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Mrs. Eddy's Christian Science

By the REV. LESLIE W. SLOAT

THE Bible," says Mrs. Eddy in the preface to her book, *Science and Health*, "was her only teacher." And again on page 269 of the same work (1901 edition) she declares, "I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the Prophets, and on the testimony of the Science of Mind."

But as one turns the pages of this book—this strange book—one is inclined to question the truth of these statements. For the book does not teach, at least to the average mind, what the Bible teaches. Mrs. Eddy herself was aware of this fact, and therefore she took steps to bring the Bible into harmony with her doctrine. She did this by the simple method of inserting in her book a "Glossary"—that is, a dictionary purporting to give the meaning of Scriptural terms.

It is interesting to read her statement at the head of the glossary: "In Christian Science we learn that the substitution of the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired writer. On this account this chapter is added. It contains the metaphysical interpretation of Bible terms, giving their spiritual sense, which is also their original meaning." However that may be, it is certain that some of the definitions Mrs. Eddy gives to particular words are not the original meanings of those words. For "Gad" does not mean "Science; spiritual being, understood; haste toward harmony," and "evening" does not mean "mistiness of mortal thought . . .," and "Gihon" does not mean "The rights of woman

acknowledged morally, civilly, and socially." And why, in a limited glossary containing only 123 definitions, is care taken to inform us that "In" is "a term obsolete in Science, if used in reference to Spirit, or Deity." As Bronson Alcott remarked, on reading *Science and Health*, "No one but a woman or a fool could have written it." Most women will consider the first suggestion an insult.

Three Doctrines

The basic teachings of Christian Science seem to be threefold. The first is that God is All. And God is good. Therefore, evil is not God and is nothing. Moreover God is Mind. There is nothing but Mind in the universe, and that mind is one, and that one mind is God. Being Mind, God has thoughts or ideas, but these are neither persons nor things, and so-called material things do not exist.

The second basic teaching of Christian Science is that since material does not exist, material evil such as sin, sickness and death cannot exist. Our sense of these things is therefore but the illusion of something that is called "mortal mind." Mortal mind has a great many other illusions, but they do not cause so much trouble as do the illusions of sin, sickness and death.

In the third place, the process by which we are to rid ourselves of the false illusions and replace them with the one truth that God is All, is by "demonstration." To demonstrate is, apparently, simply to keep in mind the thought that God is all and sickness and

other material evil are nothing, until the illusion disappears and we have no more sickness or other material evil. The constant repetition of Truth, whether to oneself or to another, will eventually destroy error and bring relief.

Inconsistency

Now it has often been pointed out that Christian Scientists are thoroughly inconsistent. They deny the reality of materiality to the extent of denying sickness, but they are quite willing to eat food, sit on chairs, sleep on beds, wear clothes and come in out of the rain; they also strongly object to anyone sticking pins in them. I have not heard of them refusing money—in fact, they have been known to demand payment for the service of demonstrating against sickness.

The Christian Scientist will acknowledge this inconsistency. But he argues this way: There is a great line, an almost infinite line, of error and illusion in the (illusory) world. It is obviously impossible to demonstrate against all of it at once. So let us start at the point of most practical importance. Let us start with the sickness and death and sin in the world. When we are rid of these, we shall go on to demonstrate against something else.

It should be noticed that Christian Science has nothing in common with mind-healing or faith-healing. These assume the reality of material and of sickness. They teach, however, that the mind, or God, as the case may be, can exercise control over the body directly and heal the disease without the use of means. On the other hand, Christian Science denies that the sickness has any existence at all outside the mind. What is necessary, says the Christian Scientist, is not to heal an actual disease but to get rid of an illusion. Christian Science, therefore, does not heal nor cure disease at all. It merely argues out of existence the illusion that there is a disease to be healed.

The inconsistency that Christian Science deals only with sickness and death and does not demonstrate against the whole of the material world which in principle it denies, is still a point at which the whole movement is most vulnerable. Is not

poverty (or the "illusion" of poverty) one of the great trials of many people? Many persons are afflicted with poverty who are not troubled by disease. Why then does not Christian Science demonstrate against poverty by the simple process of pointing out that money does not exist anyway, and that therefore there are no rich and no poor people? Or perhaps the demonstration should be in the opposite direction, by arguing into the minds of the poor the thought that they have money, which would put them in the same class with the rich who only have the illusion of possessing wealth.

Again, why does Christian Science deal only with the fruit and not with the root? Why does it wait until the illusion of disease appears before demonstrating against that disease? Prevention is better than cure. Let those who claim to be interested primarily in Truth engage in demonstrating against the very existence of bodies (which in fact they deny, of course). Then, obviously, if there be no illusion of a body, there cannot be any illusion of a diseased body. The fact that Christian Science has been content throughout all the years of its existence to deal only with that aspect of human experience which involves trial and suffering, clearly indicates that this is but another of

the many quack movements which prey upon human suffering and misery.

Logically Self-destructive

There are, however, other aspects to the movement which are even more fatal to its claim of truth than the one we have mentioned. These relate to the logical implications of its basic principle that God is All. If this pantheistic notion be pressed a bit, what becomes of the mortal mind wherein lies all the trouble? God is all. Whatever exists is but God, who is Mind, and the ideas or thoughts of God. God cannot have an evil thought. Mortal mind, therefore, which is only filled with evil thoughts and illusions, cannot exist at all. To put it more simply, the logic of Christian Science requires one to believe not only that the disease is an illusion, but that the mortal mind which has this illusion is itself also an illusion, unreal, non-existent.

To go even farther, since all is God and God is Mind and Mind has only ideas which are not persons, there does not exist any agent which can experience the illusion of mortal mind. Christian Science thus is essentially irrational and self-destructive. It must logically and ultimately deny its own existence. For if there is no agent to hold the illusory beliefs of mortal mind, neither is there any agent to hold the beliefs of this Science itself. The book, *Science and Health*, does not exist. The idea that it does is an illusion of mortal mind, and the person who has the illusion that he reads the book does not exist. The only real existence is God and His ideas.

All this is probably a lot farther than most persons who have contact with Christian Science go. Often all that is known of the religion is that it purports to heal the sick without medicine. Indeed, many persons hold that it teaches much the same things that "ordinary" Christianity teaches, except for its special approach to disease. Anyone who will take the trouble to read *Science and Health* will soon lose this false notion. Mrs. Eddy has deliberately helped to abolish it. In later editions of her book she has included a chapter called a "Key to the Scriptures." In this

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Trinity Chapel and the Grace of God

By the REV. J. LYLE SHAW

Pastor of Trinity Orthodox Presbyterian Chapel of Newport, Kentucky

IT WAS one of hundreds of destitute homes in the flood district of Newport, Kentucky. This was a drunkard's home. A big-hearted, hard-working little woman brought just enough food into the hovel to keep the children from starving to death. In addition to the parents, there were three boys and two girls to share the hard-earned provisions. As to furniture and other ordinary comforts, there just weren't any worthy of the name. One wondered where and how they slept.

The spiritual destitution was even worse. The family knew not a thing about the Bible, about Christ, about the church. There were no ambitions, no hopes, no ideals—just mere existence.

During the late autumn of 1936, the law entered that miserable tenement and, for an alleged crime, took Mr. Bradford, the father, off to the state penitentiary. Past carelessness, cigarette excesses and dissipation, with his enforced confinement, resulted in dread malignant cancer de-

veloping in the back of the mouth and throat.

While confined to the prison hospital, to which he was admitted on April 19, 1939, he received by mail the gift of a New Testament from his son, Arthur, who had earned this precious little Book as a result of faithful attendance at fifty sessions of the Chapel Bible School. For the first time in his life, Mr. Bradford read from the New Testament. During the second reading, he came to a knowledge of Christ; he accepted his Saviour, and trusted Him for salvation. And this, without any human intervention whatever, save for the placing of the Testament in his hand, and for prayer offered for him.

It was on April 12, 1940, that the civil authorities absolved him of the alleged crime and sent him home, a very sick man, to die. Even at our first visit, death seemed imminent and the stench from the cancerous flesh was fearful. But daily, for brief intervals, owing to his weakness and illness, we sought the strengthening

of his faith in Christ whom, it seemed from every indication, he soon would meet.

After some weeks of bedside instruction, the ill man being sustained, it seemed, physically and spiritually by the Word of God, William Walter Bradford received the sacrament of baptism and was welcomed into church membership. Immediately after this service, he managed to make us understand these words: "I'm so happy. I believe the Good Man up in heaven is willing to heal me too." Again we knelt by the bedside, and Elder C. D. Garrard offered prayer. Next day, entering the room for another Bible lesson, we were impressed by the absence of the cancer odor. Also, the sick man showed marked improvement.

Mr. Bradford rapidly gained strength. A physician in a Cincinnati clinic, who examined him about three weeks after that solemn, happy service, said: "Why, you had cancer, but you have none now." And, at this writing, four months and three days



Mr. and Mrs. Shaw Take Thirty-six Underprivileged Girls to the Newport Summer Bible Camp

after that expression of faith and the commitment in prayer to the mercy of God in Christ Jesus, there has never been the least evidence of the disease. "Call unto me, and I will answer thee," said the Lord to the prophet Jeremiah, "and shew thee great and mighty things, which thou knowest not."

There are factors in systematized crime which seem designed to mock the reformer, and which, in the nature of things, vex to the crushing of hearts. It should be remembered that we are here dealing with a unique slum condition—Kentucky mountaineers and hill-country folk, herded into hovels in a wicked city. Many of these persons object to the kind of life they are living but find it quite impossible, of themselves, to pry loose the shackles of economic destitution and despotism and escape the consequences of poverty upon themselves and their families. They must have help, and more help, until they become established.

In the interests of brevity we shall consider just one aspect of this strange, disjointed picture — THE GIRL. What is a girl worth? She is some mother's daughter. She is alive, has sensibilities and feelings, desires and hopes. She has a body, a mind, heart, soul. Her star of hope is in the ascendancy, since she has been able to see what the Newport "Orthodox Chapel" is seeking to do for her and for others like her. This girl is a slum victim; more and more she is recognizing this. But what is she worth, this mother's girl?

Held by a system as in a vise, she is for sale. This particular girl is the first-born; a family of brothers and sisters are growing up. They need room, and they need more food than they now have. This girl is beautiful. She is sweet. And, stranger yet, she has a marvelous disposition. She wants to do something, but cannot. Everything around her seems to be mocking her, and laughing at her at every turn.

One way out, she thinks, is to marry. She is only a child, and children live only in the present. She knows nothing of the responsibilities of the marriage state; and the future, she reasons, could not be worse than the present. The girl is a scant 14 years old and quite small for her age. Others have married at 13 and even 12 with parents' consent and assist-

ance. So they did not sell her; they gave her away, this child in years and ways. Our Newport Mission is nurturing not only girl brides but also the offspring of little girls. We are not referring to rape, though it is here; nor to prostitution, though of course it is here. The latter, like a huge octopus, is operating powerfully toward forcing these girls into lives of shame and misery, and on to terrible death.

Of course it goes without saying that we are violently opposed to this whole system, to the shocking disregard for civil law and the frightful laxity and non-enforcement of the law, especially as applied to youth. We believe the gospel of the Lord Jesus Christ is the all-powerful expositor and convincer of all sin, whether in officialdom or among the masses, and, by means of this gospel, we are striving to bring about a new order, so that all mothers' daughters, too, may have a chance.

It seemed, in the early summer, that the Lord was giving us faith to ask and trust Him for money enough to lift out of these slum conditions and into a new environment, for at least eight days, fifteen selected girls. We had become persuaded that this was a necessity in order to hasten the progress of youth's emancipation. With this conviction began a series of marvelous answers to prayer, cumulative in importance and in effect.

It all began when two of our young women requested that we use our influence to secure employment for them in some summer camp, as servants, waitresses, anything. In the ensuing quest, we learned of a camp for underprivileged children. It was located twenty-five miles from Newport, and was owned and operated by the Campbell County (Kentucky) Sunday School Association. God's providential working was apparent when this camp and all its splendid equipment, when not in use, was offered to us free of charge. We wondered, but we knew it must be of God. We thanked Him and took courage. Quickly there came, from an unaffiliated congregation of earnest, devoted people, enough money for food for fifteen girls. As a result of discounts and concessions from regular prices on foodstuffs, these bottom prices enabled us to add the names of five more girls to the select list.

We were conscious, all the while, that a distressing situation would

arise—fifteen girls, then twenty girls, but this was only a small fraction of those who needed the camp. We were encouraged to ask largely of the Lord, and our list of girls kept growing until there were forty chosen girls—the capacity of the camp. Prayer was answered when a devoted friend of girls came forward, asking for the personal privilege of paying the way, under our supervision, of twenty girls. So the money was now all in hand—including such incidentals as safe transportation for so large a company—to take to camp forty girls for an eight-day period. Another friend sent five dollars, designated for Bibles for girls; yet another sent twenty new Bibles with all charges paid; and the Scripture Gift Mission of Philadelphia topped this off by sending, for the five dollar bill, enough attractive Bibles to supply each of the forty girls with new Bibles—the first Bibles they had ever owned.

Monday morning, August 5th, by 6:45, there was gathered in the street in front of the Chapel a crowd of excited parents and hilarious girls. Distressing situations prevented four girls from going. But at seven o'clock thirty-six girls boarded the school bus which had been secured for the purpose, while the missionary car and trailer, piled high with bed-clothes and personal effects, prepared to follow; we were actually on our way to the camp in the wood!

How those girls did eat! Twenty gallons of splendid country milk a day was just one regular item in the diet. Their work—earning merits for each girl or group—their play, their Bible study and prayer, caused frequent difficulty in getting them to bed on schedule. There was both individual and group desire to read from the Bible and pray. There were inspirational meetings and songfests, there was interest in learning more about The Orthodox Presbyterian Church, and why loving friends they had never seen should be so interested in them. And here is the best news of all: twenty-four hours after the girls arrived at camp, it was a one hundred per cent. professing Christian group.

Coöperation was emphasized to preserve the Christian unity of so large a family living together in close quarters in the girls' new world. It gave opportunity for the new-found life in Christ to express itself in

terms of service. Eleven little girls, owing to dire need and to distressing circumstances at home, were included in the membership of the camp. Big girls, little girls manifested real co-operation, and all showed Christian interest in two mentally deficient girls who had been taken along, in part for this purpose. By the second day a group of grown girls requested custody, day and night, of the older of the two unfortunate girls, who never before had been away from her poor, hard-working mother. This splendid coöperation, so soon attained, enabled Mrs. Shaw and me to give full attention to physical and spiritual nurture, and especially to the latter. During designated hours each day our improvised camp office was occupied with girls desiring interviews.

From our brief years of labor in Newport, we look back upon this last venture as probably the most effective and far-reaching in its tremendous possibilities for Christ and His kingdom yet undertaken in this needy field.

Already, as another result of the camp, a poor orphan girl, June Faulkner—the first girl to show interest in the gospel after we took up the work in Newport on October 1, 1936—through years of effort combined with help from the missionaries, finally succeeded in reaching the end of a course in business college, and is now happily occupied with a position. Of course June is nearly wild with delight. And we are happy, too, because this is the dawn of a new day for our obedient, faithful young people.

There is still another result of the camp. Representative professing Christian laymen of the camp's Sunday School Association watched the venture with mingled amazement and suspicion. They suspected that the responsibilities and work for only two adults were entirely too great, and said so openly; they were amazed because, in a decade of their association's endeavor to persuade strong churches to use the site for a young people's camp, they had failed utterly. And now, without effort on their part, a small, weak, little known Orthodox Presbyterian group had undertaken to throw open the camp for underprivileged girls who were unable to pay a penny, and had actually accomplished that difficult task. The clergy and laymen began to discuss this remarkable event that was taking

Do You Want a Part?

WE trust that many who read the story on these pages will want to help in assuring that a similar camp can be conducted next summer for the underprivileged children of Newport. Now, while the memory of this remarkable work is keen in your mind, won't you send at least a small gift to the Newport Summer Bible Camp Fund, in order that next year more children may receive the physical and spiritual benefits of this worthwhile enterprise. Make your checks payable to The Presbyterian Guardian, and indicate that they are for the summer camp fund. We will transmit them to Mr. Shaw, and they will be used next year to bring joy and health and the gospel message to those who need it most. Send your gift now in care of The Presbyterian Guardian, 1505 Race Street, Philadelphia, Pa.

place in their midst. The camp and its operation with the help of the girls elicited much praise, and was acknowledged to be the most quiet and well-ordered in years.

The camp was a challenge to Modernism. Possibly the Modernists excel in social service and in what they choose to call social salvation. But the program ends exactly there; they cannot go beyond. But we have a glorious gospel that freely offers a full salvation to every class and condition of men. The gospel is still the power of God unto salvation to everyone that believeth. Everyone here knows exactly what we believe and where we stand. Trinity Orthodox

Presbyterian Chapel is a living, moving, vital testimony to the grace of God. Mutely this is being acknowledged. God alone knows what the future holds in store for us, but above all else we covet your effective and fervent prayers.

(EDITOR'S NOTE: *Gifts of money and clothing for use in the work of Trinity Chapel may be sent directly to Mr. and Mrs. Shaw. Donors of such gifts are asked to note the Shaws' new address: 35 Shawnee Avenue, Fort Thomas, Kentucky.*)

CINCINNATI CONGREGATION BUYS NEW CHURCH PROPERTY

TRINITY Orthodox Presbyterian Church of Cincinnati, Ohio, has purchased the edifice hitherto serving the Walnut Hills Congregational Church of that city, and hopes to occupy it by the end of November or early December. The building is located at the northeast corner of Kemper Lane and Taft Road.

Until quite recently the Trinity congregation had expected to erect a new building on Cincinnati's famed Victory Parkway. The decision of the Congregational church to sell its property and its acceptance of the offer of the Trinity Church convinced the building committee of the congregation that a much better investment could be made in the purchase of such a well established and well located property than in the erection of a new building at this time.

The new church is a strong structure of gray stone, built in 1884 and in very good condition. Its main auditorium will not seem to dwarf a small congregation, yet it has a seating capacity of six hundred. There is a large basement adaptable to many activities and a chapel in the rear that has been used for Sunday school and special meetings.

"There can be no doubt that this building, with so central a location, will afford a great opportunity to the young, earnest, hard-working congregation that we believe we have," said the Rev. Everett C. DeVelde, pastor of the church. "After four years of nomadic insecurity, we praise God for graciously providing us with a church building. We are prepared and ready at heart to step into this great opportunity."

The Doctrine of the Atonement

The Tenth 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.

THE priestly work of Christ, or at least that part of it in which He offered Himself up as a sacrifice to satisfy divine justice and reconcile us to God, is commonly called the atonement, and the doctrine which sets it forth is commonly called the doctrine of the atonement. That doctrine is at the very heart of what is taught in the Word of God.

Before we present that doctrine, as we shall endeavor to do this afternoon and in a number of the talks that follow, we ought to observe that the term by which it is ordinarily designated is not altogether free from objection.

When I say that the term "atonement" is open to objection, I am not referring to the fact that it occurs only once in the King James Version of the New Testament, and is therefore, so far as New Testament usage is concerned, not a common Biblical term. A good many other terms which are rare in the Bible are nevertheless admirable terms when one comes to summarize Biblical teaching. As a matter of fact this term is rather common in the Old Testament (though it occurs only that once in the New Testament), but that fact would not be necessary to commend it if it were satisfactory in other ways. Even if it were not common in either Testament it still might be exactly the term for us to use to designate by one word what the Bible teaches in a number of words.

The real objection to it is of an entirely different kind. It is a two-fold objection. The word "atonement," in the first place, is ambiguous, and in the second place, it is not broad enough.

The one place where the word occurs in the King James Version of the New Testament is Rom. 5:11, where Paul says:

And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Here the word is used to translate a Greek word meaning "reconciliation." This usage seems to be very

close to the etymological meaning of the word, for it does seem to be true that the English word "atonement" means "at-onement." It is, therefore, according to its derivation, a natural word to designate the state of reconciliation between two parties formerly at variance.

In the Old Testament, on the other hand, where the word occurs in the King James Version not once, but forty or fifty times, it has a different meaning; it has the meaning of "propitiation." Thus we read in Lev. 1:4, regarding a man who brings a bullock to be killed as a burnt offering:

And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him (Lev. 1:4).

So also the word occurs some eight times in the King James Version in the sixteenth chapter of Leviticus, where the provisions of the law are set forth regarding the great day of atonement. Take, for example, the following verses in that chapter:

And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house (Lev. 16:6).

Then shall he kill the goat of the sin offering that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness (Lev. 16:15f.).

In these passages the meaning of the word is clear. God has been offended because of the sins of the people or of individuals among His

people. The priest kills the animal which is brought as a sacrifice. God is thereby propitiated, and those who have offended God are forgiven.

I am not now asking whether those Old Testament sacrifices brought forgiveness in themselves, or merely as prophecies of a greater sacrifice to come; I am not now considering the significant limitations which the Old Testament law attributes to their efficacy. We shall try to deal with those matters in some subsequent talk. All that I am here interested in is the use of the word "atonement" in the English Bible. All that I am saying is that that word in the Old Testament clearly conveys the notion of something that is done to satisfy God in order that the sins of men may be forgiven and their communion with God restored.

Somewhat akin to this Old Testament use of the word "atonement" is the use of it in our everyday parlance where religion is not at all in view. Thus we often say that someone in his youth was guilty of a grievous fault but has fully "atoned" for it or made full "atonement" for it by a long and useful life. We mean by that that the person in question has—if we may use a colloquial phrase—"made up for" his youthful indiscretion by his subsequent life of usefulness and rectitude. Mind you, I am not at all saying that a man can really "make up for" or "atone for" a youthful sin by a subsequent life of usefulness and rectitude; but I am just saying that that indicates the way in which the English word is used. In our ordinary usage the word certainly conveys the idea of something like compensation for some wrong that has been done.

It certainly conveys that notion also in those Old Testament passages. Of course that is not the only notion that it conveys in those passages. There the use of the word is very much more specific. The compensation which is indicated by the word is a compensation rendered to God, and it is a compensation that has become necessary because of an offence committed against God. Still, the notion

of compensation or satisfaction is clearly in the word. God is offended because of sin; satisfaction is made to Him in some way by the sacrifice; and so His favor is restored.

Thus in the English Bible the word "atonement" is used in two rather distinct senses. In its one occurrence in the New Testament it designates the particular means by which such reconciliation is effected—namely, the sacrifice which God is pleased to accept in order that man may again be received into favor.

Now of these two uses of the word it is unquestionably the Old Testament use which is followed when we speak of the "doctrine of the atonement." We mean by the word, when we thus use it in theology, not the reconciliation between God and man, not the "at-onement" between God and man, but specifically the means by which that reconciliation is effected—namely, the death of Christ as something that was necessary in order that sinful man might be received into communion with God.

I do not see any great objection to the use of the word in that way—provided only that we are perfectly clear that we are using it in that way. Certainly it has acquired too firm a place in Christian theology and has gathered around it too many precious associations for us to think, now, of trying to dislodge it.

However, there is another word which would in itself have been much better, and it is really a great pity that it has not come into more general use in this connection. That is the word "satisfaction." If we only had acquired the habit of saying that Christ made full satisfaction to God for man that would have conveyed a more adequate account of Christ's priestly work as our Redeemer than the word "atonement" can convey. It designates what the word "atonement"—rightly understood—designates, and it also designates something more. We shall see what that something more is in a subsequent talk.

But it is time now for us to enter definitely into our great subject. Men were estranged from God by sin; Christ as their great high priest has brought them back into communion with God. How has He done so? That is the question with which we shall be dealing in a number of the talks that now follow.

This afternoon all that I can do is

to try to state the Scripture doctrine in bare summary (or begin to state it), leaving it to subsequent talks to show how that Scripture doctrine is actually taught in the Scriptures, to defend it against objections, and to distinguish it clearly from various unscriptural theories.

What then in bare outline does the Bible teach about the "atonement"? What does it teach—to use a better term—about the satisfaction which Christ presented to God in order that sinful man might be received into God's favor?

I cannot possibly answer this question even in bare summary unless I call your attention to the Biblical doctrine of sin with which we dealt last winter. You cannot possibly understand what the Bible says about salvation unless you understand what the Bible says about the thing from which we are saved.

If then we ask what is the Biblical doctrine of sin, we observe, in the first place, that according to the Bible all men are sinners.

Well, then, that being so, it becomes important to ask what this sin is which has affected all mankind. Is it just an excusable imperfection; is it something that can be transcended as a man can transcend the immaturity of his youthful years? Or, supposing it to be more than imperfection, supposing it to be something like a definite stain, is it a stain that can easily be removed as writing is erased from a slate?

The Bible leaves us in no doubt as to the answer to these questions. Sin, it tells us, is disobedience to the law of God, and the law of God is entirely irrevocable.

Why is the law of God irrevocable? The Bible makes that plain. Because it is rooted in the nature of God. God is righteous and that is the reason why His law is righteous. Can He then revoke His law or allow it to be disregarded? Well, there is of course no external compulsion upon Him to prevent Him from doing these things. There is none who can say to Him, "What doest thou?" In that sense He can do all things. But the point is, He cannot revoke His law and still remain God. He cannot, without Himself becoming unrighteous, make His law either forbid righteousness or condone unrighteousness. When the law of God says, "The soul that sinneth it shall die," that awful penalty of death is, in-

deed, imposed by God's will; but God's will is determined by God's nature, and God's nature being unchangeably holy the penalty must run its course. God would be untrue to Himself, in other words, if sin were not punished; and that God should be untrue to Himself is the most impossible thing that can possibly be conceived.

Under that majestic law of God man was placed in the estate wherein he was created. Man was placed in a probation, which theologians call the covenant of works. If he obeyed the law during a certain limited period, his probation was to be over; he would be given eternal life without any further possibility of loss. If, on the other hand, he disobeyed the law, he would have death—physical death and eternal death in hell.

Man entered into that probation with every advantage. He was created in knowledge, righteousness and holiness. He was created not merely neutral with respect to goodness; he was created positively good. Yet he fell. He failed to make his goodness an assured and eternal goodness; he failed to progress from the goodness of innocency to the confirmed goodness which would have been the reward for standing the test. He transgressed the commandment of God, and so came under the awful curse of the law.

Under that curse came all mankind. That covenant of works had been made with the first man, Adam, not only for himself but for his posterity. He had stood, in that probation, in a representative capacity; he had stood—to use a better terminology—as the federal head of the race, having been made the federal head of the race by divine appointment. If he had successfully met the test, all mankind descended from him would have been born in a state of confirmed righteousness and blessedness, without any possibility of falling into sin or of losing eternal life. But as a matter of fact Adam did not successfully meet the test. He transgressed the commandment of God, and since he was the federal head, the divinely appointed representative of the race, all mankind sinned in him and fell with him in his first transgression.

Thus all mankind, descended from Adam by ordinary generation, are themselves under the dreadful penalty of the law of God. They are

under that penalty at birth, before they have done anything either good or bad. Part of that penalty is the want of the righteousness with which man was created, and a dreadful corruption which is called original sin. Proceeding from that corruption when men grow to years of discretion come individual acts of transgression.

Can the penalty of sin resting upon all mankind be remitted? Plainly not, if God is to remain God. That penalty of sin was ordained in the law of God, and the law of God was no mere arbitrary and changeable arrangement but an expression of the nature of God Himself. If the penalty of sin were remitted, God would become unrighteous, and that God will not become unrighteous is the most certain thing that can possibly be conceived.

How then can sinful men be saved? In one way only. Only if a substitute is provided who shall pay for them the just penalty of God's law.

The Bible teaches that such a substitute has as a matter of fact been provided. The substitute is Jesus Christ. The law's demands of penalty must be satisfied. There is no escaping that. But Jesus Christ satisfied those demands for us when He died instead of us on the cross.

I have used the word "satisfied" advisedly. It is very important for us to observe that when Jesus died upon the cross He made a full satisfaction for our sins; He paid the penalty which the law pronounces upon our sin not in part but in full.

In saying that, there are several misunderstandings which need to be guarded against in the most careful possible way. Only by distinguishing the Scripture doctrine carefully from several distortions of it can we understand clearly what the Scripture doctrine is. I want to point out, therefore, several things that we do not mean when we say that Christ paid the penalty of our sin by dying instead of us on the cross.

In the first place, we do not mean that when Christ took our place He became Himself a sinner. Of course He did not become a sinner. Never was His glorious righteousness and goodness more wonderfully seen than when He bore the curse of God's law upon the cross. He was not deserving of that curse. Far from it! He was deserving of all praise.

What we mean, therefore, when we say that Christ bore our guilt is not that He became guilty, but that He paid the penalty that we so richly deserved.

In the second place, we do not mean that Christ's sufferings were the same as the sufferings that we should have endured if we had paid the penalty of our own sins. Obviously they were not the same. Part of the sufferings that we should have endured would have been the dreadful suffering of remorse. Christ did not endure that suffering, for He had done no wrong. Moreover, our sufferings would have endured to all eternity, whereas Christ's sufferings on the cross endured but a few hours. Plainly then His sufferings were not the same as ours would have been.

In the third place, however, an opposite error must also be warded off. If Christ's sufferings were not the same as ours, it is also quite untrue to say that He paid only a part of the penalty that was due to us because of our sin. Some theologians have fallen into that error. When man incurred the penalty of the law, they have said, God was pleased to take some other and lesser thing—namely, the sufferings of Christ on the cross—instead of exacting the full penalty. Thus, according to these theologians, the demands of the law were not really satisfied by the death of Christ,

but God was simply pleased, in arbitrary fashion, to accept something less than full satisfaction.

That is a very serious error indeed. Instead of falling into it we shall, if we are true to the Scriptures, insist that Christ on the cross paid the full and just penalty for our sin.

The error arose because of a confusion between the payment of a debt and the payment of a penalty. In the case of a debt it does not make any difference who pays; all that is essential is that the creditor shall receive what is owed him. What is essential is that just the same thing shall be paid as that which stood in the bond.

But in the case of the payment of a penalty it does make a difference who pays. The law demanded that we should suffer eternal death because of our sin. Christ paid the penalty of the law in our stead. But for Him to suffer was not the same as for us to suffer. He is God, and not merely man. Therefore if He had suffered to all eternity as we should have suffered, that would not have been to pay the just penalty of the sin, but it would have been an unjust exaction of vastly more. In other words, we must get rid of merely quantitative notions in thinking of the sufferings of Christ. What He suffered on the cross was what the law of God truly demanded not of any person but of such a person as Himself when He became our substitute in paying the penalty of sin. He did therefore make full and not merely partial satisfaction for the claims of the law against us.

Finally, it is very important to observe that the Bible's teaching about the cross of Christ does not mean that God waited for someone else to pay the penalty of sin before He would forgive the sinner. So unbelievers constantly represent it, but that representation is radically wrong. No, God Himself paid the penalty of sin—God Himself in the person of God the Son, who loved us and gave Himself for us, God Himself in the person of God the Father who so loved the world as to give His only-begotten Son, God the Holy Spirit who applies to us the benefits of Christ's death. God's the cost and ours the marvelous gain. Who shall measure the depths of the love of God which was extended to us sinners when the Lord Jesus took our place and died in our stead upon the accursed tree?

A Word of Thanks

THE Presbyterian Guardian is grateful to its subscribers for the hundreds of renewals that have poured into the office. We trust that everyone will continue to enjoy the magazine for many months to come.

We are sorry that we cannot acknowledge each subscription personally and, because of the unusual number of orders at this time, we ask that you be patient with us if there is a slight delay in correcting the renewal date on your address label.

The Presbyterian Guardian

EDITORIAL

The Little Children

ON THE morning of September 23rd the newspaper headlines of the nation's press screamed two incredible stories. On the Pacific coast a little curly-haired boy was rescued unharmed from his kidnapper and returned to the hungry arms of his mother. And in mid-Atlantic a child refugee ship was destroyed by a Nazi submarine and eighty-three children perished. These two stories shared the first page of every morning newspaper in the country. There are few Americans who did not thrill to the return of the kidnapped baby; and there were few also who were not made heartsick by the death of the eighty-three British children.

It is worth remembering that hatred of crimes against children is peculiar to those lands and peoples that have been touched by Christianity. The ancient Roman, hearing of the slaughter of the innocents, would have regarded it merely as another necessary massacre. The story of Astyanax was to the Greeks a tragedy only because they realized that he might have become King of Troy had he not been hurled from the battlements. And the pagans of the Far East still murder unwanted babies.

For the Christian parent it is hard to be objective about this sort of thing. Our feeling about crimes against children is on a different plane from our other emotions. We share the gladness the restoration of the little boy brought to his parents. But there are the eighty-three who will never come back. They are but a portion of the pitiful army of little boys and girls who, before they have tasted life, must drain the cup of death, whose laughter is forever stilled, whose sun has set before it scarce had risen.

It is well for the sanity of the world that the picture of the death of the eighty-three is not as vivid in our minds as the picture of the kidnapped and rescued youngster. It is dulled a bit by distance, and we are

mercifully unable to multiply the horror of the murder of one child by eighty-three and still feel the full force of the combined impact.

This whole sickening story, like every other nightmare of the present war, drives us back once more to the conviction that no one but the Calvinist can fully withstand the anxieties and heartbreaks of the world debacle. Did we not believe in a sovereign God we would utterly despair. Did we not know that every detail of existence is a part of the divine plan, our hearts would fail us for fear.

There were eighty-three of them. But we have a sovereign God. In the quietude of eternity He gave to His Son, our Lord Jesus Christ, a people to be His seed. Not even the bestiality of a twentieth century warlord can alter that divine decree.

Those who hold that man's response of faith to God's offer must precede, as the necessary condition, God's saving operation in the heart of man have no way of avoiding either one of two conclusions in the death of infants. Either such infants are lost, since they die without personal faith, or, if they are saved, it is by another means than that which is usual. But the Calvinist, holding that the regenerating work of the Spirit of God precedes, as the necessary condition, all human response, may in perfect consistency hold that this work of God's grace has been effected in the lives of children whom God chooses to take from this life in their tender years. So we can rejoice that, through the gracious ministering of the Holy Spirit "who worketh when, and where, and how he pleaseth," those whom God has called are today in the presence of Him who said, "Suffer the little children to come unto me."

—T. R. B.

Eleven Juniors

WE ARE glad that eleven young men have recently embarked upon their course of theological training at Westminster Theological Seminary. We rejoice also that four others have joined the Middle Class to complete work begun elsewhere. We extend to these fifteen young men our congratulations upon their choice of a seminary. We believe that they have shown exceptionally good judgment and discrimination.

For eleven years Westminster Seminary has borne aloft the banner of loyalty to the unadulterated gospel of the Word of God. Despite persecution it has refused to compromise not only with the gross and readily recognizable forms of Modernism but also with the subtle and popular errors of a large portion of the present-day Christian church. Because of its zeal for the purity and the entirety of the gospel of the Word of God, and because also of its thoroughgoing Christian scholarship, it has stood unique among the seminaries of the nation. But these qualities have not made Westminster a popular seminary.

It is unlikely that these eleven Juniors will, upon their graduation, be called to wealthy pastorates within the larger denominations. The cathedrals of organized religion will not send talent scouts to the Westminster campus. The pulpit supply committees of society churches where only the Right People attend will pay little heed to the graduating classes of Westminster Seminary.

But when the eleven Juniors become eleven alumni they will have something of infinitely greater worth than any gifts or honors that it is in the power of the world to give. It is our prayer that all of them will have caught the vision of the Lord high and lifted up; that all of them will have learned to preach the whole counsel of God; that all of them will say with Paul, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

When they have completed their seminary course, they may be scattered to the corners of the world. Some may carry the gospel to pagan lands; others may labor in the mission fields of this country. Some may become ministers of the larger evangelical denominations; others may choose church bodies of lesser wealth and numerical strength. But we believe that, wherever they labor, theirs will be a joy and a peace that the world cannot give and that the world cannot take away. With Paul they will count all things but loss for the excellency of the knowledge of Christ Jesus their Lord. We think the eleven Juniors will never regret their choice of Westminster Seminary.

—T. R. B.

Missionary Heroes of the Past

By the REV. ROBERT S. MARSDEN

General Secretary of the Committees on Home and Foreign Missions of The Orthodox Presbyterian Church

XVIII. John Eliot

TO JOHN ELIOT belongs the distinction of being the first Protestant missionary to the American Indians. He is also regarded as the most successful missionary to these neglected people. His labors began a little more than a decade after the landing of the *Mayflower*, and were continued for two generations in the wilderness not far from Boston.

John Eliot was truly a remarkable man. By his own testimony his first years were "seasoned with the fear of God, the Word, and prayer." He was thoroughly educated, and his classical education in England had included the original languages of the Scriptures of the Old and New Testaments. The decrees enacted under the influence of Archbishop Laud, demanding conformity on the part of all ministers of the Church of England, compelled Eliot and a number of brilliant nonconformist contemporaries to emigrate from England. Eliot came to Boston in 1631, at the age of 27. He was soon called to the church at Roxbury, Massachusetts, and continued there as pastor until his death in 1690. It was along with his duties as pastor of the Roxbury congregation that Eliot combined the ardent task of missionary to the Pequot Indians.

There are a few evidences that scattered attempts by English pastors had been made to evangelize the Indians, but John Eliot was the first to preach to them in their own language. As we have seen in previous studies, almost all of the missionary work which had hitherto been done was attempted in the language of the missionary instead of in the language of the heathen. To Eliot belongs the credit for demonstrating how effective can be gospel preaching in the language of the people. In 1646 Eliot preached the first sermon in the language of the Pequot Indians—the first sermon ever preached in North America in an Indian tongue. When we consider that the language had never been reduced to writing, that there were no dictionaries of any sort that he could use, but that Eliot

had to produce his dictionary as he went along, this was truly a remarkable feat. Eliot had shown himself competent in the use of language, and as early as 1640 had produced a new metrical version of the Psalms in English—the first book printed in America. He persisted in his studies of the Pequot language, and in 1661-63 he published his monumental work, the complete Bible in the Pequot tongue. Copies of this Bible are still extant, although there is none of the Pequot tribe remaining to read them.

Eliot was indefatigable in his devotion to his labor among the Indians. When we consider the distances which he covered over the crude roads of the colony, sleeping in the rough and filthy wigwams of the Indians, we can appreciate something of his work. He writes on one occasion, "I have not been dry night or day from the third day of the week until the sixth, and so travel, and at night pull off my boots to wring my stockings, and on with them, and so continue."

A mark of his missionary endeavors was the fact that he combined civilizing influences with the gospel message. Eliot thought it necessary first to take to the Indians the benefits of civilization and then to win them for the gospel. Sometimes he failed to realize that the reception of the gospel itself is the greatest influence to bring men to accept those elements of civilization which are concomitants of true Christianity. In line with his notions on the necessity of civilization, Eliot encouraged and helped the Indians in the erection of villages which were far superior to any they had hitherto known. These villages of "praying Indians" became widely known throughout New England. The largest of them was Natick, which consisted of 6000 acres about eighteen miles from Boston. It was founded in 1650; into it Eliot gathered all the "praying Indians," except one tribe, from many miles around, and later other villages were formed.

Eliot's emphasis upon the need of education led him to establish schools

among the Indians and to begin the training of native preachers. He sponsored the education of the more able of the native boys, and before his death there were twenty-four Indian preachers of the gospel.

Throughout his ministry Eliot was compelled to resist opposition from many quarters. There was a general apathy on the part of many of the English colonists to the work of converting the Indians. Many felt that there was no such thing as a "good" Indian, and the Indian converts were treated with much suspicion. There was also violent opposition within the tribes themselves, both from the *powaws*, whose crude medical superstitions Eliot resisted, so that they lost their clientele, and from the *sachems* who felt that their absolute authority was endangered by the conversion of the Indians who were being taught that ultimate authority rests only in God. The active opposition from the English colonists gradually seems to have been dissipated, and interest in England in Eliot's work was quite heartening. As early as 1649 there was founded in England "The Society for the Propagation of the Gospel in New England," and by order of Parliament, which was then under the control of the Calvinists, a collection for the work was taken throughout England and Wales. It is interesting to note that the proceeds of the collection were not spent on the work but were invested; the income alone was spent.

Eliot's later years were greatly saddened by the cruel treatment of his "praying Indians" during King Philip's War. Unfortunately, they had the goodwill of neither side in the war. Philip was an Indian chief who had refused even to listen to the gospel which Eliot would have preached to him, and he regarded the "praying Indians" as friends of the white men; the English, on the other hand, feared that the "praying Indians" would return to their former savagery. The cruel barbarism of Philip and his Indians led to demands from many sources that all Indians be exterminated, and little distinction was made between Eliot's converts and the heathen who had ravaged the villages. To make matters worse, a few of Eliot's Christians had left their villages and had given their allegiance to Philip; they were able to use their knowledge of the habits of the English colonists to make the

attack by Philip more horrible. Through the suspicion which was attached to them, many of the villages of the Christian Indians were broken up and the evangelization of them received a very serious set-back.

Eliot continued his labors among the Indians after the war was ended

but, because of the cruelties which had been visited upon the Indians during the war, much of the influence of Christianity was lost. He remained faithful to his work, however, until at the age of eighty-six he died peacefully in his beloved Roxbury.

community the new pastor began his work by emphasizing this fact. He told his people that only as their lives exhibited real faith in the great doctrines of Christianity and in the Christian God could they hope to interest the indifferent members of their community in the gospel. He impressed upon them the necessity of building their homes about the institution of family prayer, whereby they would manifest their dependence upon God for every blessing of life, beseeching Him to supply their every need and offering thanksgiving when the blessing came. Family prayer preserves the Christian character of the home for the present age and guarantees the existence of Christian homes in the generations to come.

Family Prayer

The Eighth in a Series of Meditations on Prayer

By the REV. BURTON L. GODDARD

ALMOST a forgotten institution in the world of today—*family prayer*! Great blessing once attended its observance. The blessing has departed. Confusion and restlessness reign instead. America, you outwardly invoke God's blessing by song and slogan, but are you willing to do that which will in large measure contribute to the realization of that blessing? Is your desire for that blessing sufficiently strong to cause you to re-establish the broken altars of family worship?

Family Life

Something has happened to our family life. The unity of the home has disappeared. Brother goes one way, sister another. In the morning father is off to work before the children are up. In the evening they engage in recreation and social functions some place else than in the home. Children grow up not knowing their own parents. Each member of the family follows his own independent course of life. The intimate scenes of home in Whittier's "Snow-bound" represent an era which no longer has much real existence.

Nor are we satisfied with the state of affairs. We admit the disintegration of family life; we regret that it is so. That fundamental institution ordained by God, the family, is becoming more and more weak and ineffective. Free love is suggested. Divorce is commonplace. Children grow up in the streets. Homes are destitute of ties of love. Satan, like a great beast of the forest, seemingly has a death grip upon the right kind of family organization. Its life is ebbing away! It is dying!

But no! It cannot be so! It must not be so! There is a remedy. Under God the home can be restored once

more. Many factors will be of help toward this end, but none so important as *family prayer*. Give it its rightful place in the home again, and look to God for a glorious change. It can reunite the separated interests of the various family members. It can make the home truly home, not just an occasional meeting place. Have you faith enough to give it a trial?

Christian Homes

It is not sufficient, however, to preserve the *unity* of the God-ordained institution of the home. No home is pleasing to God unless it be dedicated unto His glory. One member of the household may be a consecrated Christian. He may be diligent in prayer. He may show forth Christ in the performance of every task. But his devotion to his Lord is in no wise credited to the others.

It is needful for the head of the family to enter into covenant with God and to say with Joshua, "As for me and my house, we will serve the Lord." We live in a day when many have forgotten that God deals with families as well as with individuals, that His covenant is designed to embrace whole households. It was not so in the times of Noah, Abraham, Timothy and the Philippian jailer. But when the Christian father accepts his God-given responsibility and gathers his family about him for reading of the Bible and for prayer he learns that the promise is to him *and to his children* and that God is faithful in the keeping of His covenant. A Christian home is the result, and seldom does a child from such a home turn away from the covenant.

If family prayer be absent from our church homes we find the church weak and ineffective. In a Western

Intimate Glimpses

Some say that modern life is too complex to allow the return of this blessed custom, but perhaps its re-establishment would act as a check on a complexity which has already exceeded the bounds of temperance; perhaps it would make way for its own continuance and spread. In any event, the habitual observance of family prayer in homes here and there belies the statement that the modern tempo of existence makes it an impossibility.

Nestled in a warm valley beneath snow-capped peaks in Southern California lies an orange grove with its green foliage and beautifully-colored fruit. Breakfast time has come to a close in the ranch house, but no one rises from the table. An elderly father reads a chapter from the Scriptures. Then all kneel while his aged lips move in supplication to the God of grace. And grace is given for the long day ahead, for every trial, perplexity and temptation.

Guests sit at the supper table in a home in the City of Brotherly Love. The family is of Dutch descent. The meal ends. The Book of Books is opened. Prayer is made. The hand of God rests in favor upon the home.

It is the Christmas season. The children have once more gathered from various points to share the fellowship of their beloved home in a midwestern college town. It is bedtime. All assemble in the living room. A Christian father leads them in the repetition of the first Psalm. A friend offers prayer. It is not hard to analyze the reason why God has been able to call full-time Christian workers from

that home into His service.

People used to wonder how it was that a small son in the parsonage was able to pray fluently at a very tender age. The father's explanation was

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simple. From earliest infancy the child had listened to the voices of his parents raised in family prayer.

First Beginnings

Do I speak to a young man or a young woman? Resolve now that when you start a home of your own you will make a place for daily family worship. It will be comparatively easy to inaugurate the custom then. But know this, that if you fail to do so at the start, exceeding great difficulty may attend your efforts to make the habit yours. Surely you must

covet a Christian home. This will greatly help to insure it.

Do I speak to a parent who has long neglected the exercise of this blessed privilege? Is there not deep regret in your heart that your home has been robbed of God's richest blessing by your negligence? In your heart of hearts do you not long to please God, to strengthen your own faith, and to safeguard the souls of your children by gathering about a family altar? Let not another day's sun traverse its course before you bring it to pass. You can! You must!

So Great Salvation

A Study of the Book of Romans for Young People

By the REV. HENRY D. PHILLIPS

October 20th
Progressive Righteousness or
Sanctification
Romans 6

THE gospel of the grace of God is the sole means of attaining unto righteousness (chapters 3:21-5:21); so, by it alone, we may be sanctified (6:1-7:25). Sanctification is a process of growth in holiness which proceeds from justification by grace as naturally as the flower unfolds from the bud.

There is an unfortunately common yet unfounded assumption that grace allows a person to have faith in God and at the same time wallow in sin. It is Paul's purpose to show how irreconcilable are these two things. By our union with Christ the foolishness of the assumption is shown. The design of the gospel is to save men from sin; hence it is illogical to think that one is delivered from sin in order that he may live in it. Furthermore, as a great theologian has said, "when a man was baptized unto Christ, he was, baptized unto His death; he professed to regard himself as being united to Christ, as dying when He died, as bearing in Him the penalty of sin in order that he might be reconciled to God, and live unto holiness." No sincere person could take this step intelligently and live longer in sin.

A glorious parallel exists between the death and resurrection of Christ and the relation of a believer to sin and holiness. Once for all Christ died, sin's penalty was paid; by our union with Christ in His death we are to

reckon our separation from sin as final. Just as Christ was raised again from the dead, so we are to walk in newness of life. As truly and certainly as Christ's resurrection had to occur after He had died, so also there *must* shine forth in him who is saved by grace a new life. And this life is consecrated wholeheartedly to God.

With the use of a metaphor our real relation to Christ is brought out. Before conversion we were the servants of sin; we were under an evil influence from which we could not escape, with death as the final prospect. After our hearts were yielded in faith we became the servants of Christ under a righteous influence, with the happy prospect of abounding and eternal life. Thus we find every encouragement to walk in obedience to Christ.

October 27th
Righteousness and
Unrighteousness in Conflict
Romans 7

By the use of a second metaphor our freedom from the law is pointed out. As a woman is free from the law of her husband if he be dead, so the Christian is released from the bondage of sin, being dead with Christ. The fruit of the old life is death; but forth from the new there springs life. Formal obedience to the letter is replaced by willing, joyous obedience in spirit. To circumvent the law about the allowed length of a Sabbath journey, the Jews would place food at the end of the prescribed limit. Then on the Sabbath Day they

felt free to go as far as they wished by stopping to eat at each limit and thereby signifying that they had established residence there. If eating establishes residence then they obeyed the letter of the law, but most certainly they transgressed the spirit.

While we are free from the law as a means of righteousness (it never was able to justify a man) it has a useful advantage. The law is God's standard of righteousness which reveals the exceeding heinousness of sin. A serious study of the direct and indirect requirements of the law will open the eyes of even a mature and saintly Christian. The law portrays the enormity of our sin by revealing the high level of faith and morality which God demands.

As we struggle to attain that holiness which God desires in His children, we find a conflict within us. The old nature is slow to give up its cherished place within, and the new does not find easy access. In this

wrestling the law is again found impotent, for it fails to sanctify us even as it failed to justify us. With no relief by the law and oppressed by our own helplessness, there is but one way for us to turn: to the grace of our Lord Jesus Christ which insures us the victory. Shipwrecked in mid-ocean a fair swimmer can survive for a while. Such is the man whose consciousness of sin is slight. But as time wears on the swimmer begins to realize the seriousness of his predicament and knows that he cannot hold out much longer. He is willing to clutch at any floating object. But as each fails to sustain him he cries out desperately, "O wretched man that I am! who shall deliver me from the body of this death?" And so when the law causes the waves of sin to beat high, and itself provides no help, there is but One to whom to cling—One who will throw out the life-line that never breaks, even Jesus Christ our Lord.

Today in the Religious World

By THOMAS R. BIRCH

Federal Council

THE Federal Council of the Churches of Christ in America has appointed itself the guardian of the conscientious objector. It expects to secure from government officials all pertinent information concerning the safeguarding of the rights and duties of those who for conscience' sake cannot participate in war. The council has recently urged the establishment of an interdenominational office in Washington which would be available for consultation with the Department of Justice, the Selective Service Act authorities and the War Department. The publication of a pamphlet containing an analysis of the draft act, "implications" for the guidance of the conscientious objector, and a restatement of the actions of various church bodies concerning conscientious objectors, was sanctioned pending final approval by an advisory committee.

A new high-pressure and streamlined program of publicity has been inaugurated by the Federal Council to publicize both denominational and interdenominational activities. Included among the membership of the

Laymen's Coöperating Commission of the council, which will sponsor the public relations program, are such big-time journalists as Henry R. Luce, president of Time, Inc.; Stanley High, publicist and writer; Grove Patterson, editor of the *Toledo Blade*; and Barclay Acheson, associate editor of *The Reader's Digest*. It is expected that one of the largest jobs of the new agency will be to give publicity to the endless stream of resolutions now being passed by the council on the general subject of war.

This year's successor to the colossal programs of the former National Preaching Mission will be only slightly less colossal. The first of a series of twenty-two "Christian Missions," to be held in major cities of the nation this year under the auspices of the Federal Council, was launched at Kansas City, Missouri, on September 29th. The road company will be known as the National Christian Mission and will conclude in Los Angeles on March 23, 1941. One week stands and split weeks will make up the schedule, with about 150 ministers and laymen participating in the cavalcade. Included among the

speakers who will travel throughout the country with the mission are such blue-ribbon Modernists as Dr. E. Stanley Jones of India, Dr. Adolph Keller of Switzerland, and Miss

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Muriel Lester of England.

We particularly dislike one new feature of this year's program which was not a part of the so-called preaching missions. As part of the National Christian Mission program both the World Council of Churches and the Federal Council have designated October 6th as World Wide Communion Sunday, and it is hoped by these modernist organizations that every denomination will join in celebrating communion on that day. How many, we wonder, shall that day be guilty of the body and blood of the Lord?

Ten Million Dollars

More than eight million dollars has already been raised by the Board of Christian Education of the Presbyterian Church in the U.S.A. in its ten million dollar "Sesquicentennial" campaign to "undergird" the denomination's schools, colleges and seminaries. The campaign, launched four years ago, will conclude on October 20th. We tremble when we consider how much Modernism can be undergirded by ten million dollars.

Einstein and Atheism

Dr. Albert Einstein has publicly announced that he is an atheist and has urged others also to give up belief in a God. At a conference of nearly 600 leaders in the fields of religion, education, science and philosophy, held in September at New York's Jewish Theological Seminary, Dr. Einstein urged the abandonment of a personal God in favor of "those forces which are capable of cultivating the good, the true and the beautiful in humanity itself." Read in the eminent professor's absence, the paper termed the idea of God as taught by the various religions "a sublimation" of an ancient tradition.

We are saddened by this public declaration of a great man. We are not at all alarmed by it. We do not believe that the American Association for the Advancement of Atheism will add great numbers to its rolls because of Dr. Einstein's statements. But it amazes us that a man whose mind can penetrate the dim caverns of the theory of relativity is nevertheless so blind even to the revelation of God in nature. It should be remembered, however, that no statement of any atheist has ever done to the cause of Christ a fraction of the damage that any modernist pastor

can do from his pulpit on any Sunday in the year.

Church Union

It is interesting to note that union between the Protestant Episcopal Church and the Presbyterian Church in the U.S.A. is not progressing by leaps and bounds. Announcement has now been made that the proposed concordat, which has been under discussion since 1938, will not be presented for immediate action to the General Convention of the Episcopal body which meets in Kansas City, Missouri, from October 9th to 23rd. The suggested concordat, which provides *inter alia* for ministrations by clergy of one church to lay members of the other in communities where only one of the two churches exists, has met with considerable criticism in the Episcopal camp. The Commission on Approaches to Unity has stated that no agreement has been reached by members of the commission and has proposed that action be deferred until the matter has received consideration at the Lambeth Conference, a meeting in England of bishops of all branches of the Anglican communion.

The Sphere of the Modernist

At Amherst, Massachusetts, 260 assorted tints and hues of clergymen, rallying to a fife and drum corps made up of a Federal Councilman, a Roman Catholic dignitary and a Jewish Rabbi, joined in condemnation of the Smith amendments to the National Labor Relations Act. Their action brought to 1,104 the number of religious and educational leaders who have signed a joint letter in opposition to the proposed changes.

Their action has renewed our contemplation of the question of the proper field of the Modernist. We hold unswervingly to the conviction that the Reformed Faith—that is, the Christianity of the Word of God—has implications in every field of existence. The Christian minister, we believe, may legitimately take part in matters of sociological or political import, for the Bible has given him an authoritative revelation of the will of God that he is bound to carry into every field of endeavor. The Modernist, believing in no such revelation, has no excuse whatever for dabbling in such matters as the National Labor Relations Act. And, because he bears no message from the

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Lord God of Hosts, he likewise has no excuse whatever for attempting to speak on matters of spiritual import. In other words, the Christian's field is the world both within and without the church; the Modernist's field is exactly nowhere.

Mrs. Eddy's Christian Science

(Concluded From Page 98)

Key she presents a running commentary of the early parts of Genesis and of portions of the Apocalypse. This is *her* commentary on the Book from which alone she claims to have learned. And she no sooner reaches the second chapter of Genesis than she describes it as a "Lie."

Anti-Christian and Unscientific

So far is Christian Science from Christianity that it denies all the realities that Christianity affirms. It denies the existence of sin and therefore of salvation. It denies that Jesus Christ was the Person the Bible says He was or that He did what the Bible says He did. All this about His death is but an illusion, as is all death. Mrs. Eddy gives her own interpretations of the Lord's Prayer and the 23rd Psalm among other portions of Scripture—interpretations which are patently blasphemous. Christianity and Christian Science are as far apart as Heaven and Hell.

Here, for example, is Mrs. Eddy's interpretation of the Lord's Prayer. According to her the prayer means this:

"Our Father-Mother God, all-harmonious,
Adorable One,
Thy kingdom is within us, Thou art ever-present.
Enable us to know,—as in heaven, so on earth,—God is supreme.
Give us grace for to-day; feed the famished affections;
And infinite Love is reflected in love;
And Love leadeth us not into temptation, but delivereth us from sin, disease and death.
For God is now and forever all Life, Truth, and Love."

It has often been asked where Mrs. Eddy found the ideas and the material for her book. She at first acknowledged her indebtedness to one P. P. Quimby, a Boston practitioner who claimed to heal without medicine

and whom she visited on a number of occasions. Later, she utterly denied this dependence. Evidence is not lacking that she followed the practice of some others in plagiarizing from various works available to her. We have a book which presents certain evidence that she made use of a manuscript of an address on Hegelian philosophy. She was apparently not a stranger to Swedenborg, and her glossary of Scripture terms may be the result of her finding a similar glossary among his writings. In fact, in both glossaries, aside from other similarities, there appears the word "In," of which we have already made mention. This could hardly be a coincidence. She certainly had sources, for not even a "fool or a woman" could have produced all that appears in *Science and Health* from one brain.

In the Glossary "mortal mind" is defined in part as "Nothing, claiming to be something." There could hardly be a better definition of Christian Science as a whole. It is so utterly devoid of anything approaching reality that it resembles more a vacuum than anything else. Yet its mission is to deceive the poor, the sick, and the miserable, having nothing to offer in return for the substance it receives—substance which enables it to build great temples of stone dedicated to the worship of its mother, a thrice married, tempestuous, mentally immature woman, who herself sinned, was sick, and died.

* * * * *

(In the preparation of this article the following works were consulted. Readers interested in further study of the subject will find many other books available.

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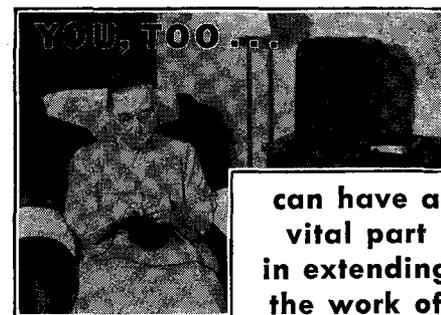
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Swain, R. L.—*The Real Key to Christian Science*. New York, 1917.

Van Baalen, J.—*The Chaos of Cults*. Grand Rapids, 1938.)

OPENING EXERCISES HELD AT WESTMINSTER SEMINARY

WESTMINSTER Theological Seminary celebrated its Twelfth Annual Opening Exercises on Wednesday afternoon, September 18th, in the library auditorium on the campus at Laverock, Chestnut Hill, Philadelphia. Presiding was the Rev. Professor R. B. Kuiper, chairman of the faculty.

After the singing of the Doxology, the invocation was pronounced by the Rev. Arthur W. Kuschke, Jr., assistant to the field secretary of the seminary. After the singing of a hymn, the Rev. Edward B. Cooper of Pittsgrove, N. J., read as the Scripture lesson John 21:1-17, and prayer was offered by the Rev. E. Lynne Wade of Kirkwood, Pa.

Professor Kuiper brought the greeting to the entering students. In calling attention to the seriousness of the times, he observed that democracy was engaged in a death-struggle with totalitarianism and that the organized church was embracing neopaganism. In the midst of this crisis, Westminster Seminary was preeminently concerned about the coming of the Kingdom of Christ. The world has forsaken the Word of God, declared Professor Kuiper; its only hope today lies in a return to the Word of God and to the God of the Word. Westminster Seminary, he declared, is able to offer to the world the one and only cure for all its ills. Westminster Seminary is engaged in a crusade to bring that cure to a sick world, and Professor Kuiper urged the entering students to join with it in that crusade.

The opening address was delivered by the Rev. James B. Brown, D.D., field worker of The Orthodox Presbyterian Church at Lincoln, Nebraska. The subject of his address was "Shepherds of the Flock." Taking his text from the passage of Scripture which had been read, Dr. Brown directed attention to Christ's thrice-

repeated admonition to Peter, "Feed my sheep." It is the duty of shepherds, he said, to feed the flock and to govern and rule over the sheep. It is also the duty of the shepherd to protect the sheep from harm and to warn them of approaching danger. Neither duty may be fulfilled to the exclusion of the other, but both must be given proper attention by the true shepherd. Dr. Brown expressed joy that Westminster Seminary was concerned not only with militancy in the cause of Christ throughout the world but also with the nurture of Christ's little ones in the flock. The shepherd, said Dr. Brown, must not drive the sheep; rather he must exalt the Lord Jesus Christ who Himself will draw all men unto Him. "If you love Him," said Dr. Brown, "you, like Peter, must feed the flock. That is the call to the men of Westminster Seminary."

Following Dr. Brown's address and the singing of a hymn, the meeting was concluded with prayer and the visitors adjourned to Machen Hall, where tea was served and a time of friendly Christian fellowship was enjoyed.

Fifteen new students are enrolled this year, eleven in the Junior Class and four in the Middle Class. It is noteworthy that these men have come to Westminster Seminary from widely varying educational, denominational and geographical backgrounds.

MACHEN LEAGUE TO SPONSOR RALLY AT DELAWARE CHURCH

ON SATURDAY, October 26th, the Machen League of the Presbytery of Philadelphia will hold its annual fall rally. This year the place of meeting will be the Grace Orthodox Presbyterian Church of Middletown, Delaware. Two sessions are scheduled, one at 4 p. m. with the Rev. Arthur W. Kuschke, Jr., speaking, and the other at 7 p. m. and addressed by the Rev. James W. Price. Members and guests are asked to bring their own box supper, following which there will be time for Christian fellowship before the evening meeting. It is hoped that each local league will plan to send a large delegation, including friends that the members would like to interest in the work.