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Our Missionary Responsibility

By the REV. RICHARD W. GRAY

Pastor of the Covenant Orthodox Presbyterian Church, Orange, N. J.

HOW can I best obey the Great Commission? This is a question that keeps recurring in my life. It is a question that faces every earnest Christian, for the Great Commission is a mandate which binds every citizen of the Kingdom of God.

On September 1, 1930, I wrote on the flyleaf of my Bible the words by which Borden of Yale consecrated his life to Christ: "Lord Jesus, I take hands off as far as my life is concerned. I put Thee on the throne in my heart; use as Thou shalt choose. I take full power of Thy Holy Spirit." With that dedication I promised the Lord that I would serve Him however and wherever He chose, as layman or preacher, as home pastor or foreign missionary.

There was nothing unique or remarkable about that dedication. It is one that every Christian should make, for the Spirit of God pleads with all who have been bought with a price: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Recently a missionary chided the students at Westminster Seminary by asking: "Why preach to a few in this country when you can preach to thousands on the foreign field?" Again, recently, a friend told me that I was hiding my light under a bushel in ministering to the small Covenant Church of Orange when I might have a congregation four or five times its size elsewhere in this country. Therefore, these questions have come to my mind: Am I obeying the Great Commission to the

best of my ability? Am I using my life in the *most efficient* manner for the advancement of the Kingdom of God? In the light of my consecration, have I been a *good* steward of the talents the Lord has given me?

Similar questions ought to be asked by every member of The Orthodox Presbyterian Church: Am I a bushel, hiding the light of some minister of Christ? Is my association with this small, unpopular church the best way I can obey the Great Commission?

If we are to answer these questions, we must first know what our responsibility is; and further, we must analyze our present mode of meeting it.

What Is Our Responsibility?

Our responsibility is set forth in Christ's parting words to His disciples: "Ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth."

"Ye shall be my witnesses." A witness is one who tells what he knows. A witness for Christ is one who tells what he knows about Christ and His power to save. We who have the revelation of Christ are doctors with the cure for the cancer of sin. We must make it known! We are statesmen with the panacea for the blackout of peace in the human heart. We must tell it! We are mariners with a chart for the course through the mines planted by Satan. We must reveal it! Failure to discharge the responsibility of witnessing for Christ will bring upon our heads the blood of those who pass by us to destruction.

"Ye shall be my witnesses in Jerusalem." This is neighborhood missions. We have a responsibility to those in the region of our local church. It is not met merely by preaching in the church or by supporting the pastor. The least we can do to discharge this duty is to invite those about us to our church to hear the message of salvation proclaimed.

"Ye shall be my witnesses in all Judea and Samaria." This is home missions. Judea and Samaria to us is the United States. We have a responsibility to the American Indians, the many foreign groups, the underprivileged, and to the newest home mission field: the graveyards in our large cities and our rural communities where the death-plague of Modernism has left nought but a valley of dry bones.

"Ye shall be my witnesses unto the uttermost parts of the earth." This is foreign missions. Our responsibility reaches to all who sit in darkness and in the shadow of death, of every nation, every kindred and every tribe on the face of the earth.

Some whose maxim is "Charity begins at home" would interpret this commission as meaning that only after we have evangelized Jerusalem should we turn to Judea, and after we have evangelized Judea, we should turn to the uttermost parts. Obviously, this is not what our Lord meant. Within a few years after His death, Paul and the rest of His apostles had carried the gospel to the ends of the then known world. Certainly, they could not have misunderstood our Lord. Thus, it is crystal-clear that our responsibility is to evangelize *simultaneously* our local neighborhood, our homeland, and the foreign field. True, charity *begins* at home; but it does not end there.

Are We Meeting It to the Best of Our Ability?

How are we of The Orthodox Presbyterian Church meeting this responsibility? As members of some local congregation we must answer individually the question: How are we meeting our responsibility to our local neighborhood? As for our responsibility to the heathen in our homeland, the Committee on Home Missions of The Orthodox Presbyterian Church has 22 missionaries

preaching the gospel as our representatives among the American Indians, the underprivileged, certain racial groups, and the pseudo-religious cultured pagans of a number of the large cities and the small rural communities of the United States. Our responsibility to the heathen in the regions beyond is being met by ten foreign missionaries working in China, Japan, and Manchoukuo. In this way, with 64 congregations, 22 representatives on the home field and ten on the foreign field, we are seeking to be witnesses for Christ in Jerusalem, in all Judea and Samaria, and unto the uttermost part of the earth.

However, the question I raised in the beginning is still before us. Are we meeting our responsibility in the most efficient manner? The friend I mentioned in the beginning would reply, "No, for instead of ministering to a small congregation in The Orthodox Presbyterian Church, you could minister to a large one elsewhere and thus reach more people."

This is my answer to such criticisms. The viewpoint of the Great Commission is a world-wide viewpoint. Therefore, like John Wesley, I must take the whole world as my parish. I cannot accept an opportunity to labor in one corner of the Lord's vineyard and forget about the rest.

"But," counters our critic, "there are denominations which provide you with an opportunity not only for preaching in a large local congrega-

tion but also for aiding in a big missionary program." But I reply that we are commanded in the Great Commission to witness unto the Christ who said "I am the Truth." Therefore, I am concerned with the *purity* of the church.

Let us suppose I were commissioned by the city of New York to help supply water for that city. Up in the Catskill Mountains I would labor with my fellow employees, harnessing and purifying that vast network of lakes and streams which provide water for the inhabitants of New York. That would be a big job—I would be helping to serve seven million people. But suppose that some of my co-laborers decided that strychnine would be better than chlorine as a purifier. The practical result is obvious. Because I would be laboring with them, I would be helping to send the destroyer of life into millions of homes. Only one course would be open to me. I would be bound to try to persuade them that strychnine is poison. If I failed, I would be compelled to attempt to have them removed from the employ of that water commission. And if that failed, I would be in duty bound to leave that organization and warn the people of New York that they were being poisoned. And if I were still zealous to supply those inhabitants with water I would seek to establish a new company which would send only pure water into the homes of that city.

The application is obvious. Some of us were members of a church which, for over a century, supplied millions of homes in the city of heathendom with the water of life. Then we discovered that some of our brethren had concluded that Modernism was better than the gospel of Christ as a purifier. We sought to persuade them that it was poison to the soul. When they were not persuaded, we sought to have them removed. Instead, some of our number were cast out of the church. Being zealous for the souls of men, we laid the foundation for a new source of supply for the millions dying in the city of heathendom, some from imbibing the strychnine of Modernism, others from want of the water of life. And so I conclude that The Orthodox Presbyterian Church, with its plan to establish strong local

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What Is a Prophet?

The Fifth 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.

AT THE close of last week's talk I was pointing out to you that the work of Christ as Mediator between God and fallen man may be summarized under three heads. In the words of the Shorter Catechism, "Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king."

This afternoon we shall begin to consider the first of these—we shall consider Christ's office of a prophet.

Before we can do so—before we can consider Christ as a prophet—we must ask what the word "prophet" means. In answer to that question, our first impulse might be to say, on the basis of popular modern usage, that a prophet is a man who predicts future events. In that sense we speak of all kinds of prophets. We speak, for instance, of weather-prophets. A weather-prophet is a man who tells, or tries to tell, what the weather is going to be. So also we have prophets in a great many other spheres. When I lived at Princeton I used to hear a good deal about a man who was called a prophet because he predicted, or tried to predict, every year the score of the Yale-Princeton game. He was the world's worst prophet. His predictions were always wrong. But that does not affect the sense in which the word "prophet" was applied to him. He was called a prophet because he *tried*, at least, to predict the future.

This use of the word "prophet", however, is not the use that appears in the Bible. In the Bible the word "prophet" does not in itself designate a man who predicts future events. No doubt most prophets did, as a matter of fact, predict future events, but their power to predict future events was not the thing that caused them to be called prophets. Prediction of the future was usually part of the prophet's function, but it was not by any means all of his function. The word "prophet" in the Bible has a very much broader sense. It designates a man who speaks as a mouth-piece of God, a man who speaks what God, by supernatural revelation and

by definite command, has commissioned him to speak. The things that the prophet says may, indeed, concern the future, and often they do concern the future; but they may also concern the present and even the past. They may consist in the imparting of information, but they may also consist in the issuance of commands. Whatever they consist in, they come with divine authority—not with the authority of the prophet, but with the authority of God who has commissioned the prophet and of whom he is the spokesman. A prophet, in other words, according to the Bible, is a man who can say, as he comes forward, "Thus saith the Lord."

If that be so, the question arises how the prophet, in the Biblical sense of the word, differs from the modern minister of the gospel. Does not the minister of the gospel today, like the prophet of Biblical times, proclaim a message which God has given him to proclaim? Does he not preach the word of God rather than his own word? Does he not, if he be a true minister, say, as he stands in his pulpit, "Thus saith the Lord"? If that be so, how does he differ from the prophets of old?

The answer is not difficult. The minister of the gospel is like the prophet in that he proclaims the word of the Lord, but he differs from the prophet in the way in which the word of the Lord comes to him. The word of the Lord comes to the minister of the gospel through the Bible, whereas it came to the prophets of old through no intermediary—through no book—but in direct, supernatural fashion. The minister of the gospel must always appeal to an authority which is outside of him and to which others have access equally with him, whereas the prophet appeals to no authority to which others can have access but claims that God has spoken directly to him, so that his voice must be received as the voice of God.

I think great evil sometimes results today when this distinction is ignored—when modern persons claim to be prophets in the high Biblical sense

of the word. Some modern persons make that claim very definitely and clearly. They are the fanatics who occasionally arise and draw poor deluded people away after them. Sometimes the adherents of these fanatics or impostors may be numbered by the thousands or hundreds of thousands. But it is perfectly plain to well-instructed Christian people that they are false prophets one and all.

The error sometimes shows itself, however, in subtler ways. There are Christian people who have a sort of notion that God speaks in some supernatural fashion by way of direct guidance to them. I am not talking about adherents of groups or sects that obviously make light of Biblical doctrine, but I am talking about people who really believe in the Bible as the only infallible rule of faith and practice, and yet when you talk to them about questions of conduct or policy will be quite impervious to all argument, but will simply tell you that they have been on their knees and that God has made His will known to them. In practice, though not in theory, these persons are assuming a position something like that of the prophets in the Biblical sense of the word.

These persons, it seems to me, are rather seriously wrong. God might, of course, have chosen to guide His servants today in the manner in which these persons think He guides them, but as a matter of fact He has not done so. Instead, He guides His servants today by the Bible. He has written in the pages of that Book what His will is for His people. He has written it very plainly. It is there for all to read and for all to understand. No one man and no one group of men has a monopoly in the understanding of it. The Bible's commands are to be interpreted, not in some way open only to people of special piety, but in accordance with plain, out-of-door common sense.

I do not mean, of course, that the Holy Spirit is not present with Christian people, and I certainly do not mean that His presence is not neces-

sary if we are to understand and apply the Bible aright. But what I do mean is that, when the Holy Spirit is really present with us in our reading of the Bible, He enables us to apply the Bible to our own conduct and to the conduct of other people in a way that we can defend before all the world. It is a very dangerous thing indeed when men decline to reason about the application of the Bible to their own lives and the lives of other people, and when they say, in lieu of argument, "I have been on my knees and the Holy Spirit has made plain to me that this is God's will and that everyone who objects to it is opposing God's will."

That is the reason why it is always rather ominous when the report of an ecclesiastical committee of any kind begins by saying that the committee has been much in prayer about the matter referred to it. Do I mean by that that committees ought not to be much in prayer before they come to their decisions? I certainly mean nothing of the kind. I think they ought to be much *more* in prayer than they usually are. Do I mean, then, that it is not a good thing to ask God for His Holy Spirit that the committee may come to the right decision? I certainly do not mean that. I think it is a very necessary thing to pray for the Holy Spirit before we deliberate about any important matters.

What then do I mean? I mean that prayer is not to be made a substitute for common sense but a help to the real exercise of common sense. I mean that prayer is not to be made an excuse for evading unpalatable arguments of one's opponents in debate but is to be used rather that sound arguments may be given free scope. What we ought to pray for as individuals and as members of ecclesiastical committees is not some special supernatural guidance, but clearness of mind and receptivity of heart and consecration of will, in order that all mists may be taken from our eyes and we may come to a decision that is in accordance with God's Word and that we can defend by perfectly plain and sound arguments.

In other words, it is a splendid thing to pray, but it is an evil thing to boast about our prayers. It is a dangerous thing to make the length and fervency of our prayers an excuse for running rough-shod over things plainly taught in God's Word.

The Holy Spirit does guide the servants of Jesus today; He does often give them a blessed assurance of His presence with them, and of the rightness of the decisions that He has enabled them to take. But He does that, not by fresh, supernatural revelation, but by opening their minds and hearts to receive the supernatural revelation contained in the Book which He, the Holy Spirit, Himself has inspired.

Thus prophecy today has ceased. Like all the other supernatural gifts, and like the power of working miracles, it ceased at the close of the apostolic age. If you ask why it ceased, I cannot do better than refer you to an excellent and very learned book by Dr. B. B. Warfield, entitled *Counterfeit Miracles*.

I do not think that we ought to feel gloomy because miracles and the supernatural gifts of the Spirit do not appear in our age. That they do not appear is from one point of view the glory of the age in which we are living. Why were there miracles in Old Testament times and in New Testament times? It was because the supernatural revelation which the miracles were intended to accredit was not yet complete. Now, however, it is complete. There is a wonderful symmetry in the revelation of God which is contained in the Old and New Testaments. Nothing needs to be added to that revelation until the next great supernatural act in the drama of redemption, which will occur when our Lord returns. We can rejoice that miracles are not needed today, since the reason why they are not needed is that God has already fully made known to us His will for our salvation in the pages of the holy Book.

At any rate, whatever be the reason for the cessation of miracles, it is clear that as a matter of fact they have ceased. There are no miracles today. There are today no events in the external world which are wrought by the immediate power of God. The things that occur in the course of nature are indeed wrought by God; they are just as much wrought by Him as would be the case if they were miracles. But to accomplish those events God uses means, while to accomplish the miracles of which we have accounts in the Bible He put forth directly His creative power.

There are today supernatural works of God. There is a supernatural work

of God every time a sinner is born again. That is not accomplished through the course of nature. It is just as supernatural, it is just as much "above nature," as was the miracle of the feeding of the five thousand or the raising of Lazarus from the dead. But it is not done in the external world and therefore it is not properly called a "miracle."

With the cessation of the miracles has gone, as we have seen, the cessation of those special supernatural gifts of the Holy Spirit, like the gift of tongues, of which Paul speaks, for example, in the First Epistle to the Corinthians. One of those gifts, and the most important of them, was the gift of prophecy. That gift, like the other strictly supernatural gifts, has ceased.

We all ought to recognize that fact with the utmost clearness, and particularly we preachers ought to do so. We ought to recognize very clearly what our business is and what it is not. Our business is not to proclaim any word that God has given us in the night watches by dream or vision; it is not to proclaim any message which He has placed upon our lips by a supernatural impulsion of which we can give no account. There were times when His Word came to men in such glorious and wonderful ways, but those times are past, and we ought very clearly to recognize the fact that they are past. We ought to honor the prophets, but in honoring the prophets we ought to be perfectly clear about the fact that we are not prophets ourselves.

Our function is a humbler function. It is the function of studying the Bible and then of setting forth what the Bible contains.

Do you think that is an unworthy function? I do not think so at all. I think it is a glorious function, and the sad thing is that men who call themselves preachers have turned aside from it to something that is far less worthy. They have turned aside to proclaim their own opinions on the subject of religion, or their own experiences, or their own views on political or social questions. In view of what much modern preaching is, I can well understand that one modern preacher has suggested that a halt be called for a number of years on the whole business. It is indeed hardly worthwhile. But very different from that sorry hubbub of voices is the voice of the real preacher. He is a

man who comes forth into his pulpit from a secret place of meditation and prayer, opens the Bible upon the pulpit desk and, with his heart all aglow from the radiance of the sacred page, stands there, with dying men before him, and proclaims to them the blessed message of salvation which God in His Word has given him to proclaim. Does that view of preaching make of the preacher a mere scribe or a mere phonograph? Ah, just think of the great preachers, my friends—the great preachers who have been the first to disclaim any thought of originality in the content of their message, the great preachers who have appealed most humbly to God's written Word. Was preaching as they practised it a cold, mechanical thing? No, my friends, it was almost the greatest privilege that could conceivably be given to mortal man. To receive God's message of salvation in the depths of one's own soul, to have it written by the Holy Spirit upon the tablets of one's own heart, and then to proclaim it to others as the Holy Spirit gives one utterance—what higher privilege can there be than that? That is the privilege of the true preacher of the gospel.

But the prophet's work was different. When he said to his hearers, "Thus saith the Lord," he pointed not to the Bible open before him but to special supernatural revelation which God had given him to proclaim. He was, in the strictest possible sense, a spokesman for God.

Many passages in the Bible set forth the nature of the prophet's office, but here we shall have time to refer to only one of them. It is found in the 18th chapter of Deuteronomy, where we find the following verses:

And the Lord said unto me, They have well spoken that which they have spoken.

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him (Deut. 18: 17-19).

Here the fundamental nature of prophecy is clearly set forth. A prophet is a man on whose lips God has put His word. He is a man who speaks what God has commanded him

to speak. Being thus the mouthpiece of God, his words come with divine authority. Whosoever will not hearken unto the words the prophet speaks in God's name, God will require it of Him.

Just because the prophet's function is such a lofty one, the greater is the sin of any man who presumes to lay claim to it when God has not given it to him:

But the prophet [so the passage in Deuteronomy continues] which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die (Deut. 18: 20).

Take also that great passage in the 23rd chapter of Jeremiah, where the false prophets are described:

I have not sent prophets, yet they ran: I have not spoken to them, yet they prophesied (Jer. 23: 21).

Yes, very solemn is the work of the true prophet; and woe to the man who undertakes that work without command of God.

At that point a question may arise. If there are true prophets and also false prophets, how are we to tell the true from the false? Are we just to accept as true prophecy everything that claims to be such, or are we to apply certain tests by which true prophets may be known?

The Bible tells us that the latter is the case. John tells us in his First Epistle to "try the spirits whether they are of God":

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4: 1).

If then we are to "try the spirits," if we are to apply tests to distinguish false prophets from true, just what are the tests that we are to apply?

No doubt there are various tests; but the apostle John, immediately after the verse that we have quoted, gives us one of the most important of them. No prophet, he tells us, is to be regarded as a real prophet, no spirit is to be regarded as the Spirit of God, if the prophet or the spirit tells us something that is contrary to what God has already told us regarding Himself or regarding the Lord Jesus Christ:

Hereby know ye the Spirit of God: Every spirit that confesseth

that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world (I John 4: 2f.).

So also Paul, in the First Epistle to the Corinthians, says that no man can be regarded as speaking by the impulsion of the Spirit of God if he says Jesus is anathema:

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost (I Cor. 12: 3).

In these passages we find a principle which is sadly neglected in our day. It is the principle of the primacy of truth. One who comes forward as a prophet or a preacher cannot, according to the Bible, be recognized as a genuine prophet or a genuine preacher of the gospel unless the things that he says are true. It makes not the slightest difference, according to the Bible, how fervent he is; it makes not the slightest difference how magnetic is his personality; it makes not the slightest difference what power he attains over the souls of men: he is, according to the Bible, a false prophet or a false preacher, if the things that he says about God or about Christ or about salvation are not true. Once establish what the truth is, and every man thereafter coming forward as a prophet or as a preacher must be tested by his conformity to that.

Now today the truth is established. It is established in the Bible. Every preacher as well as every prophet must be tested by his conformity to God's written Word. If what he says is contrary to the Bible, then it makes no difference, so far as our decision to accept him or reject him is concerned, how eloquent he is, how fervent he is, how religious he is, how spiritual (in the modern and non-Biblical sense of that misused word) he is, how sincere he is. We are bound to reject him if what he says is not in accordance with God's Word. The true Holy Spirit does not contradict what He Himself has caused to be written in the Bible; and any spirit that does contradict what the Holy Spirit has caused to be written is one of the false spirits against which we are warned in such solemn language by Paul and by John.

With the New Books

MORE THAN CONQUERORS, by William Hendriksen. Privately printed. Procurable at Baker's Book Store, Grand Rapids, Mich., 1939. 282 pp. \$1.50.

THIS book is an exposition of the Revelation of John that should be welcomed by individuals and groups who have been seeking a sound and popular guide in the study of the last book of the Bible. In a time when so many go to the extreme of using the Revelation as a guidebook for the understanding of current events, or otherwise neglect it altogether because of its difficulty, it is refreshing to find a book that does not isolate it from the rest of the Bible. The Bible must also be the interpreter of its last portion, and because of the pervasive recognition and application of this rule the work under review deserves high praise. Other principles of interpretation are also set forth, and notably the principle of "progressive parallelism." This principle is not altogether new, since the principle of recapitulation, as it is more generally called, was used as early as the fourth century. According to this principle, the contents of the book are viewed as being not chronologically successive, but the several sections in turn are viewed as dealing with the new dispensation and its consummation. It is our conviction that this general principle is a sound one, being derived from a study of the contents of the Revelation itself, but it is not clear that each section covers the entire New Testament dispensation, as Dr. Hendriksen contends.

For the sake of presenting a positive exposition in brief form, the writer has omitted a chapter on the leading methods of interpretation. This omission is unfortunate for, as a result, the book will appear rather dogmatic to those who have been instructed in other methods of interpretation than the one set forth by Dr. Hendriksen. Particularly in a time when futurist interpretations are prevalent, it seems that more than a "positive" statement of one's views is required to convince the man who holds another "positive" position.

There are points in detail in which we cannot accept the conclusions of the author. In connection with his interpretation of Rev. 5:9 Dr. Hendriksen refers to the superiority of

the Revised Version to the Authorized Version, but fails to note that the fault is due to an inferior Greek text rather than to inaccurate translation. And having accepted the Revised Version he fails, in our opinion, to observe the full implications of this text. The identification of the 24 elders as symbolic of the church, rather than as angelic beings, may derive support from the older version, but hardly from the text which Dr. Hendriksen accepts. There is not a particle of evidence that the elders "have experienced salvation" (p. 112). The activities of the elders are similar to those of the four living creatures, for they join with the living creatures in the worship of God about the throne (5:8-12) and give directions to John (5:5; 7:13). If it is recognized that the living creatures are angelic beings, as the author does, and the reviewer thinks correctly, what possible ground can there be for including the elders in the body of the redeemed?

In spite of disagreements of this character, the book must be recognized as a notable addition to the popular Reformed literature on the Bible. Even those who disagree with his principles of interpretation and his conclusions in detail must find Dr. Hendriksen's book very informative and stimulating to further study of the sacred text. —N. B. S.

CHRIST CRUCIFIED, by K. Schilder. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1940. 561 pp. \$3.00.

WITH this volume Professor Schilder's study of the Passion narratives comes to a close. Readers who recall the notices of the other two volumes of this trilogy, *Christ in His Suffering* and *Christ on Trial*, which appeared in this journal, will hardly need to be reminded of the general excellence of this work. If one is seeking merely an emotional "uplift" without strenuous reflection upon the meaning of the Passion of our Lord, this trilogy will prove a great disappointment. This is not to say that it does not belong to the literature of devotion, but it remains true that it is first of all an effort to think through the meaning of the cross, and to consider the problems which such thinking must raise. The thought of Dr. Schilder is often pro-

found and his interpretations frequently original, and, consequently, one should not expect to be persuaded at once and in every instance of the correctness of his views. No doubt the distinctive diction and literary style do not make it a particularly easy book to read, but there is much fine gold for those who are willing to dig in earnest. The third volume should not be undertaken unless the other two have been read first.

—N. B. S.

THE BIBLE OF THE WORLD, edited by Robert O. Ballou. The Viking Press, New York, N. Y., 1939. 1415 pp. \$5.00.

IN AN attractively printed and well-bound volume there are here assembled Hindu, Buddhist, Confucianist, Taoist, Zoroastrian, Judeo-Christian and Mohammedan "Scriptures." A student of the history of religion will find the English translations, with notes, bibliography, glossary and index, very helpful. Unfortunately, however, the book proves in many respects to be a piece of propaganda for a syncretistic view of religion. How can the title of the book possibly be justified? Even had it been called *The Bibles of the World*, it would still have created a wrong impression as to the character of much of its contents, but the choice of the singular "Bible" is misleading in the extreme. The Introduction is mainly a plea for an eclectic religion. "It seems to me," says the editor, "that the choice open to an intelligent man to-day is evidenced not in the question: 'Must I have any religion at all, and if so, which one?' but rather in this: 'What have these profoundly felt religions, which have influenced all mankind, that will help me in my own search for revelation of eternal truth?'" (p. xii).

Of the Old and New Testaments about one-third is included, and it therefore appears that this "Bible" belongs to the group of "shorter Bibles" as well as constituting an expanded "Bible." Among the significant omissions are Isaiah 53; Romans 9-11; Gal. 2:15-3:25; Phil 2:1-13; Hebrews 3:1-10:37. The "Judeo-Christian" Scriptures that are placed alongside of the writings of other religions are therefore a mutilated Bible.

The Bible as it is cannot settle down alongside of the religious literature of the world. On the basis of their belief that there is salvation in

no other name, the early Christian missionaries demanded that the Jews repent and accept Jesus as the Messiah and that the Gentiles turn from idols to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus, who delivereth us from the wrath to come. When Christianity entered into the Roman world, it was precisely because of its radical intolerance of the prevailing syncretism

of that age that its missionaries proclaimed the message of salvation boldly and urgently, and it was because it was unwilling to exist as one religion at peace with the many that the opposition to it was unrelenting. The only unity which was envisioned was a unity in Christ through faith. With the inspired Bible in their hands the Christians sought to win the world for their Lord.

—N. B. S.

Will a Man Rob God?

A Devotional Study in the Book of Malachi

By the REV. BURTON L. GODDARD

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts (Mal. 3:7-12).

BY THE introduction of a Falstaff, Shakespeare may make of robbery a comedy, but there is no comedy in the robbery which Malachi records. Little surprise may be registered when a man defrauds his enemy. Indignation runs high, however, when the victim has been a trusted friend. He who would cheat his sovereign forfeits all right to pity or mercy. The one who robs God—but no, it were unthinkable that the human steward would dare attempt to deceive the divine Owner and withhold from Him the small token of stewardship which He requires! Yet the unbelievable is true. All Israel had robbed God!

God's Due

The Law required the Israelite to bring many stipulated offerings to the sanctuary. The firstfruits of the

wheat and barley, wine and figs, pomegranates, olives and honey belonged to God. A portion of all the choicest fruits of field and orchard,

The Presbyterian Conflict

A COMPLETE chronicle of the movement in American Presbyterianism which culminated in the establishment of The Orthodox Presbyterian Church will soon be available. "The Presbyterian Conflict," by the Rev. Edwin H. Rian, President of the Board of Trustees of Westminster Theological Seminary, will be published about June 1st and may be secured through The Presbyterian Guardian Book Service, 1505 Race Street, Philadelphia, Penna. The price will be \$2.

For many years there has been a need for a complete, well-documented and dispassionate history of the doctrinal declension in the Presbyterian Church in the U.S.A. Mr. Rian's book will fill that need by presenting a concise picture of the events leading up to the tragedy. Members of The Orthodox Presbyterian Church, who are called upon to defend their ecclesiastical position, will find the volume an invaluable aid. And all who are interested in the maintenance of Biblical Christianity will welcome this unique survey of Presbyterian history.

called by the Jews *terumah*, was also God's. He claimed the *challah*, an offering from the kneaded dough. The male firstborn of oxen, sheep and goats were His; those of unclean animals were to be redeemed, and the monetary equivalent of their value paid to Him. When an animal was slaughtered, specified parts were set aside for the priests. Never could the sheep be shorn without a portion of the proceeds being reserved for the Lord. A half shekel tax was levied to support the public worship at the temple. Priests, Levites and people must furnish the wood for the altar.

The covenant people of God were to lay aside carefully each of the above offerings. These, however, were only a beginning. The largest, most important offering had yet to be deducted. It was the tithe, a tenth of all that might be used for food, that was cultivated, that grew out of the earth—so reads the language of the law-book of Judaism. Moreover, when the Jew brought these tithes and offerings, he merely paid His *debt* to God. His *gifts*, many and varied, were over and above that which was required by the Law.

Perhaps it might appear that the Israelites were excessively burdened in the matter of sacrifices and oblations. Let him who would so judge consider the words of a saint of bygone days, "Thou knowest that all things which come to thee are God's, and dost not thou give of His own to the Creator of all? . . . He asketh of thee firstfruits and tithes. Niggard, what wouldst thou do, if He took nine parts to Himself, and left thee the tenth? . . . What if He said to thee; 'Man, thou art mine, who made thee; mine is the land, which thou tillest; mine are the seeds, which thou sowest, mine are the animals, which thou weariest; mine are the showers, mine the winds, mine the sun's heat; and since mine are all the elements, whereby thou livest, thou, who givest only the labor of thine hands, deservest only the tithes?'"

The Jew did not accuse God of injustice because His requirements were too burdensome. He knew the truth of the words we have just quoted. Even today we are reminded of the attitude of a faithful Israelite toward the sovereign lordship of the Almighty over all the riches of the earth and His grace in committing the stewardship to His creatures. A son of Abraham, a California merchant, not long

ago became a son of God through faith in Jesus Christ. At once he began to give a tithe of his profits to the Lord's work. Later, in conversation with a Christian brother, he said, "I am a single man. What should hinder that I should live on a tenth and give the nine-tenths to the Lord. I think I shall."

Israel's Hypocrisy

Although the Jew did not protest against the exactions of God, he was wicked enough in heart to go about with a pretense of complying with the divine requirements, yet cheating the Lord of righteousness at every step. He joined the festive procession and carried his wreathed basket of first-fruits up the temple mount in Jerusalem, but the contents of his basket were a false representation of his harvest. His *terumah* did not even amount to a sixtieth part, that expected of the somewhat miserly giver. He sacrificed the firstborn ox, but neglected to redeem the firstborn of the unclean. His arithmetic was poor when he figured his tithe, but strangely enough it was always God's share which suffered. He was a downright hypocrite! The Pharisees of our Lord's time were rebuked for hypocrisy, but they appear to have been more honorable than the robbers of God who were contemporaries of the restoration prophet, for they tithed even the most worthless things, mint and anise and cummin.

The closest New Testament parallel is found in the account of Ananias and Sapphira whose sin lay not in their failure to place a gift upon the altar, but in pretending to give the whole amount while actually presenting but a portion. The guilty Ananias heard Peter's condemnation, "Thou hast not lied unto men, but unto God"—words which would well have fitted those who brought *some* but *not all* their tithes into the storehouse.

Robbing God caused the Israelites to lose His blessing and bring upon themselves a curse. Depression reigned. The heavens withheld their water; the earth withheld her fruits.

In all righteousness the God of justice could have deserted them and left them to the consequence of their sins. He did not do so. The long-suffering and merciful God of Jonathan Edwards' famous sermon yet offered to reverse their fortunes if they would but be faithful from that time on. He would forget the past un-

fulfilled obligations, and pour out upon them unmeasured blessing.

We are not under Law, but under grace. Love should constrain us to lay upon God's altar even more than the Law required. We do not. We are thankless in the face of the redeeming work of the Son of God who loved us and gave Himself for us. A converted Jew puts us to shame. We make our excuses, flimsy though they be. We go through the motions when the offering plates are held before us. We do not even bother with arithmetic. Ours is a wholesale robbing.

"O God of mercy, forgive us, for the sake of Thy dear Son and through His merit. Shame us. Smite us in conscience. Compel us by Thy great love as manifest in our salvation to bring *all* our tithes unto Thee."

Westminster Student Life

By WILLIAM A. MUIR
Class of '41

OFFICERS for the coming school year have been chosen by the student body of Westminster Theological Seminary. Elected to the presidency of the group was Eugene Bradford, former chairman of the Recruiting Committee. Other officers are Ross MacKay, Canadian member of the student body, who was elected to the vice-presidency; Herman T. Petersen, secretary; and William Young, treasurer.

Mr. Bradford has appointed the following students to his cabinet: Raymond Little, in charge of religious activities of the seminary; Edwards Elliott, missionary activities chairman; Charles Ellis, deputation chairman; Edmund P. Clowney, recruiting chairman; Malcolm Watson, social chairman. Mr. Petersen has been chosen as steward of the 1940-41 dining club, maintained in connection with the student body.

Recruiting work is well under way, with alumni cooperating in the visitation of colleges and the distribution of publicity material. Pamphlets dealing with the aims and purpose of Westminster Theological Seminary, prepared under the leadership of Mr. Bradford, are being distributed by the Recruiting Committee to prospective students in over 70 colleges. During spring vacation several recruiting trips were made in the in-

terest of reaching prospective students and establishing points of contact with various colleges in all parts of the country. Ross MacKay and Malcolm Watson visited several colleges in the south, Everett Bean and William Hiemstra worked among middle-western college students, and Paul Bohn and William Welmers worked in the central states. Under the direction of the Rev. Dwight H. Poundstone ('39), a Westminster Seminary rally was held on the west coast.

DOCTRINE EXCLUDED FROM DELAWARE PROPERTY CASE

ON APRIL 24th the Court of Chancery, Wilmington, Delaware, heard argument in the property case brought last June by the Presbytery of New Castle of the Presbyterian Church in the U. S. A. against the Eastlake Church of The Orthodox Presbyterian Church.

The entire hearing lasted only an hour and a half. The chancellor had already ruled that, because the Eastlake Church had voluntarily joined the plaintiff organization and had remained under its jurisdiction for many years, an implied trust existed even though there was no explicit trust in the charter. Because of this implied trust, declared the court, the church property must be used in accord with the rules and regulations of New Castle Presbytery and no other.

Faced with this ruling of the chancellor, counsel for the defendants, Henry R. Isaacs, Esq., was severely limited in his defense. Since the court refused an offer to present evidence that the general assembly of the Presbyterian Church in the U. S. A. had broken its trust by its doctrinal infidelity, Mr. Isaacs confined himself to three main arguments: (1) the congregation had never been dissolved or become extinct, which is necessary, according to the Form of Government, before the property can revert to the presbytery; (2) the congregation was unanimous; and (3) the congregation was adhering to the "doctrines and tenets" of Presbyterianism.

The final decree is expected in the near future.

The Presbyterian Guardian

EDITORIAL

Organic Union

AT THE 1939 General Assembly of the Presbyterian Church in the U. S., commonly called the Southern Presbyterian Church, it was voted by a small margin to ask the presbyteries to express their attitude toward union with the Presbyterian Church in the U.S.A. What the majority attitude of the presbyteries will be is not known at the present writing, but it is hoped that strong disapproval of such a consolidation will be given.

Organic union between the two churches has been under consideration and discussion since the Civil War, with most of the overtures being made by the Presbyterian Church in the U.S.A. But the movement advanced very little beyond the stage of appointing committees to improve friendly relations, until, in 1917, overtures were received from 195 presbyteries of the Presbyterian Church in the U.S.A. urging the general assembly to unite with the Presbyterian Church in the U.S.

Due to such a strong sentiment for union, a committee was appointed to enter into negotiations with the Presbyterian Church in the U.S. for the purpose of effecting a union. The Presbyterian Church in the U.S. likewise appointed a committee but stated, "This Assembly does not regard organic union as practicable at this time." A loose plan of federation of all Reformed and Presbyterian churches in the United States was presented by the Southern Church. It called for a federal general assembly, having very restricted powers, with each church preserving its autonomy, constitution, charter, property rights and distinctive methods of work. After much discussion it became evident that the Presbyterian Church in the U.S. did not desire organic union and that the Presbyterian Church in the U.S.A. saw no gain in a federal union, since no closer association would be secured by it than already existed.

Committees from both churches have continued with conferences on the general subject of union, but with little result. The Rev. Charles W. Welch, D.D., of the Presbytery of Louisville, was elected Moderator of the 1938 General Assembly of the Presbyterian Church in the U.S.A. in the hope that a Southerner would appeal to the Presbyterian Church in the U.S. In fact, the man who nominated him for that office made that the burden of his speech. In other words, most of the enthusiasm and interest in the union emanate from the Presbyterian Church in the U.S.A.

Two forces militate against such a merger and make the Southern Church hesitate: its fear that the church will be submerged in the Presbyterian Church in the U.S.A. which has four times as many members, and the suspicion or conviction of many that the so-called Northern Church is not true in doctrine to its constitution. A recent document issued by representative elders from 16 synods of the Presbyterian Church in the U.S. makes that clear.

Well might the Southern Church be suspicious of the doctrinal purity of the Presbyterian Church in the U.S.A. The evidences of Modernism in that church, presented by Dr. Machen and by others, as well as the proofs of unbelief printed in THE PRESBYTERIAN GUARDIAN from time to time, should not merely make the Southern Church hesitate — they should cause it to cease negotiations entirely. It is also to be hoped that the orthodox leaders of the denomination will learn a valuable lesson from the doctrinal controversy in the Presbyterian Church in the U.S.A., which resulted in the establishment of The Orthodox Presbyterian Church,

and make strenuous efforts to root out the Modernism in the Southern Church.
—E. H. R.

Church Statistics

WITH the approach of another general assembly there comes again the annual task of gathering statistics concerning the work of our denomination. In previous years we have not been particularly successful in this matter. Let us hope for more complete and prompt reports this time.

We would not have it thought, however, that these statistics are the all-important thing. They can tell of numerical additions to membership, of baptisms, of Sunday schools, and of financial matters in general. But they tell little or nothing of the spiritual growth of the people, of the church's influence in the community, of the many persons, about whom perhaps we know nothing, who have found rest to their souls through the witness our church has faithfully born to the saving grace of God in Christ. And they tell nothing of the myriad widow's mites which do not escape the eye of the Master. Is it not indeed these things which are chiefly important?

Not that we do not care whether our church grows in numbers. We do care. We want it to grow. We are saddened that it does not grow more rapidly. In fact, there is just one thing we desire more than we desire growth. That is an utter and absolute loyalty to the will of God as revealed in His Word. Now of course numerical growth is not necessarily incompatible with such an unswerving loyalty. But sometimes, due to circumstances, it may be. And whenever that is the case, we gladly bear the afflictions of the gospel. Aside from this, however, we certainly want the church to "lengthen its cords."

Incidentally, in reporting statistics, we should remember that all the baptized children of a congregation are, as members of the covenant, members of the church. This has not always been recognized. If we can hold our own children and the children in our Sunday schools as they grow up, we have one source of a sure and steady growth—a growth, moreover, most profitable for it consists of those born and trained within the household of faith.
—L. W. S.

Southern Church

SIXTY-SEVEN ministers of the Presbyterian Church in the U. S. (Southern Church) are now receiving "The Presbyterian Guardian" through your gifts to the Southern Church Fund. There are hundreds more who should also receive it. Why not send your contribution today?

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

XV. Raymond Lull

UNDoubtedly one of the greatest "missionary heroes of the past" was Raymond Lull, the first missionary to the Mohammedans of North Africa. His greatness depends not upon visible and permanent results of his mission, but upon the new methods of missionary work which he introduced.

Lull was born in Spain about the year 1235. It will be remembered that by the time of his maturity the Crusades which had been begun about 1100 were ended. The Crusades represented an attempt to wrest the Holy Land from the Mohammedans by force; Lull attempted a conquest of the Mohammedans by love.

The early life of Lull was the dissolute one of a young nobleman, but when he was 30 years old he experienced a violent conversion. His near-contemporary biographer records that, on five successive nights, he had a vision of Christ crucified. He reported that, in the vision, he heard Christ saying to him, "Oh Raymond, follow me, henceforth." In obedience he joined the Franciscan Order. It will be remembered that in our study of Francis of Assisi we noted that one of the first principles of the Order was absolute poverty; this principle Raymond followed. But in the matter of putting a premium upon ignorance, Lull did not follow the distinguished founder of the Franciscans. Lull was a very brilliant man and immediately began to bring knowledge into use in missionary endeavor. He took seriously the Scriptural injunction to love the Lord with all one's mind as well as with heart, soul and strength.

Raymond Lull retired to a remote monastery and immediately began to apply himself to the learning of Latin, Greek, Hebrew and especially Arabic, the language of the North African Mohammedans. He spent nine years in mastering the languages, and secured the rudiments of Arabic from a slave who attempted to kill him when he found that Lull was determined to use his knowledge in the service of Christ, as a missionary to the Mohammedans.

Lull also became a master of Christian apologetics of his day and he felt that the truths of Christianity could be so irrefutably stated that infidels could not finally refuse to accept them. Going to Tunis in North Africa he disputed with the learned Mohammedans of that city and braved the wrath of fanatical Moslems who finally put a price upon his head.

In presenting Christianity in an orderly fashion, Lull grasped a truth hitherto seldom emphasized in the church, that the gospel has an inherent worth and that it is inherently true. He made his appeal to the bigoted Mohammedans on this basis. He was disappointed with the results, however, for even though Lull could establish by irrefutable logic the truths of Christianity, yet before they could be accepted it was necessary for the Holy Spirit, instilling saving faith, to accomplish a work within the hearts of those who heard. He failed to place sufficient emphasis upon the fact that, although the truths of Christianity can be established beyond dispute, dead sinners cannot comprehend them, and saving faith is the gift of the Holy Spirit of God Himself.

Much of the energy of Lull's life was spent in religious controversy with a heretical sect which made an unbiblical distinction between truth in the realm of philosophy and truth in the realm of faith. His opponents taught that what is true in faith might be false in philosophy. They sought by this distinction to make it impossible for philosophical thought to contradict the faith of the church. They took this position in order to protect themselves when they departed from the accepted philosophy of Aristotle and when they thus incurred the wrath of a church that held Aristotelian philosophy to be more sacred than the Bible itself. They failed to realize that truth is one and that what is true in one realm must coincide with what is true in every realm. The opponents of Lull had much in common with modern sophists who would make a distinction between truth in religion and truth in science, and who

would hold that religion has nothing to do with science. In our day that idea has gained wide acceptance with those who pose as the friends of the Bible, for they think by drawing such a distinction they can deny any teaching authority to what they consider unscientific statements of the Scriptures. It is refreshing to be able to go back seven hundred years to this great missionary and see that essentially the same heresy was present in his day and that he, who had a true love for souls, did not hesitate to spend his time and energy in combating a soul-destroying error.

While Lull was an able apologete, his first love was his missionary career. There was tremendous opposition to his missionary methods, yet he met each opponent and persistently stood his ground. He visited popes and councils in an attempt to get the European universities to put the oriental languages in their curricula, and finally his efforts were crowned with success when several of the leading universities, such as Oxford and Paris, finally inaugurated professorships in Greek, Hebrew and Arabic. Lull may well be called the father of modern theological study of the original languages of the Scriptures and the father of the universally accepted missionary method of preaching the gospel in the language of the people, rather than through interpreters.

Lull was an inventor of distinction and was also a most prolific writer, 486 separate works being credited to him. Many of these have never been printed and are still extant only in manuscript form.

At the age of 80 Lull's work as an apologete was finished, and he had been successful in the establishment of language faculties in the universities. At this advanced age, he returned to North Africa on his last missionary journey. Lull had an unhealthy and unbiblical craving for martyrdom; his life was crowned finally with martyrdom at Bourgie in North Africa. He preached the gospel there despite the decree of the native Mohammedans against him and he was stoned to death in the streets of the city.

Lull is one of the few "missionary heroes of the past" whom we have studied thus far who has not been canonized by the Romish church. Instead, his teachings were condemned by a papal bull in 1376, over a half

century after his death, because of the opposition of the Dominican order, the great rival of the Franciscans to which Lull brought glory.

The condemnation was afterwards removed, but all subsequent efforts to enroll him in the order of "saints" have failed.

peoples usually expresses a sadness and hopelessness and hence is written in a minor key. When tragedy enters the Moslem's life he utters the word "Kismet," and means thereby that it is fate that brought about the adverse circumstances. The god of Islam is quite capable of cruel caprice.

How different the Christian God and the Christian religion! Paul says that the sufferings of this present time are not worthy to be compared with the glory that is to come (Rom. 8:18), that all things work together for good to them that love God (Rom. 8:28), that if we suffer we shall also reign with Christ (II Tim. 2:12; also I Cor. 2:9). When death removes a loved one the Christian need not sorrow as those who have no hope. He has a sure and steadfast hope and can give a reason for it. The heathen is without God and without hope in this world.

Hope, therefore, is not just a matter of temperament. It is not really an emotional matter at all. When we speak of the Christian's hope we do

The Christian Life

A Series of Studies for Young People

By the REV. OSCAR O. HOLKEBOER

May 19th

The Christian's Confidence

IN TIMES of material prosperity and scientific progress there is constant danger that men may turn from God. They tend to attribute their success to human ingenuity rather than divine providence. In such times self-reliance is regarded as a great virtue, while trust in God becomes proportionately rare.

Self-reliance within limits is good. A man who relies upon his neighbor or society to provide for him when he is quite able to do it himself is a parasite. Such parasites are legion and are usually moral weaklings. But even within the bounds of human relationships self-reliance is fraught with danger. It so easily develops into conceit, self-righteousness and bravado. A man who fits such a description may be even more of a menace to society than the weak dependent. We need only to mention such names as Hitler, Stalin, Al Capone, Dillinger and many others.

However, the greatest danger in this matter of self-reliance is that a man is very likely to forget his complete dependence upon God and to forget that God alone is utterly trustworthy. In man's relation to man, self-reliance within limits is good. But in man's relation to God, particularly in his redemptive relation, self-reliance is out of the question. Man is totally unable to save himself and must rest upon God, in Christ, alone for salvation (Eph. 2:8). This is no less true of the good things of life, such as material blessings. God gives to man "all things liberally to enjoy" and "every good gift and every perfect gift . . . cometh down from the Father of lights."

Those who put their trust in riches or in purchasing power forget that they cannot take it with them when they leave this world. They disregard the fact that the best things in life,

things of lasting good, cannot be purchased—faith, hope, love, eternal life, freedom from sin, peace with God and the joy of salvation.

Those who trust in armed might commit equal folly. Hitler and Stalin may succeed for a time but disillusionment is sure to follow, to say nothing of the pall of death and destruction. "Not by might, nor by power but by my Spirit, saith the Lord of hosts." (Zech. 4:6.) May God have mercy upon those who put their trust "in reeking tube and iron shard." The history of Israel is full of instances which show that those who put their trust in God are the victors although they be inferior in numbers, skill and equipment. Abraham, Joshua, Jehoshaphat, Gideon, Hezekiah and Nehemiah are but a few who saw their faith vindicated.

The Christian puts his trust in God. He knows

"The arm of flesh will fail you,
Ye dare not trust your own."

The God in whom he trusts is not an impersonal force or ideal, not an idol of wood or stone. He is a personal God, almighty, all-knowing, everywhere present. He is the God of the Bible, the God of Israel, "a Spirit, infinite, eternal, unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth." In Him we may trust unhesitatingly, implicitly, unreservedly and perpetually. He is ever faithful. He never fails.

May 26th

The Christian's Hope

The Christian religion is the one religion radiant with hope. Pagan religions generally promise some sort of happiness in the after-life but because these prospects are not grounded on the eternal truth of God's Word the heart of the pagan is often filled with misgivings. The music of pagan



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eagerness and rejoicing. Salvation may be looked upon as past, present, and future. Let us say you have been saved—that is past—you have been born again, you have been converted. You are now at peace with God, justified, adopted as God's child—you are in Christ, in possession of eternal life. But much of salvation still lies before you—complete sanctification, absolute freedom from sin, its pollution and its consequences, unmitigated joy, the blessed return of Christ, the resurrection, perfect fellowship with Christ, an inheritance in glory, a mansion in heaven. All that and more is the Christian's blessed hope.

That hope is grounded squarely on the integrity and veracity of God's own holy Word. All other hope is merely the product of wishful thinking, the figment of a perverse imagination.

PLANS FOR ASSEMBLY ARE OUTLINED BY DE VELDE

AS chairman of the Committee on Arrangements for the Seventh General Assembly of The Orthodox Presbyterian Church, to be held in Cincinnati, Ohio, beginning on June 4th, the Rev. Everett C. DeVelde, Moderator of the Sixth General Assembly and pastor of the host church, has addressed a letter to all commissioners, outlining ways and means for their most economical transportation and entertainment while attending the sessions of the assembly.

"We are very happy to announce," said Mr. DeVelde, "that on Sunday, March 3rd, at brief but happy services, ground was broken for our new church building which we hope will be completed in time for the seventh General Assembly. If the new building should not be completed we have reserved a fine auditorium in the Hotel Alms, where we have held services for almost four years.

"Here in Cincinnati, we are getting busy in preparation for the coming assembly, and we are concerned also that each one of you should begin to prepare the ways and means of getting here for June 4th to 6th. It is our desire that every minister and an elder from each church, along with as many wives and friends as may

find it possible to do so, will come to the assembly this year.

"Participation in the duties and responsibilities of the assembly as presbyters is sufficient reason for all of you to come. Some important matters are to be laid before us this year. The fellowship that the occasion engenders is precious to all of us; and we hope this assembly will excel all previous ones in the enjoyment of unity, in the inspiration of common cause and purpose, and in genuine brotherhood in Christ.

"Moreover, this will be the first assembly held west of the Susquehanna. Here is an opportunity to let the world know that The Orthodox Presbyterian Church is a nation-wide cause. We do want this assembly to have a profound effect upon Cincinnati—an alien city, location of the 1935 General Assembly of the Presbyterian Church in the U.S.A. A well-attended, enthusiastic assembly with some powerful popular meetings may rock the town and shake some people loose. We would like to see the assembly exert a real influence upon this city, and upon other cities to which it shall go in the future.

"Arrangements have been made to provide lodging and parking without cost to all who come to the assembly, if we know who are coming. Your only expenses will be the cost of journeying, and the cost of meals while here. If the men group together and come with full cars, the expenses may be divided into small shares. It takes about \$10 worth of gasoline to come from Philadelphia to Cincinnati (600 miles), plus oil and greasing. . . .

"By all of us eating together, we will have good meals at low cost—35c for lunch and 50c for dinner, with breakfast just what you make it. The Westminster Seminary banquet will be held Wednesday night, which will cost 75c. But on Thursday evening the entire assembly has been invited to a buffet supper to be given by Mrs. Worcester and Mrs. Stevenson. So count on three breakfasts, three lunches, and two dinners. By putting bits of coin aside from time to time until then, you will be adequately prepared for this small outlay for provender, and not break your non-elastic budget to make it.

"If you have any problems concerning getting here for the assembly, kindly relay them to this Committee on Arrangements. If you have extra room in a car you intend to drive,

let us know. If you need some means of conveyance, perhaps we can locate a seat in someone's car, or help arrange for a meeting point with someone else. It isn't too early to start making plans, so please do it now, and make every effort to join us in Cincinnati before 2 P.M. on Tuesday, June 4th."

Our Missionary Responsibility

(Concluded From Page 130)

congregations, true to the Bible, in the great centers of the United States, and with its vision of the harvest among the lost of America and the heathen in the uttermost parts, is, to the best of my knowledge, obeying the Great Commission in the most efficient manner.

The other critic I mentioned at the beginning of this article challenges this conclusion. "Instead of preaching to a few in this country," he says, "you can go to the foreign field where right now you can reach thousands who have never heard." Such a view has much to commend it. There is no need to cooperate with a modernist church in sending out missionaries under this plan. All one needs to do is to obtain the support of some "faith mission" which is true to the gospel. In that case, he can forget about the bitter controversy and minister to the millions in far-off lands who have never heard the gospel.

To this critic I would answer in this way: The United States government is building towns where employment and the necessities of life are plentiful. To these towns they transport unemployed and underprivileged families. Suppose I were interested in this project. Let us assume that I have won many converts to this new sort of life. The town grows bigger and bigger. Twice as many people as I anticipated are attracted. I bring happiness to a great number by winning them to this new life. But suddenly I discover that the water supply is inadequate, and that there are no other sources of water in that section of the country. The result is that the whole town suffers from drought and many die. Is not that just what many Christians are doing today? They are supporting good, sound "faith missions" which are sending splendid missionaries to the foreign field. But it is not the province of these mis-

sions to take care of the purity or adequacy of the supply at the home base. They are merely a clearing house for funds and missionaries from this country. If the churches keep turning away from the truth, their source of supply for the sending of missionaries in the future will be sorely inadequate. As a result, the heathen will suffer from spiritual drought.

And so I cannot agree that I should forget about the condition of the home base and become absorbed in the opportunity to preach to the millions out yonder. The unity of the church is essential to the most efficient discharging of the responsibility of the Great Commission. If the distant outposts of missionary labor are not tied to a strong home base, the distant outposts and those dependent on them will eventually suffer, if not today, then at some future date.

Hence, another viewpoint of my ministry must be the long-range viewpoint. I must be concerned not only

with the millions in foreign lands today who are waiting for the gospel, but I must also be burdened over the millions who in the future will

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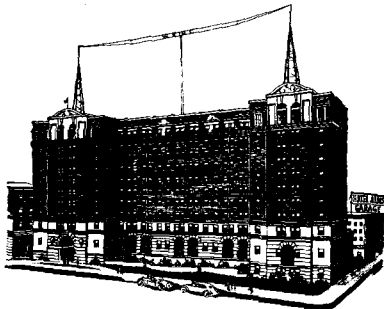
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cry, "Come over and help us." I must be concerned that there be in that day a church to hear their cry. That is why I believe in the program of The Orthodox Presbyterian Church. It is interested not only in the opportunity of the moment but also in the opportunity of generations to come. It is building for the future, as well as evangelizing in the present, in order that it may have a posterity with an ear attuned to the Macedonian call of foreign missions.

PHILADELPHIA PRESBYTERIAL HOLDS INTERESTING MEETING

THE ladies of the Valley Forge Orthodox Presbyterian Church of Norristown, Pennsylvania, were hostesses to the Women's Presbyterial of Philadelphia Presbytery at its annual meeting held on Friday, April 26th, in the auditorium of the Young Women's Christian Association at Norristown. Well over 100 ladies were present, representing the churches of the denomination in Pennsylvania and Delaware.

The morning session was opened with a devotional study of the Great Commission, led by Mrs. William E. Brown of the host church. This was followed by a brief business meeting. Mrs. R. B. Kuiper, in her annual message as president, stressed the fact that Bible study, which is the basis of all true missionary endeavor, together with mission study must comprise the program material for local societies. Since the presbyterial organization is composed of numerous smaller units, she urged that the local societies recognize the strength that can be secured by a united stand.

A round-table discussion of the question, "How can we increase our contribution to missions?" was introduced by Mrs. Irwin Coe of the Mediator Church, Philadelphia, and valuable suggestions were made from the floor. The Rev. Robert S. Marsden, general secretary of the missions committees, concluded the discussion and presented two of the immediate needs facing the committees: Transportation expenses for the Rev. and Mrs. Henry W. Coray on their return to the Harbin field and a fund for a presbyterial missionary in the Philadelphia area. The association voted

to endeavor to contribute \$150. toward the Coray's traveling expenses.

Following luncheon and a brief musical program, Mrs. Charles G. Schaufele of Redeemer Church, Philadelphia, led a devotional meditation on the twelfth chapter of Hebrews.

The guest speaker of the day was Mrs. Coray, who gave interesting glimpses into the life of a missionary's wife, and recounted some of the problems and the results of the work in Harbin.

The Philadelphia Presbyterial is grateful for the hospitality of the Valley Forge society and welcomes it into active participation and fellowship.

OVERTURE SENT TO ASSEMBLY BY PRESBYTERY OF DAKOTAS

THE Rev. Leslie W. Sloat, Clerk of the Sixth General Assembly of The Orthodox Presbyterian Church, has received the following overture from the Presbytery of the Dakotas on the question of the powers of presbyteries and the limits of the jurisdiction of the assembly's Committee on Home Missions and Church Extension:

"The Presbytery of the Dakotas, at its regular spring meeting held at Bancroft, South Dakota, April 10, 1940, respectfully overtures the Seventh General Assembly of The Orthodox Presbyterian Church, meeting at Cincinnati, Ohio, from June 4-6, to send down to the presbyteries the following amendment which would change Chapter 18 of the Form of Government by deleting the words 'to any part,' 'or to supply vacancies,' and 'and the parties appointed will speedily place themselves and their work under the jurisdiction of any Presbytery within whose bounds they may be laboring' and to insert after the word 'churches,' 'outside the bounds of existing Presbyteries,' so that that part of the chapter will read, 'And the General Assembly may, of its own knowledge, send missions to plant churches outside the bounds of existing Presbyteries. . . .'"

Brief argument in support of this overture is also included in the paper received by Mr. Sloat.

"AFFIRMATIONIST" PUSHED FOR ASSEMBLY MODERATOR

AUBURN Affirmationist Joseph Bolton Cooper Mackie, prominent machine man of the Presbyterian Church in the U.S.A. and pastor of Philadelphia's Northminster Presbyterian Church, is high on the list of those being mentioned for the post of moderator of the 152nd General Assembly to be held in Rochester, N. Y., from May 23rd to 29th. As a signer of the Auburn Affirmation, Dr. Mackie has denied belief in the inerrancy of Scripture and has declared that he holds faith in the Biblical doctrine of the virgin birth, the miracles, the vicarious death of Christ to satisfy divine justice, and His bodily resurrection to be non-essential for the ministry of the church.

Other liberals prominently mentioned for the moderatorship include Dr. Albert J. McCartney of Washington, D. C.; Auburn Affirmationist Henry S. Coffin, president of Union Seminary, New York City; Dr. A. B. Keeler of the Board of National Missions; Dr. William B. Lampe of St. Louis, Mo., and Dr. Joseph M. Broady of Birmingham, Ala.

Conservative observers contend that, if the moderator must be chosen from this list of blue-ribbon Modernists, little hope of a change from the policies of all recent assemblies may be entertained.

COURT UPHOLDS RIGHT OF ATTACK IN PROSELYTIZING

RULING that the right to attack established religions is guaranteed by the Constitution of the United States, Nassau County Court Justice Cortland A. Johnson of Mineola, New York, reversed a conviction by the City Court of the City of Long Beach, Long Island, of 13 members of the sect of "Jehovah's Witnesses" on charges of disorderly conduct and ordered their fines remitted to them.

Describing the defendants as dissenters who of necessity attack established religions in spreading their beliefs, Judge Johnson, in a 32-page decision, declared: "I think that the Constitution and the Bill of Rights are intended to and do guarantee to

them the right to do that very thing. There is guaranteed even to the atheist, rights equal to those of religious sects in freedom of expressing his views.

"We may well say that these defendants, in the manner of which they exercised their rights, were guilty of a lack of manners and bad taste, but those errors are not to be corrected by convictions for disorderly conduct."

The 13 members of the sect were convicted by City Court Judge J. Charles Zimmerman on the complaint of former City Police Chief Edward J. Agnew, of Long Beach, following their procession along the sidewalk of one of Long Beach's main streets, in single file, on the night of June 21, 1939. They distributed pamphlets advertising a meeting at which "Judge" Rutherford was to speak and carried

placards reading, "Religion is a Snare and a Racket," and "Serve God and Christ the King."

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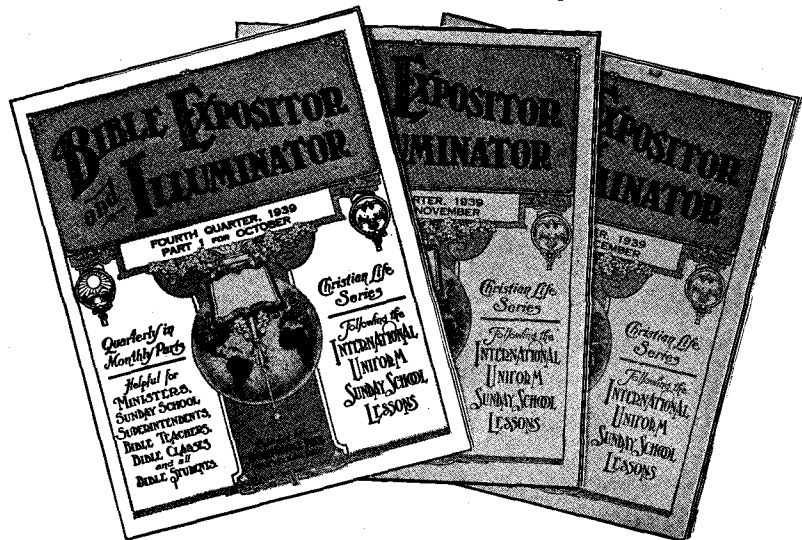
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