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A Pastor Finds His People at War

By the REV. FRANK LAWRENCE

of East River St. Mary's, Nova Scotia, Canada

IT WAS a lovely Monday morning in August when we drove away from the manse and headed toward Philadelphia, 1100 miles away. Vacation time had come. On the night before, we had been elated as our Scotch elders indirectly hinted that perhaps we had earned a bit of a rest. The people had wished us a pleasant vacation. So we were off, past the homes of a people content and happy, past golden fields of wheat and oats, past barns crowded with hay.

But the vacation was anything but rest. We had scarcely reached Pennsylvania when the news thundered out of London and Paris: WAR WITH GERMANY! Then, from our own capital, Ottawa: A STATE OF WAR EXISTS BETWEEN THE DOMINION OF CANADA AND THE GERMAN GOVERNMENT!

Our people at war! Our boys going to town to enlist! What stand would I take in the conflict? What would I preach? What message did I have for my congregation at war? To add to the confusion, many Philadelphia pastors were proclaiming this as heralding the end of the world—Gog and Magog on the march! Tubal, Meshech, Gomer, Togarmah and Ashkenaz were names that blared from the radio and many pulpits. But it is one thing to see the war as a fulfillment of Ezekiel 38 and 39 and another to realize that Arnold, age 20, is not needed on the farm. Mrs. Green's two boys are 21 and 23, respectively, and unemployed. Our Dr. MacKay is a physician in the reserve corps

and Elmira is a registered nurse, out of work—all eligible for war service.

Four months of the war have gone by. Four months of pictures—pictures of young men, startlingly young, swinging down the avenue in their kilts to the swirl of the pipes; pictures of them so self-possessed, carefree and “cocky,” crowding the restaurants, singing, “Roll out the barrel”; pictures of the faithful thronging the churches to sing, “God save our King”; pictures of a synod bowed before its God, imploring divine aid for the cause. What have we preached? What did we say to Mrs. Green, when her two boys went over in the first division? What can be said to the aged elder, Robert Cameron, whose daughter, Elmira, is awaiting word to join her medical unit? What can I say to my people?

The hardest problem for me was to face my people. Here I was, an American citizen, whose native land was crying, “Never again for us,” “1939 isn't 1917,” “Let them fight their own wars.” My sympathies were naturally with American neutrality and these slogans are valid in the States. But my home was among British subjects. My congregation was at war. My problem was to find out where I stood. Was I neutral, pro-German or pro-British? I had seen men swayed by the “bread and butter” argument in the 1936 crisis in the Presbyterian Church in the U.S.A., but this was no temptation to me, for I could be a pacifist and still retain my

church. Were not 75 ministers in the United Church of Canada avowed pacifists? They did not lose their churches.

I wanted, however, to do what was right in the sight of God and His Word. I do not believe a church must actively support a war, simply because her nation is engaged in it. In that case, the Reformed church in Italy would have been forced to support Mussolini's marches into Ethiopia and Albania. The Confessional Church in Germany would have to support Hitler. This, then, must be a decision of faith, an act of obedience to the Lord.

Tracing through the rise of Hitler, his pagan parallelism to the divine right of kings, his gospel of Nordic supremacy with everything subject to the sons of Wotan, Britain's and Poland's rejected offer to negotiate the "Corridor dispute," Hitler's treatment of the Jew and Pastor Niemöller, all made me realize that the Nazi doctrine of force is the very antithesis of the Christian gospel. I am convinced that the British nation did try to "live peaceably with all men." Munich is mute testimony to that effort. But now "we that are strong must bear the infirmities of the weak and not please ourselves." So we have gone to the aid of Poland, to preserve Scandinavia, Holland, Belgium; to secure for every man a right to worship God and an opportunity to embrace Jesus Christ freely offered to him in the gospel. The king has commended us to the care of Almighty God. He has counseled us to put our hand in His and step out into the future. And so, firmly believing this to be my Christian duty, I will aid to the best of my ability until God in His good providence grants us final victory.

My next task was to determine the messages to my people. I could see their strained faces, awaiting some word of encouragement, direction and comfort from the "auld Buik." What did they want to hear? How the Roman Empire is being revived? How one of the grandsons of Noah joins with the Prince of Rosh? I think not.

My first sermon was on the text, "There shall be wars and rumors of wars." It was a sermon on the providence of God, enlarging on the fact

that God is not surprised by this war. To God there are no surprises, accidents or chances. As Clarence Edward Macartney has said, "We speak of God in nature and that means not only in the sparkle of the dew on the face of the flower of the morning, and the song of the birds and the music of the winds in the tree tops, and the beauty of the sunset, but also in the flash of the lightning, in the roll of the thunder, in the crash of the waves and in the rage of the hurricane." So, to us at war, comes the comforting thought, "Our heavenly Father watches over all."

Indeed, we, as Christians, are not surprised at war. Has not God told us there will be wars till the end of time? There has also been the calling of the people to repentance of sin, that we might not come under the accusation of James, who said, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"

We employ our prayer meetings to pray for the king and also for the enemy.

Another sermon was about Nebuchadnezzar, who found out by the hard way that it is God "who liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants

of the earth."

It has seemed helpful to point out that God can make the wrath of men to praise Him. Had not God planned to use the awful crime of the crucifixion of His Son for the salvation of His elect? Did He not say of the warrior Cyrus, "He is my shepherd, and shall do all my will?" God can use the fierce Stalin and the atheistic Hitler.

The text of another sermon was: "Therefore will not we fear though the earth be removed and though the mountains be carried into the midst of the sea." The theme of this sermon was the "faith once for all delivered to the saints"—the faith which cannot be shaken or disturbed. What comfort to the child of God to know that, whatever else is removed or goes down, the believer and His Lord are not separated! Surely our trust, in this changing world, is in the One "who is the same yesterday, today and forever." Eschatology has not been neglected, for I have preached on the war as a sign of the times—indeed, every war is that.

I visited the people's homes more than before. Some have no radio and the first word as the minister crosses the threshold is, "How goes the war?" In Mrs. Green's home, prayer and encouragement were needed as she anxiously awaited word of her boys' safe landing in England. We committed them to the One who holds the seas in the hollow of His hands. They, as she, are buoyed up by the hope that, if the fierceness of war cuts the earthly ties, there are ties of salvation to unite them in the Father's house. There are many old folk who had almost emerged from the awful blows of 1914. The war news opens old wounds. They need the balm of Gilead.

Now the crisis is over and the war is on us. We have settled down to the grim business of winning it. The women gather to knit socks, gloves and sweaters for the soldiers. The men have put more acres under the plow. We have taken up a special collection for the British and Foreign Bible Society, to insure, for all our boys leaving these shores, a copy of the Word of God.

Our minds are made up. We will endure any hardship in order that we

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may once more give to our brethren in Germany, Poland, Austria and Czechoslovakia an opportunity to hear the sweet strains of the gospel

and lay hold on eternal life, and that we, with them, may enjoy national and personal freedom. Our trust and confidence is in the Lord, "whose

eyes run to and fro throughout the whole earth to show himself strong in behalf of those whose hearts are perfect toward him."

The Creeds and Doctrinal Advance

The Second in a Series of Radio Addresses Broadcast on the Westminster Seminary Hour During the Fall of 1936

By the REV. J. GRESHAM MACHEN, D.D., Litt.D.

LAST Sunday afternoon, in the first of our talks of this winter, I spoke to you in a summary sort of way about the progress of Christian doctrine in the church. I showed how the church advanced from the very meagre statement which is commonly called the Apostles' Creed, on through the great early ecumenical creeds, setting forth the doctrines of the Trinity and the Person of Christ, and through Augustine, with his presentation of the doctrine of sin and of divine grace, to the Reformation and to Calvin. I showed how that type of doctrine which follows on the path in which Calvin moved is called the Reformed Faith.

The Reformed Faith has found expression in a number of great creeds which all exhibit the same general type. One of these creeds is the Heidelberg Catechism. That is the official doctrinal standard of certain American churches whose members came originally from the continent of Europe. These churches are called "Reformed" churches. Another of the great creeds setting forth the Reformed Faith is the one that consists of the Westminster Confession of Faith and the Larger and Shorter Catechisms. They are the official doctrinal standards of certain American churches whose members originally came chiefly from Scotland and Ireland. These are called "Presbyterian" churches. It is these doctrinal standards to which I have frequently referred in these little talks that I have been giving on Sunday afternoons during the past two winters.

Perhaps one question was in the minds of some of you as I reviewed the progress of Christian doctrine last Sunday afternoon. Why should the progress be thought to have been brought to a close in the seventeenth

century, when the Westminster Confession of Faith and Catechisms were produced? Why should there not be still further doctrinal advance? If the church advanced in doctrine up to the time of the Westminster Standards, why should it now not proceed still further on its onward march?

Well, there is no essential reason why it should not do so. However before it attempts to do so, it is very important for it to understand precisely what Christian doctrine is. It should understand very clearly that Christian doctrine is just a setting forth of what the Bible teaches. At the foundation of Christian doctrine is the acceptance of the full truthfulness of the Bible as the Word of God.

That is often forgotten by those who today undertake to write confessional statements. Let us give expression to our Christian experience, they say, in forms better suited to the times in which we are living than are the older creeds of the church. So they sit down and concoct various forms of words, which they represent as being on a plane with the great creeds of Christendom.

When they do that, they are simply forgetting what the creeds of Christendom are. The creeds of Christendom are not expressions of Christian experience. They are summary statements of what God has told us in His Word. Far from the subject-matter of the creeds being derived from Christian experience, it is Christian experience which is based upon the truth contained in the creeds; and the truth contained in the creeds is derived from the Bible, which is the Word of God. Groups of people that undertake to write a creed without believing in the full truthfulness of the Bible, and with-

out taking the subject-matter of their creed from that inspired Word of God, are not at all taking an additional step on the pathway on which the great Christian creeds moved; rather, they are moving in an exactly opposite direction. What they are doing has nothing whatever to do with that grand progress of Christian doctrine of which I spoke last Sunday. Far from continuing the advance of Christian doctrine they are starting something entirely different, and that something different, we may add, is doomed to failure from the start.

The first prerequisite, then, for any advance in Christian doctrine is that those who would engage in it should believe in the full truthfulness of the Bible and should endeavor to make their doctrine simply a presentation of what the Bible teaches.

There are other principles also that must be observed if there is to be real doctrinal advance. For one thing, all real doctrinal advance proceeds in the direction of greater precision and fullness of doctrinal statement. Just run over in your minds again the history of the great creeds of the church. How meagre was the so-called Apostles' Creed, first formulated in the second century! How far more precise and full were the creeds of the great early councils, beginning with the Nicene creed in A. D. 325! How much more precise and how vastly richer still were the Reformation creeds and especially our Westminster Confession of Faith!

This increasing precision and this increasing richness of doctrinal statement were arrived at particularly by way of refutation of errors as they successively arose. At first the church's convictions about some point of doctrine were implicit rather than explicit. They were not carefully de-

fined. They were assumed rather than expressly stated. Then some new teaching arose. The church reflected on the matter, comparing the new teaching with the Bible. It found the new teaching to be contrary to the Bible. As over against the new teaching, it set forth precisely what the true Biblical teaching on the point is. So a great doctrine was clearly stated in some great Christian creed.

That method of doctrinal advance is, of course, in accord with the fundamental laws of the mind. You cannot set forth clearly what a thing is without placing it in contrast with what it is not. All definition proceeds by way of exclusion. How utterly shallow, then, is the notion that the church ought to make its teaching positive and not negative—the notion that controversy should be avoided and truth should be maintained without attack upon error! The simple fact is that truth cannot possibly be maintained in any such way. Truth can be maintained only when it is sharply differentiated from error. It is no wonder, then, that the great creeds of the church, as also the great revivals of religion in the church, were born in theological controversy. The increasing richness and the increasing precision of Christian doctrine were brought about very largely by the necessity of excluding one alien element after another from the teaching of the church.

In recent years the church has often entered upon an exactly opposite course of procedure. It has constructed what purport to be doctrinal statements, but these supposed doctrinal statements are constructed for a purpose which is just the opposite of the purpose that governed the formation of the great historic creeds.

The historic creeds were exclusive of error; they were intended to exclude error; they were intended to set forth the Biblical teaching in sharp contrast with what was opposed to the Biblical teaching, in order that the purity of the church might be preserved. These modern statements, on the contrary, are inclusive of error. They are designed to make room in the church for just as many people and for just as many types of thought as possible.

There are entirely too many denominations in this country, says the modern ecclesiastical efficiency expert. Obviously, many of them must

be merged. But the trouble is, they have different creeds. Here is one church, for example, that has a clearly Calvinistic creed; here is another whose creed is just as clearly Arminian, let us say, and anti-Calvinistic. How in the world are we going to get the two together? Why, obviously, says the ecclesiastical efficiency expert, the thing to do is to tone down that Calvinistic creed; just smooth off its sharp angles, until Arminians will be able to accept it. Or else we can do something better still. We can write an entirely new creed that will contain only what Arminianism and Calvinism have in common, so that it can serve as the basis for some proposed new "United Church."

Such are the methods of modern church-unionism. Those methods are carried even to much greater lengths today than in the hypothetical example that I have just mentioned. Calvinism and Arminianism, which I have mentioned in this example, though they differ very widely, are both of them types of evangelical Christian belief. But many of these modern statements are so worded as to gain the assent not only of men who hold different varieties of Christian belief, like Calvinism and Arminianism, but also of men who hold to no really Christian belief at all.

Take some of the great world-conferences on missions, for example. At those conferences are represented men who believe in the virgin birth of Christ, His substitutionary atonement, His bodily resurrection and other essential elements of the historic Christian faith, and also there are represented men who oppose these things or belittle them as entirely unimportant. There are many speeches—some of them from men generally thought to be evangelical Christians, some of them from distinguished Modernists. After days of such speech-making, a common statement of belief is presented and is unanimously adopted.

What is that common statement like? Well, its outstanding characteristic is apt to be just what would be expected from the circumstances under which it was adopted. Its outstanding characteristic is apt to be a complete absence of character—a complete and unrelieved vagueness. Really, when I read some of these statements, I am amazed at the amount of printer's ink which it is

possible to use up without saying anything at all. Words and phrases are indeed used which formerly had a meaning, and which ought to have a meaning now; but these words have been explained away so long that in themselves they now afford no evidence whatever as to what the person who uses them really believes.

When such a vague statement is issued there are always found people who rejoice. Was it not great cause for rejoicing, they say, that our differences were all ironed out? We had been afraid, they say, lest some one would have objected to an evangelical statement like the statement of that missionary council; but our fears were groundless, and even those at the council who were accounted most radical consented to the statement like all the rest. Was not that perfectly splendid?

No, I say when people talk to me in that fashion, I do not think it was splendid at all. I think it was very sad. I should not have thought it to be splendid even if the statement of the council had been really evangelical instead of only apparently so. Is it splendid when men who are plainly out of accord with an evangelical statement acquiesce in the issuance of it and then go on exactly as before in their opposition to the things that the statement contains? I am bound to think that that is the reverse of splendid. But, as a matter of fact, the statement in most cases is not really evangelical at all, but utterly vague. It is so worded as to offend no one. At least, it is so worded as to offend no one except those old-fashioned souls who are hungry for the bread of life and are not satisfied with a type of Christian doctrine that is afraid of its own shadow. The statement is usually so worded that the Modernists can interpret its traditional phrases in their own fashion; and, on the other hand, it is so worded that persons who are evangelical, or think they are evangelical, can bring it back to their constituency as a great diplomatic triumph of orthodoxy. Its great object is to avoid offence. The consequence is that it is just about as far removed as possible from the gospel of Christ. For the gospel of Christ is always offensive in the extreme.

When we pass from these modern statements to the great creeds, what a difference we discover! Instead of

wordiness we find conciseness; instead of an unwillingness to offend, clear delimitation of truth from error; instead of obscurity, clearness; instead of vagueness, the utmost definiteness and precision.

All these differences are rooted in a fundamental difference of purpose. These modern statements are intended to show how little of truth we can get along with and still be Christians, whereas the great creeds of the church are intended to show how much of truth God has revealed to us in His Word. Let us sink our differences, say the authors of these modern statements, and get back to a few bare essentials; let us open our Bibles, say the authors of the great Christian creeds, and seek to unfold the full richness of truth that the Bible contains. Let us be careful, say the authors of these modern statements, not to discourage any of the various tendencies of thought that find a lodgment in the church; let us give all diligence, say the authors of the great Christian creeds, to exclude deadly error from the official teaching of the church, in order that thus the church may be a faithful steward of the mysteries of God.

That difference of purpose is a fundamental difference indeed. But I am inclined to think that there is another difference that is more fundamental still. The most important difference of all is that the authors of these modern statements do not really believe firmly in the existence of truth at all. Since doctrine, they say, is merely the expression of Christian experience, doctrines change and yet the fundamental experience remains the same. One generation expresses its Christian experience in one doctrine, and then another generation may express the same Christian experience in an exactly opposite doctrine. So the Modernism of today becomes the orthodoxy of tomorrow, which in turn gives place to a new Modernism, and so on in an infinite series. No doctrine, according to that theory, can remain valid forever; doctrine must change as the forms of thought change from age to age.

When you ask a person of this way of thinking whether he accepts the great historic creeds of the church, he says to you: "Oh yes, certainly I do. I accept them as expressions of the faith of the church. The Apostles' Creed expressed admirably the faith

Thank You

YOUR hearty response to our request for copies of the issues of April and October, 1939, has given us all the copies we need. To all who sent us these numbers we express our thanks. Your subscriptions will be extended.

of the ancient church; the Westminster Confession was an admirable expression of the faith of men of the seventeenth century. But as for making these creeds the expression of my faith, of course I cannot possibly do that. I must express my faith in the terms that are suited to the people of the twentieth century. So I must construct a new and entirely different statement to be the creed of modern men."

"Well, then," I ask such a man, "do you think your statement is more true than those historic creeds?"

"Not at all," says he, if he really works out the logical conclusions of his conception of creeds; "those creeds were true expressions of Christian experience, mine also is a true expression of essentially the same experience in the forms of thought that are suited to the present age, but my statement is not a bit more true than those ancient creeds; it, not a bit more than they, can lay claim to permanency; it is true in the present age, but that does not mean at all that it will remain true in the generations to come."

What shall we say about this skeptical notion of what truth is—this skeptical notion with regard to the nature of Christian doctrine? Well, we can say at least this about it: that it is entirely different from the notion that was cherished by those who gave us the great creeds of the church. Those who gave us the great creeds of the church, unlike the authors of these modern statements, believed that the creeds that they produced were true—true in the plain man's sense of the word "truth". They believed that the truth they contained would remain true forever.

It is time now to get back to the question with which this talk began. Is it or is it not possible that there

should be still further advance in Christian doctrine?

Yes, we answer, but only provided the necessary conditions for any real doctrinal advance be observed.

If there is to be any doctrinal advance, we must believe that doctrine is the setting forth of what is true, not a mere expression of religious experience in symbolic form; we must believe, in the second place, that doctrine is the setting forth of that particular truth that is contained in the Bible, which we must hold to be truly God's Word and altogether free from the errors found in other books; we must endeavor, in the third place, not to make doctrine as meagre and vague as possible in order that it shall make room for error, but as full and precise as possible in order that it shall exclude error and set forth the wonderful richness of what God has revealed. Ignore these conditions, and you have doctrinal retrogression or decadence; only if you observe them can you possibly have doctrinal advance.

Such doctrinal advance is certainly conceivable. It is perfectly conceivable that the church should examine the particular errors of the present day and should set forth over against them, even more clearly than is done in the existing creeds, the truth that is contained in God's Word. But I am bound to say that I think such doctrinal advance to be just now extremely unlikely. We are living in a time of widespread intellectual as well as moral decadence, and the visible church has unfortunately not kept free from this decadence. Christian education has been sadly neglected; learning has been despised; and real meditation has become almost a lost art. For these reasons, and other still more important reasons, I think it is clear that ours is not a creed-making age. Intellectual and moral indolence like ours do not constitute the soil out of which great Christian creeds may be expected to grow.

But even if ours were a creed-making age, I doubt very much that the doctrinal advance which it or any future age might produce would be comparable to the advance which found expression in the great historic creeds. I think it may well turn out that Christian doctrine in its great outlines, as set forth, for example, in the Westminster Confession of Faith, is now essentially complete. There

may be improvements in statement here and there, in the interests of greater precision, but hardly any such great advance as that which was made, for example, at the time of Augustine or at the Reformation. All the great central parts of the Biblical system of doctrine have already been studied by the church and set forth in great creeds.

We need not be too much surprised to discover that that is the case. The subject matter of Christian doctrine, it must be remembered, is fixed. It is found in the Scriptures of the Old and New Testaments, to which nothing can be added.

Let no one say that the recognition of that fact brings with it a static condition of the human mind or is inimical to progress. On the contrary, it removes the shackles from the human mind and opens up untold avenues of progress.

The truth is, there can be no real progress unless there is something that is fixed. Archimedes said, "Give me a place to stand, and I will move the world." Well, Christian doctrine provides that place to stand. Unless there be such a place to stand, all progress is an illusion. The very idea of progress implies something fixed. There is no progress in a kaleidoscope.

That is the trouble with the boasted progress of our modern age. The Bible at the start was given up. Nothing was to be regarded as fixed. All truth was regarded as relative. What has been the result? I will tell you. An unparalleled decadence—liberty prostrate, slavery stalking almost unchecked through the earth, the achievements of centuries crumbling in the dust, sweetness and decency despised, all meaning regarded as having been taken away from human life. What is the remedy? I will tell you that too. A return to God's Word! We had science for the sake of science, and got the World War; we had art for art's sake, and got ugliness gone mad; we had man for the sake of man and got a world of robots—men made into machines. Is it not time for us to come to ourselves, like the prodigal in a far country? Is it not time for us to seek real progress by a return to the living God?

(EDITOR'S NOTE: *The third address in this series by Dr. Machen will appear in the issue of March 10th.*)

A Nation-Wide Call to Repentance

A Review by the REV. CARY N. WEISIGER

Pastor of the Calvary Presbyterian Church of Germantown, Philadelphia, Penna.

THE RADIO FOR CHRIST, by Walter A. Maier, Ph.D., Professor of Old Testament at Concordia Theological Seminary. Concordia Publishing House, St. Louis, 1939, 417pp., \$1.50.

WHEN the apostle Paul wrote to the Corinthian Church, "There are, it may be, so many kinds of voices in the world," he came close to describing radio conditions of our day. There are many kinds of voices in the world of radio, and the listener is sometimes bewildered by the verbal barrage that assails his ears through the loudspeaker.

This is especially true in the matter of religious broadcasts. What programs are worth listening to? This reviewer, after listening to Dr. Maier many times and after reading this book which contains his radio messages for the winter of 1938-39, feels that the Lutheran Hour program, which sponsors Dr. Maier, is definitely worth tuning in as regularly as possible.

Here in these messages is a nation-wide call to repentance. Here is a voice, sounding from coast to coast, which summons America to forsake sin and to turn to Him who alone can bestow pardon and peace. And here is a voice that gives forth no uncertain sound, but that rings with conviction and power.

Dr. Maier does not hesitate to name sin where he finds it, whether it be in mighty ecclesiastical councils or in divorce-cursed homes. It is this courageous, militant note that lends such power to his preaching. He exposes the attempt that has been made by the modernist Federal Council of the Churches of Christ in America "to monopolize and control the entire Protestant broadcasting" (p. 313). He charges that Dr. Fosdick's "large volume that masquerades as a guide to the Scriptures . . . has made the Book of Life a book of death" (p. 46).

The concern of Dr. Maier for the sins of America is well expressed in his own words: "Unless we become a morally cleaner nation; unless the heart of the American nation is turned from the reproach of destructive sin to the exalting righteousness,

not all the brains, not all the power and the money in this country can guarantee the continued favor of God" (p. 200). Again, he expresses his alarm thus: "Unless there is a definite moral improvement in the American nation . . . unless the reign of open corruption and vice is checked, this country, regardless of all the optimistic predictions of statesmen and diplomats, will grope in darkness such as has never previously covered this land" (p. 364).

Here, in truth, is the voice of a modern Savonarola summoning his fellows to repentance and righteousness. And when Dr. Maier buttresses his arguments and enforces his appeals with figures on crime and illegitimate births annually occurring in this country, one cannot help but share his alarm.

One who hears Dr. Maier regularly or reads his sermons will gain the conviction that he must at some time have made a Pauline resolve to know nothing save Jesus Christ and Him crucified. Christ and His sin-atonement cross are given the preëminence. The great doctrines of sin and grace are constantly dealt with. The way of salvation is clearly presented.

We do not like to quibble over terms or indulge in theological hair-splitting. It is no mere matter of quibbling, however, to note that Dr. Maier goes beyond Scripture in the matter of the design of the atonement. Did Christ die for all men without exception or only for His own? Dr. Maier seems to believe the former, that is, that the design of the atonement was universal rather than particular. On page 170 he says that Jesus came "to die in his own holy body the death of every sinner." On pages 373-4 he appeals: "Oh, let not Calvary's blood be shed in vain for you." We believe that the Bible teaches that while Christ offers salvation fully and freely to all, yet He designed in His death to save only His Church, His people, His sheep. If this seems contradictory, we are content to accept God's revelation and await the light of a clearer day.

Apart from, and in spite of, this, Dr. Maier is a champion of super-

natural, evangelical Christianity. He deserves, therefore, the support and prayers of all Bible-believing Christians.

Inside the covers of *The Radio for Christ* are maps with the location of

the stations broadcasting the Lutheran Hour in the 1938-39 season. The foreword has some interesting information regarding the amazing growth of this broadcast and the tremendous mail response which it evokes. The

book is a mine of interesting anecdote. It contains messages for broken hearts. It appeals nobly for Christian education, so sorely needed in our land. It is an inspiring volume for minister and layman alike.

A Refuge for Refugees

By the REV. DAVID FREEMAN

In Charge of Jewish Missions of The Orthodox Presbyterian Church

THAT Claudius had commanded all Jews to depart from Rome is the reason given in Acts 18:2 for the presence of a Jewish couple, Aquila and Priscilla, in the city of Corinth, where Paul, the Apostle, met them and lived with them.

All Jews are today commanded to depart from Germany by another pagan ruler. Many of them have come to the United States where, in the providence of God, we have met some of them. They are not Christians and herein has been given us a rare opportunity for the presentation of the gospel of Christ.

On December 29th and 30th we invited about 100 of these refugees to our home. Each night brought about 50. I wish that we could show you a picture of these gatherings. It would thrill you to see these once-persecuted people gathered together for a social time with us. They look upon us as their friends in this their time of need. Here is the contents of a note one professional man handed to us at the door as he went out. He has been in the United States but a little over three months. "We have been in this country too short a time to express our feelings in words. We have come from a country where people are treated inhumanly and without justice, therefore we are fortunate to be able to live in this country where everyone is treated the same and as a human being should be treated. Through the kind efforts of Mr. and Mrs. Freeman and their friends we have been invited this evening. We are all indebted to you and give you our hearty thanks for what you are doing. We will for all time remember what you have done for us in introducing to us the English language, and helping to make our lives here easier. Also, you have been giving advice to people, and actual help. May

we express our hearty and grateful thanks in these few words, and hope that God may bless you."

A Hearty Welcome

There are about 150 of these grateful people whom we and other Christian helpers visit and teach English. Come with me into one of these homes. A hearty welcome awaits you. As you sit down, you will notice furniture that is elegant and costly. It was all brought from Germany and demonstrates the fact that these people were once in comfortable circumstances. "You see," says this refugee, "we have our furniture; it is nice, but that is all we could bring over. That is all we have. Our money was taken from us. We are trying to rent a room or two, and I hope I shall find work soon." After we have become acquainted we tell them that we want to be their friends. Their eyes fill with tears and, when we say good-bye, it is touching to hear them implore, "Please, please come to see us again."

In another home that is similar to this one and which has been visited frequently, we find Mrs. Freeman teaching English. During and after the lesson, we hear questions asked about the Bible. After they have been pointed to Christ as Messiah and Saviour, we hear the lady of the house ask this question: "May I come to church to hear Mr. Freeman preach?"

"Surely," said a Jewish mother to Mrs. Freeman, "it is because of love to God in your heart that you come to us to help us." "The Messiah has commanded us to help and love one another," replied Mrs. Freeman. "But do you believe that the Messiah has come? I thought that when Messiah came he would bring peace and joy to the Jewish people. But we have

no peace. All we have is sorrow. We have been driven out of our homes and country. It can't be that Jesus is the Messiah." Here was a wonderful opportunity to point out to this poor soul that Jesus first came to be our sin-bearer and to give us rest and peace of soul. She listened intently as the way of salvation was unfolded, then she said, "Does the Bible say that? I must read it and see." She did not possess a Bible, but we are seeing to it that she receives one.

From this same mother of two lovely children comes this letter: "From the bottom of our hearts, we thank you for the precious gift you have brought to us. That there are so good human beings in this best country of the world gives us again the faith to the mankind, that we had lost nearly. And that you intend to give us language lessons is a very good idea of you and very important for us. And we all are joyful expecting the next Friday when we may come to your house. We have a good time by all the nutritious things we found in the basket. We will never forget your kindness. Again many thanks. Sincerely yours."

"Too Horrible to Tell"

Often we meet some refugees who have been in concentration camps. Not long ago we were in the home of a young married man who spent three and a half months in the camp in which Pastor Niemoeller is confined. I asked him if he saw Niemoeller while there. "No," he said, "no one is allowed to see him. They keep him in a room separate from all the rest." I asked him to tell me something of his own experience. "Oh, it is too horrible to tell," he replied. "I was treated worse than a criminal and the only reason given for my being there as marked on my *kennkarte*

[identification card] was that I was a Jew." He showed me the effects of frozen fingers and pointed to other marks of torture.

The following letter, recently received, is from one who knows from experience the sufferings of a concentration camp in Nazi Germany. "Yesterday we received your beautiful and generous present. We want to thank you and all the people behind you, who have sent us this most beautiful package we ever got in our life, by all our heart. We were really surprised when we packed out the basket and found so many and so fine things and we highly appreciate this good deed as well as all the other kind help which you and other charitable people bestow on us until today. Thanks God that this country has people with noble hearts and generously open hands and with human understanding for us Jews driven out of home and country. We don't know a better word to express our thankfulness to you than the word: God bless you. By this way please accept our best wishes for Christmas and a happy new Year from . . ." We trust that he shall come to see the gracious hand of our God toward him, and that the goodness of God may lead him and his wife to repentance.

Their Need of the Gospel

In their dark hours to whom shall they go? Would that they knew that Christ alone has the words of eternal life and can give them pardon for sin, and comfort! Just a few days ago one elderly lady was told by her physician that she must undergo a very serious operation. She told Mrs. Freeman about her condition. The way was open to speak to her about her soul and eternity. When she was told about Jesus' mighty works in the gospel, she said, "Are those stories in the Bible? I must take my Bible to the hospital so I can read it." She had recently received a German Bible. Please pray for this woman.

In these days even those Jewish people who have not lately come from Germany are ready to listen to the Christian message. In the Y. M. C. A. in Waterloo, Iowa, I preached to a goodly number of Jews one Sabbath afternoon last November. They were told among other things that we, as Christians of The Orthodox Presbyterian Church, desire their conversion to Christ who is their only hope

Jewish Missions

YOUR contribution to the work of Jewish missions of The Orthodox Presbyterian Church, discussed by Mr. Freeman on these pages, may be sent to: The Rev. Robert S. Marsden, general secretary, 1505 Race Street, Philadelphia, Penna. Gifts to this work, as well as to all other missionary activities of the denomination, are urgently needed.

for this world and the life to come. I explained to them that this desire is the highest that we could have and that it is put into our hearts by God, who gave His Son that they might be saved from sin and go to heaven. Five Jewish people came up to me after the service, and one of them told me she wished her rabbi could have been present. She assured me that the next time I came to Waterloo she would urge her rabbi to come and hear me. When she said good-bye, it was with a tear and a "God bless you."

After I had addressed a group of Jews and Christians in Westfield, New Jersey, a Jewish man came to me and said that he was much impressed with what I had said; he consented to read the New Testament. Another Jewish lady said to me, as she was leaving, "I am like that woman you spoke about. I have no hope either." There is no hope without Christ for the Jewish people, nor for any others. Should we not pray that as the seed is sown God may give the increase unto life eternal?

Writing of her experiences in witnessing for Christ, one of our Christian volunteer workers in Washington, D. C., said, "She [a Jewish lady] has seemed most appreciative. She accepted the New Testament with apparent interest but, as has always been the case, she made no response to any presentation of Christ, except to listen courteously. . . . I went to see her when the Polish war was at its worst. [She has had not a word, and believes her people probably perished.] She was genuinely glad to see me, and I talked to her more than I had ever before about Christ,

but while I think she listened, and may remember some things that I said, again she made no comment, except 'That is interesting.' God's Word will not return unto Him void, and many a one, less interested than she, has opened his heart to the Saviour, for the gospel of Christ is the power of God unto salvation, to the Jew first and also to the Greek.

A Privilege and a Duty

The good news of salvation comes now to most of these people for the first time. They tell us they have never heard it before and often express great surprise and wonder, and ask to be told more. What a privilege to tell the story of Jesus and His grace to sinners, to those who have never heard! They are grateful for the Bibles and Testaments we leave with them and, at present, we could place a number of German Bibles if we had them. Considering the effort put forth and money expended, I wonder if there is any other mission field that produces so much interest in the gospel as the Jewish mission field.

We, as Christians, are commanded to do good to all men. It is right to show kindness to those in distress. This is well-pleasing to God. He sends His rain and sunshine upon the just and the unjust. But God has called us not only to comfort men in their earthly needs but also to preach the everlasting gospel. This is the task of the church. To it has come the command to preach the gospel to every creature. Surely, we dare not neglect the Jew. Can we be faithful to our Lord Jesus Christ if we care not for the lost sheep of the house of Israel? "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

German Church Statistics

A STATISTICAL report of German church membership prior to September 1st has recently been released. The figures include the protectorate of Bohemia and Moravia.

According to the report there are, in Germany, 43,500,000 Protestants; 37,500,000 Roman Catholics; 750,000 Jews; 800,000 members of the Czech national church; 900,000 Old Catholics and Greek Catholics; and 4,350,000 persons professing no religion.

The Presbyterian Guardian

EDITORIAL

War and God's Sovereignty

ON THE first page of this number of THE PRESBYTERIAN GUARDIAN there is the remarkable story of a Canadian pastor's answer to the problems and the anxieties, the perplexities and the heartaches, that have befallen his congregation as a result of Great Britain's entrance into the war. But even the citizens of the United States have not been immune from fear and the dread of a future peril.

How intensely practical, then, for our present strife-torn world is the Presbyterian doctrine of the sovereignty of God! What comfort the Christian can derive from the sure knowledge that everything in the universe is under the control of the sovereign God!

If the unbeliever turns his weary gaze to the horizons of the world, he sees only chaos. Nation has joined battle with nation in an orgy of blood and sudden death. Greed and a lust for power have plunged the world into a vortex of self-destruction. The future of humanity reposes, so the unbeliever thinks, in the hands of a few terrified nations and a mad dictator.

How different is the Christian's belief. He knows that his God still reigns. He knows that "chance" is not the determiner of destinies. He knows that in the councils of eternity every event of yesterday, of today, and of tomorrow was woven into the fabric of the divine plan for the universe. In the Word of God, he reads that "the Lord hath made all things for himself; yea, even the wicked for the day of evil."

Knowing, then, that God's sovereignty is perfect, complete and irrevocable, the Christian, like a loyal subject, places himself unreservedly in the hands of his King, trusting His omnipotence for time and for eternity. Let battles rage, let nation tear at

the throat of nation, let thrones totter and kingdoms fall—throughout it all the Christian thanks his God that every detail is part of the divine decree and places his confidence only in the Lord who made heaven and earth.

What the outcome of the present conflict will be the Christian does not know. But he knows that, whatever the outcome, he can trust without reservation in the power and grace of God. He knows, too, that God is able to make even the wrath of men to praise Him. Since the Christian has trusted God for his eternal salvation, may he not also trust Him to guide and guard and care for His own in days of distress and trial? Cannot the Christian say with confidence, "The Lord Thy God reigneth," and leave the destiny of the world in His sovereign care?

Look then today, oh Christian, beyond all fear, all sadness, all distress, all weariness, to the throne of heaven, where sits your King and Lord. Remember that "the Lord is high above all nations, and his glory above the heavens," and "commit thy way unto the Lord; trust also in Him; and he shall bring it to pass." There, at His throne, lies the only true peace forever and ever. —T. R. B.

Why Not Use Books?

TRUTH is in order to goodness. If people would be good they must know the truth. And if Christians would live the life well-pleasing to God, they must be thoroughly acquainted with the system of truth God has given men in Holy Scripture.

Perhaps the chief task of The Orthodox Presbyterian Church is the task of educating its membership into a knowledge of divine truth. Most of the members have come from an ecclesiastical background in which there was little concern for the deeper truths of our faith. They have suddenly been thrust into the midst of a church in which knowledge of the truth is deemed of paramount importance. Fortunately, most of the

members eagerly desire to increase their knowledge and understanding of Christian doctrine. This has encouraged their pastors in the work to which they have set their hands.

One wonders why we could not make a better use of the heritage of Christian literature which is our possession. We have an excellent supply of books, from the pens of able and outstanding proponents of the Reformed Faith, and written in a style at once popular and scholarly. We might mention some of Dr. Machen's books—*Christianity and Liberalism*, *What is Faith?*, and the last books of radio sermons. Also, there are Warfield's *The Plan of Salvation*; Hodge's *The Atonement*; Boettner's *Reformed Doctrine of Predestination*; Berkhof's *Manual of Reformed Doctrine*; and a number of similar works.

To make the use of these books perhaps more interesting and profitable than the simple reading of them might be, why not form "book clubs" in our congregations? A group of ten or twelve people would associate together, each group for a year. The pastors could no doubt provide some of the books to be used. This club would together purchase a few others. When the year was over these would form the nucleus of a good church library. The club would meet each month for a night of fellowship, at which some one, perhaps the pastor, would give a brief review of one of the books being read.

The plan could be adapted for use by a group of men, in preparation for later service as elders or deacons. It could be adapted for the instruction of young people in the duties and privileges of family life, or the implications of the covenant in the home—how important for our young people to understand those things!

This suggestion is by no means original. It is already being used in some congregations. We are sure the pastors would be glad to have such a fellowship, and to cooperate with it. It would help much in preparing a church which knows what it believes, and why. We are building for the future. When the present war is over, there will be a demand for an intelligent and reasoned faith. We must train ourselves now for the service we will be called on to render in the future. Let us use the materials we fortunately have ready to hand.

—L. W. S.

Books

WHY not order all your books through The Presbyterian Guardian Book Service?

God Dishonored

The Third in a Series of Devotional Studies in the Book of Malachi

By the REV. BURTON L. GODDARD

A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible.

And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts (Mal. 1: 6-9).

RIGHTEOUS indignation surges through the soul as one reads the account of the ignominious treatment of our beloved Lord. We see Him clothed in royal colors, a crown placed on His head and a scepter in His hand, but the purple is that of mockery, the crown that of thorns, and the scepter but a despised reed. We find the King of Kings in judgment before an unprincipled Roman procurator. We hear the cries of the mob, "Crucify him, crucify him." We behold Him hanging between heaven and earth, despised and rejected. Shame is heaped upon His person!

The degradation accorded God in Malachi's time, though probably far less serious in the eyes of men, was surely heinous and reprehensible to Him who regards the transgressor of His holy law at one point as guilty of all.

The Deserved Reproof

Someone asks, however, why such dishonor should call down upon the offender the stern rebuke of the Almighty. God's answering words take the form of suppositions, but ones so true to fact that they are incontrovertible.

The first would recognize the abased God as the Father of those who treated Him with contempt. Indeed, He was; a general claim to that relationship was His by right of creation. The inspired Psalms of the Jews bore witness to this, for words of

harmonious melody had also a significant content, "It is he that hath made us, and not we ourselves." A more specific claim rested on Jehovah's covenant promise, that He would be Israel's God and they His chosen people, sons and daughters of the Most High. But if a Father, He was deserving of filial honor. Disrespect on the part of a son was equivalent to repudiation of his sonship. Only an unnatural son would show irreverence toward his father. In Rom. 13:7 it may be implied that honor might be withheld from some, but surely it should not be denied the *heavenly Father* who had commanded His people to honor even *earthly* parents.

The second assumption and argument are similar to the first. Here, lordship takes the place of fatherhood. He who is Lord of Lords, who giveth and taketh away, without whom no creature draws a breath, presses home the inalienable duty of His servants to revere Him.

It is as a *dishonored Father* and a *despised Lord* that He censures His thankless people.

The Serious Offense

They admit, without question, that honor belongs to a father and fear to a lord, but feign innocence, as though no violation of obligation could be laid to their charge. "Wherein have we despised thy name?" they say. God is not slow to reply.

Surprisingly enough, His rebuke is not first to the people, but to the *spiritual leaders*, the ones who were supposed to be separate and holy above all others. Avaricious, like the disciple who carried the money-bag, they had made the sanctuary into a den of thieves. No modern political grafter ever used his office more corruptly than they.

Offerings for the altar of Him whose own sacrifice for the sins of His people was to be the Lamb without blemish or spot, were not acceptable unless they were perfect. Every emphasis of the divine revelation stresses this truth. In all sacrilege, however, the priests of Malachi's day dared to offer up that which was

worthless — sacrificial animals which were sick, maimed or blind. The priesthood had become a profession for the securing of ill-gotten gains. God had been degraded to the level of the idol before whom the heathen, realizing its inability to see or hear or feel, practices all manner of deception. Wherein had they despised His name? Oh, the hypocrisy of such a question!

Like the hand of Lady Macbeth, crying aloud with guilt, were the hands of the priests. Were the people less guilty? The priests were the soul of the nation, and what body long maintains its purity if the soul is corrupt? "Like people, like priests," said Hosea. It was fantastic to imagine that the people should see imperfect offerings consumed on the altar in the public sacrifices and still present perfect gifts themselves.

Oh, messenger of God, would that thou mightest speak to the priests of our own day! We see the ministry made a matter of dollars and cents. We watch young men shy from a theological seminary whose graduates are denied the leading pulpits because they have been taught to contend for the purity of the faith. We look on as rural churches are used *only* as stepping stones to the larger salaries and better living conditions of metropolitan charges. We behold ministers toning down their messages to suit those who hold the purse strings. We are saddened, though not surprised, therefore, to observe the laity driving about in expensive cars, living in luxurious homes, eating, drinking and making merry, but giving God only the left-overs, not the firstfruits of the harvest. Some churches go into debt. Others are closed. Missionaries are recalled. Like priests, like people!

The Sure Consequence

"Whatsoever a man soweth, that shall he also reap." God will give to every man his due. Malachi applied this truth to those who dishonored God, saying, "Beseech God to be gracious unto you. Think you, though, that He will grant your requests? The righteousness of a despised King will

allow but one answer, and that, an awful sentence of rejection, 'I have no pleasure in you.'

Would you close the gates of heavenly blessing, no more to open and shower you with mercies? Would you build an everlasting, impenetrable canopy above yourself, and so cut off all communion with the Friend of

Friends? Then dishonor God. Rob Him by withholding the appointed offerings and by giving only the unwanted and worthless in their place. Make the church a worldly institution. Go through the forms of religion, keeping your heart far from the Lord. God's law has not changed. "Be sure your sin will find you out."

God that a firm foundation for the church can be established.

An innovation introduced by Cyrilus and Methodius, even more striking than the use of the Bible, was the conducting of services in the Slavic language of the people. Services had always been conducted in Latin in the West and in Greek in the East; and in the West, particularly, Latin had come to be regarded as the sacred language. The Latin Bible had become the official Bible and any translation of it was looked upon with horror. The introduction of a service in a language that the people could understand was regarded by the German clergy who had had contact with that region as little short of heresy. Complaints were made to the pope, and the brothers were summoned to Rome to give an account of their labors. To the disgust of their enemies, the pope upheld the missionaries in conducting the services in the language of the people. The pope reasoned that the Scriptural promise that all nations should praise the Lord must be construed as permitting praise in any language, not merely in Hebrew, Greek or Latin. It was while in Rome that Cyrilus died, and Methodius returned alone to his labors.

The sanction of the pope given to the holding of services in the Slavic language was not sufficient to quiet the opposition to this innovation, and the breakup of the kingdom, after internal strife, removed from Methodius the protection of the kings. He was compelled to flee the kingdom for a time, and was again summoned to Rome. This time a later pope heard him concerning his use of the Slavic language and concerning other charges that he was heretical in his teaching in favoring the doctrinal position of the Eastern Church rather than that of the Church of Rome. Again he was cleared of the charges and, with some modifications, the pope gave his approval of the use of the Slavic language in the churches.

The time of the death of Methodius is doubtful, some authorities asserting that he died as early as 885, while others place the date as late as 910. Both Cyrilus and Methodius are celebrated in the Polish liturgy as the apostles of the country. They are regarded as saints by both the Greek Orthodox Church and the Roman Catholic Church.

Missionary Heroes of the Past

A Mission Study by the **REV. ROBERT S. MARSDEN**
General Secretary of the Missions Committees of
The Orthodox Presbyterian Church

XIII. Cyrilus and Methodius

CYRILLUS and Methodius were brothers, both of whom deserve the designation of "Missionary Heroes of the Past." Belonging to the Middle Ages, they nevertheless were more modern in their missionary methods than most of their contemporaries, and furnish a stepping-stone to our consideration of modern missionary heroes.

These remarkable brothers were born in Thessalonica, a city of Macedonia where the Apostle Paul had founded the church. Both had attained to a measure of fame before becoming clergymen. Cyrilus was known as a scholar and was called "The Philosopher"; Methodius had attained to a high office in the government and had gained renown as an artist. Both were linguists of note, and this aided them greatly in their later work.

Their entry into missionary work seems quite providential. Prince Bogoris of Bulgaria sent to the eastern emperor for a painter to decorate his newly-built palace. To Methodius, already a monk, was delegated the task. When the mural was finally unveiled it proved to be a striking painting, depicting the last judgment. The prince was so impressed with the picture that he inquired of the painter concerning the judgment, and Methodius was given an opportunity to preach Christ to him and, like the Apostle, to reason with the ruler concerning "righteousness, temperance, and judgment to come" (Acts 24:25). The prince accepted the truth, as did many of his nobles. There had

been some form of Christianity within the realm prior to this time, but it had nearly died. Some years later one of the kings, in asking the emperor to send missionaries to his people, wrote, "Our land is baptized, but we have no teacher to instruct us, or translate for us the sacred books. We do not understand the meaning of the Scriptures. Send us a teacher who may explain them to us and tell us their meaning." In response to this touching appeal, Cyrilus and Methodius were sent to labor among the Slavs in southeastern Europe.

Contemporaries of Cyrilus and Methodius in western Europe almost invariably devoted their energies to establishing monasteries, and gathered around themselves a powerful monastic colony. These two brothers, however, went about making converts and establishing churches. In preaching to the people, they were greatly handicapped by the difficulties of the language, but they invented for themselves a Slavic alphabet composed of Greek letters and with some Hebrew and other characters, making a good alphabet of forty letters. This alphabet, with variations, is still in use. They then proceeded to translate the whole of the Scriptures into the language of the people. It was, of course, necessary for them to establish a school where the alphabet could be taught and where the people could learn to read the Scriptures. The Bible which they translated may be said to have been circulated widely, if we take into account the fact that every copy had to be made individually by hand. At least, these missionaries were conscious that it is only as the people are taught the Word of

The Young People's Page

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

By the REV. JOHN P. CLELLAND

Why We Are Presbyterians

February 18th

Why Not Members of the Presbyterian Church in the U.S.A.?

IN THIS series we have contrasted our faith with the faith of other churches. In this lesson we seek to contrast our position with that of the Presbyterian Church in the U.S.A.

The Orthodox Presbyterian Church was organized in 1936 by a group of ministers, elders and laymen who withdrew from the Presbyterian Church in the U.S.A. Probably the majority who read this article were once members of that denomination. It is well, then, that we know why we have withdrawn and for what we stand.

The constitution of our church is substantially the same as that of the Presbyterian Church in the U.S.A. Some amendments that weakened its Calvinism have been removed from the Confession of Faith, but the difference between the two churches is not to be found in their creeds. Rather, it is to be found in their attitude toward their creeds. We take our creed seriously. We believe it and love it. They take their creed lightly. Exact adherence to it is not required or expected.

We are not in the Presbyterian Church in the U.S.A. because that Church is saturated with Modernism or unbelief:

1. Almost 1300 of her ministers have signed the Auburn Affirmation in which they declare it is not essential that a Presbyterian minister believe in the inerrancy of Scripture, the virgin birth, Christ's atonement as a sacrifice to satisfy divine justice, the bodily resurrection or the miracles of Christ. Men who deny these truths have no more right than Joseph Stalin to be Presbyterian ministers, and any church which tolerates them and raises them to positions of prominence is not a true Presbyterian church.

2. The Board of Foreign Missions of the Presbyterian Church in the U.S.A. supports missionaries who do not believe, among other important things, in the deity of Christ or in

the fact that the heathen are lost. Pearl Buck was a famous illustration a few years ago. Our foreign missionaries, on the other hand, go out to preach a divine Saviour to lost sinners.

3. The newly-elected general secretary of the Board of Christian Education is a signer of the Auburn Affirmation. The Sunday school literature sent out by that Board does not teach boys and girls the way of salvation. (See "Modernism Today," by Robert B. Brown, THE PRESBYTERIAN GUARDIAN, January 25, 1940, page 27.) Our Sunday schools exist to teach the saving truths of the Bible.

4. By their membership in the Federal Council of Churches they give active support to Modernism and help to keep such notorious Modernists as Harry Emerson Fosdick on a national radio hookup.

We are not members of the Presbyterian Church in the U.S.A. because that church has placed its own anti-Christian mandate on a par with the Word of God and thus become an apostate church. In 1934 the general assembly, by virtue of its own authority, ordered men to resign from a mission board. The accused appealed to the Bible, but the church ruled that its commands were final. Any church that does not make its decrees subject to the Bible has rejected Jesus Christ as her head.

We are not in the Presbyterian

Church in the U.S.A. because the Bible commands us to have no fellowship with unbelief: Gal. 1:8, Eph. 5:11, II Cor. 6:14-18. Bible believers who remain in that church compromise their witness for Christ and disobey the plain commands of the New Testament.

February 25th

Why Not Modern Dispensationalists?

We are all dispensationalists in that we believe in the dispensations of the Old and New Testaments, but in recent times the term "dispensationalist" has come to be referred to those who hold that there are not two, but seven, dispensations, and that in these various dispensations God deals differently with man. Dr. C. I. Scofield, in his "Reference Bible," is the most famous exponent of this teaching. A large percentage of Fundamentalists are Dispensationalists.

We aim to show in this article and supplementary material that Presbyterianism and Dispensationalism are two separate things and that no one can consistently hold to both, but we wish to assert emphatically that by Dispensationalism we do not mean Premillennialism.

1. Dispensationalists usually teach that God's dealings with men are divided into seven dispensations and that He deals differently in each period. We hold that after man's fall there is one covenant of grace by which God saves man. This one covenant stretches from the promise of Genesis 3:15 to the end of time. The Old Testament saints were under that same covenant just as surely as we are.

2. They teach that, being saved by grace, we are entirely free from the law. The ten commandments do not apply to us. The law should not be preached to Christians. We affirm that the law of God is the standard for our lives according to which we, who have been saved by grace, must seek to walk.

3. They teach that in the Old Testament God dealt with the Jews and in the Kingdom Age to come He will again deal with them. This present dispensation of grace is a parenthesis between the dispensations of Law and Kingdom. We believe that the salvation of the elect through the

Study Helps

SUPPLEMENTARY 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.

death of Christ is the great goal of God's grace; that the Old Testament prepared for it, the New Testament proclaims it, and no future Kingdom Age will supplant it.

4. They believe in a Kingdom Age in the future, after the Second Coming of Christ, in which the temple will be rebuilt, the sacrifices reinstated and the Jews given a dominant position over the earth. We contend that this would be a going back to the Old Testament types and shadows which were forever done away in Christ.

5. They believe, (most of them) in a secret rapture; we, that Christ will appear openly on the clouds of heaven. They believe in several judgments; we, that all shall stand before one judgment seat of Christ. They are quite sure of many detailed events at the end of time; we do not feel we can accurately foresee just how and when these great events will take place.

6. To them the important thing is "dispensational truth." To us the important thing is the great system of truth revealed in the Bible.

Orthodox Presbyterian Church News

Presbytery of Philadelphia

CALVARY CHURCH, Willow Grove, reports that at the recent communion service 11 new members were received, and that gifts for all purposes during the month of December exceeded \$1,000.

Covenant Church, Pittsburgh, was able, for the first time in many months, to make a substantial contribution to the missions committees of The Orthodox Presbyterian Church. The session has placed the missionary and Christian education work of the denomination on its monthly budget. Five new members have recently united with the church.

Faith Church, Quarryville, received seven members at the last communion service, two by public profession of faith and five upon reaffirmation of faith.

Gethsemane Church, Philadelphia, continues to improve its equipment. The Women's Bible Class has made back-rests for the chairs in the auditorium, and further improvements and decorations will be completed in the spring.

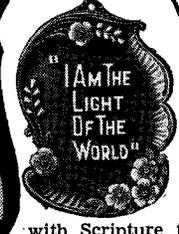
Grace Church, Middletown, Delaware, has organized a new Bible study group for young people of high school age or over. Known as the "Charis Club," the group meets each Thursday evening. Berkhof's *Summary of Christian Doctrine* is the present basis of study. During November and December the Charis Club sent one of the tracts published by the denomination's Committee on Christian Education to the students at the University of Delaware.

Kirkwood Church, Kirkwood, held a farewell supper for its former pastor, the Rev. George W. Marston, and his family. Mr. Marston has now assumed his duties as pastor of the Knox Church of Philadelphia. More than 200 members and friends attended the supper, and the appreciation of the church and community for Mr. Marston's labors was freely expressed. As a result of evangelistic services held during November by the Rev. J. Marcellus Kik of Montreal, 14 persons have professed faith in Christ as Saviour. Eleven new members have recently been received.

Knox Church, Washington, D. C., is encouraged by the increasing number of visitors at the services. A short time ago the Rev. Lardner Moore, a missionary of the Presbyterian Church in the U. S. (southern church) to Japan, was the guest preacher. Mr. Moore is a director of the Kobe Theological Seminary and is taking a vigorous stand for a consistently Christian course of study there.

Livingstone Memorial Church, Philadelphia, is enjoying the Presbyterian hymnals recently acquired. On January 28th the Rev. Professor R. B. Kuiper, moderator of the session, preached and administered the sacrament of the Lord's Supper. Mr. Yune Sun Park who, with Mr. Paul Bohn, was in charge of the work at this Negro church, has now been called back to his native land of Korea, and the prayers of the congregation go with him.

Calvary Church, Middletown, Pennsylvania, received two members at the



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communion service held on December 31st. Missionary rallies were held on January 13th and 14th, with the Rev. Henry W. Coray as speaker. The congregation joins with a host of others throughout the denomination in sympathy and prayer for the Rev. Robert S. Marsden, former pastor of the church and general secretary of the missions committees, in the recent death of his father.

Faith Church, Harrisville, celebrated its fourth anniversary at the annual dinner on January 31st. The prayers and sympathy of his fellow-ministers and other friends are with the pastor, the Rev. Jack Zandstra, in the death of his mother, which occurred during the Christmas holidays.

Presbytery of the Dakotas

JENNINGS MEMORIAL CHURCH, Omaha, Nebraska, has announced the purchase of the church property which it has been occupying for many months. The price paid by the congregation is \$1,000, which represents a remarkable value.

Regular meetings are now being

held by the Rev. C. A. Balcom at Wilton, Baldwin and Rocky Hill, North Dakota. Mr. Balcom also hopes soon to be able to start a new work at the

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town of Wing, about 20 miles from Wilton.

The Rev. Samuel J. Allen has returned to his field after a brief but sad journey to Rochester, New York, to attend the funeral of his step-mother.

Presbytery of Ohio

TRINITY CHAPEL, Newport, Kentucky, rejoices in the fact that 16 new members united with the church during the month of December. At the Christmas service about 300 parcels of clothing and toys were distributed by the pastor, the Rev. J. Lyle Shaw, and Mrs. Shaw to the needy and destitute persons of Newport. These gifts had been received from congregations and groups in The Orthodox Presbyterian Church.

On January 15th and 16th the presbytery met at the Covenant Church of Indianapolis. Plans were considered for increasing the scope and influence of the denomination in the area of Ohio Presbytery, and a time of refreshing Christian fellowship was enjoyed.

Presbytery of Wisconsin

AT Gresham, Wisconsin, three Christmas programs were held under the supervision of Mrs. John Davies, wife of the pastor. One hundred and fifty bags of candy delighted the hearts of the Sunday school and Bible school children and the cradle roll members. This means that the number of children attending has increased about 50 per cent. during the last three years. The most unique program, although not the largest in attendance, was one held in a Menominee Indian cabin in the forest on the night after Christmas. Fifty-five persons, both parents and children, were seated on the four sides of the cabin. The Bible school children recited and sang songs, the audience sang Christmas carols, a Stockbridge Young People's Quartet sang "The First Noel," and Mr. Davies had a fine opportunity to preach the gospel to an attentive group.

Presbytery of California

BEVERLY CHURCH, 359 South Woods Avenue, Los Angeles, reached its highest peak in Sunday school attendance since Easter. There were 135 present on the morning of December 10, 1939, an increase of 32 over the Rally Day attendance early

in October. . . . On Christmas Eve about 35 young people attended the evening service, then went carolling throughout the community. . . . On New Year's Eve a goodly number were present at the watchnight service which lasted from 9 until midnight. . . . Mrs. John Rudy, a member of the congregation, has started a week-day Bible class for young children of the neighborhood in her home.

Covenant Church, Berkeley, at the last communion service, welcomed four new members into the church, two by confession of their faith in Christ, and two by re-affirmation of their faith. . . . Mr. Yune Sun Park, on his way to Korea, preached at the evening service on January 14th. . . . The congregation is now enjoying its new location. The present auditorium is situated on a main street in Berkeley, and it seems certain that this was a wise move under the providence of God.

Westminster Church, 5638 York Boulevard, Los Angeles, has twice welcomed back the Rev. E. Lynne Wade, former pastor of the congregation, as guest preacher. Mr. Wade delivered the Thanksgiving sermon, and the communion message on January 7th. . . . On January 14th, the Rev. Howard A. Clark, for over 20 years a missionary among the Navajo Indians, conducted a service, assisted by a team of Navajo converts. . . . Mrs. Russell D. Piper, wife of the pastor, has organized and is teaching a week-night Bible class for junior high school girls. The group is growing in interest and attendance.

Presbytery of New Jersey

FAITH CHURCH, Pittsgrove, has, on recent Sunday mornings, featured the appearance of the Westminster Seminary Male Quartet, and the Rev. Henry W. Coray who explained how a missionary preaches the gospel to Chinese who have never heard it before. A contest, begun in December, has increased the Sunday school attendance noticeably. Fifty-six were present on January 14th. On Friday, December 29th, 73 people were present for the Sunday school Christmas program.

Covenant Church, Orange, observed Christmas Eve with a candle-light service. The congregation's special birthday gifts to the King amounted to more than \$50 which was dedicated

to the denomination's home and foreign missions work. At the Sunday school Christmas entertainment, the congregation enjoyed recitations by many of the children, and all the members of the Sunday school were given boxes of chocolates. The young people of the church took Christmas baskets to several needy families, and on Christmas Eve went on a carolling expedition. . . . In December, Mrs. Donald C. Graham of Westfield addressed the Covenant Church Missionary Society at a special covered-dish supper.

Grace Church, Westfield, has frequent opportunities for fellowship with the Covenant Church, Orange. A monthly fellowship meeting for young people is sponsored by the two churches, with over 50 in attendance. The Rev. William Hawkes, Westminster graduate and recently inducted pastor of the Independent Methodist Church of East Orange, was last month's speaker. The Westfield congregation, which now meets in the Y. M. C. A., inaugurated a building fund on December 31st, with an offering of over \$100. That night the congregation, 70 strong, met in the pastor's home for a watchnight service. The Rev. Edward J. Young told of his travels in Bible lands.

Calvary Church, Bridgeton, received seven new members on Sunday, January 21st. On Friday, February 2nd, a young people's fellowship meeting, participated in by the Bridgeton, Vineland, and Pittsgrove Churches, will be held, with the Rev. Cary N. Weisiger as guest preacher. This church is coöperating with several other churches in the publication and distribution of the "Doorstep Evangel," a monthly four-page paper which will go to approximately a thousand homes in the vicinity of the church, carrying a message of salvation and comfort through the gospel, and acting as an effective medium for advertising the work of the church.

The presbytery met on Tuesday evening, January 16th, in Trenton. A large number of elders were able to attend this evening meeting, which combined a fellowship supper with the regular meeting of presbytery. All but three of the enrolled ministers were in attendance, and a profitable evening of fellowship and business was enjoyed. Plans are being made for another spring young people's conference.

FEDERAL COUNCIL APPROVES M. C. TAYLOR'S APPOINTMENT

PRESIDENT ROOSEVELT'S appointment of Myron C. Taylor as his personal representative at the Vatican has been approved by the executive committee of the modernist Federal Council of the Churches of Christ in America, provided it is "strictly temporary, unofficial and centrally concerned with efforts for world peace." Should the appointment, however, pave the way for a "permanent diplomatic relationship," the council announced that it would oppose it as a violation of the principle of the separation of church and state. The full text of the statement follows:

The Executive Committee of the Federal Council of the Churches of Christ in America, at its first meeting after President Roosevelt's announcement of the appointment to the Vatican of a personal envoy, "with the rank of ambassador," issues the following declaration of attitude and policy:

If the appointment should unfortunately prove a stepping-stone to a permanent diplomatic relationship, we should feel obliged in good conscience to oppose it as a violation of the principle of the separation of governmental function and religious function which is a basic American policy and which both history and conscience approve; and as an ultimate injury to all faiths.

We assume, however, unless events disprove us, that the appointment is strictly temporary, unofficial and centrally concerned with efforts for world peace. We can see ways in which it might help further the cause of peace and avert bloodshed and a continuing disaster to civilization.

We pledge ourselves again to work with all faiths and with all men of goodwill for a just and enduring peace.

Since the first announcement of the president's appointment of Mr. Taylor and of his invitation to Auburn Affirmationist George A. Buttrick to confer as spokesman for American Protestantism, certain additional facts have come to light. Although many Protestant ministers and laymen have already expressed their unwillingness to accept Dr. Buttrick as their spokesman, fairness to Dr. Buttrick demands an explanation of the circumstances surrounding his apparent immediate and wholehearted approval of all of the president's proposals in this matter. At the time of his telegraphic reply to the president (in which he expressed cordial agreement with the president's plans), Dr. Buttrick was

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totally unaware of the appointment of a representative to the Vatican. In a portion of the letter to Dr. Buttrick, not immediately made public, Mr. Roosevelt had said: "Realizing the spiritual kinship of all who believe in a common God, I have sent a like greeting to the Pope as head of the Catholic Church and to Rabbi Cyrus Adler as an outstanding leader of the Jewish faith." The words, "like greeting," seemed to many persons to misrepresent the actual terms of the greeting to the pope.

Since, however, ignorance of the facts can no longer be pleaded, true Protestants are now wondering what the next move of Dr. Buttrick and the Federal Council will be.

BOARD OF WHEATON COLLEGE REMOVES DR. J. O. BUSWELL

Will Teach at Faith Seminary

ANNOUNCEMENT of a change in the presidency of Wheaton College, Wheaton, Illinois, has been made in a statement authorized by Herman A. Fischer, Chairman of the Board of Trustees. At the present time, Dr. J. Oliver Buswell, Jr., has been replaced by Dr. V. R. Edman, who is serving as acting president until such time as a permanent successor to Dr. Buswell is chosen. The

statement by Mr. Fischer follows:

"The Board of Trustees of Wheaton College, at the quarterly meeting held Saturday [January 20, 1940], found certain difficulties in administrative coöperation, which in the Board's opinion, necessitated a change in the presidency.

"Dr. James Oliver Buswell, Jr., was called to the presidency of the college in 1926. Under his administration the student body has more than doubled, the plant has been modernized and the curriculum expanded. He is esteemed by the Board as a Christian leader and as an able minister. It was his preference that the change take effect now, rather than at the end of the college year.

"The Board appointed Dr. V. R. Edman, head of the department of History and Social Science, as acting president.

"The Board is carrying out plans for reducing annual overhead, mainly along lines which had been recommended by President Buswell."

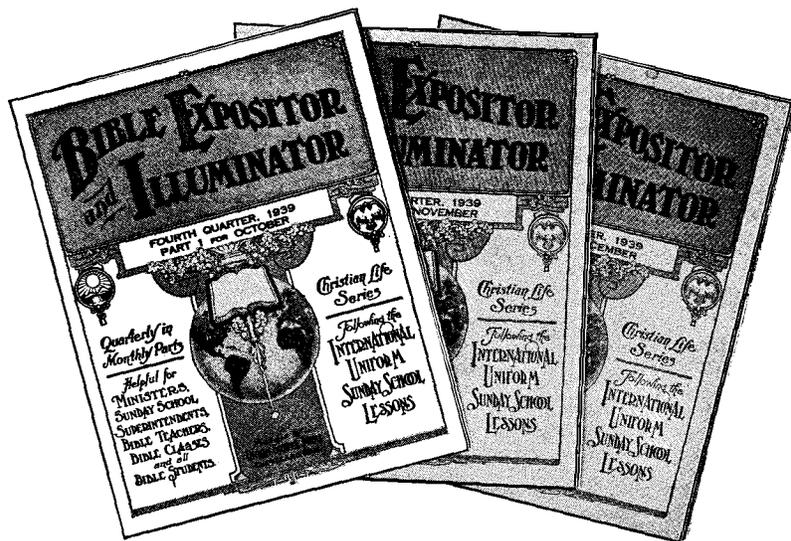
Immediately following his dismissal, Dr. Buswell made a brief statement in which he said he was ethically restrained from comment on the question of administrative coöperation involved in his dismissal, and added that discussion of it would serve no purpose. He asked continued loyalty to the college on the part of students, alumni, and patrons.

According to a correspondent in the *Chicago Tribune* of January 23rd, Dr. Buswell's activity in connection with the formation of the then Presbyterian Church of America, and his prompt secession from it within a year of its organization, contributed to the dissension between him and the Board of Trustees. "During the divisions," said the *Chicago Tribune*, "Dr. Buswell was such an active partisan that reports were current last year that the Board of Wheaton College was about to ask him either to settle down as president of the college or resign."

As this issue of THE PRESBYTERIAN GUARDIAN goes to press, word has been received that Dr. Buswell has been appointed to the Chair of Systematic Theology and Apologetics at Faith Theological Seminary, Wilmington, Delaware. He will serve as visiting professor during the balance of the present term, and in September will become full professor.

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