

# The Presbyterian Guardian

November, 1939

VOLUME 6, NO. 11

J. Gresham Machen  
Editor 1936-1937

One Dollar a Year—Ten Cents a Copy

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## Presbyterian Piety

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

By the REV. JOHN P. CLELLAND

**W**EBSTER defines piety as "habitual veneration or reverence for the Supreme Being, earnest devotion to the service of God, godliness, devoutness." In our own words we may define piety as the Christian life we live, together with its qualities, characteristics, and attitudes. Unfortunately this word "piety," and even more so its kindred word "pious," have come to possess a bad connotation. In the eyes of the world it is no compliment to call a man "pious." This ill repute into which the word has fallen is due in part to the failure of Christians to live up to "the vocation where-with they are called." Partly, no doubt, it may also be attributed to the natural hostility of the world to the followers of Christ. Yet the word is a noble one and we shall make full use of it in this address.

It is worthwhile for us to discuss piety because it is so important. Christianity is a life as well as a doctrine, and therefore there can be no Christianity without piety. Jesus said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Paul said, "Let everyone that nameth the name of Christ depart from iniquity." The Scriptures abound in exhortations to show forth in our lives the faith that is in our hearts. And I believe it is especially profitable for us here at Westminster Seminary to consider our piety because it is suspect. It has been alleged all too widely that Westminster does

not inculcate Scriptural piety, and it is well for us to be certain that the charges are not well-founded. Again, we who have set ourselves to battle for the Lord know that we cannot wield the Sword of the Spirit if we walk in the lusts of the flesh.

### Piety and Doctrine

You will notice that our subject is not Christian piety but Presbyterian piety. I have chosen this narrower theme because of my conviction that piety is very closely related to doctrine. Now we Presbyterians believe in certain distinctive and well-defined doctrines, and these doctrines should and must produce a type or brand of piety. The Form of Government of The Orthodox Presbyterian Church says that "Truth is in order to goodness and the great touchstone of truth its tendency to promote holiness." The catalogue of Westminster Seminary, in its article on "The Design and History of the Seminary," states that "the Christian life is founded upon Christian doctrine as set forth in the Word of God." A member of the Presbyterian Church in the U.S.A. said to a friend of mine, "You have an orthodoxy of the head while we have an orthodoxy of the heart." We claim that an orthodox head will produce an orthodox heart.

Furthermore, the best doctrines will produce the best brand of Christian piety. If it is true, as we believe, that

the doctrines of the Presbyterian and Reformed churches are the most Scriptural, then we may expect to find the highest type of Christian life in those churches. Presbyterian piety ought to produce the finest flower of Christian character. By this we do not mean to say that any absolute distinction can be drawn between Presbyterian piety and the piety of other Christians. All the children of God are pious and show forth piety. The old-fashioned Methodist saint, with his loud prayers and fervent amens, lived a life of Christian piety. Those of you who come from the midwest have seen, in German and Scandinavian communities, the influence of Lutheranism in the godly character of the members of those Lutheran churches. We rejoice in the widespread Fundamentalist movement of our time, not only because through it the Word is preached but also because of the fine type of Christian character that movement has produced. Presbyterian piety is one of many kinds of Christian piety and we Presbyterians are debtors to all our brethren. Do we not sing the hymns of the Methodist Wesley and the Pietist Gerhard? And yet, with full recognition of other forms of Christian piety, we hold that Presbyterian piety is the best, because Presbyterian doctrine is the best. It is not perfect because only our blessed Lord has lived a sinless life. Our piety is still stained by our sins.

Sometimes it is not the best because its professors have not lived up to their faith. And yet there has been a glorious Presbyterian piety lived out where the doctrines of the Reformed Faith have been faithfully taught. We find it in the Geneva of John Calvin, among the German Reformed of the Palatinate, in the Reformed Churches of the Netherlands, in humble homes in Scotland and Ulster and here in America on the wild and rough frontier. A life has been lived, a piety has been practiced, noble despite all its shortcomings.

### What Is Presbyterian Piety?

Presbyterian piety on its positive side is characterized first by a sense of the majesty of God. The Reformed creeds exalt the sovereignty of God. They set forth the awful holiness of

God, His omnipotence, the unlimited scope of His decrees. The God of the Reformed churches has ever been a great God before whom men are to walk in fear. So, as He has been exalted in the creeds, He is revered in the lives of those who believe those creeds. The worship of the Calvinistic churches has never been undignified or casual, but has possessed an austere quality, for were not men coming into the presence of the Triune God, Lord of heaven and earth? So our Calvinistic forefathers sang the Psalms of David,

"O whither shall my footsteps fly  
Beyond thy Spirit's searching eye?  
To what retreat shall I repair  
And find not Thy dread Presence there?"

Is not this better than singing "I am happy, oh so happy"?

This sense of the majesty of God is a noble quality and, in our day, a much needed one, for our generation has humanized God, brought Him down from His throne until He has almost become one of us. Men believe in a limited, finite God. It is well to remember that the God whom Isaiah saw in the temple was the Lord of Hosts and that the whole earth was full of His glory.

Then, in the second place, Presbyterian piety has been characterized by

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a high view of the law of God. By what standard is man to live? The answer given by the Presbyterian is "by the law of God," by His moral law revealed in the Scriptures. Hence, approximately 40 questions of the Shorter Catechism are devoted to exposition of the Ten Commandments. There follows a solemn view of the seriousness of sin and an acute sense of personal sinfulness.

Robert Murray McCheyne, the Scottish saint of a century ago, shows in his diary this acute sense of sin. He checked every thought and deed by God's law and saw how far short he fell. But, just because he had this sense of sin, he made an earnest attempt to live a holy life. Though he died at the age of 29, he has left us an example of true Scriptural holiness. It is my firm conviction that where the law of God is proclaimed as the norm of conduct, not only for salvation but also for obedience on the part of those who have been saved, there you will have godly living. Those old Presbyterian worthies nurtured on the Shorter Catechism made no compromise with worldly standards. We have the evidence in the Scottish Sabbath, the strict morality of the Puritans, the rigid discipline of Presbyterian congregations on the undisciplined frontier and the steadfastness with which Korean Presbyterians are now refusing to go to the shrines.

Presbyterian piety has not sought some mystical guidance, as do so many in our day. She does not so much ask, "How can I be in the will of God?" as "What does the Bible say?" I know that this type of piety has been and is being attacked by ascetics. They claim that such piety is carnal and worldly, but I am content to let the lives of these Presbyterian saints speak for themselves. They knew the law of God and, by God's grace, they sought to walk according to that law. Would that in this time of shifting moral standards we had more saints with this high view of the law of God!

A third characteristic of Presbyterian piety that stems from the second is a certain fidelity and steadiness. All of us have our ups and downs in the Christian life. We are more faithful

(Please Turn to Page 216)

# Organic Evolution or Biblical Creation

By the REV. A. CULVER GORDON

Pastor of Murdoch Memorial Presbyterian Church, Bancroft, South Dakota

THE first step we must take in a study such as this is to formulate a working definition of terms. By "creation" we mean the *Biblical* doctrine that God made all things out of nothing by the word of His power in a space of time described as six days. By "evolution" we mean a process whereby all forms of life developed by *purely natural* means from an original cell.

"At the British Association at Oxford in 1860," said J. W. Judd, "after an American professor had indignantly asked 'Are we a fortuitous concourse of atoms?' as a comment on Darwin's views, Dr. Samuel Wilberforce, the Bishop of Oxford, ended a clever but flippant attack on the *Origin* by enquiring of Huxley, who was present as Darwin's champion, if it 'was through his grandfather or his grandmother that he claimed his descent from a monkey?'"

"Huxley made the famous and well-deserved retort: 'I asserted—and I repeat—that a man has no reason to be ashamed of having an ape for his grandfather. If there were an ancestor whom I should feel ashamed of recalling, it would rather be a *man*—a man of restless and versatile intellect—who, not content with success in his own sphere of activity, plunges into scientific questions with which he has no real acquaintance, only to obscure them by aimless rhetoric, and distract the attention of his hearers from the real point at issue by eloquent digressions and skilled appeals to religious prejudice'" (J. W. Judd, as quoted by H. H. Newman, *Evolution, Genetics, and Eugenics*, p. 29).

The matters here raised by Huxley need to be answered by the minister who attempts to deal with evolution: What right has a minister or a religious journal to treat such a question? First of all, we believe Huxley justified in resenting a flippant attack upon evolution. That theory is held by many leading scientists and deserves a serious treatment by Christian scientists and scholars. In the second place, we think Huxley wrong in implying that the Christian min-

ister has no right to speak upon this subject.

His right to speak is based upon two propositions: namely, that organic evolution represents a great attack upon Christianity, and that it is being widely propagated by popular means.

Evolution is anti-Christian. It is not only un-Christian, but it represents a vigorous and thoroughgoing attack upon the Christian religion. It may be true, as some assert, that evolution is not antagonistic to religion as such, but it most certainly is opposed to the religion of the Bible.

For proof that evolution is opposed to Biblical Christianity, we cite the definitions of some of its leading exponents:

"The world has been evolved, not created," wrote Erasmus Darwin; "it has arisen little by little from a small beginning, and has increased through the activity of the elemental forces embodied in itself, and so has rather grown than suddenly come into being at an almighty word."

Joseph Le Conte, who argues earnestly that evolution and materialism are by no means synonymous, nevertheless defines evolution as "continuous progressive change according to certain laws by means of resident forces." Such a definition utterly precludes the God of the Bible who is represented in Scripture as intervening in the course of nature, as well as at the various points of origination.

Ernest Haeckel wrote of evolution, "It entirely excludes supernatural process, . . . nothing will make the full meaning of the theory of descent clearer than calling it the non-miraculous theory of creation."

Many other definitions could be given if space allowed. Suffice it to say that evolution as defined by its leading exponents, H. Spencer, Kellogg, Crampton, Lull, Huxley, and others, leaves no room for the religion of the Bible. Some of these evolutionists may have a religion, but it is certainly not historic Christianity. Some of these men may have a god, but he is not the God of the Bible.

Further proof that evolution is an

attack upon historic Christianity is furnished by the conflict between it and the Bible at other points than creation.

Evolution leaves no room for the doctrine of the fall of man. According to it, man is ever advancing, ever evolving to higher levels. Whatever *temporary* setbacks man may have received during such a process of advancement, there is nothing corresponding to the Biblical doctrine of man's tragic fall in Eden.

Nor is there any room for the doctrine of sin. Sin, according to the Bible, is primarily an offense against God's law. For the evolutionist there is no such sin. Actions are not moral or immoral, but social and unsocial. Unsocial conduct, such as murder, adultery, robbery, is reversion to the law of the jungle—not sin.

The Christian doctrine of the atonement is also incompatible with the evolutionary theory. If man has no sin, he has no guilt, and so Christ could not have borne such guilt. If man is now ever advancing, ever improving, ever evolving, then the cross of Christ could at best serve as the example for others to follow—save for the fact that Christ's conduct in submitting to the cross is a repudiation of the doctrine that the fit only should survive. Will anyone argue that Jesus deserved to live less than the mob which crucified Him? The death of Christ, as well as His life, gives the lie to the evolutionary theory.

Christian ethics in an evolutionary world are the height of absurdity. To turn the other cheek to a man created in the image of God is one thing, to turn it to a man who is derived from a brute is something else. According to Christ the way to greatness is the way of service; according to evolution the way to greatness is to elbow one's way to the front or to climb one's way to the top. If, in the process, the weak are pushed back and down, all the better, for only the strong and the fittest should survive.

Evolution reduces Jesus Christ from being in the form of God to being a great and good man, the flower of the

evolutionary process. He is no longer virgin-born, nor endowed with supernatural power and wisdom, but a misunderstood genius glorified by the ignorant into a God.

Not only is Christ degraded, but also man himself. If he is but an animal, like the beasts which perish, then is life robbed of all that makes it worthwhile for the Christian. It may be possible to rationalize existence for such a glorified animal, but undoubtedly life must ever be qualitatively different.

If evolution be true, miracles are gone, and with them the God of the Bible who may at any time intervene in the course of nature, and who has actually done so at many points. The most that the evolutionist can allow (and many of them allow not even this) is the creation of the first cell. He cannot allow God to interfere after the process has started; the process must continue by natural laws. Such a cold deistic-like god is not the Holy Trinity of the Scriptures.

Other points of conflict could be noted, but the last with which we shall deal here is that of the authority of Scripture. Not only is the Bible held to be mistaken in Genesis, but it is said to be riddled through and through with error. It must seem to the plain man that, if the Bible can be mistaken on such a simple question as the origin of man, little dependence can be put on its promises respecting his ultimate destination. It is very interesting to note that Thomas Huxley has written, "Evolution if consistently accepted makes it impossible to believe the Bible."

We find, then, that there is ample justification for dealing with the scientific question of evolution in that it represents a great attack upon the Christian religion. Moreover, it is being actively propagated and taught in our modern world.

It is being taught in our schools and colleges. It is practically impossible to find textbooks in biology or related subjects which do not assume the truth of the evolution concept. If a personal reference is in order, permit me to quote from two of the books I used in college days:

Practically every zoologist at the present time believes that the complex animals have evolved from simpler forms at some period in the world's history. . . . Man is no exception in the evolutionary process, but is closely allied to the anthropoid apes, and doubtless arose from an ape-

like ancestor (College Zoölogy, 1926 ed., p. 7, R. W. Hegner, Ph.D., Professor of Protozoölogy, Johns Hopkins University).

The evolution concept is without doubt the grandest generalization of the nineteenth century, since it has not only transformed the method of study in Biology, Geology, and the social sciences, but has given a new point of view to all science and art, even to progressive religion (Outlines of Historical Geology, 1931 ed., p. 27, by Charles Schuchert, Professor Emeritus of Paleontology, Yale University).

Evolution is being taught in our museums. We sometimes read with dismay of the great churches in Russia which have been turned into museums for the teaching of atheism and evolution. But to find museums of evolution we do not need to go to Russia; any large city in the United States will do. The Field Museum in Chicago contains exhibit after exhibit based upon the assertion of this theory. The famous wall paintings depict the origin of the first cell of life in a steaming marsh, and trace the course of the theory down through the hundreds of millions of years required. The evolution of our present single-toed horse from his small four-toed ancestor is given in detail. The most impressive exhibit, however, is a case of "reconstructed skulls" of primitive man, placed strategically inside the main entrance where none may miss it. To the casual observer, these skulls, ranging from very brutal looking heads, complete with every feature and even with hair, but with small brainpans, to ones that are distinctly human, must seem a complete proof of the theory. The actual evidence upon which such "reconstructions" are based, if also placed in a case, would seem much less impressive, as we shall see later.

But what perhaps is still more disturbing is the increasing spread of this doctrine as fact over the radio, through the press, and even by our churches.

In four magazines with a national circulation, picked up at random in the last two months, there were articles teaching this theory. *Collier's* for July 8th contained an article by Roy Chapman Andrews, the director of the American Museum of Natural History, entitled "What We'll Look Like Tomorrow." The accompanying illustrations showed pictures of what we supposedly looked like in the past, and also the picture of a bald-headed man of a half million years hence.

This was the caption under the picture of "what we looked like" a half million years ago: "The Java Ape Man, the earliest creature that might be called human, lived from 500,000 to a million years ago, walked erect, had a great many apelike qualities. His brain was about half the size of ours." And under the picture of what it is claimed we will look like in the future: "The Man of the Future. A half-million years hence he will be taller, have a better but not much larger brain. He will be bald, have a smaller face, fewer teeth and will think his ancestors funny." Without laboring the point further, it is obvious that evolution is being widely taught. Now, when we recall that this theory is an attack upon the Christian religion, does not the minister have a right to deal with it—in fact, must he not deal with it?

Huxley's complaint is not justified, for the evolutionist started the attack, not the church, and evolution is no longer confined to scientists, but is being disseminated among all classes of people, many of whom necessarily accept it as a matter of faith.

It may be asked, however, whether in opposing evolution the minister is not in danger of discrediting Christianity if, in the end, the theory prove true? Does not such opposition to evolution place the church in the same position it held when it opposed Copernicus in his insistence that the sun, rather than the earth, was the center of our astronomical system? Would not the final triumph of evolution undermine the prestige of the church?

As George B. O'Toole has pointed out, the cases are not parallel. Copernicus dealt with what *is* (which is easily verifiable); evolutionists deal with what *was*. Copernicus' theory was verified in very short order; the theory of evolution, according to the writings of its own exponents, has not yet been proved though 80 or more years have been consumed in the attempt. In addition, we suggest that there is relatively little in the Bible bearing on the Copernican system, and relatively much bearing on the theory of evolution. The Bible can and has been "reconciled" to the Copernican system without forced or perverted interpretations. The same cannot be said for evolution. Even Dr. Andrew C. Zenos, who accepts the truth of evolution, admits this. "If the evolu-

tionary conception is true," he says, "it naturally follows that the Biblical account cannot be accepted in its literal interpretation." This statement on the lips of a "theistic evolutionist" is indeed impressive.

If evolution prove true! Such a thought does not dismay us. If evolution prove true, our conclusions are still the same. The Bible is false, and

historic Christianity mistaken. Whatever religious life and thought is then left will have to find a basis largely outside the Scriptures.

We repeat that such a thought does not dismay us. Truth is one. What God has written in the book of nature cannot contradict what He has written in the Book of books. Scientific thought has often changed. It is even

now in a state of flux. The Bible has not changed. It has weathered many a storm, and it will weather this one also. With all the instruments of science, as with the unaided eye, we see that the heavens still declare the glory of God, the firmament still showeth His handiwork.

*(A second article on this subject will appear in an early issue.)*

## Leaves From a Missionary's Diary

By the REV. EGBERT W. ANDREWS  
Orthodox Presbyterian Missionary to Manchoukuo

**S**ATURDAY. Took the morning train for Tui Ch'ing Shan, by interpretation "Opposite the Green Hill." Got bus for San Chan or "Third Station." In the mad scramble for seats, the ticket collector, with whom I have now ridden many times, kindly reserved me a good seat. On the bus were some Korean immigrants for A-la-po-lo. Later learned that there are now five families there and likely to be more.

On arriving at "Third Station," I found the town more than usually astir. Half of the inn was occupied by 12 Mongol lamas who had been engaged by the local authorities to read prayers for the souls of two policemen shot dead by a bandit two days before. On inquiring for what purpose the prayers were being read, I learned that the object was the remission of their sins. These circumstances gave me a splendid opportunity to preach the gospel. The sudden death of the two policemen gave an opening to exhort one and all to prepare to meet the true God, and the presence and mission of the lamas afforded an excellent opportunity to emphasize again and again that there is salvation in none other than Jesus Christ, "for there is none other name under heaven given among men, whereby we must be saved." I tacked up my poster of Christ being crucified between the two thieves and had repeated opportunities of proclaiming its meaning. Almost everyone who saw it wanted to know its significance.

Before the conclusion of my trip I came to have a nodding acquaintance with the lamas, who spent most of their time squatting on the "k'ahng" or heated brick bed, across the aisle

from me. They heard the gospel many times. When, however, I offered them tracts and Scripture portions, they stated that they could not read Chinese but only Mongolian. On subsequently learning that there are three thousand Mongols in this one country, I resolved to acquire a supply of such Scripture portions as have been translated into Mongolian.

Late in the afternoon I went to the Chan home and spent an enjoyable time preaching from the Scriptures to the household and to some cousins who had come on a short visit. I had my evening meal there. It consisted of pancakes, very thin but of a large surface. On a couple of these pancakes at a time, we put mincemeat and sauerkraut, bean sprouts and onions, and then wrapped it all up into a tasty roll, and ate it. On leaving for his home, one of the cousins came and bought a Bible and expressed his intention of pulling down his idols.

**SUNDAY.** Spent most of the day visiting with Mr. Yang. In the late afternoon went to the home of Mr. Yang's younger brother, an idolater and fortune teller. Preached to him. Later learned that the 69-year-old head of the family that lives on the "k'ahng" across from his was considerably impressed by what I had said. Was invited to eat food. Mr. Yang insisted that I do so. Had eggs and more of them. I suppose they might be described as "hard poached." They were served in a grayish gravy which had a suggestion of spinach floating in it. Otherwise nothing was served with them and there were no condiments.

**MONDAY.** Went with Mr. Yang to the nearby village of Ka-Pa-T'un. Visited the school of Mr. Hsu, who

had pulled down his idols when Henry Coray and I had visited his home village of Shuang-Shan-Tzu, "Twin Hills." Preached to the pupils and sold a large quantity of Gospel portions to them and later on the street. A Mr. Chao who lives south of the river, a little over a mile from Ssu T'un, "Fourth Village," was most eager that I should visit that village.

On the way back to "Third Station," we stopped in the home of Mr. Yang's brother and again had eggs. Called on the mayor of the town and made a few other calls.

**TUESDAY.** Returned to Harbin.

\* \* \* \* \*

**MONDAY.** The day dawned cloudy but later the sun came out and I was assured that I'd be able to get a bus from "Opposite the Green Hill" to "Third Station." The bus, decidedly an old model, went a roundabout way to avoid bad roads, and the combination produced a tiresome trip. I was glad to lie down on the brick bed that night, having secured a part of it far removed from the kitchen stove which heats it.

**TUESDAY.** Set out for the temple where the Mongol lamas have their headquarters. Met Mr. Yang on the way and we went together. Found only one of the 12 whose acquaintance I had made and he claimed to be unable to read the Mongolian Gospel portions which I had brought. Left a copy of each Gospel and of Acts to be presented to those who can read Mongolian.

In the afternoon went on a visit to three nearby villages to the south and southeast. Got caught in the rain. In the evening had an earnest talk with Mrs. Chan, Sr.

**WEDNESDAY.** Went to distribute

tracts, sell Gospels and preach in a village about eight miles to the east. Hired a cart to carry the books. Threatened rain most of the day. Returned late and had bean curd and dumplings filled with meat, cabbage and bean sprouts for supper. The assistant manager of the restaurant in which we ate and in which I had eaten while on my first visit to "Third Station" said he wanted to believe. Had evening prayers in the inn with a young fellow who professes to be a Christian and whose father has been a church member for many years.

THURSDAY. Went by foot on another "seed sowing" trip, this time to two villages slightly to the north-east. Got caught in the rain. Sold a large number of Gospels in a village called "The Shanty of the Three Old Gentlemen."

FRIDAY. Had breakfast in the Chan home. Went to visit in the home of Mr. Yang's younger brother. The old

man of 69 years has learned Acts 4:12 by heart and reads his New Testament daily. He is now learning the Lord's Prayer so that he will be able also to pray.

A young man from the mayor's office seems really to be interested. He has called twice and has bought a copy of "First Steps in Believing the Doctrine" as well as a New Testament.

The young man who ran out of his office to receive a tract, when Henry Coray and I were canvassing the town, called and bought a large type New Testament. Had evening prayers in the inn with two believers.

SATURDAY. Homeward bound. Due to the rains was 11 hours on the way as compared with the usual five. Bus got stuck in the mud four or five times. The delay enabled me to make the acquaintance of some employees at the railroad station "Opposite the Green Hill."

10:17f.) that God alone is good, so He would also have set His face against those who would have liked to attribute to Him a divine infallibility (page 72).

"Can we, Dr. Schweitzer, use the teachings which Jesus gave in the form in which He presented them?"

We have therefore to reconcile ourselves to the fact that His religion of love appeared as part of a world-view which expected a speedy end of the world. Clothed in the ideas in which He announced it, we cannot make it our own; we must reclothe it in those of our modern world-view (page 67).

"What then, Dr. Schweitzer, is the message of Jesus, re-interpreted in the language and ideas of the 20th century?"

We of today do not, like those who were able to hear the preaching of Jesus, expect to see a Kingdom of God realizing itself in supernatural events. Our conviction is that it can only come into existence by the power of the spirit of Jesus working in our hearts and in the world. The one important thing is that we shall be as thoroughly dominated by the idea of the Kingdom, as Jesus required His followers to be (page 68).

"What should be the preacher's mode of study, Dr. Schweitzer?"

But whoever preaches to them the gospel of Jesus must settle for himself what the original meaning of His sayings was, and work his way up through historical truth to the eternal (page 69).

Now to turn to the second part of the life of Dr. Schweitzer—a medical missionary in Lambarene on the Ogowe River in French Equatorial Africa.

As might be expected, he definitely allied himself with the liberals and looked down on what he called "pietistic and orthodox" missionary societies who were absorbed in "their pietistic ideas about 'the saving of souls.'" He rather espoused the aim of the liberals which is "to set the gospel working primarily as a force for the restoration of mankind and the conditions of human society in the heathen world."

M. Boegner, the director of the Paris Missionary Society, although moved at the finding of a young doctor who wished to go to Africa and support himself while there, warned Dr. Schweitzer that he would meet opposition from his committee because of his theological standpoint. The customary doctrinal examination was waived in favor of private conversations with the members of the committee and, in 1913, the young

## Modernism Today

In the Presbyterian Church in the U.S.A.

By the REV. ROBERT B. BROWN

### Albert Schweitzer

ON SEPTEMBER 17th, young people all over the country in the Presbyterian Church in the U.S.A. studied the life of Dr. Albert Schweitzer as an example of one who "surrendered conditionally." The lesson was introduced with a brief meditation from Scripture (Mark 10:42-45) and was followed by an account of Dr. Schweitzer's life—omitting any material from his life which might disturb Bible-believing Christians who were otherwise ignorant of the jungle doctor's own writings.

Since Dr. Schweitzer's life may be roughly divided into two parts—his New Testament scholarship and his work as a medical missionary—I wish first to give his view of Jesus and second a glimpse of his opinions of missionary affairs.

The learned doctor is the author of numerous books which expound his view of Jesus in great detail, but the whole may be stated very simply indeed. He believes that the historical Jesus had a high regard for His own person, believing that He would become the Messiah in the kingdom that was at hand. He even expected the coming of the kingdom before

the seventy returned from going around the cities of Israel. Since, however, His expectation was frustrated, He came to believe that He must first die and that then, after a few days or weeks, He would return again in power as the Messianic King. But on the cross He was completely disillusioned, despairing of bringing in the new heaven and the new earth.

Of course, this view of the life of Jesus is open to many serious objections which I will allow Dr. Schweitzer himself to answer from his autobiography, *Out of My Life and Thought*, written in 1931.

"Dr. Schweitzer," we might ask, "does not your view make Jesus one who was capable of error?"

Many people are shocked on learning that the historical Jesus must be accepted as "capable of error" because the supernatural Kingdom of God, the manifestation of which He announced as imminent, did not appear.

... Are we acting in the spirit of Jesus if we attempt with hazardous and sophisticated explanations to force His sayings into agreement with the dogmatic teaching of His absolute and universal incapability of error? He himself never made any claim to omniscience. Just as He pointed out to the young man who addressed Him as "Good Master" (Mark

doctor was sent out by the society. One of the members of the committee resigned as a protest. The attitude of the young medical missionary is further revealed by a communication he sent to the committee while they were considering his application:

... If we are to follow the saying of Jesus: "He that is not against us is on our part," a missionary society would be in the wrong if it rejected a Mohammedan who offered his services for the treatment of suffering natives (page 138).

When Dr. Schweitzer arrived on the field he was invited to take part in preaching and thus felt himself released from the promise he had given in Paris "to be as silent as a fish." He found that the missionaries on the field did not place nearly so much weight on questions of doctrine as had the committee in Paris.

If they wanted to be understood by their hearers they could do nothing beyond preaching the simple Gospel of becoming freed from the world by the spirit of Jesus, the Gospel which comes to us from the Sermon on the Mount and the finest sayings of St. Paul. Necessity compelled them to put forward Christianity as before all else an ethical religion (page 168).

The young doctor was also allowed to share in the examination of the candidates for baptism. "I generally got them to send me one or two old women," he said, "that I might make the trying half-hour as easy for them as possible" (page 169).

And yet we are told in the student's edition of the Westminster Departmental Graded material for young people in the lesson for September 17, 1939: "No one dreamed that this parson's son would prove to be one of the greatest and most Christ-like Christians of his generation." And the lesson closes with the following prayer:

We give thee thanks, O Lord, for brave souls who have taken Jesus Christ in earnest and gone to the ends of the earth in service in his name. Bless thou their labors. In all time of difficulty and discouragement give them to know the meaning that they bear, those souls who, like their Master, come to serve. Make us less unworthy to share with them the mark of the cross and the name of Christian.

Can you who are members of the Presbyterian Church in the U.S.A. still indulge in the wishful thinking that your church is getting back to the Bible when the leaders of your young people are holding up such men as examples?

## Westminster Student Life

By WILLIAM A. MUIR

Class of '41

**T**WELVE Westminster Seminary students, under the direction of Mrs. David Freeman, home missionary of The Orthodox Presbyterian Church, are teaching English to more than 60 Jewish refugees from Germany. Classes are held in the homes of the refugees once a week, unless conditions make more frequent meetings necessary. Individual instruction is given in English grammar, pronunciation, accent, conversation, reading and correspondence. In return, many of the refugees are reading the Old Testament in Hebrew with the students, and opportunities arise for presenting the Messiah to them.

Many of the refugees have spent months in concentration camps and, although they realize that the persecutions were not undertaken in the name of Christ, they are nevertheless embittered against anything Gentile. To them, anyone who is not a Jew is a Christian, and they are prejudiced against Christianity because of the many attacks made on them by Gentiles. The lessons in English have proved a key to their friendship and are serving to break down this deep-rooted prejudice. Their attitude toward the friendliness of the Westminster men is one of amazement for, as they have said repeatedly to Mrs. Freeman, "Never have we seen such Christianity." They are inquiring why the students believe that Jesus is the Messiah, and are showing a deep interest in the reading of the Old Testament portions that speak of the Messiah. They appreciate the fact that Westminster students read their own Scripture and hold the Torah in reverence. New refugees present themselves at every session of the class and ask for lessons. Students are being added to the work as soon as arrangements can be made for meetings.

Students engaged in this personal work represent all classes of the seminary. Seniors Paul Bohn and David Watson, Middlers Everett H. Bean, N. G. Hills, and William Muir, and Juniors Edwards Elliott, Edmund Clowney, Roy Oliver, Charles Ellis, Malcolm Watson, Raymond Little and Stewart Lewis comprise the first group of teachers. Everett H. Bean, chair-

man of the deputation committee of the Students' Association, has charge of the instruction and placement of teachers.

## A Correction

**T**HE following letter has been received by THE PRESBYTERIAN GUARDIAN, correcting a misstatement of fact on page 162, line 21, of the September number:

To the editors of  
THE PRESBYTERIAN GUARDIAN:

Since writing the article on Missionary Methods for the September issue of the GUARDIAN I have learned that the missionaries and committee of The Orthodox Presbyterian Church are in no way committed to the Nevius method, nor has there been any general acceptance of it on their part. I am sorry for any false impression given by my statement. Will you kindly call attention to this correction in the next issue of the GUARDIAN?

Sincerely yours,  
CLARENCE W. DUFF.

The editors are glad to print this correction by Mr. Duff. In view of the fact that the subject of his article is of wide interest, the editors hope soon to publish an additional discussion of certain principles involved in the Nevius method.

## INAUGURAL ADDRESS TO BE GIVEN BY PROFESSOR MURRAY

**O**N THURSDAY, November 16th, at 8.15 p. m., the Rev. John Murray, M.A., Th.M., will deliver his inaugural address as Professor of Systematic Theology at Westminster Theological Seminary. The subject of his address will be "The Inspiration of the Scripture." All friends of the institution are invited to attend this service, to be held in the library auditorium on the seminary campus at Laverock, Chestnut Hill, Philadelphia.

Professor Murray received his M.A. degree at the University of Glasgow, and the degrees of Th.B. and Th.M. at Princeton Theological Seminary. He was installed as Professor of Systematic Theology at Westminster Seminary on April 14, 1938.

## "The Fullness of Joy"

By WILLIAM WELMERS

**W**HEN our Lord and His twelve disciples met for the last time before the crucifixion, "there was at the table reclining on Jesus' bosom one of his disciples, whom Jesus loved." Many years later, from a lonely exile, John wrote to his little children what are likely the last words inspired by the Holy Spirit. John never lost that intimate fellowship with His Saviour, and he wrote what we know as his first epistle that other believers in Christ might share the fellowship that had become so precious to him. John wrote, as he says, "that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with His Son Jesus Christ." He wrote these words, "that our joy may be made full."

This blessed fellowship, the mystical union of Christ with His own, is the possession of every Christian. And yet how little we partake of the riches of His glory; how seldom we take advantage of the privilege that is ours. It is so wonderful that it stuns our wildest imagination. Our life is hid with Christ in God; we sit in heavenly places with Him. Certainly the mind of man, even though he be regenerate, cannot but bow before such divine glory. "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us *all things*?" Even in this life we may have a foretaste of those things which eye hath not seen, nor ear heard, neither have entered into the mind of man. Surely, you say, this goes beyond man's comprehension. This cannot be put into creeds nor explained to the carnal mind.

And you are right. But tread lightly, lest you trample underfoot what may be precious. Creed and doctrine still have their place, and the more we appreciate our doctrines the more we may enjoy the experience we seek. That we may share with the disciple whom Jesus loved the blessed privilege of resting in our Saviour's bosom, John has declared unto us "that which we have seen and heard." The fellowship which we have is no irrational mysticism, no emotional ecstasy that only a few initiates may enjoy. The most glorious experiences any Christian

may have must be grounded in the Word of God, in the message which John himself preached, in the Life Eternal which was with the Father and was manifested unto us. God's revelation in Holy Scripture, and especially in His Son incarnate in human flesh, is the only means by which we may have the fullness of joy of which John speaks. The opening phrases of this letter drive home to us the tangibility and reality of our religion. Let us not seek blessings and gifts from God outside of His Word. Let us never pray that God may make us ignorant in order that our minds may not hinder our fellowship with Him. That is not God's ordained way of working with men. God teaches us, and we learn; and our fellowship is based on that knowledge, our joy on that intelligent faith.

The realization of this will have a profound effect on our daily devotional life. As we seek the throne of grace in prayer we must center our minds on our mediator Jesus Christ, by whom we have access to the mercy seat. We must learn from God before we can properly ask guidance from Him. We will be more concerned to know the depth of the riches of God's grace, as He has revealed those riches in His Word. We will study and search the Scriptures. Yes, we will even use our subordinate doctrinal standards for devotional reading, that we may appreciate the glorious unity of the plan of salvation. We will seek to know Him who died for us, that we may learn to live for Him.

That is why those who have revered the Scriptures have always laid great emphasis on doctrinal instruction in the home. How can the child love a Lord he does not know? How can the young man obey the law of God except he know Him who is light, and in whom is no darkness at all? How can any Christian have real communion with one of whom he knows little or nothing? As well may we say that our closest human friends are those whom we know the least. Christian fellowship is a wonderful thing: fellowship with the Father and with His Son Jesus Christ. But we must know intimately Him with whom we enjoy such a blessed union. In His

high-priestly prayer our Lord said, "This is life eternal, that they should *know* thee the only true God, and Christ Jesus whom thou didst send."

The joyous Christian life is much more than a strange feeling of exaltation; much more than a sensuous intoxication with the rhythm of a gospel chorus or a shouted "Amen." Its roots go deeply into the intellect and understanding of the regenerate man. The mind as well as the heart is born again. John wrote that we might have the fullest joy, the most perfect fellowship. And yet the keynote of his epistle is the repeated phrase, "*We know.*"

Yet it would be a mistake to say that the Christian life is summed up in an intellectual grasp of the doctrines of our faith. It would even be wrong to say that a sincere belief in those doctrines and a trust in their Author is the sum total of the Christian's experience and joy. Saving faith is not the climax of the Christian life, but only the beginning. Doctrine and understanding are the foundation, to be sure, but only the foundation. The foundation is not the complete structure. The knowledge that is so desirable and indispensable is but the beginning, the means to the end. John preaches this gospel *in order that* we may have this fellowship, this joy. When all is said and done we must still bow before that mystery of our union with our Saviour. Eternal life is still eternal and infinite. It is still beyond our comprehension. As the stars that dot the heavens must be seen with our eyes, but once seen are not yet counted, so our blessings in Christ must rest on a knowledge of Him and His saving work, and yet we know not the riches of glory that abide in Him. Let us hold fast the heritage of doctrine that is ours; let us learn and store away in our hearts the Word of God; let us, indeed, "have the mind of Christ." Yet beyond all that, when our finite understanding cannot pierce the veil of God's infinity, God has still more to offer to those on whom He has graciously set His redeeming love: "Taste and see that the Lord is good: blessed is the man that trusteth in him."



# The Presbyterian Guardian

## EDITORIAL

### Modernism Splits Methodism

**J**OHAN WESLEY was one of the greatest evangelists the world has ever known. Thousands of persons who are in heaven today doubtless heard the gospel first from the lips of John Wesley. It is almost impossible to exaggerate the freshness with which his methods appealed to the average English townsman or farmer of the 18th century who, all too frequently, knew nothing of the message of Christ except what he heard from an Anglican rector who spent more of his time hunting foxes than he did studying the Bible. The vigor and the simplicity of the Wesleyan message was breath-taking to the average man. It was the simple story of Christ's work for the individual.

There is probably no one of the larger American denominations today in which Modernism is more completely dominant than it is in the Methodist Church. How is it possible that such a thing can be true of a church which owes its origin to John Wesley? The secret lies in the fact that Wesley placed the well-springs of religion in the feelings and in their manifestations in life, rather than in belief, its assimilation and careful application to character and conduct.

The error was fatal to the welfare of the churches which grew out of his work. Both in England and America the Methodist churches have been noted for their easy concurrence with the modernist current.

In 1932 there was consummated in England a union of three Methodist connections there: the Wesleyan Methodist, the Primitive Methodist and the United Methodist Churches. Last year this country likewise saw the adoption of a plan of merger by the three largest Methodist churches of the United States, apart from the colored churches: the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. Since the adoption of the plan by the great General Con-

vention at Kansas City the actual application of the merger to local situations has been in process. In September the time came for the absorption of the Eastern Conference of the Methodist Protestant Church into the new, enlarged Eastern Conference of the Methodist Church. There are, however, within the bounds of that old Methodist Protestant Conference a number of faithful ministers who are Christians themselves, who know the soul-destroying quality of Modernism and who know that the new Methodist Church is dominated by that death-dealing Modernism. When the time arrived on September 28th at which it was declared that the Eastern Conference of the Methodist Protestant Church was now meeting as the Eastern Conference of the Methodist Church some ten ministers, seven supply preachers and about 60 other delegates and friends walked heroically out of the conference, moved to another Methodist Protestant Church and there continued the old Eastern Conference.

The heroism of these men partakes of the heroism of the founders of The Orthodox Presbyterian Church. In both cases the underlying cause for the sad separation between those who had hitherto walked together was the dominant control of Modernism. When that faith lays its blighting hand upon a man or upon a church, that man or that church is thereby divorced from the proclamation of

true Christianity and the result is division, discord and death.

Would that men everywhere would realize the *separating* effects of Modernism. The only Christian attitude for the church to take toward Modernism is to separate from it. As individuals, Christians are to maintain friendly relations with Modernists as with all men, but the church as a witness-bearing body, testifying to the saving truths of the gospel, cannot do so. Today men prate unceasingly of unity in the church, yet they fail to recognize a fundamental cause for disunity, the prevalence of Modernism. Modernism unites unbelievers and uninstructed Christians. It fails utterly to unite those who know the faith whereof they speak.

We wish for the continuing Methodist Protestant Church every blessing. We hope that its ministers will preach the gospel with sincerity and power. Further, we hope that they will not rely too strongly, as their founder did, upon the feelings and their fruits, but will place their feet firmly upon the unshakable rock of the doctrines of Holy Scripture. Then the strength of Reformed doctrine will more and more enter into their preaching and the weaknesses which characterize one who does not always make the Scriptures his sole rule of faith and practice will begin to disappear.

—PAUL WOOLLEY



### Thanksgiving and Christmas Gifts

for the work of the Committees on Home and Foreign Missions should be sent to the Rev. Robert S. Marsden, general secretary, 506 Schaff Building, Philadelphia, Penna.



### WESTMINSTER ALUMNI HOLD MEETING IN CALIFORNIA

**M**EMBERS of the California Chapter of the Westminster Alumni Association met on September 21st at the home of the Rev. Graeme Smith and, together with a number of prospective seminary students, enjoyed a time of fellowship prior to the business session of the chapter. The Constitutional Committee presented a draft of a proposed constitution, which was provisionally accepted and will come up for final acceptance at the next business session of the chapter.

Officers elected for the ensuing year were: The Rev. Graeme Smith, president; Dr. Donald K. Blackie, vice-president; and the Rev. E. Lynne Wade, secretary and treasurer.

# New and Foreign Students at Westminster Seminary

IT IS encouraging to realize that among the Westminster students shown on this page are represented five states: California, Maine, Michigan, Oregon and Pennsylvania, and four other countries: Canada, Hungary, Japan and Korea. This is only another graphic evidence of the widespread influence of and admiration for the faithful and scholarly exposition of the Word of God as it is taught at Westminster Theological Seminary. Several other foreign students expected to attend the seminary this year, but the present wars in Europe and in China prevented them. We thank God that He is blessing the work of the institution and enabling it to grow in effectiveness at a time when the reasonableness and finality of Biblical Christianity are being assailed in most schools of higher learning.

The following testimonies of several students, which tell of their reasons for choosing Westminster as the seminary where they desired to prepare for the ministry, show that Westminster's stand for the truth is known the world over.

We covet your prayers for the institution, that it will continue to uphold Biblical Christianity in all of its fullness and beauty and that the Lord will continue His manifest blessing upon Westminster Seminary.

—EDWIN H. RIAN

## The Students Speak

DANIEL C. MACPHERSON, Canada: "I came to Westminster Seminary because I believed that this institution could give me a theological education which would combine the desirable qualities of soundness, thoroughness and scholarliness. Having now come to my final year, I feel that the type of training I have received has exceeded my expectations."

ROSS MACKAY, Canada: "Through contact and correspondence with Mr. William Welmers during my college days, I was informed about Westminster. Believing that at Westminster the whole counsel of God was taught unhesitatingly and uncompromisingly, I decided to study there. Since coming here, I have not been disappointed in that expectation."

K. WATANABE, Japan: "While I was still in Japan I became interested in this seminary through reading Dr. Machen's books and by learning of his pure life of faith. Thus our God of sovereignty grace led me to this seminary a year ago. I am very happy that I am still able to attend."

THAYER WESTLAKE, California: "The Rev. Paul Prichard (Princeton Seminary, '20) told me five years ago that since the split in his own seminary in 1929 the Presbyterian spirit of true conservative scholarship, Calvinism and Biblical Christianity had been carried on only in Westminster Seminary. Five years of clarification of the issues involved demonstrated that Westminster was on the Biblical Doctrinal side and enrollment in this seminary meant allegiance with the spirit of Presbyterianism as maintained in America today."

CHARLES H. ELLIS, Maine: "During my final year in college I became acquainted with the Westminster Confession as it

sets forth so consistently the Reformed Faith. Believing that Westminster Theological Seminary offers the most thorough presentation obtainable of the Reformed Faith, based on the whole Word of God, I chose to pursue my theological training there."

RAYMOND LITTLE, Oregon: "I came to Westminster because I wanted to study in a seminary where the Reformed faith was taught in a true and scholarly manner, and where Modernism was not put on the same level with the true Christian faith."

JOHN STARR KIM, Korea: "Three other Korean students, Messrs. Myung, Park, and Kim, realizing this institution to be one of those that hold to the Reformed Faith faithfully, I prayed God to send me down. They wrote and urged me to come, but my wilful desire did not accept it until God's action took place who, breaking all my own plans down, commanded me "Go!" Other attractive features were an apostolic Christian spirit, friendship, and the beautiful campus.

STEWART LEWIS, Pennsylvania: "Several factors influenced my decision in selecting Westminster as a seminary. Three of the more outstanding were the fact that it presents the whole counsel of God in a true orthodox manner, the desire to secure scholarly training founded on a consistent Biblical basis, and the friendly inspiration and encouragement of one of my professors."

CHIN HONG KIM, Korea: "I was very eager to study the Word of God—but from the orthodox point of view and in a scholarly and consistent manner. Not knowing where to go, I asked the advice of my closest friends, the Rev. Floyd E. Hamilton, an American Presbyterian missionary to Korea, and Mr. Yune Sun Park. They warmly recommended West-



New Students



Foreign Students

minster as the institution best suited to my need. I need hardly say that I am grateful for the privilege of studying at Westminster Theological Seminary."

EDWARDS E. ELLIOTT, California: "My decision to attend Westminster Seminary actually preceded the choice of Wheaton as my college. Several factors entered: the strong and wise counsel of the Rev. Paul Prichard; the fact that my brother-in-law, Vincent Crossett, was a Westminster graduate; the desire to be identified

with the people of God in the current struggle; and, above all, the desire to magnify the grace of God by becoming a thorough-going Calvinist."

YUNE SUN PARK, Korea: "A most outstanding Korean theologian and leader of the Korean Presbyterian Church recommended me to Westminster Theological Seminary. He said that this seminary is the only place where I could study true orthodox theology. At that time I thought that I was an orthodox Christian, but

since I have studied here at this seminary, I have come to know what is true orthodoxy, and have taken it for myself."

LEROY B. OLIVER, Pennsylvania: "I came to Westminster Seminary to prepare myself for the gospel ministry, and at this school men are instructed in consistent Biblical Christianity. The highest type of scholarship is combined with a zeal for the proclamation of the inspired Word of God without compromise with false teaching."

## The Need For Christian Secular Scholarship

By W. STANFORD REID

**A**MONG Christians today there seems to be a growing distrust of education and learning. Physical science especially is looked upon as something with which no true Christian can have any dealings. In the eyes of many, education very often, and science nearly always, lead to unbelief and infidelity. Thus, when a Christian boy or girl goes to college or university, friends and relatives hold prayer meetings for them, lest they be led astray.

That such a view is well-founded may be easily seen from the only too frequent results which university training has on young people from Christian homes. Many enter college with apparently true Christian faith, and they cling to it during their first years of study. But gradually it begins to wear off. A course in biology or psychology does untold damage, and other courses complete the destruction. When they graduate they are, if not completely unbelieving, at least in the throes of a spiritual struggle which can be settled only after many years.

Is it any wonder, then, that older Christians are distressed when they see young Christians going to institutions of higher learning? Is it any wonder that they say that a college education is the first step on the downward path?

This, however, was not the attitude of the reformers of the 16th century. They felt that education was one of the greatest means of furthering the gospel. Wherever the influence of Geneva was felt, education gained new life. The Reformation endeavored to use many of the discoveries of the Renaissance in order to further the new religious teachings. All life in its every form was to be brought

under the ægis of Christianity, for the teachings of Scripture had the only true explanation of the universe and history. Therefore all truth, physical and spiritual, would be explainable ultimately on no other basis than that of Scripture.

Sad to say, however, even the reformers were not always consistent in this, and those who followed them in the 17th century were much further away from this ideal. That century saw the beginning of the discoveries in the physical and medical sciences, but to this new knowledge most Christians paid scant attention. If the new ideas did not agree with what they thought Scripture taught, they rejected them summarily as untrue. For the most part they did not bother to examine the new knowledge; nor did they take the trouble to differentiate between facts and theories. They denied them all, instead of endeavoring to show that on the basis of Christian-theism alone could there be any final explanation of the newly discovered facts.

The result of this was that Christians left science and learning alone. They were not interested in it, and therefore science became the particular property of non-Christians. These men claimed to be rationalists. They felt that the human mind could work out, by itself, the final explanation of all things. There was to be no mystery, no miracle and above all no interfering God. They prided themselves that they were able to find the explanation to all things without falling back on God for the answer.

Sad to say, even some Christians adopted something of the same idea, feeling that by reason alone they could prove the Christian conception of God. The result of this was dis-

astrous for they were soon defeated. They did not reason from a Scriptural interpretation of the facts of the universe, but from the facts understood without reference to Scripture. As a result of this, unbelief was victorious.

To counteract the rationalistic unbelief which was so current in the 18th century there arose the Wesleyan movement. The Wesleys endeavored to solve the problem by ignoring intellectual questions and by basing everything on emotional experience. The result was a tremendous movement among the uneducated classes, but its effects on the educated were small, and Deism continued to grow apace. Methodism did not meet the intellectual problem but attempted to supplant it by emotionalism.

During the last century and a quarter the rationalistic movement has continued to increase. It has gained control of education, of literature and even, to a large extent, of the pulpit. The conservatives have closed themselves up in their own particular theological shells and have allowed the prince of this world to obtain absolute control of all other facts of the universe. The tremendous growth of the knowledge of natural facts has stunned most Christians. They are left gasping at the hold which the evolutionary theory has on the whole of modern thought. Indeed many of them are even tainted with the theory themselves and do not recognize it. As a result of this, citadel after citadel of Christianity has fallen to the enemy, and many feel that, unless the Lord return soon, there will be little chance at all of a true church on earth at His coming.

The usual evangelical method of dealing with the problem of unbelief is revivalism and Bible conferences.

While these have an important function, there is little attempt to meet the intellectual questions which today face Christians. Instead, there is a tremendous emphasis laid on experience. Personal testimonies are regarded as a universal panacea for all unbelief.

But such methods do not suffice. As long as Christians attempt to ignore the field of intellectual endeavor, they are going to find their sphere of interest more and more restricted. As long as they are fighting a purely defensive war, they are going to lose. A man cannot be a Christian on Sunday in church and a rationalist on Monday in the laboratory. One side or the other must become supreme, and usually it is the rationalistic view which is victor.

One method of protection apparently advocated by some is that of making all Christians live in ignorance. If Christians will turn aside from all education and learning they may remain in security, for they will not have the ability to think. However, unfortunately for the advocates of such a plan, in most countries there is such a thing as compulsory attendance at school. The result is that man will think in spite of all such well-meant efforts, and this thinking is bound to lead to the question of why he is here. To this query modern science answers "Chance," and the Bible answers "The plan of God."

Science's answer is opposed to that of Scripture. Which is right? Science claims to be right because it depends on reason alone. It takes "nothing on faith," and this seems quite reasonable to the uninitiated. Is it not better to depend on one's reason than to take on faith what is said by the Bible? Reason wins and the quoting of Scripture texts to the intellectually superior college man has but little effect. Christianity, he feels, is only for those on a much lower intellectual level than that on which he stands; he will have none of it. Such a point of view is bound to have dire results on a Christian's faith and life.

How, then, are we to meet such teaching? Are we to leave the intellectual field to atheism? Are we to have Christian colleges which have Christians teaching science as though the facts could be separated from Scriptural teaching, and hope that by chapel services the students will be kept true to the Christian faith? No, this is not the way to victory. Chris-

### Do You Subscribe For Other Magazines?

**N**O DOUBT you receive such magazines as *Time*, *Collier's*, *The Saturday Evening Post* and *The Reader's Digest*. Perhaps you plan to send subscriptions for these or other general magazines as Christmas gifts to your friends. If so, please send your subscriptions, together with your remittance at the publisher's regular rates, to us. We will forward your order promptly to the publisher, and in turn we will receive a discount that will materially aid us in operating on a balanced budget.

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Philadelphia, Penna.

tianity must now make a counter-attack and take possession of the field long vacated. Every thought, scientific, historical, or philosophical, must be brought into obedience to Christ.

This can be done by one means only. We must first of all get back to the Biblical doctrines of creation and providence. Everything exists, everything moves only by the power of God. Is there, therefore, any reason why science should be atheistic? Is there any reason why the study of history should lead to the overthrow of a Christian's faith? By no means!

The reason why such studies have had this result is that the God-created and God-controlled facts have been misinterpreted by non-Christian scientists. Such scientists have denied the supernatural and have attempted to explain all things as though they were self-existing. Law, everything in unbelieving thought, is self-existing and perhaps mutually destructive. There is no control, no plan, for "chance" is the only explanation.

Today we are seeing a resurgence of Calvinism in some parts of the world. If this resurgence is to be continued and made permanent, Calvinism must not content itself with theology alone. It must endeavor to conquer every field of intellectual endeavor. It must develop a truly all-inclusive life and world view applicable to every fact of nature and history.

In the fields of physics, chemistry, biology, history and law it must endeavor to set forth the Christian theistic point of view. The facts are God's facts and to be truly interpreted these facts must have God's interpretation. To the Calvinist no fact can be truly interpreted unless it be regarded as depending absolutely on the sovereign will of God.

As the late Professor C. W. Hodge pointed out some years ago, Calvinism alone can give the truly Christian interpretation of the world, for Calvinism alone takes creation, and providence, sin and redemption seriously.\* All other schools of theology tend to rule God out in some section of nature or history. Usually God's providence is weakened and chance slips in under some pious disguise. Once this happens, the Christian interpretation is destroyed and chance again becomes the philosophy.

\*Hodge, Prof. C. W., "The Reformed Faith," *The Evangelical Quarterly*, London, 1929, vol. i, pp. 3-24.

Calvinism, too, is the only system that truly believes that sin has affected the human mind. It emphasizes the Scriptural teaching that the unregenerate mind cannot give a true interpretation of the facts which it discovers. It believes indeed that by God's common grace to all men some may discover many natural, material facts of the universe. However, it maintains just as firmly that the natural man does not interpret these facts properly. He has "changed the glory of the incorruptible God into an image made like to corruptible man." Seeing the works of God he has not given Him glory as the creator and upholder of these works.

Because many Christians studying in institutions of higher learning fail to realize this fact, they are much distressed by unbelieving teachers. They forget what a change regeneration makes in a man's scientific attitude. They forget that regeneration results in the proper recognition of God as creator and ruler of all nature. If they did realize the effect of the miracle of regeneration, they would be saved from much distress and worry. They would then regard unbelief not as a result of intelligence, but rather as a result of original sin.

But not only must the difference between the regenerate and the unregenerate outlook on the world be shown. A Calvinistic philosophy of science, law, and literature must be set forth. Christians must be given a Christian-theistic view of the whole of creation in its every phase. Christianity in its fullness must be applied to every thought and endeavor of man. Then and then alone can we be satisfied. Then and then alone will we be able to defeat the attacks of atheism on our faith.

How is this to be accomplished? We have seen the beginnings of this work in the Netherlands and France, under the influence of the Free University of Amsterdam and similar institutions. However, the works produced in these lands are, with few exceptions, not translated into English and are primarily for scholars. This precludes them from having very much influence in English-speaking countries. What is needed, therefore, in Anglo-Saxon lands is the production of native works setting forth the Calvinistic world- and life-view in every field of scholarship. We must

have works which are accurate, scholarly and yet easily understood by those not highly educated. Only then can we stay the tide of modern rationalistic atheism.

This means that today there is a great need for men thoroughly trained in the Reformed Faith who are willing to work in the field of secular scholarship. Let their fields be what they may, they should regard their work as a glorious calling. They are to study the facts of God's creation and providence, and place the true

God-given interpretation upon those facts. The work may be hard and laborious. It may be only slightly rewarded. Yet it is work which will set a firm foundation for the preaching of the gospel. It will meet many of the intellectual difficulties which make non-Christians hesitate to accept Christ. But what is more, such work will raise walls of defense to protect Christians from the attacks of atheistic science and, what is more insidious, the undermining work of atheistic educational methods.

## Missionary Heroes of the Past

By the REV. ROBERT S. MARSDEN

### X. Boniface

ENGLAND derived its Anglo-Saxon population from Germany in the fifth century and in return gave to Germany in the eighth century the Christian religion with a strong infusion of popery. Germany afterward shook off the yoke of popery and gave to England the Protestant Reformation." Thus writes Philip Schaff, the celebrated modern church historian. It is concerning the spread of Christianity in Germany during the eighth century that we shall study this month. A large portion of this story has been told when one has told the life of Boniface, the "Apostle to Germany."

Christianity had been present in Germany since the second century. As early as the beginning of the fourth century there were bishops from what is now modern Germany attending the church councils. The work of Columban and of a number of Celtic missionaries during the sixth century should likewise not be minimized. Yet there stands out as the greatest of these early missionaries to Germany, Boniface. It is necessary to relate that Boniface labored just as assiduously in bringing that earlier Christianity into conformity to Rome as he did in the salvation of the heathen. A Protestant writer must grudge him as high an honor as it is necessary to pay him, and cannot but wish that we knew more of the contemporaries of Boniface who opposed his Romanizing tendencies. Unfortunately, we know about them almost solely from the letters of Boniface himself.

Boniface was born in about the

year 680, in Wessex, England. He was brought up in a convent and acquired a reputation as a scholar, judged by standards of his day, before he was ordained a priest at the age of 30. Turning down offers of preferment at home, he felt the call to evangelize among the people of his fathers in Germany. Leaving England about 715 he went to Utrecht in Holland. There he found that, because war was then being carried on between the local king and the great Charles Martel (who later stemmed the western invasion of the Mohammedans), the local king was especially hostile to Christianity. His first missionary venture was a failure, and he returned to England where again he was offered ecclesiastical preferment, which he again refused. With a few companions he returned to Germany at the first opportunity, never again visiting his native land.

Before returning to Germany he visited the pope in Rome, was given a commission as a missionary, and set out for Germany. There he was received rather coolly by the followers of Columban, because of his insistence upon complete submission to Rome. Returning to Rome some time later he was consecrated a missionary bishop and again went to Germany. This time he met with greater success through joining himself to the court of Charles Martel who was at that time achieving success in subduing the heathen tribes. He followed in the wake of the victorious armies and made many converts, particularly among the Hessians.

Boniface displayed great courage and won the respect of the multitudes

through his straightforward dealing with heathen idols. At one time he felled with his own hands the sacred and inviolable oak of the god Thor at Geismar. This deed was performed in the presence of a great host of people, and he completed the drama by having the immense oak sawed up and built into a chapel, dedicated to the Apostle Peter. This act marks in the minds of many the beginning of the end of heathenism in Germany.

Boniface seems to have enjoyed the distinction of going back to the apostolic method of support of missionaries, the home base paying the expenses of the foreign missionary, at least until the work was established. He seems to have received regular aid from the churches in England and, while gifts of money may have been few, other valuable gifts were sent at frequent intervals.

Going to Rome a third time, Boniface was appointed an archbishop and also the papal legate. This new authority gave him more power to bring refractory bishops into line with Rome, and he used his authority with much violence. During his remarkable ministry, Boniface founded at least five monastic colonies throughout Germany and set up four bishops in Bavaria and three others in central Germany, and is reputed to have baptized hundreds of thousands of converts.

In 753, Boniface did a most unusual thing. Arranging the affairs of his great parish, he gave up all his dignities which had been acquired over a period of years and set out again with a group of followers as a simple missionary. He elected as his field of labor the region of the Low Countries where he had failed many years before. Many parts of modern Holland and Belgium were still largely in the grip of heathenism and, seeking one of these difficult districts, he began his work, certain that it would be successful. His career was cut short, however, when in the summer of 754 or 755 he was killed by a band of heathen.

Boniface's work was among the most permanent that we have studied thus far. The strong centralized church which he established in Germany did much to mold the history of the civilized world for eight centuries, and if one is to judge solely by the permanence of a man's work, Boniface was undoubtedly a great

man. Some competent historians doubt whether, from human points of view, Christianity in any form would have survived in Germany during the Dark Ages except for the work of Boniface, for he found a loose paganized Christianity and left a Christianity which, with all its many faults, still bore witness during trying ages to the gospel of Christ.

### Letters From the Orient

**F**ROM the Rev. R. Heber McIlwaine, Tokyo, Japan, dated September 12, 1939:

I have been back from the visit to the northern part of the main island of Japan since the 7th of September. I had been asked by the Misses Mildred Craig and Eugenia Cochran up in Akita Prefecture to assist them by conducting for them a week of tent meetings the latter part of August. I left here the morning of the 25th of August, arriving at the town of Yashima about 9.30 that evening. Mr. Yamaguchi went with me and, had it not been for him, I am afraid that I would not have fared so well. The preliminaries included a call upon the police, who were most cordial, and, because rain seemed to threaten, an attempt to secure a better place for erecting the tent. However, none was available, so the place already arranged for was used. Though we had a shower that day, it did not rain again during the whole week, and we felt it a special favor of God, for Japan is noted for various disturbances in the weather just at that particular season.

The services were conducted on the following general plan. Mr. Yamaguchi had a children's service consisting of songs, prayer and a Bible story, and a tract or card containing Scripture verses was given to the children. After this the adults were invited in, and a few hymns were sung, followed by prayer. Then I spoke from 40 minutes to an hour, and Mr. Yamaguchi followed, clarifying things that he thought I might have left rather obscure, and exhorting them to believe. Most of the adults who came refused to enter the tent, although nearly 100 children attended each night.

The last three nights of the tent meetings there were at least four adults, who had bought Testaments, who indicated a real interest and who came in without hesitation and sat up front throughout each of these services. Others came the last two nights. Due especially to the interest of these four above-mentioned it was thought well for Mr. Yamaguchi and me to stay over and hold a quiet meeting at a hotel for those that were interested. So this meeting was announced to the people at the end of the last two tent meetings.

Of the four that showed special interest, two were railroad men in their early thirties, and the others were school boys 15 and 18 years of age. At this special meeting for those interested, nine men and boys were present. The four referred

to above seemed to have more of a grasp of things than the others, and all listened attentively to me, and then Mr. Yamaguchi told the story of the prodigal son and without exception all made a brief confession of sin, and prayed to God for forgiveness. With their background I wonder if all had a clear grasp of what Christ had done for them, but I pray that their feeble faith may be strengthened.

The last night of the tent meetings, I read Heb. 10:26-31, and in explaining verse 28, I read Deuteronomy 17:2-6. About half of those who were on the outside listening walked away upon mention of the severe punishment for idolatry. They may not have liked it, but the testimony was made, and they are more than ever without excuse. What a responsibility is ours! I pray that they may have no ease of conscience until they are willing to come to a place of repentance.

From the Rev. M. C. Frehn, Tokyo, Japan, dated September 18, 1939:

Dr. Shedd says, "The preacher is a herald, and his function is proclamation." Yesterday Mr. McIlwaine came out and we rode bicycles to the district of farmers that I have begun to evangelize. We visited the homes where I had placed literature and gave them some more, speaking the things of God where the opportunity opened. We met some old Japanese, blind and deaf, soon ready to exchange words but not prepared to meet God, never having seen a messenger of the cross nor heard of God and His mercy.

Of the number we talked with not one knew anything about the Christian message. Multiply this by many millions and you see the vast responsibility facing us.

There is very little effort being expended by Japanese pastors on the rural districts. These millions of farmers spend their little day, and time hurries them away to a Christless grave.

From Mr. Richard B. Gaffin, dated August 23, 1939 (Mr. and Mrs. Gaffin are rejoicing in the birth of a son, Charles Harold Gaffin, II, on October 13, 1939):

Egbert Andrews paid us a short visit in July. While he was here he baptized Mr. Yu and his wife and Polly's sewing woman at a very simple but impressive service here in our living room. After the baptismal service we partook of the Lord's Supper. Egbert presided and I spoke on the meaning of the Lord's Supper. Though Egbert's stay was short we had time to get out to our preaching field and to see where the Lord has opened a place for us to preach and teach, where a fine group of 'teen age boys come each week and eagerly listen and learn Scripture verses. There are two boys who really are serious and who show signs of conversion. They have their own Bibles now and read them and pray every day. One of them told us that every time he prepared to do anything he would first kneel and ask Jesus to help him. There were times when he was out in the field and did this and those around him laughed at him but he was

not afraid. On one occasion another boy struck him while he was praying but he did not stop to strike back.

Mr. Yu and dear old Mrs. Li go out with us each week and they are reaching the women. . . . We have had three services each week since June in the church building here on Chanshan Road which have been well attended by the influx of Chinese who work for the foreigners who spend their summer holidays here. It has been hotter than usual this summer but not unbearable. There was a serious water

shortage in July and the first of August but that has been graciously taken care of now by good rains.

Because of the fact that we go out from here unhindered by "the powers that be" I feel that we are doing as much if not more than many who are at their stations in the interior but under heavy restrictions. I forgot to mention that Polly teaches a class in the Chinese Sunday school every Sunday afternoon where she uses the Sunday school lesson posters sent by the friends at Willow Grove.

verse. The verse would seem also to indicate the royal character of Him who was to come.

Based upon Genesis 49:10 is the beautiful prophecy uttered by Balaam in Numbers 24:17. This verse teaches that the coming of the promised "seed of the woman" is sure, although not to be in the immediate future. The passage leaves no doubt about the kingly character of the Messiah (a sceptre shall arise out of Israel). This promised king will destroy all the enemies of God's people. To understand this prophecy aright, one must read the three chapters dealing with Balaam (Numbers 22-24).

Not only is the Redeemer to be a King, but He also is to exercise prophetic functions (Deuteronomy 18:9-22). God's people, Israel, when in Canaan, are to be distinct from the heathen nations round about them. These nations resorted to soothsayers and spiritualist mediums when they desired information. But in Israel God would speak to His people by means of His prophets. The prophets would speak the word which God had placed in their mouth.

This institution of prophecy would come to culmination with the appearance of the great prophet, the "seed of the woman." Study in this connection John 6:14 and Acts 3:22, 23.

QUESTION: 1. Discuss the interpretation of Genesis 49:10; Numbers 24:17; and Deut. 18:9-22.

### DECEMBER 3rd David's Great Son

In our brief series of lessons it will not be possible to consider all of the messianic prophecies. One prophecy, however, which should not be neglected, is the announcement made to David in II Samuel 7. When this prophecy was uttered the Israelites were secure in their land. The monarchy was now established, and David the king was reigning in Jerusalem, for "the Lord had given him rest round about from all his enemies" (II Sam. 7:1). It was David's desire to build a house for the ark of God (v. 2), and the prophet Nathan urged him so to do.

In a vision of the night, however, God speaks to Nathan and tells him that David is not to build a house (vv. 4-16). Nathan was forced, therefore, to retract his earlier message to David. The message which he

## The Young People's Page

### A Series of Studies in Messianic Prophecies

By the REV. EDWARD J. YOUNG

#### NOVEMBER 19th

##### Early Messianic Prophecies

**G**ENESIS 3:15 announces the final outcome of the struggle between the serpent and the seed of the woman. This struggle will result in utter subjugation of the serpent ("he shall bruise thy head"), and in this subjugation the seed of the woman shall also suffer a lesser injury ("thou shalt bruise his heel"). In this great struggle the breach which sin had made between man and God would be healed. This victory would renew right relationship between man and God. Adam believed this promise and named his wife "Eve," that is, living. We may safely say that this was an act of faith on his part. Possibly Eve thought that Cain was the one to bring about victory, for at his birth she said, "I have gotten a man from the Lord" (Genesis 4:1).

The next promise in the Bible, which gives more information as to the identity of the seed of the woman who would bruise the serpent's head, is Genesis 9:26. One fact which this verse teaches us is that the Lord is willing to be known as the God of Shem. This means that the promised seed is to be found among the descendants of Shem.

But the principal messianic prophecies in Genesis are the promises made to Abraham (Genesis 12:1-3, and examine also such passages as Genesis 13:15; 15:5, 7; 17:8; 18:18; 22:18). In these promises there are three elements to be considered: (1) The promise of a land, (2) the promise of a numerous seed and (3) the element of universalism.

A study of these prophecies teaches us that Abraham would have a great

seed (many descendants) and through one of these blessing would come, not only to the Israelites, but to the whole world.

QUESTIONS: 1. Did Adam and Eve believe the promise uttered in Genesis 3:15? Discuss. 2. What does the phrase "Blessed be the Lord God of Shem" (Genesis 9:26) mean? 3. What is the meaning of the prophecies made to Abraham?

#### NOVEMBER 26th

##### The Promised King and Prophet

The last messianic prophecy in Genesis is that found in Genesis 49:10. This is a verse very difficult to understand, when we seek to consider it in detailed fashion, but its central meaning is clear. This is that the kingdom shall abide with the tribe of Judah until the time of Shiloh. We are thus told that the coming Redeemer will appear from the tribe of Judah (cf. Hebrews 7:14). Furthermore, at His appearance the nations will be gathered unto Him. Thus, the element of universalism is present also in this

### Study Helps

**S**UPPLEMENTARY material for the use of young people in studying the lessons on these pages may be obtained in mimeographed form by writing to the Rev. Richard W. Gray, 7 Franklin Avenue, Montclair, New Jersey.

now brings, however, is not his own, but the very word of God.

God's message to David may be summed up thus. David is not to build a house for the Lord, but David will have a son who "shall build a house for my name" (v. 13). Although Solomon is the human instrument in the erection of this house (the temple), nevertheless, the prophecy far transcends Solomon and is fulfilled finally in the kingdom of David's great Son, Jesus Christ. The kingdom to be established is an everlasting kingdom ("I will establish the throne of his kingdom for ever").

Upon this prophecy are based the Royal Psalms. Space precludes a survey of all of these, and we shall refer to one alone, namely, Psalm 72. This psalm presents a picture of the reign of the righteous king. This king is the messiah. It is interesting to note that the prophecy of the messianic king (Psalm 72) was written by Solomon, David's son as to the flesh.

QUESTIONS: 1. Why was David not permitted to build the temple? 2. How doth Christ execute the office of a king? 3. What is the meaning of II Samuel 7: 12, 13?

### DECEMBER 10th Immanuel

One of the most glorious of the messianic prophecies is found in Isaiah 7:14. Syria and Israel had sought to depose Ahaz, king of Judah, and to set up in his stead another king, the son of Tabeal. When Ahaz heard this, he feared, and his heart was moved, "as the trees of the wood are moved with the wind" (v. 2). Apparently he looked unto the Assyrians for his help and protection.

Ahaz was met by the prophet Isaiah who assured him that he had no cause for fear, for his two enemies were like smoking firebrands. Their purposes would fail, and Ahaz would be safe. He was even permitted to ask a sign of the Lord which would confirm the word spoken by Isaiah.

The king, however, was stubborn and proud of heart and, as a cloak for his stubbornness, made a pretext of refusing to "tempt" the Lord. In answering, Isaiah rebuked him and informed him that the Lord Himself would give a sign to show that His word was true. "Behold!" said the prophet in effect, "a virgin is pregnant and is bringing forth a son. Behold! she calls his name Immanuel [God with us]. Until this child reaches

the age of discretion when he shall know to discern between good and evil he shall live in the midst of desolation." The prophet represents this fact symbolically by saying that the child shall eat butter and honey. He shall not subsist on the ordinary food of an agricultural population, for the country will be at war. Rather, his diet shall be the unusual, butter and honey.

Before the child attains unto the age of discretion the enemies of Judah shall suffer, in that they shall lose their kings. "Thou, O Ahaz," runs the prophet's thought, "shalt have thy chosen ally, Assyria. God shall bring upon thee a period such as Judah has never seen since the days of Rehoboam. The King of Assyria will come, not as an ally, but as a foe."

QUESTIONS: 1. How did Ahaz exhibit a lack of faith? 2. Give the historical background of this prophecy in your own words. 3. What is meant by the word Immanuel? 4. Who is the virgin referred to in verse 14?

### Presbyterian Piety

(Concluded from Page 202)

at some times than we are at others. This is especially true of those whose religion is highly emotional, who, under the stress of emotion, rise to a high peak only to suffer a later disastrous relapse. Presbyterian piety is less exposed to these spiritual fluctuations than are other types of piety. Rather, it is blessed with an even, conscientious performance of duties. The "Scotch conscience" is famous, and that conscience is the product of Presbyterian piety. Not everyone who calls himself a Presbyterian possesses in any full measure this Presbyterian piety, but where this brand of piety has held sway we find Christians who persistently use the means of grace and devote themselves to God's service. My own parents went to church as regularly as they went to work. Our churches are weak because they are filled with fitful and spasmodic Christians. Give us more of these old-fashioned steadfast Christians.

Again Presbyterian piety has been characterized by family religion. Recently reading a biographical sketch in a county history book, I came across the following: "Mrs. Smith is a member of the Reformed Church. Mr. Smith is a Democrat." This lamentable state of affairs has been all

too common in our churches, but where Presbyterian piety has taken full root even the father is a Christian and a priest in the home. The Reformed churches, especially the Dutch, have emphasized the covenant theology with its family implications. An unscriptural individualism has been avoided and the Lord has blessed them by giving them Christian families and homes, homes in which there are family prayers and where the Scriptures and catechisms are taught. There has been a sad decline of such family religion in our day, even in our own churches. Nothing could more strengthen our corporate testimony than a revival of this characteristic of Presbyterian piety.

A final mark of Presbyterian piety is its broad life- and world-view, eschewing the narrowness too often found. The early Presbyterians in America were quick to found schools and colleges, that their children might read and that their ministers might be educated men. One of the glories of the Christian Reformed Church is her Christian schools, which she maintains in order that her children may receive a consistently Christian education. In politics, where the Reformed churches have been established, the principles of liberty and democracy have been propagated and defended. So the Hollanders under William of Orange resisted the tyranny of the Spanish king, the Puritans overthrew the Stuarts in England and the Presbyterians played a leading part in the American Revolution. The Christian is to enter into all fields of human endeavor and develop them for the glory of God. Thus all life becomes religious; our piety cannot be narrowly confined, but must embrace every phase of life.

### Errors to Be Avoided

Having devoted considerable space to the praise of Presbyterian piety I do not feel I should close without pointing out some of the shortcomings which have commonly come to expression among Presbyterians. These are not faults which are inherent in Presbyterian piety, which we have described as based on sound doctrine. Rather, they are the pitfalls which have beset Presbyterians in spite of their sound doctrine. At times Presbyterians have been ascetic in their piety. There has been a tendency to hold that many of the good things of



life are evil. This was true, for instance, of the Puritans who seem to have gone beyond the Scripture in the rigidity of their morality. In the Scottish piety, at least, I feel there has been an excessive introspection. From a good emphasis on the need of heart-searching to be sure that we truly believe, there developed an over-emphasis on the subjective aspects. We can see this in a continual looking for the "marks of faith" and in the refusal of good and devout men to come to the Lord's Table lest they come unworthily. However, we blithe and extroverted Americans seem to be in no danger of this shortcoming.

The one great departure from true piety, to which Presbyterians have often been subject in some degree at least, is the lack of a warm and personal witness to others of Jesus Christ as Saviour. Presbyterians have been liberal givers; they have a fine record of missionary interest and support, as witnessed by worldwide Presbyterian missions today, but somehow there has frequently been a lack of personal witness. The virtue of a dignified and austere faith may all too easily turn into the vice of a faith that is reserved and indifferent to those without. The New Testament church grew because it was a witnessing church. The growing denominations of today, many of them fanatic and extreme, progress because of their unflagging evangelism. We here at Westminster have a peculiar opportunity to combine both the doctrine and the witness of the Reformed Faith. Students come from varied backgrounds, many of them from types of piety which have maintained strongly the note of personal witnessing. May we have here at Westminster, then, a combination of the virtues of the old Presbyterian piety with a zeal for evangelism and soul-winning.

Just at this point we are confronted with a very real peril. This school has placed a tremendous emphasis on doctrine. We have done this because we think doctrine should always be emphasized as fundamental to Christianity. But we have redoubled our emphasis because of our conviction that never was there a greater need for the doctrinal note than today. This is a non-doctrinal, anti-intellectual age and it is our mission to proclaim the great Scriptural doctrines of the Reformed Faith. But just because of our inter-

est in doctrine, we are tempted to overlook and minimize the importance of the devotional life. It has been said that Westminster stands for a cold and dead orthodoxy, that her students have no religious experience or zeal for souls. Such charges I am firmly convinced are untrue. But I am concerned lest they should ever in any degree become true. Let us beware lest in our emphasis upon true doctrine we forget to nurture our souls upon the Word, lest we fail day by day to walk with God, lest we do not possess that union with the indwelling Christ. If we fail to keep our devotional life strong and deep let us be assured that our piety is an aberration from true Presbyterian piety.

### A Noble Heritage

We follow in a great tradition. We walk in the footsteps of Calvin, Knox, Edwards, Kuyper, Hodge, Thornwell, Warfield and Machen—giants who fought for the Lord. We also follow in the footsteps of humble saints in the Rhine valley, by Netherland dikes, in Scottish villages, in crude American backwoods cabins, who walked humbly with their God and reared their children in the nurture and admonition of the Lord. They have labored and we have entered into their labors. I exhort you students to give yourselves to study, to learn the great truths of our faith, to sharpen your minds that they may become as two-edged swords in the service of the Lord, but withal I exhort you to follow after that Scriptural holiness without which no man, not even a Presbyterian minister, shall so much as see the Lord.

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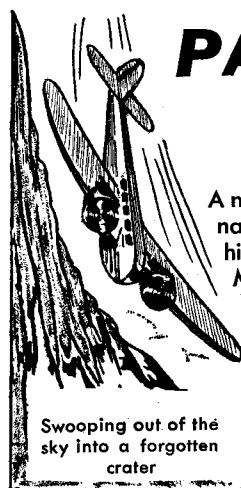
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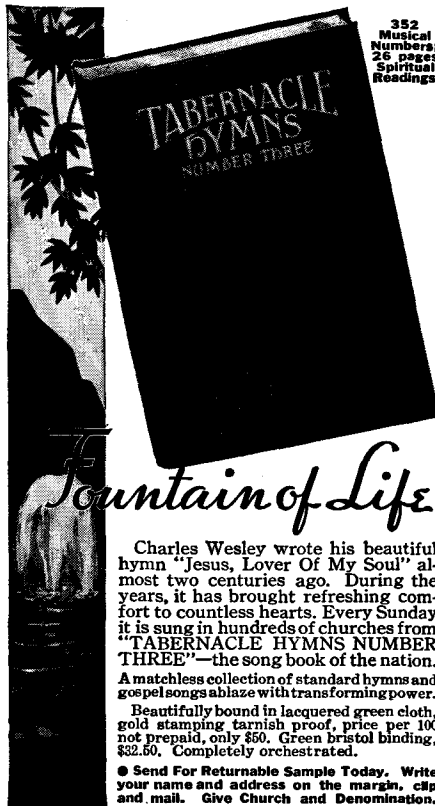
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## MISSION COMMITTEES ISSUE CALL FOR A DAY OF PRAYER

**T**HE Home and Foreign Missions Committees of The Orthodox Presbyterian Church, through their chairmen, have issued to the ministers and members of the church a call to set aside Wednesday, November 22nd, as a Day of Prayer. It is hoped that the entire church will respond by giving over that day to special intercession, unitedly humbling themselves before God and seeking His continued favor and blessing upon their efforts.

"There are many things for which we ought to pray," says the letter from the committee chairmen. "We mention a few of these for your consideration. Pray that God will stir in each of our hearts, cleansing us from

any sin that may be hindering His full blessing from being poured out upon us and through us to others. Pray that souls may be saved and that believers may be built up in the most holy faith. Pray for our church in all of its activities and interests, that God may be given the preëminence and be glorified. Pray for the home and foreign missionaries that they may be given renewed courage, strength and vision for their tasks. Pray that sufficient funds may be sent in from month to month in order to enable the committees to pay salaries in full. Pray for Westminster Theological Seminary and its important work of training men for the pastorate and mission fields. Pray for THE PRESBYTERIAN GUARDIAN that its voice may be heard by a greater number throughout the world."

## News From the Presbyteries

### California

**B**EVERLY CHURCH, 359 S. Woods Avenue, East Los Angeles: A capacity congregation attended the communion service on October 8th, at which time one new member was received. Sunday school attendance on that date was 102, with even larger numbers expected on Rally Day. The pastor, the Rev. Dwight H. Poundstone, is planning to start a Bible class for school children, meeting one afternoon each week.

*Covenant Church, Addison and Grove Streets, Berkeley:* The Rev. Robert K. Churchill, pastor, has been asked by the president of the Berkeley Baptist Divinity School to deliver a two-hour lecture on Calvinism at that institution. . . . The Women's Berean Group is making quilts for the missionaries of The Orthodox Presbyterian Church at Christmas.

*Westminster Church, 5638 York Boulevard, Los Angeles:* On Sunday, October 22nd, the church held its anniversary celebration. The Rev. Graeme Smith delivered the sermon, and two other Westminster graduates, E. Lynne Wade and Paul Hittson, participated in the service, which was in charge of the Challenger Quartet of the Bible Institute of Los Angeles. . . . The Women's Missionary Society claims a record in attendance, which has regularly been 100 per cent. of

its membership.

At the meeting of presbytery on September 20th Mr. Dwight H. Poundstone was ordained and installed as pastor of the Beverly Church. Ministers participating in the service were: Donald K. Blackie, William Harlee Bordeaux, Glenn A. Coie, Russell D. Piper, E. Lynne Wade and Robert K. Churchill. Chairmen of the presbytery's standing committees were appointed as follows: Church Extension and Evangelism, Mr. Wade; Credentials, Dr. Blackie; Presbytery Records, Mr. Churchill; and the special Missionary Committee, Mr. Poundstone.

### New York and New England

**C**OVENANT CHURCH, Roches-  
*ter:* At the communion service on October 1st six new communicant members united with the church and two covenant children were baptized. On October 8th the Rev. Henry W. Coray was the guest preacher both morning and evening, and on the following day showed motion pictures of his missionary field before a large gathering.

*Second Parish Church, Portland:* Missionary interests have occupied the attention of the congregation in recent weeks. On October 8th the Rev. Robert S. Marsden, general secretary of the mission committees, preached at both services and two

weeks later the Rev. Henry W. Coray was the guest preacher on Rally Day. At another meeting Mr. Coray also showed the motion pictures of his work.

### Philadelphia

**R**EDEEMER CHURCH, Philadelphia: The Rev. John H. Skilton, Instructor in New Testament at Westminster Seminary, will teach the Sunday school's Machen League class. The highest Sunday school attendance in the history of the church was reached at Rally Day on October 8th. . . . The Machen League conducts a vesper service every Sunday evening in a convalescent home in the neighborhood of the church.

*Atonement Church, Philadelphia:* Mr. Eugene Bradford, a student at Westminster Seminary, is supplying the pulpit of this church.

*Livingstone Memorial Church, Philadelphia:* For the school year of 1939-40 Westminster students Yunc Sun Park and Paul Bohn have been appointed to supply the pulpit of this church. On October 8th the Rev. Professor R. B. Kuiper conducted the communion service. Although the attendance is small, this church for Negroes has shown great loyalty and perseverance in the task of building up the congregation.

*Bethany Church, Nottingham:* During the week of October 1st the Rev. David Freeman of Philadelphia conducted a series of evangelistic services on the theme of "Our personal relation to the second coming of Christ."

*Calvary Church, Middletown, Penna.:* Recently a Bible study group was organized, composed of young people of 8th grade and high school age. Another of the active organizations is the Young People's Fellowship, made up of young married couples and young people over high school age. On alternate Monday evenings this group meets for Bible study, which is followed by a period of games and refreshments. At a recent meeting 39 persons were present.

*Calvary Church, Willow Grove:* On Thursday afternoon, October 19th, the Women's Missionary Society invited the society of the Calvary Church of Germantown to meet with them in joint session. Following luncheon, the two groups exchanged experiences and ideas and told of the progress of their work.

### New Jersey

**T**HE fall meeting of the New Jersey Women's Presbytery was held in conjunction with the meeting of presbytery on October 10th in the Covenant Church of Vineland. The morning was given over to a devotional service and group discussions of missionary problems. After a luncheon served by ladies of the host church, an address was given by Mrs. David Freeman concerning her work among the Jews in Philadelphia. About a hundred women were in attendance.

### The Dakotas

**T**HE presbytery held its semi-annual meeting at Alexandria, South Dakota, on September 19th and 20th. Seven ministers and five elders were present. The opening meeting was addressed by the Rev. Calvin A. Busch of Aurora, Nebraska, on the subject: "Blessed are the Peacemakers." On the following day the presbytery noted the resignation of the Rev. Jack Zandstra as pastor of the churches at Alexandria and Bridgewater, dissolved the pastoral relationships, appointed a moderator and dismissed Mr. Zandstra to the Presbytery of Philadelphia. Other matters occupying the attention of the presbytery were the approval of its home missions report and the preparation for next year's summer Bible conference.

*Jennings Memorial Church, Omaha, Nebraska:* Eleven communicant members were added to the church on October 1st, and four children were baptized, bringing the roll of communicant members to 53. The congregation has been given the opportunity to purchase the building and lot which it now occupies at a cost of \$1500, and it is expected that action will be taken on this offer in the near future.

*Aurora Church, Aurora, Nebraska:* Catechism classes have been started for two different age groups among the grade school children. The pastor, the Rev. Calvin A. Busch, with his elders is visiting every family in order



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to urge upon them the need in the spiritual life of every member for family devotions. This is the first visitation of its kind, and it is hoped to make it an annual event.

*Wilton, North Dakota:* The Rev. C. A. Balcom conducted an all-day rally at the mission church just east of Wilton on October 1st. The Sunday schools of Wilton, Baldwin,

Naughton, Rock Hill and Pleasant View (all served by Mr. Balcom) were represented.

*Lincoln, Nebraska:* The Rev. Thomas M. Cooper, pastor of the church, reports that, on a recent Sunday, there were 32 in Sunday school, 38 at the morning service and 35 at the evening service, including several members of the Presbyterian Church in the U.S.A. . . . Mr. Cooper and his wife are rejoicing in the arrival of their daughter, Thora Helen, born on August 19th.

cepted the call of the Covenant Orthodox Presbyterian Church in Rochester, N. Y. He was succeeded six months later by the Rev. John Patton Galbraith, who is now the pastor.

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## PHILADELPHIA CONGREGATION PURCHASES CHURCH PROPERTY

WITH the purchase of a three-story dwelling on Monday, October 2nd, Gethsemane Orthodox Presbyterian Church of Philadelphia became the first of that denomination in the city of Philadelphia to worship in its own building. The congregation has occupied the building under lease since last December.

The new church is excellently located at 2510 South 65th Street, only 200 feet from the corner of Elmwood Avenue. A trolley line to the center of the city and a bus line from the well-populated 69th Street section come right to that corner. The various rooms of the house provide lodging for the pastor, and Bible school classrooms—a welcome change from the confusion of having all classes in one room. Alterations were made last December by the men of the church to provide an auditorium on the first floor, but now further changes are being made to enlarge the seating capacity. In the rear of the property is a large brick building which gives a substantial income through rental as a machine shop.

Gethsemane Church was organized in June, 1936, by members of Faith Presbyterian Church who left the Presbyterian Church in the U.S.A. with their pastor, the Rev. Robert Moody Holmes, just two weeks before their new stone church was to be dedicated. From that time until December, 1938, they held their services in a one-room store building on 63rd Street, three blocks below Elmwood Avenue. Six months after leaving the old denomination Mr. Holmes ac-

## SECOND OPENING EXERCISES HELD BY CALVIN INSTITUTE

THE Calvin Institute of the Bible observed its second annual Opening Exercises Monday evening, October 2nd, at the Young Men's Hebrew Association in Philadelphia. About 75 friends and students of the school attended the service at which the Rev. Edward J. Young presided. The Scripture lesson, Psalm 19, was read by Mr. Young, and prayer was offered by the Rev. Leslie W. Sloat. "The Written and the Living Word" was the theme of the address delivered by the Rev. John H. Skilton.

This meeting began the second year of a Bible institute designed to acquaint laymen with God's holy Word in order that they may more intelligently serve and glorify Him. All instruction is in harmony with the system of doctrine contained in the Bible and expounded in the secondary standards of The Orthodox Presbyterian Church: the Westminster Confession of Faith and Catechisms.

Laymen of all denominations are invited to enroll as students in the Calvin Institute. The only stipulations are that each student must be at least 16 years of age or a high school graduate, and that he must present a letter of recommendation from his pastor. At the end of the four-year course those who have successfully completed the prescribed study will be awarded diplomas. Classes this semester are: Christian Pedagogy, Bible Doctrine, Church History, Psalms, Bible History, and Introduction to Books of the Bible.

Denominations represented in the student body this year include Orthodox Presbyterian, United Presbyterian, Evangelical and Reformed, Methodist and Episcopal churches. The registration fee is \$1.50 per semester; there is no charge for tuition. For further information address the Rev. Charles G. Schauffele, registrar, 4007 Pine Street, Philadelphia, Penna.