its faith, the token of such an authority as justifies them in submitting heart and conscience and understanding to them. With this conviction there is built up on the ground of Scripture witness and teaching the system of faith which is embodied in the Confessions of the Reformed churches. It is an all-round system that refuses to surrender the field of natural revelation to the gnostic evolutionist or to the agnostic doubter, while it recognizes the inadequacy of the light which nature supplies to give an answer to the questions that an immortal spirit puts in the light of the world to come, such as are the questions about sin and how it can be put away. It is a system that builds on a basis whose solidity of character it has discerned and is prepared to trust. On the truth of this teaching, that of special revelation discerned in the power of the anointing of grace, it is willing to risk the issues of eternity in the confidence that it builds on the firm rock. Thus it seeks to do justice to general revelation in its own sphere and, in its turn, to special revelation. This latter it finds in its authoritative proclamation of the opened fountain and way of life, by the written Word.

The Place of Westminster Seminary

You celebrate today your Tenth

Commencement Anniversary. Each year that passes is as it were a mile of life's way, and when we reach the tenth milestone there is a call to review so much of the past and to take stock beforehand of the call of the future. History is made from day to day; and ten years do not pass over an institution without giving food for thought. We think of some of your worthy fathers, founders and friends who in these years have finished their course. There are two in particular that I would name. They were witnesses for their Lord and for His Word who have left behind them the record of their fruitful witness. They were men who were true to the faith that they were pledged to maintain, defend and transmit. They have left it to their successors to be held fast and to be held forth. Dr. Robert Dick Wilson and Dr. J. Gresham Machen were, in their own departments, scholars who were second to none in your great country or in the whole of Reformed Christendom. You, and others with you, have matter for deep thankfulness to the Head of the Church for raising up such single-hearted champions for the faith. They knew how things stood in their day in the theological world. In this respect they were men who knew the times and what Israel ought to do. The action that they took is on record as to their judgment of what the situation called for if the ancestral faith of the Reformed churches was to be preserved and the exposition and defense of it handed down to an institution that would stand four-square for the unabated integrity and fullness of that faith. It was my high privilege to come into friendly contact with each of these great scholars. Dr. Wilson, ripe in years and in sacred learning, went to his rest as a shock of corn is taken home in its season. The memory of his masterly work in the field of Old Testament defense will abide as a challenge and a stimulus. His task here was done. When he passed it might well be said that a prince and a great man is fallen in Israel. Dr. Machen's sun went down when it was little past its meridian and in our reckoning we should have counted on him for the most fruitful years of his valuable service, years that would give to the Church of Christ the good of his maturest thought. Yet his record will speak for itself. His major works tell of how thoroughly he went

into the Apologetic questions that he felt called upon to discuss in regard to the origin of Paul's religion and the truth of the virgin birth of our Lord. The volumes that he devoted to these matters speak of the work of old Princeton at its best in defense of the historic Christian faith. His more popular works made plain for the common man the issues that were at stake in current questions. And the latest of these productions bear striking witness to his happy gift of making clear to any understanding the case for the Christian faith in the present-day world and the significance of the doctrine which that faith sets forth as its message of instruction for the church.

The Lord at His own time calls home His servants. When His call comes their work is done. But though He buries the workmen He carries on His work; and the nets are ours still though the skilled fishermen have passed on.

As there is a call today to review there is, as we have said, a call to take stock. Here is Westminster with its Faculty and the worthy record that it has already made in the days that are gone. The years to come will have their own tale of duty and of trial. Of this we may be sure. You have a trust to hold and to fulfill. You have a work to do. You have a Lord to serve; and in spite of all the massed and marshalled forces of evil that range themselves against His truth and cause, with your Lord at your head, with His Word in your hand and with His shield of defense thrown over you, you may face the future strong in the hope that He who has been with you hitherto will be with you henceforth. You may go forward in the days to come in the confidence that the witness which you have been honored to uphold and defend will yet be vindicated. And when judgment shall return to righteousness all those that are right in heart shall follow after it. The ultimate destiny of the cause for which you stand is secure; and though the near future may have its problems and difficulties, the tried faith which against hope believes in hope will not be put to shame as you choose your Lord's reproach and wear His yoke. It will make up for all the hardships of the way to hear, as servants of your Lord and Redeemer, as He hails you with His own greeting when the time

To Our Subscribers

WE ARE very sorry that extraordinary demands upon space in this issue have made it necessary for us to omit several of our regular features, in spite of the fact that this number is four pages larger than usual. "News from the Presbyteries" and "Excuses That Don't Excuse" will appear as usual next month. Reprints of "Letters From the Orient" will be mailed to each missionary society by the Committee on Foreign Missions. We trust that our subscribers will enjoy every feature of this number, and will forgive us for unavoidable omissions.

comes, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

If the rising ministry comes out from the schools of the prophets bled white of Christian convictions after a starvation regimen of empty negations, it is not fitted to awaken wonder that they should prove barren and unprofitable in the service to which they have devoted their lives. To avoid such barrenness is the very end of your training here. The plague spot of the churches is the control that an enervating, unbelieving atmosphere has come to have in the seats of theological learning. You will bear in mind, gentlemen, that the doctrine of the faith, which you have come to welcome as your own, will produce its native effect upon your hearers; and at this point comes in your special responsibility. Your calling is to be the watchmen over the flock and the officers in the host; and if the trumpet give an uncertain sound who will prepare him for the battle? Your succession is in the evangelical line. And it is for you to be well-grounded in an acquaintance with the Word of God as His Word through and through, that you may live under a lively impression of the urgency of your own need of winning Christ and

being found in Him. For it is only as you have such a lively impression of how urgent your need is, in the light of what the law lays down and of what the gospel sets forth, that you will be able to understand your work and will feel the burden laid upon you to deliver your message to your fellows. If you are to preach with power you must do it as those who speak in their Lord's name and at His mouth. The results of your ministry will come from the blessing of God. What a thought it is that the true gospel herald is a sweet savor of Christ in those that are saved and in those that are lost. To the one he is a savor of life unto life. To the other he is a savor of death unto death, and who is sufficient for these things? Our sufficiency as the servants of our Lord is from Himself. So, as of sincerity as from God, let us not huckster the Word of God, but speak it as in the sight of God in Christ. Wherefore watch ye; stand fast in the faith; quit you like men; be strong. And let your strength be that of those who are strong in the grace that is in Christ Jesus.

QUARRYVILLE CONFERENCE ANNOUNCES FINAL PLANS

FINAL plans have been announced for the Third Annual Quarryville Bible Conference which will be held on the grounds of the Faith Orthodox Presbyterian Church at Quarryville, Penna., from June 24th to July 2nd. Five courses will be offered at the morning sessions, including courses in "Missions" by the Rev. Henry W. Coray, "Christian Evidence" by Dr. Robert Strong, "Bible Hour" by Professor R. B. Kuiper, "Westminster Standards" by the Rev. Cary N. Weisiger, and "Personal Work" by the Rev. T. J. Bach. The evening speakers include, in addition to the above, the Rev. E. C. DeVelde, Dr. Homer Hammontree, the Rev. Alexander K. Davison. The Rev. and Mrs. Donald C. Graham, Mr. H. Evan Runner, Miss Eleanor Loizeaux, Miss Gloria Grove and Miss Mary Hershey will also have part in the program.

Enrollment will be limited to 150 delegates. Registration, together with the fee of \$2.00, should be sent to Mr. D. C. Boyd or the Rev. Franklin S. Dyrness, Quarryville, Penna.

The Presbyterian Guardian

EDITORIAL

A Reminder From a Strange Source

EVERY time we see in print the text of some new order for the promotion of atheism in Russia we are glad. Our happiness is not, of course, due to the fact that atheism is being promoted in Russia, but because we believe that the Christian people of this country ought to be fully informed about the fact that it is being promoted there. Publication of the fact helps.

Similarly we are glad when new efforts are made to circulate the Auburn Affirmation. We think the content of the document utterly un-Christian, but we want people really to know how bad it is. So we welcome the reprint of the Auburn Affirmation which has just appeared under the auspices of the Rev. John Vant Stephens of Cincinnati, Ohio. The booklet contains, in addition to the text of the Affirmation (which is really a *disaffirmation* of central verities of the faith), some historical data concerning the doctrinal pronouncements of the General Assemblies of 1910, 1916 and 1923 of the Presbyterian Church in the U.S.A., the text of the Cincinnati overture of 1924 and the record of the action of the Grand Rapids General Assembly of that year with reference to it and, finally, some statements by and about the Commission of Fifteen appointed in 1925.

The publication of this booklet reminds Christian people anew of several facts which can never be too often emphasized:

1. That the doctrinal standards of the Presbyterian Church in the U.S.A. are the Westminster Confession and Catechisms, as modified by that church, and the Declaratory Statement;

2. That these standards are a part of the Constitution of the church and cannot be modified by fiat or mandates of general assemblies, though

the assembly has a right to express its opinion as to what they mean;

3. That the Auburn Affirmation was a declaration by nearly 1300 ministers of the Presbyterian Church in the U.S.A. that they did not in fact believe the system of doctrine of the Westminster Standards, the doctrinal standards of their church;

4. That the Presbyterian Church in the U.S.A. did nothing at the time to bring these ministers to trial or to free its witness from compromise with these utterly deadly heresies and that when attempts were later made toward these ends, by preferring

charges against signers of the Auburn Affirmation, the church refused even to receive the charges.

The pamphlet fails to throw any further light upon the inexplicable failure of the General Assembly of 1924 to take some positive action on the Cincinnati overture, but it is a vigorous reminder of the fact that the Auburn denials of the importance of the central verities of the faith are very much alive in the Presbyterian Church in the U.S.A. today. Its alliance with Modernism is thoroughly active.

—P. W.

Missionary Heroes of the Past

A Mission Study by the REV. ROBERT S. MARSDEN

VI. Augustine of Canterbury

IT IS rather amazing, when one considers the tremendous advances which Christianity made during the first few centuries, that the church of that time was almost devoid of great missionary names. The church historian, Philip Schaff, goes so far as to say that there were no great missionaries in this period. There were no outstanding missionaries between the apostolic age and the opening of the Middle Ages, no missionary societies and no missionary institutions; there was no organized missionary effort, and yet in less than 300 years most of the civilized world had been Christianized. The explanation seems to be that Christianity was so revolutionary that it was its own best missionary. Every Christian told his neighbor; every slave his fellow-slave; every servant his own master or mistress, and Christianity was little short of contagious. Far from being no missionaries or no missionary effort, as we find during the dark ages, everyone was a missionary, and all were engaged in missionary effort. When every Christian was a missionary, Christianity's borders could not but be enlarged, and organized missionary effort was hardly necessary.

From the time that Christianity became the state religion in the early part of the fourth century until the end of the sixth century, the church was much occupied with the settling of doctrinal disputes and the repelling of barbarian invaders. The best minds of the church were occupied

with these disputes. It was not until the closing years of the sixth century that a great missionary appeared.

Augustine of Canterbury, who labored in England from 596 until his death in 604 is to be distinguished from the far greater Augustine of Hippo, who was the greatest of the church fathers, and who lived nearly two centuries earlier. Actually, Augustine of Canterbury was not himself a man of remarkable abilities, but God used him as His instrument to do a remarkable work in the conversion of England. He is a good example of a man of mediocre talents used of God in a great work.

The Latin puns of Gregory, which gave the idea for the mission of which Augustine was the leader, have often been repeated. Gregory, who was then abbot of a Benedictine convent, and afterward Pope Gregory I, called "The Great," was one day in the market place in Rome. There he saw being auctioned as slaves some British youths. When he asked their nationality, and was told that they were Angles, he replied, "Right, for they have angelic faces and are worthy to be fellow-heirs with angels in heaven." When told that they were from the province of Deira, he replied, "Truly are they De-ira-ns, that is, plucked from the ire of God and called to the mercy of Christ." When told that their king was Ælla, he said, "Hallelujah, the praise of God the creator must be sung in those parts." Immediately, Gregory set out himself on the mission, but was

quickly recalled by the bishop of Rome who made it clear that he could not dispense with Gregory's services in Rome. Shortly after this incident Gregory himself was elected pope, and the idea of a mission to England was not forgotten. It was in 596 that he sent Augustine and 30 monks to the work.

The inhabitants of England were chiefly of Celtic origin, and were barbarians. They had adopted the Greek and Roman gods, after their conquest by Rome, and Christianity had early made some inroads into England. Immediately after 410 A.D., when the last of the Roman legions was withdrawn from Britain, what Christianity there was began to degenerate, and at the end of the nearly two centuries that followed, marked as they were by internal strife in Britain, comparatively little was left of the former Christianity. Ethelbert, the king, however, had married a French Christian, Bertha, and was receptive to Christianity.

The mission, under the insistence of Gregory, set out, probably by water as far as Marseilles and then by land. It set out, apparently, with little preparation, the monks being equipped only with a few personal possessions, stout shoes, and letters of introduction to a number of personages along the way, and to Ethelbert. Their welcome by Ethelbert must have been heartening to them, and he gave them leave to make as many converts as they could.

They proceeded to Canterbury where they set up their community and by their peculiar mode of life, as well as by their piety and their preaching, won a number of converts. It was not long before Ethelbert himself was baptized, and by Christmas of 597, only a little over a year after their landing in England, 10,000 professed converts were baptized at once. We must realize, of course, that this outward conversion was not necessarily based upon any knowledge of what the Christian faith was all about, nor upon any deep conviction, but was frequently a political expediency. As Schaff puts it, "It was a baptism by water, not by fire and the Holy Spirit. The preceding instruction amounted to little or nothing; even the baptismal formula, mechanically recited in Latin, was seldom understood" (*Church History*, Vol. 4, p. 18).

The organization of the new church went forward apace. Augustine had himself consecrated bishop and assumed the head over those who had formerly been bishops of the English church. By the Christians whom he found in Britain there were a number of customs practiced which were strange to Augustine, for they were probably the remainder of an earlier tradition than that which was known by the church at Rome. He proceeded to bring all the Christians into conformity with the Roman practice.

In 604 Augustine died, and was

buried in Canterbury, where have been buried most of his successors since that time. The following inscription is upon his tomb, "Here rests the Lord Augustine, first archbishop of Canterbury, who being formerly sent hither by the blessed Gregory, bishop of the city of Rome, and by God's assistance supported with miracles, redeemed King Ethelbert and his nation from the worship of idols to the faith of Christ, and having ended the days of his office in peace, died on the 26th day of May, in the year of the same king."

The Young People's Page

A Series of Studies in the Epistle to the Ephesians

By the REV. ROBERT L. ATWELL

JUNE 18th

The Unity of the Church

Eph. 4:1-16

WITH this lesson we begin a consideration of the second main division of the Epistle. The first three chapters were solidly doctrinal; these last three are intensely practical. It would be well, at this point, to review carefully the teaching of the first three chapters. Doctrine is ever basic to life (cf. Chapter I, Section IV, of our Form of Government). This very appeal is made (v. 1) in basing the Christian walk upon the calling which has already been described.

Does it seem surprising that "lowliness" is set forth as the first element of that walk? Then consider again the first three chapters (cf. also Prov. 16:18; I Cor. 10:16; Matt. 11:28-30; Col. 3:13). Humility is a basic Christian virtue.

Note well that the unity demanded in v. 3 is the unity of the Spirit. He is the Spirit of Truth (cf. v. 13, also Chapter XV, Section XII, 6, of our Form of Government). Note the sevenfold unity which marks the Christian profession (vs. 4, 5 and 6).

In verse 7 Paul contrasts with the unity of life the variety of gifts. These gifts were given potentially at Christ's exaltation and actually at our sealing (1:14). Notice that these gifts and talents are not the product of the individual, but are referred to Christ, the living and continuous

giver, who is and remains the origin and source of all power for our Christian life from moment to moment. (Cf. Dr. L. B. Gilmore's notes on Ephesians contained in his Summer Bible School material for 1937—these notes will prove invaluable in all of these lessons.) Note also that "you" are included—the Apostle says "each." He then proceeds (vs. 8, 9 and 10) to unfold the deeper meaning of a Messianic Psalm (68).

It is Jesus who equips the church with its various ministers (v. 11). The purpose of their ministrations is outlined in verse 12. Notice the place here assigned to the building up of believers and compare Paul's practice in caring for his converts and churches, according to the record in Acts. The goal is unity in the fullness of Christ (vs. 13-16).

JUNE 25th

The Old Man and the New

Eph. 4:17-32

Paul now undertakes a treatment of the church's morals. He begins it by drawing sharply the distinction between those who are Christians and those who are not. The walk of the non-Christian, described in vs. 18 and 19, is the very walk from which the Christian is delivered (cf. 2:1, 2, 3, 12). The learning spoken of in v. 20 is no mere formal exercise—it includes not only the hearing of instruction but also the application of the truth in daily living. Learned

"Christ" means, according to the next verse, the teachings of Christ. Had these Ephesians actually heard Christ? What then does Paul mean (v. 21)?

Paul is about to present a detailed analysis of the type of life that a Christian should live, but he must first establish the foundation. That foundation can only be the truth as it is embodied in a personal Saviour and in the teaching of His cross.

Verse 22 opens with the word "that," expressing the necessary result of so learning Christ. The result is the putting off of the old man and the putting on of the new. Having done with the man of sin as with an old and dirty garment, the individual who is born again by the power of the Spirit is aided by that Spirit in his struggle against the old evil nature. Such a man is really a new man (cf. II Cor. 5:17; Eph. 2:10). Compare v. 24 with Genesis 1:27, and consider Catechism answer 10. You might well study Rom. 7:15-25 and perhaps ask your pastor to explain this struggle in relation to the doctrine of Sanctification.

In the remainder of the chapter specific sins are condemned and the contrary virtues commended. "Wherefore" indicates the inevitable result of the putting off of the old and the putting on of the new man. Falsehood, the opposite of truth, is the chief characteristic of the natural man. Notice that Christianity is not simply negative or neutral, it is positive, virile. We have here a forceful presentation of the so-called "Puritan virtues": honesty, industry and thrift. For them there are no substitutes. In vs. 30 and 32 Paul speaks not so much of specific conduct as of rules from which conduct must spring.

JULY 2nd The Highest Motive Eph. 5:1-7

This passage sets forth the highest motive for godly living. It is the love of Christ expressed in His giving of Himself for us (v. 2). Dr. Machen preached a glorious sermon on this theme at the Second Assembly of our church. He used II Cor. 5:14 as his text. There Paul explained the motive which impelled him to endure all trials and to undertake all labors: "The Love of Christ constraineth us." He was referring primarily not to his love for Christ, great as that

Bible Readings

Week of June 11th

SUNDAY Psalm 133
MONDAY Philippians 1:15-30
TUESDAY I Corinthians 10:17-31
WEDNESDAY Colossians 3:1-17
THURSDAY I Corinthians 1:1-13
FRIDAY Psalm 68:1-19
SATURDAY Jude 1-10

Week of June 18th

SUNDAY Romans 7:15-25
MONDAY II Corinthians 4:11-18
TUESDAY Isaiah 40:21-31
WEDNESDAY Hebrews 6:1-6
THURSDAY Titus 3:3-7
FRIDAY Romans 12
SATURDAY II Chronicles 15:8-15

Week of June 25th

SUNDAY Matthew 5:43-48
MONDAY II Corinthians 1:17-24
TUESDAY Proverbs 20:18-30
WEDNESDAY Acts 11:22-30
THURSDAY Romans 8:28-39
FRIDAY Romans 9:1-16
SATURDAY I John 3:1-8

Week of July 2nd

SUNDAY Luke 16:1-12
MONDAY I Thessalonians 5:1-10
TUESDAY Luke 15:11-24
WEDNESDAY Psalm 27
THURSDAY Isaiah 9:1-7
FRIDAY Acts 26:12-23
SATURDAY Psalm 92

was, but to the love of Christ for him, which was as certain as it was great.

"Walk in love" (v. 1) is abstract and Paul makes it concrete by the use of that example of love which is at once the most forceful and the greatest (consider John 3:16; Rom. 5:6-8; 8:32; I John 4:10). The word *offering* is a general term and refers not only to the death but also to the life of perfect obedience of our blessed Lord. The word *sacrifice* is very specific and refers to His atoning death. (Cf. Catechism questions 20 and 25.) What do you understand by the Covenant of Redemption?

The last phrase of v. 2 declares in a figurative way that God accepted the sacrifice. The same truth is established by the fact of His resurrection. (Cf. Matt. 3:17 and 17:5 in their contexts.)

It is of utmost importance that we realize that the Bible presents the finished work of Christ as providing the only way of salvation, and includes in that presentation the substitutionary atonement. (Cf. Isa. 53; Matt. 1:21; 20:28; 26:28; Acts 20:28; Rom. 5:6, 8; II Cor. 5:21;

I Tim. 2:5, 6; I Pet. 1:18; 3:18; Rev. 5:9, 12.)

The following verses set forth the practical consequences of this truth. That which should and that which should not mark the walk of the Christian constitutes the material of this entire passage. It was to enforce these remarks that Paul introduced the thought of Christ's perfect life and sacrificial death (cf. I Cor. 6:20; 7:23).

Verse 7 sums up the teaching of vs. 3-6. Partake not in their sins that you may not share in their punishment. These are either the sins referred to in vs. 3-5 or the attitude toward sin described in v. 6.

JULY 9th Children of Light Eph. 5:8-21

Beginning in verse 3 and extending through verse 14 the Apostle is contrasting the works of darkness with the fruits of light. You may well begin this study by carefully enumerating and explaining the things here catalogued. How many times in this second main division does Paul refer to the whole of life as a walk?

A child of light will not only separate himself from all such sins (v. 11) but will also expose and rebuke them. His desire will always be to please his Lord and to live in the clear sunshine of His truth.

Dr. Gilmore divides the remainder of this passage (vs. 15-21) as inculcating: 1) Watchfulness, 2) Temperance, 3) Song, 4) Order. Certainly vs. 15-17 lead us to a careful consideration and avoidance of all the evils that surround us. At the same time we are to make full use of the time that is given us. Consider the labors which Paul himself undertook as an illustration of what he means in v. 16. The only true wisdom is in knowing the will of the Lord and that will is revealed in the Word (Prov. 9:10; Hos. 14:9).

Temperance is strongly taught in v. 18. Satan seems to have a counterfeit for every good thing which God provides. Drunken excitement is surely a poor substitute for spiritual exaltation. Drunkenness is a false fulfillment of man's natural desire for ardor and enthusiasm.

Song is a right expression of joy and thanksgiving (cf. Ps. 92:1-5). In I Cor. 14:15 Paul requires that we

sing with our understanding. Would our services of public worship not be more edifying if we should note the precious truths which the songs we sing express? Also might we not then

eliminate some songs which present questionable or false doctrine? Note that even thanksgiving is acceptable only when offered in the name of our Lord Jesus Christ.

Order is promoted rather than destroyed by right enthusiasm (v. 21). Careful church government and discipline are essential to the right ordering of the church (cf. I Cor. 14:40).

The Sixth General Assembly of The Orthodox Presbyterian Church

THE spacious campus of Westminster Theological Seminary in suburban Philadelphia was, for three days beginning Wednesday, May 10th, the scene of the Sixth General Assembly of The Orthodox Presbyterian Church. No more beautiful setting has ever graced an assembly of the denomination, and few assemblies of any church have been privileged to meet in such an ideal location.

As in the assembly of 1938, no major issues confronted the 58 ministers and 13 elders enrolled as commissioners and, apart from the consideration of the Directory for Worship and the Book of Discipline, all of the business of the assembly might be said to be of a routine nature. The pyrotechnics of earlier assemblies have been blessedly missing since 1937, leaving the church free to go forward in unity of purpose and in wholehearted zeal for the gospel of the Lord Jesus Christ.

Sermon and Lord's Supper

The assembly convened at 10:30 on Wednesday morning for its devotional service, conducted by the moderator of the Fifth General Assembly, the Rev. Alexander K. Davison, pastor of the Covenant Presbyterian Church of Vineland, New Jersey. The text of Mr. Davison's sermon was the Song of Solomon, Chapter 6, verse 10: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" In a sermon conceded to be one of the finest preached at any general assembly of the denomination, Mr. Davison delineated the characteristics of the church of the living God. In this text, said Mr. Davison, are to be found the attributes of the true church of Christ. The church of God in the Old

Testament as well as in the New Testament was alike pure both in doctrine and in life. But what of the church today? Throughout the organized visible church of our times there is a pacific attitude toward unbelief and sin, and there is hardly a cardinal doctrine of Christianity that has not been denied.

The true church of Christ, declared Mr. Davison, is not only pure but it is also militant, "terrible as an army with banners." But this is not true of the church of today. Her shield hangs on the wall and her sword is sheathed. She is wed to unbelief and no battle for truth engages her energies. But this shall not always be so. The church of Christ must go forward in militancy, and the true church of the living God is invincible. In the providence of God The Orthodox Presbyterian Church will be in the vanguard when the church once more becomes "fair as the moon, clear as the sun, and terrible as an army with banners."

Following the sermon the commissioners and others attending the assembly united about the Lord's Table for the sacrament of the Communion.

Election of Moderator and Clerk

At 2 P.M. the assembly was constituted with prayer by the Rev. Franklin S. Dyrness. The proposed docket, published in the May number of THE PRESBYTERIAN GUARDIAN, was amended slightly and adopted. The Rev. Leslie W. Sloat, pastor of the Knox Presbyterian Church, Washington, D. C., and the Rev. John P. Clelland, pastor of the Eastlake Presbyterian Church of Wilmington, Delaware, were nominated for the office of Clerk of Assembly. Mr. Sloat was elected.

As in the case of the two preceding

assemblies, the choice of a moderator was made without any previous campaigning by any commissioner or group of commissioners. The denomination, united in spirit and purpose since the close of the Third General Assembly, did not need any of the machinery customarily employed by churches that are split by factions. On the first ballot Dr. Cornelius Van Til, Professor of Apologetics at Westminster Seminary, received the majority vote. Dr. Van Til had been absent from the floor of the assembly at the time of nominations and arrived just in time to discover his election. He promptly asked to be relieved of the office, explaining to the assembly that urgent matters made it impossible for him to serve. The assembly reluctantly accepted his resignation, and balloting was once more begun. It required four ballots to arrive at a majority vote among the three most popular nominees: the Rev. Everett C. DeVelde, pastor of Trinity Presbyterian Church, Cincinnati, Ohio; the Rev. Paul Woolley, Professor of Church History at Westminster Seminary; and Mr. Clelland. Mr. DeVelde was the eventual choice of the assembly, and the chair was turned over to him by Mr. Davison.

Two overtures, two requests, and a report were then read to the assembly by the clerk. In order to expedite the business of the assembly the moderator appointed five commissioners to serve as a Committee on Overtures and Papers, with instructions to report not later than 3 o'clock on Thursday afternoon. The committee consisted of the following ministers: John P. Clelland, Oscar O. Holkeboer, Paul Woolley, Robert K. Churchill, and Samuel J. Allen.

Christian Education

The report of the Committee on

Christian Education was read by its chairman, the Rev. Calvin K. Cummings, pastor of the Covenant Church, Pittsburgh, Pennsylvania, and the recommendations considered *seriatim*. The report, together with the recommendations in the form in which they were finally adopted, follows:

The Committee on Christian Education submits the following report:

1. In accordance with the instructions of the Fourth General Assembly, the Committee has, through the coöperation of THE PRESBYTERIAN GUARDIAN, established a Young People's Page in that organ.

2. Having been instructed by the Fourth General Assembly to recommend certain tracts in harmony with the Reformed Faith, this Committee is practically prepared to publish such tracts as soon as the General Assembly grants power to receive and to disburse funds. These include tracts by Dr. L. B. Gilmore, dealing with such subjects as Creation, Providence, Sin, Grace, The Good Shepherd, The Blood of Christ, The Holy Spirit, and The Blessed Trinity.

Also, a sub-committee, consisting of Dr. Van Til, Mr. Young, and Mr. Freytag, has been appointed to consider the preparation of longer doctrinal tracts.

3. The Committee has made arrangements for the popular meeting of this evening at which Dr. Van Til will speak on the subject, "Modern Psychology of Religion in Relation to Christianity."

The Committee on Christian Education recommends to the Sixth General Assembly that:

1. The committee be given power to receive and to disburse funds for promoting the work of Christian Education;

2. Urge pastors and sessions to encourage the people of their congregations to organize Christian Education Societies. Such societies could seek to help Christian parents in their present educational problems and could seek to stimulate interest in the formation of Christian day schools.

3. a) That every church of The Orthodox Presbyterian Church be urged to include THE PRESBYTERIAN GUARDIAN in some way in its regular benevolence budget as a missionary enterprise of the church; and

b) That the Committee on Christian Education be instructed to coöperate with the editors of THE PRESBYTERIAN GUARDIAN in promoting the interests of The Orthodox Presbyterian Church through its pages, and also positively to encourage the churches to increase their support of the GUARDIAN through their subscriptions and contributions.

4. In view of the great and central place of Westminster Theological Seminary in the educational work of our church, urge sessions and congregations to place this seminary on their respective church budgets.

5. Urge pastors and sessions to support summer conferences that are faithful to the Bible and the subordinate standards of our church.

6. Urge pastors and sessions to provide instruction in the Scriptures and the Catechisms of our church for the covenant youth and for any who contemplate joining our church. In this connection the committee calls attention to the availability of a "Catechism for Young Children" as an introduction to our Shorter and Larger Catechisms.

The recommendation giving power to the committee to receive and disburse funds for promoting the work of Christian education occasioned some debate. It was felt by some that, if this money were solicited for the publishing of tracts and books, it might seriously affect contributions to the missionary enterprises of the denomination. Those supporting the recommendation warned of the danger of continuing to use "hit or miss" tracts, and being so short-sighted about this matter that the work of Christian education would stagnate. Mr. Cummings declared that it was the opinion of the committee that unless this power were granted there would no longer be any reason for the existence of the committee.

It was particularly gratifying to those responsible for the publication of THE PRESBYTERIAN GUARDIAN to hear the enthusiastic discussion that centered about recommendation 3. This is a substitute motion which was offered by the moderator as a more vigorous presentation of the needs and the value of the magazine than was contained in the original recommendation of the committee. Mr. DeVelde urged its adoption, and he was ably supported by the Rev. Robert Strong, pastor of the Calvary Presbyterian Church of Willow Grove, Pennsylvania, who emphasized the unique service rendered by THE PRESBYTERIAN GUARDIAN to the church and the indispensability of its work. The motion was adopted wholeheartedly, and the editors of the magazine trust that every church will coöperate with this admonition of the assembly.

The assembly also adopted a motion recommending "The Key," a publication of the Christian Reformed Publishing House, for use in the Sunday schools of The Orthodox Presbyterian Church.

Toward the close of the afternoon the committee appointed by the Fourth Assembly, to study the particular powers of jurisdiction of the Home Missions Committee and the presbyteries, reported, recommending that no action be taken on this question.

The Rev. Samuel J. Allen of Carson, North Dakota, presented a substitute motion that would have the effect of readjusting the scope of the committee, making the presbytery sovereign in all matters of missionary activity within its bounds and making the committee solely a central receiving agency. At the close of the afternoon session the matter had not been decided, and when it next came before the assembly Mr. Allen requested that his motion be defeated. He then moved the establishment of a new committee to study the problem and report to the Seventh General Assembly. This committee was made up of the present Home Missions Committee and Mr. Allen. The motion was carried.

Overtures and Papers

The first item of business on Thursday morning was the consideration of the report of the Committee on Overtures and Papers. The first overture, from the Presbytery of Wisconsin, concerned membership in oath-bound secret societies and requested the general assembly to rule that, since, among other things, such societies demanded allegiance to a Unitarian and Universalistic religious concept, no member of such an order shall at the same time be a communicant member in good standing in the denomination. The report of the committee on this overture, together with the recommendation adopted by the assembly, follows:

Concerning the overture from the Presbytery of Wisconsin, the Committee on Overtures and Papers would call the attention of the assembly to the fact that it has no power to lay down extra-constitutional requirements for membership in the church.

The committee does not favor sudden and drastic action in the matter of membership in oath-bound secret societies, but does recognize the importance of this problem confronting the church, and the necessity for fully considering this matter, and therefore

RECOMMENDS to the Sixth General Assembly the election of a committee of five to investigate the principles and practices of oath-bound secret societies and to report its findings to the Seventh General Assembly.

Those elected to serve on the committee recommended in the report were: *Ministers*: Oscar O. Holkeboer; Alexander K. Davison; Paul Woolley. *Elders*: Charles M. Mayson; Murray Forst Thompson.

The second overture concerned the

division of the Presbytery of New York and New England into three smaller presbyteries. The report of the Committee on Overtures and Papers is very nearly identical with the request of the presbytery and is here printed in the form in which it was adopted.

The committee recommends that the assembly divide the Presbytery of New York and New England as follows:

1. The Presbytery of Metropolitan New York, to embrace New York City, Connecticut, Long Island, and that part of New York State on the mainland within an 80-mile radius of the City Hall of New York City.

2. The Presbytery of New York State to embrace the whole of New York State outside that part included in the Presbytery of Metropolitan New York.

3. The Presbytery of New England to embrace all of New England except the state of Connecticut; the division to take effect at the discretion of the Presbytery of New York and New England.

The Committee on Overtures and Papers next reported on the two papers which had been read by the clerk on Wednesday. The first was from the Presbytery of the Dakotas and concerned the resolution sent down to the presbyteries by the Fifth General Assembly in order to have their approval of the change of name in all but two places in the Form of Government. It was not clear to the Presbytery of the Dakotas why the exception had been made in these two places, and accordingly the presbytery had answered the resolution in the negative, although expressing unanimous approval of the name, "The Orthodox Presbyterian Church." The Committee on Overtures and Papers called the attention of the presbytery to the fact that "Chapter XXIV of the Form of Government demands that proposed changes in the forms of subscription required of ministers, licentiates, ruling elders and deacons must first be considered by a committee which shall report to the next assembly before the proposed changes shall be sent down to the presbyteries for action." That committee made its report to the Sixth Assembly and the change of name in the forms of subscription will now be sent down to the presbyteries for their approval.

The second request came from the Presbytery of the Northwest and asked that, since the number of ministerial members was now less than the constitutional requirement for a presbytery, the general assembly take

some action in recognition of this and assign the ministers and congregations to another presbytery. The amended recommendation of the Committee on Overtures and Papers asked "that the assembly declare that the Presbytery of the Northwest no longer exists as a presbytery because the number of its members has fallen below the constitutional requirements; that the ministers and the congregation of that presbytery be assigned to the Presbytery of California." This recommendation was adopted.

A petition for the division of the Presbytery of Philadelphia, referred to that presbytery by the Fourth Assembly, was again before the Sixth Assembly with the recommendation that no action be taken. The recommendation was adopted.

Home Missions

The report of the Committee on Home Missions and Church Extension was presented by the chairman, the Rev. Edwin H. Rian, and the treasurer's report of the committee, as audited by certified public accountants, was presented by the treasurer, the Rev. Robert Strong. The report of the committee carried only one recommendation, which was adopted. The report follows:

The Committee on Home Missions and Church Extension has held nine meetings since the Fourth General Assembly, and has endeavored to the best of its ability to carry out the instructions of the Fourth and Fifth General Assemblies.

WORK OF THE GENERAL SECRETARY

Following the instructions of the Fourth General Assembly, the Committee met in joint session with the Committee on Foreign Missions and on June 14, 1938, elected the Rev. Robert S. Marsden general secretary for a period of one year from the date of his assumption of office, July 15, 1938. A salary of \$75 per month has been paid to Mr. Marsden by the Committee, and the Committee on Foreign Missions pays him a like salary. Through the wholehearted cooperation of the pastors and sessions, the General Secretary has been privileged to present the work of the Committee in 48 different churches during these ten months. In addition to one extended Western trip, Mr. Marsden has made numerous trips throughout the East in the interest of the Committee. He has likewise prepared, each month, missionary study material for missionary societies and has operated the office of the Committee.

THE CIVIL SUIT

Following the instructions of the Fifth General Assembly, the appeal in the civil suit was withdrawn, and the costs to the

plaintiffs, which had been assessed against the Committee as the defendants, have been paid in full to the amount of \$182.77. The bond of the Committee, in the amount of \$5,000, which had been signed by the late Harry A. Worcester, has been released, and the civil suit is closed.

MISSIONARIES SERVING UNDER THE COMMITTEE

The following missionaries are now serving under the Committee. The list includes aid-receiving pastors of organized churches and missionaries who are now organizing churches:

Rev. Samuel J. Allen, Carson, North Dakota
 Rev. C. A. Balcom, Wilton, North Dakota
 Rev. James B. Brown, Lincoln, Nebraska
 Rev. Robert B. Brown, Omaha, Nebraska
 Rev. Robert K. Churchill, Berkeley, California
 Rev. Bruce A. Coie, Long Island, New York
 Rev. Edward B. Cooper, Pittsgrove, New Jersey
 Rev. Thomas M. Cooper, Lincoln, Nebraska
 Rev. John Davies, Gresham, Wisconsin
 Rev. Marvin L. Derby, New Haven, Connecticut
 Rev. Leslie A. Dunn, White Horse, New Jersey
 Rev. David Freeman, Philadelphia, Pennsylvania
 Mrs. David Freeman, Philadelphia, Pennsylvania
 Rev. A. Culver Gordon, Bancroft, South Dakota
 Rev. Gerald A. Heersma, Norristown and Beechwood, Pennsylvania
 Mr. Edward F. Hills, Cedar Grove, Wisconsin
 Rev. Leland C. Jorgensen, Milwaukee, Wisconsin
 Rev. Walter J. Magee, Hamill, South Dakota
 Rev. Raymond M. Meiners, Schenectady, New York
 Rev. Russell D. Piper, Los Angeles, California
 Rev. J. Lyle Shaw, Newport, Kentucky
 Rev. E. Lynne Wade, Santa Ana, California
 Mr. David A. Watson, Philadelphia, Pennsylvania
 Rev. Edward Wybenga, Waterloo, Iowa

The Committee is happy to be able to record that many of the missionaries now require less aid than they did a year ago due to the growth of the work in which they are engaged. The Committee deeply appreciates the sacrificial way in which the missionaries and their families have carried on the work, and renders thanks to the Lord who has given so abundant an increase.

CONTRIBUTIONS

The Committee is glad to be able to report that contributions to its work have increased substantially during the past year. Contributions have been received from 63 churches and 170 individuals during the fiscal year ending March 31, 1939. Much of this increase resulted from a gain in contributions from churches and church organizations of 24 per cent, which the Committee regards as a remarkable gain indeed. It has been possible to pay

the salaries of the home missionaries and all other expenses in full each month since October 1, 1938. Continuation of this record depends, however, upon the continued sacrificial giving of all our people, for while the budget has been reduced to an amount below which efficient work cannot be done, the budget can be reached only with the help of each individual and each church.

THE ROTHWELL LEGACY

In January, Miss Nellie Pryce Rothwell of Middletown, Delaware, died, making the Committee the residuary legatee of her estate. It is not known at this time the amount which will be realized from the estate and nothing will be received before the early part of 1940. Ayres J. Stockly of Messrs. Hastings, Stockly, Duffy and Layton of Wilmington, Delaware, has been employed as counsel to protect the interest of the Committee in the estate.

WORK AMONG JEWS

Following the instructions of the Fourth General Assembly, missionary work has been started among the Jews. The work in Washington, D. C., is under the direction of Mrs. David Freeman, who receives only expenses, and the work in Philadelphia is in charge of the Rev. David Freeman. Part rent has been paid by the Committee, from funds designated for Jewish work, for the Jewish Gospel Center at 5140 Walnut Street, Philadelphia. The premises are also occupied by the New Covenant Presbyterian Church which shares in the rent. The Committee plans to expand the work among Jews as funds designated for that purpose are available.

INCORPORATION

Preliminary steps looking to incorporation of the Committee, in accordance with the resolution of the Fifth General Assembly, have been taken, and the incorporation will probably be completed within the next few months.

ELECTIONS TO THE COMMITTEE

The terms of office of the following members of the Committee expire with this Assembly. Ministers: John J. De Waard, John H. Skilton, Robert Strong, S.T.D.; Elder: Harry Frazer. The term of elder Harry A. Worcester, deceased, would also expire at this time. Because distance has kept many members of the Committee from attendance at the meetings, and attendance at the meetings has been very small, the Committee would urge the General Assembly to give heed to the ability of members to attend when it elects members for the class of 1942.

RECOMMENDATION

The Committee would recommend that the General Assembly urge the churches to stress the principles of stewardship and to adopt a sound financial policy in order that, in obedience to Scriptural injunctions, collections may be made regularly for benevolent purposes.

In presenting this report it was pointed out that the present budget of the committee is about \$1500 per month. Although the church has in-

creased its gifts to both mission committees about 24 per cent. during the past year, there would have been a substantial deficit had it not been for several large gifts from individual donors. Since these gifts cannot be relied upon in the future, it is imperative that churches increase the size of their monthly contributions. Moreover, there is an urgent need for expansion of home mission work. New fields, and men to work in them, are available, and financial problems are the only factors that are delaying this expansion.

Foreign Missions

The report of the Committee on Foreign Missions was read by its chairman the Rev. Franklin S. Dyrness, and the financial report by the treasurer, Mr. Murray Forst Thompson. The report, which carried no recommendation, is here printed in full.

Your Committee on Foreign Missions has held six meetings since the Fourth General Assembly, and has endeavored to the best of its ability to carry out the instructions of the Fourth and Fifth General Assemblies.

Following the instructions of the Fourth General Assembly, the Committee met on June 14, 1938, in joint session with the Committee on Home Missions and Church Extension and elected the Rev. Robert S. Marsden general secretary for a period of one year from the date of his assumption of office, July 15, 1938. A salary of \$75 per month has been paid to Mr. Marsden by the Committee, and the Committee on Home Missions and Church Extension pays him a like amount. Through the wholehearted cooperation of the pastors and sessions, the general secretary has been privileged to present the work of the Committee in some 40 different churches during these ten months. In addition to one extended Western trip, Mr. Marsden has made numerous trips throughout the East in the interest of the Committee. He has likewise written the missionary studies in THE PRESBYTERIAN GUARDIAN and has conducted the office of the Committee.

The Rev. and Mrs. Henry W. Coray who had been under appointment by the Committee, but without salary, were restored to full salary and allowances, effective June 1, 1938. At his own request, Mr. Coray was granted a leave-of-absence to labor with the British and Foreign Bible Society for one year, beginning December 1, 1938, but, upon his resignation from the Bible Society because he found it impossible with good conscience to register as required by the Society, he was restored to full salary and allowances on January 1, 1939. On April 6, 1939, the Committee acceded to the request of Mr. and Mrs. Coray, and to the recommendation of the Harbin Station, to begin their furlough immediately, and the Corays are

now in this country. Beginning furloughs in the spring of the year is in keeping with the best practice of mission boards.

On August 25, 1938, the Rev. and Mrs. Bruce F. Hunt of Harbin, Manchoukuo were appointed missionaries, effective August 1, 1938. The following missionaries are now serving under the Committee:

Rev. Egbert W. Andrews, Harbin, Manchoukuo.
Rev. and Mrs. Henry W. Coray.
Rev. and Mrs. M. C. Frehn, Tokyo, Japan.
Mr. and Mrs. Richard B. Gaffin, Tsingtao, Shantung, China.
Rev. and Mrs. Bruce F. Hunt, Harbin, Manchoukuo.
Rev. R. Heber McIlwaine, Tokyo, Japan.

These missionaries have been engaged aggressively in evangelistic work as opportunities have presented themselves, in spite of the difficulties encountered, due to the Sino-Japanese war and the attitude of the governments of Japan and Manchoukuo toward making loyalty to the command of God paramount to civil obedience. The Lord has given them souls for their hire and has called out from the heathen among whom they have worked a people for His own possession.

The Committee is delighted to be able to report a remarkable increase in contributions during the past year. While the budget of the Committee has been increased from approximately \$525 per month to \$1,000 per month during the past year due to the election of a paid general secretary, the restoration of full salary and allowances to the Rev. and Mrs. Henry W. Coray and the appointment of the Rev. and Mrs. Bruce F. Hunt, contributions have kept pace with the increase in the budget. Contributions have been received from 54 churches and 140 individuals during the year ending March 31, 1939. It is a source of great gratification to the Committee that contributions from churches and church organizations have increased from an average of \$276.00 per month to an average of \$489.76 per month during the fiscal year, while contributions from individuals have increased from an average of \$216.70 per month to an average of \$371.40 per month at the same time. The Committee feels that its faith in making new appointments before funds were on hand for them has been justified by the way the Church has responded to the increased need.

The Committee would remind the General Assembly, however, that it is still working on a very close margin, and that if its work is to be put on a truly sound basis, contributions must still be increased at least in reasonable measure during the next year. Your Committee has been unable to set aside any sums toward furloughs of missionaries or for emergencies that may arise. The Committee also has numerous applications from those who would like to go as foreign missionaries, and is prepared to send out more missionaries only as the Church supplies the necessary funds.

The terms of the following members of the Committee expire at this time: Ministers, John C. Rankin, Ned. B. Stone-

house, Th.D., Edward J. Young; Elders, Edward F. Hayden and Matthew McCroddan.

Standing Committees

Next came the elections to the Classes of 1942 of the assembly's standing committees. For the information of readers, we publish the complete personnel of each committee:

THE COMMITTEE ON CHRISTIAN EDUCATION

Class of 1942: (Ministers) Edward J. Young; John H. Skilton; (elder) Charles A. Freytag.

Class of 1941: (Ministers) Cornelius Van Til; Lawrence B. Gilmore; (elder) H. Percival Allen.

Class of 1940: (Ministers) Calvin K. Cummings; Robert L. Atwell; (elder) Gordon H. Clark.

THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION

Class of 1942: (Ministers) Robert Strong; Ned B. Stonehouse; Peter DeRuiters; (elders) J. H. McClay; R. D. Grove.

Class of 1941: (Ministers) James L. Rohrbaugh; William T. Strong; Arthur O. Olson; (elders) Thomas R. Galbraith; William Ferguson.

Class of 1940: (Ministers) Everett C. DeVelde; Edwin H. Rian; Clifford S. Smith; (elders) John Welsh Dulles; William McCaughey.

THE COMMITTEE ON FOREIGN MISSIONS

Class of 1942: (Ministers) James W. Price; Leslie W. Sloat; Lawrence B. Jongewaard; (elders) Matthew McCroddan; A. D. Stultz.

Class of 1941: (Ministers) Cary N. Weisiger; George W. Marston; John P. Clelland; (elders) Murray Forst Thompson; M. A. Campbell.

Class of 1940: (Ministers) Franklin S. Dyrness; R. B. Kuiper; Paul Woolley; (elders) J. Enoch Faw; R. R. Stuart.

During the counting of the ballots cast in the elections to these committees, the Rev. Edwin H. Rian introduced to the assembly the most recent ministerial member of The Orthodox Presbyterian Church, The Rev. Clarence W. Duff, formerly a missionary to Ethiopia under the Presbyterian Church in the U.S.A., had been received by the Presbytery of Philadelphia on Thursday morning. His letter of renunciation addressed to the Presbytery of Philadelphia North of the Presbyterian Church in the U.S.A. will be found on another page of this issue of THE PRESBYTERIAN GUARDIAN.

Miscellaneous Business

In order to give to the Home Missions Committee the authority needed to protect its interests in the estate

of Nellie Pryce Rothwell, deceased, (discussed above in the report of the committee) the following resolution was adopted:

Resolved, that the Committee on Home Missions and Church Extension be, and it is hereby, empowered, in connection with the estate of Nellie Pryce Rothwell, deceased, to do such acts, to execute such documents, and to make payment of such sums as it may deem necessary in order to obtain a clear legal title to the real and/or personal property in which it may have an interest, under the will of the said Nellie Pryce Rothwell, deceased, and in order to protect all of its interests in the said Rothwell estate.

It was moved and carried that, since the constitutional requirements concerning changes in the Form of Government had been complied with, the assembly declare that the words "The Orthodox Presbyterian Church" are now substituted for the words "The Presbyterian Church of America" wherever they occur in the Form of Government except in Chapter XIII, Section III, Question 3, and Chapter XV, Section XII, Question 3.

The Committee on the Constitution, through its chairman, the Rev. Professor Ned B. Stonehouse, asked the assembly to take action empowering the Home Missions Committee to pay the few incidental bills contracted by the Committee on the Constitution in the fulfillment of its duties. It was pointed out that, since the committee was not authorized to receive and disburse funds, and since also there were certain unavoidable though small expenses incident to the preparation of its reports, it was essential that some such provision be made for the financing of this work. After debate it was moved that the existing bills be paid by the Home Missions Committee and that future accounts be paid only from funds designated through that committee for that purpose. The clerk of the assembly was instructed to write to the churches urging a support of the assembly expense, including all expenses incidental to the conduct of the assembly and the publication of its minutes, and informing them of approximately the amount that would be needed. An offering was also taken by the commissioners for that purpose.

The Directory for Worship

In the remaining few minutes of the day the Committee on the Constitution, through Dr. Stonehouse,

presented its report. This consisted of a proposed "Directory for the Public Worship of God," which had been prepared by the committee since the Fourth Assembly. This was accompanied by a supplementary report, containing recommendations which were considered *seriatim*.

The first recommendation was for the adoption of the Directory for Worship in the revised form in which it was submitted to ministers and sessions under the date of April 1, 1939, and with one minor typographical correction. The balance of Thursday and most of Friday was concerned with the consideration of this portion of the report. Amendments were freely offered to the Directory for Worship and many of them were adopted by the assembly. It is beyond the scope of this account of the proceedings to list all of these amendments and, without the original text of the Directory, the amendments themselves would be meaningless. It is hoped that the Directory, in the form in which it was finally adopted, will soon be available for the entire membership of the denomination.

Some of the amendments were of a minor nature, and were made in the interests of clarity or of literary excellence. Others, of more far-reaching significance, were concerned with the modes to be employed in public worship. Several of these latter amendments were offered in the hope that the Directory would thus fully express the principle of divine worship enunciated in the Confession of Faith and on which the denomination was united, without attempting to commit the assembly to certain applications of that principle on which judgment might differ. Some commissioners contended that this principle was sufficiently expressed in the Directory. In the main, these amendments did not find favor with the assembly.

After debate which lasted until about the middle of Friday afternoon, the Directory for Worship as amended by the assembly was finally adopted. Several dissenting votes and one protest against its final adoption at this time were filed with the Clerk of Assembly.

The Book of Discipline, with one additional amendment, was once more provisionally adopted to be binding until the Seventh General Assembly, with the understanding that the

Seventh Assembly would have power finally to adopt it.

The Committee on the Constitution also submitted for the assembly's approval certain "Suggested Forms for Particular Services." These forms were not to have any constitutional standing but were merely, as the name declared, *suggested* forms. Due to the lack of time, this portion of the committee's report was not considered, and the committee was continued to consider and make further suggestions regarding the Book of Discipline and the Suggested Forms. The committee was given hearty thanks for its untiring labor during the past year.

The report of the Committee on the Examination of the Minutes of Presbyteries was read by its chairman, Professor Kuiper, and its recommendations adopted with only one slight amendment.

The Evening Meetings

On each evening of the assembly's sessions, a meeting of general public interest was held. At the popular meeting on Wednesday evening, under the auspices of the Committee on Christian Education, an exceedingly able address upon the subject, "Modern Psychology of Religion in Relation to Christianity," was delivered by the Rev. Cornelius Van Til, Ph.D., Professor of Apologetics at Westminster Seminary. Dr. Van Til pointed out the startling implications of the modern psychology of religion, and indicated that the aim and tendency of that movement is to attain to a creedless religion with no firm intellectual basis. The principles upon which present-day psychology of religion is based are thoroughly congenial to the essential elements of humanism and anti-Christian biological evolution. Dr. Van Til pointed out the fact that, in the field of education, there can be no neutrality. Christians, he said, must be committed to the establishment of a system of Christian education from the grammar school up. In the immediate future steps should be taken throughout The Orthodox Presbyterian Church to make this possible.

On Thursday evening, under the auspices of the Committee on Foreign Missions, it was the rare privilege of the commissioners and their friends to hear an address by the Rev. Henry W. Coray, Orthodox Presby-

terian missionary to Manchoukuo who has just returned on furlough. Graphically, and with more than a dash of brilliant humor, he told of the work of The Orthodox Presbyterian Church in the Far East. In Japan the church of God is in desperate need, and the missionaries need the prayers of every member of the denomination. The barriers are humanly insurmountable. "In Manchuria," said Mr. Coray, "we have taken a stand for the message and method of God, and against compromise. If we are forced out we will leave a testimony."

The meeting under the direction of the Home Missions Committee was held on Friday evening, with three home missionaries as the speakers. The Rev. Raymond M. Meiners of Schenectady, New York, pastor of the newly-organized Calvary Presbyterian Church of that city, preached a brief sermon based on the sixth chapter of Romans. He was followed by the Rev. Robert B. Brown, who told of the difficulties and triumphs attendant upon the founding of a church in Omaha, Nebraska. The Rev. Robert K. Churchill, pastor of the Covenant Presbyterian Church of Berkeley, California, took the assembly on a personally-conducted tour of the churches and missions of the Presbytery of California, giving an intimate glimpse of the life of each congregation and pastor. He told of the frequent discouragements faced by the missionaries, but stressed the joy, even in the face of such problems, of preaching "the greatest message in the world."

Adjournment

The assembly accepted with thanks the invitation of the Trinity Presbyterian Church of Cincinnati, Ohio, to hold the Seventh General Assembly in that church, beginning on June 4, 1940. After declaring the Sixth Assembly dissolved, the moderator led in prayer and pronounced on those present the Apostolic benediction.

Thus ended an assembly not notable for dramatic highlights nor for storms

weathered nor for crises averted. Resolutions that make page 1 of the daily press were entirely absent. Nevertheless, this was a remarkable assembly. It was remarkable in the type of unity that it possessed—not a unity resulting from wholesale compromise, but a unity born of unrelenting loyalty to the Word of God and nurtured in a passion for the truth of the whole counsel of God. It was remarkable for the kind of debate that featured its sessions. True, there were clashes of opinion, but in every case they issued from minds united on Scriptural principles and differing only in the interpretations of those principles. The zeal of the commissioners for the purity of the church, both in doctrine and in life, was unequalled.

There are other matters that the world does not consider "news." Quiet, steady work for the Lord Jesus Christ, building up the walls of Zion as a bulwark against the flood-tides of unbelief, shepherding the flock, winning souls, teaching little children, guiding the covenant youth—all these were revealed as the work that is being consistently accomplished by the ministers of The Orthodox Presbyterian Church. Surely here is a true church of Jesus Christ, a church that may well thank God and take courage.

—T. R. B.

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The Christian and the Jewish Situation

(Concluded from Page 102)

not but be so. Where there is no conviction of truth, one drifts with the prevailing current. No, the Jews dare not and must not look to the liberals who are nothing but pagans in Christian dress.

Where, then, will the Jews find their friends? Among orthodox believing Presbyterians who are simply adherents of consistent, historic Christianity. It is true they will not permit a rabbi to lead or take part in the worship of God because they know he stands far removed from the Christian faith which to them is alone true. They are not deceived by the following tributes to Jesus paid by several leading rabbis: "He is indeed not yet the Messiah. He is not the son of God. He did not rise from the dead, but His parables are without any equal, His ethical teaching rises high, even above that of Isaiah; His name will endure as long as human history." "The personality of Jesus was such that His sonship to God was magnificently evident. The divine spirit seemed manifest in His words and deeds. He impressed himself upon the world, perhaps more so than other prophets or saints, as a 'child of the living God.' Be that as it may, the consciousness of the presence of God has come to millions of men and women through Jesus." "It is not merely that legends have been woven around Jesus' name. Every great religious genius has been en-haloed with loving legend. The significant fact is that time has not faded the vividness of the image. He is still the comrade of countless lives."

There is involved in these compliments to Jesus outright unbelief of His claim to be the Messiah and a flat denial of His deity. The Christian and these rabbis are therefore far apart. There is no use trying to deny that fact. For Christians to permit rabbis to enter their pulpits is a mark of insincerity and lack of conviction, since they declare by so doing that the message of the Bible is at one with the message of those who deny it. True Christians must see the difference, for a real difference exists, but while they do so they will uphold and defend the right of the Jews to believe and worship as they please.

They will also maintain the right of the Jews to differ with them with the same energy that they contend for the truth of the gospel of Christ.

True, the orthodox Christian desires to see the Jews believe the truth as it is in Jesus and he delights to see Jews converted, because what is true for the Gentile is true for the Jew. If the Gentile can be saved from sin unto eternal life only by the blood of Jesus Christ, the Jew can only be saved in the same way, but never will he attempt to compel a Jew to accept Christ as his Messiah. The gospel of Christ knows nothing of force. The work of conversion begins in the heart whereby the whole man is willing to come to Christ as his Saviour and Lord. This attitude of Christians towards Jews is truly tolerant, and nothing else is tolerance.

The Jews may not be aware of it, but evangelical Christians, those who sponsor missions to the Jews and seek their conversion to Christ, are their tolerant neighbors and friends. It is they who will not stoop to base malice and prejudice. It is they who will at all cost defend their rights as men made in the image of God. It is a church like The Orthodox Presbyterian Church, which is despised by modern religious indifferentism, that will champion the cause of justice for the Jews and all men. Already it is showing love to the Jews by rendering help to German refugees. The hearts of its people bleed for the Jews in this day of their sorrow.

Who today are suffering with the Jews in German concentration camps? Surely not the Modernists and unbelievers but men like Martin Niemoeller, a persecuted evangelical Christian. His faith is not the vague nothingness of religious liberalism; it is faith that will never yield to the deniers of Christianity. He will not bow to Hitler nor yield to the godless tyranny of the state when it seeks to violate the Word of God and the rights and liberties vouchsafed to man in that Word. The liberals of our American pulpits sing the praises of Niemoeller, but they and he are as far apart as the poles. If Hitlerism ever comes to these United States it will be the missionary-minded, militant, orthodox Christians who will suffer with the Jews, while the sweet-voiced, unbelieving, brotherhood-of-man liberal will scurry for cover.

The Christian Jew, although mis-

understood by his brethren according to the flesh, is yet an Israelite. He believes in the Jewish Scriptures and the Messiah of those Scriptures. Certainly he does not cease to be a Jew when he so believes, neither does he separate himself from them. The fact that in Prague baptized Jews rush to the offices of the Jewish community, asking to be reinstated as members of the Jewish community, does not mean that they have given up their faith in Christ, for how else shall they be numbered in a regime that insists on reckoning men by their race. Christian Jews are still Jews, and the plight of the Jews is their plight.

It is no doubt true that some Jews profess conversion and submit to baptism in insincerity but there are Gentiles who do that by the thousands. Even in Jesus' day, multitudes followed Him for the loaves and fishes. It is a disgraceful sight to see a Jew try to escape discrimination by a false profession. The soul is too dear a price to pay for temporal security. The first believers in Christ, it must not be forgotten, were all Jews and they paid with their lives for their faith in the Lord Jesus Christ. There are many such in the world today, and in the present emergency they are proving themselves to be true sons of Abraham.

"Both the Christian and the Jewish world are sick; they are bleeding . . . When and from whom will the cure come?" cries a noted Jew. We sympathize and are touched with this cry, but we are confident the cure will not come from man. The heart of man, according to Jeremiah the prophet, is deceitful above all things and desperately wicked. There is no brotherlove in the world apart from the grace of the living God. Perhaps you did not think that man could stoop so low, but you have found that he is indeed capable of it. We plead with our Jewish friends also not to be deceived by the sweet words of unbelieving Christianity, for it is that very unbelief both in Jewry and in Christendom that has brought about that which we now see. In the God alone who has revealed Himself in the Bible is our help. The hope of the Jews and of the world lies in a return to the stream of orthodox Christianity which is nothing else but the faith of Abraham, Moses and the prophets.

TENTH ANNIVERSARY CELEBRATION OF WESTMINSTER SEMINARY A TIME OF JOY FOR ALUMNI AND FRIENDS

Commencement Address Delivered by Principal John Macleod

THE Tenth Annual Commencement of Westminster Theological Seminary was attended with numerous events in celebration of the completion of its tenth year of existence. To the rolling woodland estate in the beautiful suburban Laverock section of Philadelphia came alumni and friends from every part of the United States, from Canada, and even from the Orient. Not the least of the joys of the anniversary celebration was the delight of renewing old acquaint-

and to preach throughout their ministry the omnipotence and the perfection of the Triune God.

On Monday evening, the alumni gathered in the Robert Morris Hotel for one of the largest of the eight annual banquets that have been held during the past decade. Amid the most cordial good fellowship praise was constantly given to God for His goodness not only to the seminary as an institution but to its graduates as individuals. The Class of 1939 was

East. He spoke briefly but forcefully of his joy at being present and told a little about his trip home. After the singing of a number of hymns the alumni united in a prayer meeting led by the Rev. E. Lynne Wade of Santa Ana, California.

Threatening skies on Tuesday morning seemed to indicate that it would be impossible to hold the commencement exercises in the beautiful outdoor amphitheatre behind Machen Memorial Hall. As the morning progressed the skies cleared and a beautiful day furnished a fitting background for the historic service. Two hours after the conclusion of the service the rain poured in torrents. At 1:30 many of those attending the exercises witnessed the unveiling of a



Presentation of the Portrait of Dr. Stevenson



The Beginning of the Academic Procession

ance, of sharing experiences, and of rejoicing together in the manifest blessing of God upon the witness of Westminster Seminary.

On Sunday afternoon, May 7th, alumni and friends gathered with the graduating class in the new auditorium on the second floor of the library building for the baccalaureate service. The sermon was preached by the Rev. R. B. Kuiper, Professor of Practical Theology, on the text of Psalm 86: 10: "Thou art God alone." He exhorted the students always to preach sermons that were theocentric, as well as Christocentric, to remember that God is God alone, and that in His sovereignty, His perfection, and His trinity He is perfectly unique. In a sermon at once profound yet simple, Professor Kuiper urged the students never in their ministry to give to man even one small part of the sovereignty that is God's alone,

welcomed to the Alumni Association by the Rev. Calvin K. Cummings, president of the association, and each member of the class stated briefly his joy in the privilege of attending Westminster and outlined whatever plans he had for the future. One representative of each class graduated from the seminary spoke feelingly of "What Westminster Seminary Means to Me." Greetings were brought to the alumni by the Rev. Dr. John Macleod, the Rev. Professor R. B. Kuiper, and the Rev. Edwin H. Rian. Quite unexpectedly, to many who were present, the Rev. Henry W. Coray, Orthodox Presbyterian missionary to Manchoukuo, arrived as Professor Kuiper was speaking. He had reached Philadelphia that afternoon and his presence at the banquet was thrilling to many who had studied with him at Westminster and who had followed his work in the Far

portrait of the late Rev. Frank H. Stevenson, D.D., first president of the Board of Trustees of the seminary. The portrait was presented by Mrs. Stevenson, and unveiled by her daughter, Miss Mary Stevenson. It will grace the newly-furnished common room.

Next came the presentation of a tablet in memory of the late Rev. J. Gresham Machen, D.D., Litt.D., by the Classes of 1938 and 1939, which were the last two classes to have the rare privilege of studying under Dr. Machen. This memorial plaque may be seen on the porch of Machen Hall, at the right of the entrance.

At two o'clock the impressive procession began. About 80 alumni, as well as the Faculty and Board of Trustees, took part in this inspiring sight. After the singing of the Doxology the invocation was pronounced by the Rev. Robert K. Churchill,

pastor of the Covenant Presbyterian Church of Berkeley, California. The Scripture was read by the Rev. Alexander K. Davison, pastor of the Covenant Presbyterian Church of Vineland, New Jersey, and prayer was offered by the Rev. Henry W. Coray. The commencement address on "The Place of Revelation in the Reformed Theology" was delivered by the Rev. John Macleod, D.D., principal of the Free Church College, Edinburgh, Scotland. Dr. Macleod's masterful address is printed in full in this issue of THE PRESBYTERIAN GUARDIAN.

For the first time in the history of Westminster Seminary degrees were conferred. The alumni present, as well as some who were unable to attend, received their Th.B. degrees, as well as the members of this year's graduating class. They were conferred by Professor Kuiper on behalf of the Trustees and Faculty. The members of the Class of 1939, receiving the Th.B. degree at this time, were:

Adrian Edward DeYoung
William Dixon Gray
Arthur Wyndham Kuschke, Jr.
Melvin Benjamin Nonhof
Alfred Ernest Parsons
Dwight Hunt Poundstone
Howard Evan Runner
Charles Edwin Stanton
William Everett Welmers

Mr. Welmers, Mr. Edward Heerema and Mr. Shin Hong Myung also received graduate certificates. The Benjamin Breckinridge Warfield prize in Old Testament was awarded to Mr. Welmers who also received one of the scholarships in memory of Dr. Frank H. Stevenson. The Robert Dick Wilson prize in New Testament was awarded to Mr. John Henry Gerstner, Jr., a member of next year's graduating class. Mr. Howard Evan Runner was awarded a Frank H. Stevenson scholarship for graduate study.

The address to the graduating class was delivered by the Rev. Dr. Cornelius Van Til, Professor of Apologetics. Dr. Van Til pointed out to the graduates that because they would be preaching in orthodox churches they would be the special object of Satan's attacks. To combat those attacks effectively, there was but one course to be followed. They must preach the gospel of the whole counsel of God, without fear and without compromise.

The Rev. Edwin H. Rian, President of the Board of Trustees, announced that the Rev. John H. Skilton, formerly of Portland, Maine, who is now studying in Europe, would assume his duties as Instructor in New Testament next fall. It was also announced that the Rev. Leslie W. Sloat, pastor of the Knox Presbyterian Church, Washington, D. C., had been appointed to the position of Librarian. In the acquisition of these two men, the board felt that it had been greatly blessed. The Board of Trustees also approved the faculty's request that the Rev. Edward J. Young, who has been serving as Instructor in Old Testament, be made Assistant Professor of Old Testament. Three new members of the Board of Trustees also were elected at the meeting of the board. They are: the Rev. Alexander K. Davison; Ruling Elder George B. Crippen of Worcester, New York; and Ruling Elder Arthur Armour of Grove City, Pennsylvania.

Following the commencement exercises, tea was served in Machen Hall and a general time of good fellowship was enjoyed by the graduates and friends. At 5 o'clock there was held the constituting meeting of the Women's Auxiliary Committee of Westminster Theological Seminary. At this meeting a permanent organization of the ladies who have so loyally supported the seminary during past years was effected. Officers to serve a term of two years were chosen. They are: Mrs. Robert Dick Wilson, Honorary President; Mrs. Frank H. Stevenson, President; Miss Marguerite Montgomery and Mrs. Arthur W. Machen, Vice-Presidents; Mrs. J. B. Griggs, Treasurer; Miss Mary W. Stewart, Secretary. The auxiliary set as its goal the raising of \$25,000 for the coming year. Teams will be organized in as many churches as possible, and the captains of these teams will report to the auxiliary at commencement time next year. All of the ladies who took part in the constituting of this organization showed great enthusiasm for the projected program of the auxiliary.

To all who were privileged to witness this historic day in the life of Westminster Seminary there was a feeling of deep thanksgiving to almighty God for His benediction upon the work and testimony of Westminster Seminary during the past decade. Two goals of the Machen Me-

morial Fund—the new campus and the power to grant degrees—had, in the providence of God, been realized. The storms that had centered about the seminary were now history and the Faculty and Board of Trustees looked forward to a future bright with the promises of God to those who honor His name without fear of consequences.

BAPTIST CHURCH WITHDRAWS FROM MODERNIST CONVENTION

ON TUESDAY, May 2nd, the First Baptist Church of Skaneateles, New York, whose pastor is the Rev. Milton Cox Sealey, a graduate of Westminster Seminary, withdrew all support of the Northern Baptist Convention. It is expected that the church will continue as an independent Baptist church.

The inroads of Modernism in the Northern Baptist Convention have been felt by Bible-believing Baptists for the past decade and a half. Infidelity to the cardinal doctrines of the faith has been increasingly notable. The convention has pursued a policy of inclusivism similar to that of the Presbyterian Church in the U.S.A., in supporting on the mission field both Modernists and Bible-believers. Forsaking the historic Baptist position, it has recognized a church to be in good standing which sanctions any form of baptism, or even fails to require baptism of any sort, before membership. Hundreds of Baptist churches during the last 15 years have withdrawn their support and fellowship from the Northern Baptist Convention, believing that such support was neither consistent with the true preaching of the Word, nor acceptable in the sight of the Lord who has commanded them to have no fellowship with unbelievers.

"We take this step," said Mr. Sealey, "because we stand upon the Word of God alone, and believe that by God's grace we should 'contend earnestly for the faith.' The Lord has greatly blessed us already in making this step in giving the peace that 'passeth all understanding,' and also in greater blessing than we have known before in the ministry of the Word."

PHILADELPHIA PRESBYTERIAL AUXILIARY MEETS, ADOPTS A CONSTITUTION, HEARS CORAY

THE Presbyterian Auxiliary of the Presbytery of Philadelphia of The Orthodox Presbyterian Church met at Westminster Seminary on Thursday morning, May 11th, with Mrs. R. B. Kuiper, president of the auxiliary, presiding. More than 125 women attended this meeting. The devotional service preceding the business meeting was conducted by Mrs. Robert L. Atwell of Harrisville, Pennsylvania. Mrs. George W. Marston of Kirkwood, Pennsylvania, presented to the Presbyterian Auxiliary a gavel which had been constructed from the wood of a Chinese idol.

The most important business of the meeting was the adoption of a constitution, which had been drawn up by a committee consisting of Mrs. H. Percival Allen, chairman; Mrs. John E. Norton; Mrs. Irwin Coe; Miss Jessie Wilson; and Mrs. R. B. Kuiper. The officers of the Presbyterian Auxiliary are: Mrs. Kuiper, President; Mrs. Robert Strong, Vice-President; Mrs. John P. Clelland, Secretary; and Mrs. J. A. Beath, Treasurer. Delegates were present at this meeting from Washington, D. C., Wilmington, Delaware, and the following Pennsylvania areas: Harrisville, Kirkwood, Nottingham, Middletown, Pittsburgh, Quarryville, Willow Grove, Germantown, and metropolitan Philadelphia.

After luncheon served in Machen Hall, the women's meeting of the general assembly was held. The devotions were in charge of Mrs. H. M. Partington of Westfield, New Jersey, who used as her theme "Christian Fellowship." Violin solos were played by Mrs. Robert Strong accompanied by Mrs. Edwin H. Rian. The Rev. Henry W. Coray of Harbin, Manchoukuo, gave a very delightful and interesting account of experiences in the last five years on the mission field. The meeting was closed with prayers by Mrs. J. B. Griggs, Mrs. Richard W. Gray, and Mrs. Henry W. Coray. About 175 women attended this meeting.

It is hoped by many that the ladies of other presbyteries will follow the initiative of the Presbytery of Phila-

delphia in organizing for the promotion of missionary interest throughout their presbyteries. The influence of the Philadelphia Presbyterian Auxiliary is being widely felt throughout the churches of the presbytery, and has already established itself as a powerful force for the unifying of missionary interest and endeavor.

MISSIONARY TO ETHIOPIA RENOUNCES U.S.A. CHURCH

Received into Orthodox Presbyterian Church

ON DECEMBER 8, 1938, the Rev. Clarence W. Duff, for more than ten years a missionary to Ethiopia, addressed a letter to the Presbytery of Philadelphia North of the Presbyterian Church in the U.S.A.

renouncing the jurisdiction of that church and asking that his name be erased from the roll of presbytery. On Thursday morning, May 11th, at a special meeting of the Presbytery of Philadelphia Mr. Duff was welcomed into The Orthodox Presbyterian Church. Portions of his letter of withdrawal are quoted below:

I regret very much that I find it necessary to write this letter asking you to erase my name from the roll of the Presbytery. . . . Since coming home in September I have come to the conclusion, which for a long time has seemed inevitable, that for me to continue in the fellowship of this church involves me in compromise with error and obscures my testimony to truth as it is revealed in God's Holy Word.

My reasons for arriving at this decision are as follows:

1. Because men of unquestioned loyalty to the Bible and the subordinate standards of the Presbyterian Church in the U.S.A. have been deposed from the Gospel ministry of the Church, while men well-known not to believe in the infallibility of the Bible and to deny other essential doctrines of God's Word and of the

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2. Because I cannot conscientiously support by my gifts, or encourage others to support, the foreign or national mission enterprise or the Christian education program of the Church, whereas the highest court of the Church in its 1934 mandate to the presbyteries, later upheld by the 1936 General Assembly, states that contributions to the boards of the Church (Foreign Missions, National Missions and Christian Education) are as obligatory, with reference to the constitution of the Church, for the Church's members as partaking of the Lord's Supper. I cannot support or encourage support of these boards because:

a) I know there are on each of them signers of the heretical Auburn Affir-

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Death benefits, according to ages, from \$200 to \$1000.00. Average cost \$8 to \$12 per year. Ministers and others write for territory.

The Elders' Fund

YOUR generosity has made it possible to add the names of 104 elders to the subscription list during the past month, bringing the total number of elders to 628. Please continue to pray and to give, that this important work may prosper to the glory of God.

mation, and that even those members of the Boards who have always claimed to be conservatives make no protest against the presence of such men on the boards, but on the contrary shield them and seemingly work happily side by side with them. . . .

b) Over a period of at least several years the Board of Foreign Missions has had repeatedly brought to its attention concrete evidence of the existence of flagrant modernism among its missionaries and in its schools, particularly in schools in the support of which our Church cooperates with other denominations; yet the Board has neither taken the pains to prove this evidence erroneous or taken action to remedy this situation on the foreign field by removing missionaries who are untrue to doctrinal standards of the Church or by withholding funds appropriated to the support of institutions where modernism exists. . . . If such proof has been adduced or such action taken I, and I believe the same is true of the vast majority in the Church, am unaware of it.

c) There is every reason to believe that among the missionaries still being sent to the foreign field there are those who deny essential doctrines of the Christian faith. Certainly there is little hope that a board inclusive enough to have in its membership signers of such a document as the Auburn Affirmation can be expected to be particular concerning the doctrinal beliefs of its candidates.

d) I am convinced that literature published or recommended by the boards of the Church is doctrinally unsound as judged by the standards of our Church. I believe this is true of promotional literature, devotional books and Sunday School helps. . . .

For me even to designate my gifts or encourage others to designate theirs to sound missionaries and causes supported by the Board of Foreign Missions would not keep me or them from being partakers in the fostering of untruthful and destructive doctrines on the foreign field, since that would but release so much money to be designated elsewhere by the Board. I can see no way to support the work of the Church through its boards as at present constituted without sinful compromise

with error, and without in some way becoming a partaker in the propagation of the destructive teachings of modernism.

3. Because the Presbyterian Church in the U.S.A. continues to support the radical Federal Council of Churches of Christ in America, whose activities are frequently directly opposed to the historic position of the Presbyterian Church as well as to the fundamental beliefs of the Christian faith (e.g., its sponsorship of radio programs featuring such preachers as Dr. Harry Emerson Fosdick and of the National Preaching Mission).

Furthermore I can see little reason to hope that the Presbyterian Church in the U.S.A. will deal with the unbelief in its ranks in a way that will bring the Church back to a position in line with the teachings of God's Word and the Westminster Confession and catechisms. I do not know of a theological seminary under the control of the Church the scriptural soundness of which is unquestioned. . . .

My attitude in this matter is not, however, a coldly academic one. I believe with all my heart that there is only one way of salvation, and that he who misses that way is eternally lost. I know that ministers and missionaries and teachers of the Presbyterian Church in the U.S.A. are leading thousands of men and women and children to put their trust for salvation in something other than the grace of God and the finished, substitutionary work of Christ, without the shedding of whose blood there is no remission of sin. I know that the faith of thousands in the Bible as the Word of God is being weakened, if not destroyed, by teaching received through the ministers of this Church. And all this in spite of the fact that these teachers of the Church have taken the most solemn vows to uphold and propagate the very doctrines which they attack or throw doubt upon.

This situation has become intolerable to me, and I no longer care to be connected with a Church whose testimony is so confused and many of whose ministers are so dishonest that they can take the most solemn vows with apparently no intention of keeping them. I am convinced every time I read II Corinthians 6:14-18 that to remain in a Church so controlled by and complacent toward unbelief is to confuse righteousness with unrighteousness, and light with darkness. . . .

I therefore herewith renounce the jurisdiction of the Presbyterian Church in the U.S.A. and ask that my name be erased from the roll of the Presbytery of Philadelphia North.

Very sincerely,

CLARENCE W. DUFF

Mr. Duff served in Ethiopia with the interdenominational Sudan Interior Mission. His marriage at Addis Ababa in 1935 to Miss Dorothea Kuehner was attended by Emperor Haile Selassie. Mr. and Mrs. Duff were among the last missionaries to leave Ethiopia when it was invaded by the Italians.