

The Presbyterian Guardian

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CHARLES J. WOODBRIDGE,
Editor

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THOMAS R. BIRCH,
Managing Editor

To the Readers of The Presbyterian Guardian

AT THE time of Dr. Machen's death THE PRESBYTERIAN GUARDIAN was in the fortunate position of being able to carry on its work for some time under the sole editorship of Dr. N. B. Stonehouse who had been Dr. Machen's colleague in that great task. It was clear from the beginning that such an arrangement could not be permanent because of the great additional load thrown upon Dr. Stonehouse's shoulders by the absence of Dr. Machen from the work of the Department of New Testament at Westminster Seminary. In the meantime, however, Dr. Stonehouse undertook a staggering burden of work and has most ably and successfully carried on, since Dr. Machen's death, both the work of the Department of New Testament at the Seminary and the editorship of THE PRESBYTERIAN GUARDIAN. He has been pressed almost beyond measure in so doing, but he has nobly borne the standard in both fields with eminent ability. The readers of the GUARDIAN as well as the members of the publishing corporation owe him a debt of gratitude that cannot easily be expressed. His editorial utterances have been notable guides in difficult days.

The Presbyterian Guardian Publishing Corporation is very happy to say that it is now able to grant Dr. Stonehouse's request for release from the duties of the editorship, and simultaneously to announce the acceptance of the position of Editor of THE PRESBYTERIAN GUARDIAN by the Rev. Charles J. Woodbridge.

Mr. Woodbridge is probably already well-known to nearly every reader of the GUARDIAN. A graduate of Princeton University and of Princeton Theological Seminary before its reorganization, he has served as a Presbyterian pastor in Greater New York and has also

had notable experience as a missionary in Africa and in connection with the missionary enterprise in his native land, China. In recent years he has been greatly blessed in the task of organizing and administering the work of The Independent Board for Presbyterian Foreign Missions until its recent failure to remain loyal to its charter. Mr. Woodbridge is now serving as the General Secretary of the missionary committees of The Presbyterian Church of America.

When I express to Mr. Woodbridge a hearty welcome to his new task, I believe that I do so not only on behalf of the corporation but on behalf of the many readers of the GUARDIAN. We wish him God-speed and a rich blessing as he endeavors to make the GUARDIAN effective in its great enterprise of setting forth plainly the truth of God and of telling of the progress of the proclamation of that truth.

The trustees of the corporation also wish to announce that, effective with this issue, the publication of the GUARDIAN will be placed on a monthly basis. This decision has just been reached, and it is our hope that, by enlarging the size of each issue somewhat over that which has recently obtained, our readers will be partially assisted in curbing their impatience until the next month's provision arrives.

Mr. Birch continues his highly-prized services as Managing Editor. Let us all, readers and staff, work together with Mr. Woodbridge and Mr. Birch for the increasing success of our great enterprise.

Yours in a common service,

PAUL WOOLLEY,

President, The Presbyterian Guardian
Publishing Corporation

Lessons From The Early Church

THE early chapters of the Acts of the Apostles present a picture of a little group of Christian believers, gathered together in an upper room, and then starting forth on a mighty crusade which was to change the history of the world.

They were a despised group, hopelessly insignificant from the world's point of view. But in their souls there was a certainty and an expectancy—a certainty because they had seen the risen Saviour, an expectancy because He had promised them the power of the Holy Ghost as they launched their worldwide testimony.

It is thrilling to read of the heroism of these Christians. The divine seal of approval rested upon their labors. Faithfully they proclaimed the everlasting gospel. "And the Lord added to the church daily such as should be saved."

The Presbyterian Church of America would do well to study afresh this portion of the Word of God. "A great door and effectual" is opened before us for the preaching of the gospel. What lessons may we learn from the early church as we face our glorious task? What characteristics of that church assured its success?

A Scripture-believing Church

The first century believers stood squarely upon the Word of God. In Peter's first address (Acts 1:15-22) he makes it clear that their authority in faith and conduct was the Word. Judas' falling away, he asserts, was in fulfillment of prophecy; his vacated office had to be filled, for thus the Lord had spoken. Obediently and without compromise the early Christians took their stand upon the holy Scriptures.

The Presbyterian Church of America is established firmly upon the Bible, God's infallible Word. We believe that our creed, which has been handed down from generation to generation, contains the system of doctrine taught in the Scriptures. On that basis let us press forward toward our supreme objective, the proclamation of the gospel to a lost and dying world.

A Praying Church

"These all continued with one accord in prayer and supplication. . . ." In the hour of their perplexity and fear they turned in prayer to God, their "refuge and strength in every time of trouble." That prayer room was the secret place of power.

The experiences through which our beloved church has been passing during the last few months have had a chastening effect upon many of us. We have been driven anew to our knees. As the result there is ob-

servable in the church a new spirit of evangelism. Souls are being saved. The gospel is being preached with fresh power from on high.

May we remain "in prayer and supplication." Let us pray for our ministers who are on the foreign field, who are called upon to make important decisions. Let us pray for our home missionaries, who must make even greater sacrifices than before that the Word of God may have free course in difficult and needy fields. Let us pray for our infant churches. Let us pray for the masses in this country as yet unreached by the gospel, and for the seven hundred millions around the world who have never heard the name of Christ. "Pray without ceasing."

A Longsuffering Church

The upper room was a refuge from the hostile rabble of Jerusalem. The Christians there were in danger of their lives. Had not their Leader already been slain? Loyalty to the Son of God meant to the early church the derision and scorn of men, misunderstanding, opprobrium, and actual persecution. Yet the one hundred and twenty had learned from the example and precept of Christ to be reviled yet unreviling.

"Love suffereth long and is kind." It is difficult to remain quiet when false accusations are abroad. And of course there is a time to speak plainly lest the uninformed be deceived. But in the months which are ahead we shall probably need to remind ourselves frequently that an important element of the fruit of the Spirit is longsuffering.

A Spirit-filled Church

While the Christians were waiting expectantly the Spirit of the living God fell upon them. "And they were all filled with the Holy Ghost." At once there was a mighty transformation. Our Lord had said, "Ye shall receive power after that the Holy Ghost is come upon you . . ." And now that prediction was fulfilled. The little band of believers, clothed with the power of the Holy Spirit, became soldiers of the cross, determined at any cost to make known to a hostile world the good news of salvation.

"Be ye filled with the Spirit." Oh, that the Holy Spirit might empower us for a world-shaking witness! We are hoping and praying for a revival—not a shallow, unscriptural bit of emotionalism—but a genuine, Spirit-sent revival of devotion to God's Word, a revival of consecration of self and substance to the Lord, a revival of the passion for lost souls, a revival that is based upon sound doctrine and that issues in true godliness. Only the Holy Spirit can effect such a revival.

A Witnessing Church

At once the Spirit-filled believers began to obey Jesus' words, "And ye shall be witnesses unto me." Straightway they proclaimed "the wonderful works of God." They spoke with power. "With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." The result? Thousands brought to a saving knowledge of Christ.

Thank God that The Presbyterian Church of America is a witnessing church. Pastors and people, we all need to realize anew our solemn responsibility of *getting the good news out to the world*. Word has just come of the gospel being preached in jails, on street-corners, in parks, on the golf links, in churches long closed, by ministers and members of our church. Let us pray that such work may be richly blessed, and that our church may be increasingly used in the sending forth of the glad tidings to the very ends of the earth.

Westminster Seminary's New Campus

By the REV. EDWIN H. RIAN

President of the Board of Trustees of Westminster Seminary

GOD moves in a mysterious way His wonders to perform." This verse from an old hymn is filled with meaning for Westminster Seminary.

The Lord in His loving and wise providence took Dr. Machen from us. Immediately the thought of a fitting memorial to him arose in the minds of all his friends. The Machen Memorial Fund was launched by the Board of Trustees on March 16, 1937. Even then the site for a campus was not determined.

As far back as five years ago Dr. Machen and a few others of us looked at possible sites in and near Philadelphia. But none of these locations seemed just right. So the matter was dropped temporarily.

The rest of the story we all know. Shortly after the announcement of the Machen Memorial Fund the present campus was brought to my attention. The price seemed prohibitive. Yet the committee decided to ask the friends of the institution to help to purchase the twenty-two acre estate which is here pictured. Their answer to our appeal was written in letters large enough for the whole world to read. In one month they subscribed a sum sufficient to buy the new campus, which is located on Willow Grove Avenue, two miles east of Germantown Avenue, Philadelphia. Our hearts are filled with praise to almighty God and thankfulness to these wonderful friends who have shown their loyalty in this eloquent and magnificent way,

The seminary has been without adequate quarters since its beginning. The rented buildings located at 1526 and 1528 Pine Street in Philadelphia have served in a temporary way. Students have come from all parts of the world to study the Word of God under godly professors, in spite of the lack of proper classroom and library space. This has been a source of much encouragement to the Board of Trustees and a glowing tribute to the Faculty and the principles for which the seminary stands. But more and more it has been evident that it would be very advantageous to house the seminary in one building, or a group of buildings, on a campus.

The new campus is not the ultimate goal of the Memorial Fund. It is the first objective realized. We need a chapel and other equipment in the years to come. An endowment of \$500,000 is also required in order to grant degrees. Nevertheless we do wish to thank our many friends for enabling us to reach this first objective so quickly.

We shall be as economical as possible in furnishing the buildings. The urgent need is furniture for student rooms. By using only the simplest and most necessary equipment each dormitory room can be furnished at a cost of approximately fifty dollars. The thought has occurred to us that many of you might desire to assume the cost of one dormitory room or perhaps two rooms in memory of some

loved one. About thirty rooms must be furnished. If you wish to contribute toward this need please write to the Rev. Paul Woolley, 1528 Pine Street, Philadelphia.

A number have spoken to us of their desire to do this. We hope that they will get in touch with Professor Woolley at once, so that this necessary furniture can be purchased.

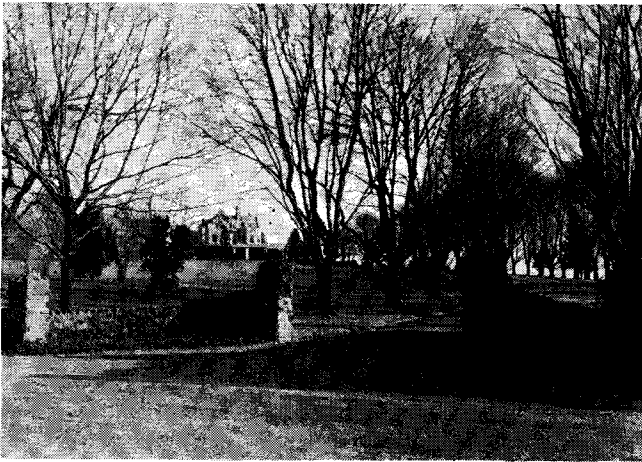
What does this new campus mean for Westminster Seminary?

Beautiful Campus

The seminary will now have one of the most beautiful campuses of any theological institution in America. We do not believe that spacious halls and rolling greens are essential for an educational institution. On the other hand, they can be and are important to the preparation of a minister of the gospel.

"The cult of ugliness, the cult even of plainness, is no really integral part of the Reformed Faith. I cannot for the life of me see why the love of beauty, like other parts of man's endowments, may not be consecrated to the service of God. The sight of a noble building, the roll of a great organ that peals with solemn sound—these things may well be received with thankfulness as gifts of our heavenly Father." Those are the words of our beloved Dr. Machen.

From the main building, which will be known as the J. Gresham Machen Memorial Hall, one can see a distance



The Approach to the Campus



Entrance to Machen Memorial Hall

of many miles in every direction. The campus is surrounded by acres and acres of wooded land. The quietness of the country will enable the students to concentrate on their studies. At the same time the seminary is within a half hour's ride of the heart of Philadelphia. The location is ideal.

Adequate Quarters

Approximately three thousand volumes have just been added to the library. Most of Dr. Machen's theological books and the entire theological library of another great scholar have been given to us. There is no space at 1526 or 1528 Pine Street for these books. But now the library building will be large enough to house all the books, with room enough for thousands of other volumes.

We have wondered how to honor the memory of the Rev. Robert Dick Wilson, D.D., LL.D., who had such



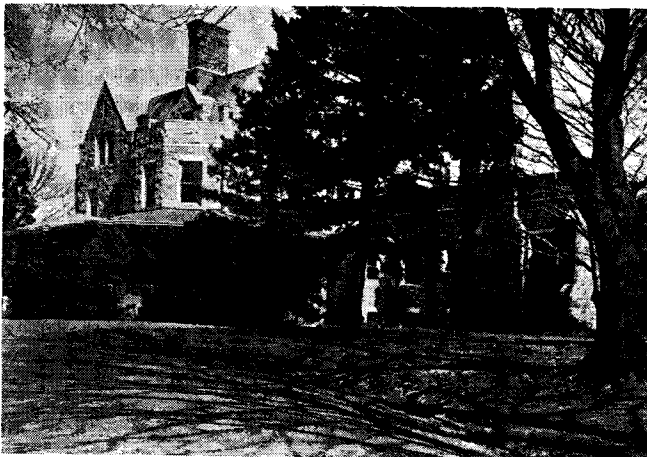
The Driveway

a large part in the organization of the seminary. When a sufficient fund is contributed we shall transform the garage building into a well-appointed and spacious library. The first and second floors will be made into one room with book shelves from floor to roof. It will be large enough to hold nearly fifty thousand volumes. This library can then be dedicated to Dr. Wilson's memory.

This illustrates in a forceful way that we shall have adequate quarters. As the years go by more dormitory space and a chapel will be needed. But at the present time the five buildings are sufficient to house the entire seminary.

A Firmer Basis

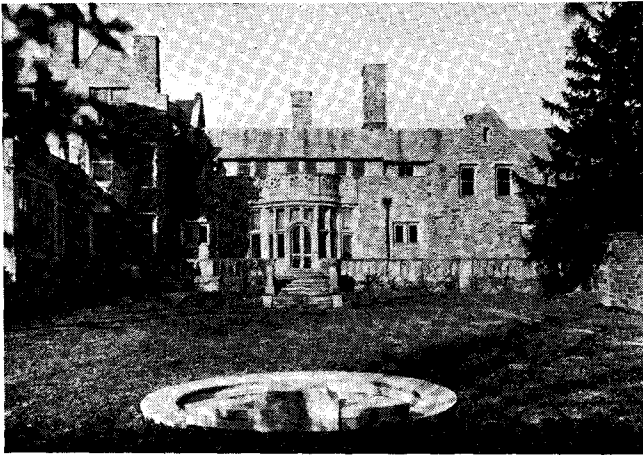
The fact that the institution was located in rented buildings gave some people the impression that the seminary itself was a temporary expedi-



Another View of Machen Hall



Machen Hall and Lawn



A Rear View of Machen Hall



The Library

ent. Of course such an idea was farthest from the thought of the founders and seems almost absurd to us now. The one hundred and sixty-one graduates since 1929, who are located in many states and nine foreign countries, give a very graphic picture of the influence of the institution on the Christian world today. Nevertheless, we can understand how rented quarters might give the idea that the seminary was not very secure.

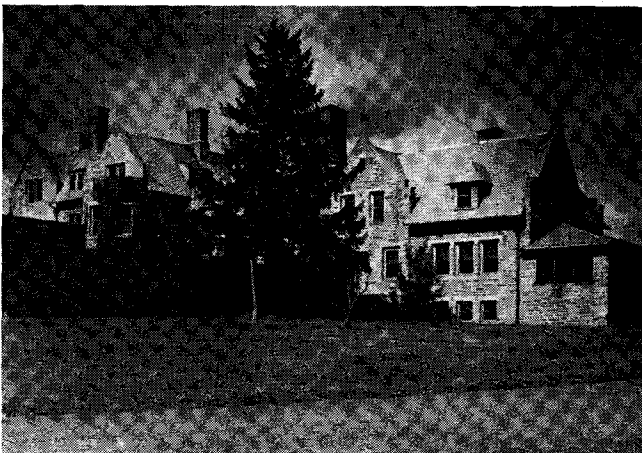
The new campus and buildings belong to Westminster Seminary. They give added emphasis to the fact that the institution is established, that it is a permanent center of theological learning. If any further evidence were needed to show that the seminary is not a makeshift organization, this campus provides such evidence. The collegiate Gothic stone buildings are exceptionally well constructed and will stand for many years to come.

MISLEADING reports concerning, and criticisms of, Westminster Seminary are still appearing from time to time. It seems unnecessary to enter into further discussion in *The Presbyterian Guardian* at this time of subjects which have already been thoroughly presented and to refute criticisms which often carry their own refutation with them. The seminary is, however, always glad to state the facts concerning any subject of inquiry to anyone who wishes to secure information. The Secretary of the Faculty may be addressed at 1528 Pine Street, Philadelphia, Penna.

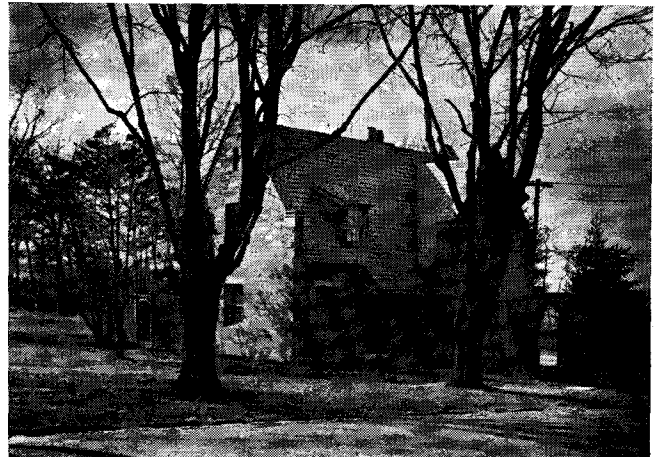
A Wider Influence

For a long time it has been our desire to hold a Ministerial Institute for a week or two in the summer, where ministers and religious leaders of all denominations could come for instruction and the deepening of their spiritual lives. With this new location such a conference can not only be encouraged but also realized. It is altogether possible that the alumni of the seminary will sponsor such an institute next summer. If so, plans will be announced some time in the fall.

Such a gathering of ministers each summer will help immeasurably to widen the influence of Westminster Seminary. The seminary is greater than any one denomination. Its graduates serve in seventeen communions. Wherever consistent Christianity—that is, the Reformed Faith—is taught and believed there the seminary's influence will be felt. We do



The South Wing of Machen Hall



One of the Gate Houses

not believe in an impoverished Christianity but in the full-orbed Christianity of the Bible. To that end these institutes will enable the seminary to take a leading role in furthering the whole counsel of God as revealed in the Word of God.

It is becoming apparent that Westminster Seminary has helped to bring about a re-birth of Calvinism in this country. Calvinism in our opinion is nothing less than the most logical, most consistent and fullest expression of Christianity. Even such an unbeliever as H. L. Mencken admits that the Christian position which Dr. Ma-

chen held is the only logical one.

In every possible way the seminary wishes to further the gospel in its purest form. We look forward to the time when the seminary facilities will be ample to entertain a general conference and a missionary conference each summer.

As we face the future our hearts are filled with joy and our hopes are high. We believe that now as never before Westminster Seminary is established upon the rock Christ Jesus, and that He will lead us to a place of greater usefulness and greater influence.

Propagating the Reformed Faith in New England

IT IS Monday morning, May 24th, in the old-world beauty that is Boston. Four men are loading the rear seat of an automobile high with baggage. They are: the Rev. Professor John Murray, Chairman of the Committee for the Propagation of the Reformed Faith in New England and Professor of Systematic Theology at Westminster Seminary; the Rev. W. P. Green of South Boston, a graduate of Westminster Seminary; the Rev. Gerald A. Heersma, a member of this year's graduating class; and Mr. Arthur W. Kuschke, a student at the seminary.

No idle pleasure trip is this—no lazy vacation. A burning passion to bring the pure gospel of salvation by grace alone to the thousands of lost and dying souls in the pilgrim land of New England has called them to the open road. They have no prescribed itinerary, but they avoid main highways and large cities and towns. In a very real sense they are pioneers of the gospel, searching out the hidden communities, the poor, the underprivileged and the unchurched. They drive along dusty back roads, searching constantly for closed and abandoned churches. There is no other way to discover them than by looking and asking.

For three days they tour western Massachusetts, southern Vermont, and southern New Hampshire. In a little country place called South Weare, N. H., they find just the sort of church for which they have been

seeking. Mr. Kuschke leaves the rest of the party and enters the abandoned and desolate building. The church has not been used for so long that its pews and windows are covered with dead flies, the plaster has fallen from the dingy walls, and cobwebs and dust are thick. One entire afternoon is needed merely to clean it out. Then long hours of visiting are necessary to acquaint the scattered population with the fact that the gospel is going to be preached in their midst. Mr. Kuschke faces a distressing lack of knowledge of and interest in the gospel. Very few, apparently, expect to attend church regularly. Except for the children a different crowd greets him on each of the first few Sundays, 31 on the opening day and 36 on the following Sunday, with 15 and 18 in Sunday school. The little children have never even heard of Abraham and Moses and do not know who Peter and Paul were. The older ones are not sure whether they belong to the Bible or Shakespeare.

The children are far more eager than their parents to hear the gospel story, though many of them have never attended church or Sunday school in their lives and most of them have almost no knowledge of the Word of God. A summer Bible school during the entire month of July is designed to remedy this sad condition.

The missionary labors of Mr. Kuschke are being duplicated by nine other young men already serving the New England field during this sum-

mer. All of them are under the auspices of the Committee for the Propagation of the Reformed Faith in New England. The committee now owns three cars, and a fourth, belonging to one of the missionaries, is at the committee's service. For this reason a far greater territory than before is now being covered by several of the men. All the fields that were opened last year are receiving attention, and sturdy groups of real believers are springing up in the arid soil that formerly held only the seeds of unbelief.

The field at Canaan, Maine, opened last year by the Rev. Dean Adair, had been without any regular ministry for decades. What little scattered instruction was received consisted solely of Modernism. Mr. Adair's arrival just preceded that of a liberalist but, in spite of this added problem, God has richly blessed this testimony to His sovereign grace. The work in Canaan is now being continued by Mr. Earl B. Robinson, a member of next year's senior class at Westminster Seminary.

The Rev. Gerald A. Heersma, of the Class of 1937 at Westminster Seminary, has accepted a call to the Congregational Church at Lovell, Maine. Until two weeks before the call was issued to Mr. Heersma the church had been under the control of Modernists. Those who have now asked Mr. Heersma to assume his pastoral duties are fully aware of his uncompromising stand for the gospel, and he believes that there is opportunity for a great missionary enterprise in this section of Maine. Writing of the work, he said, "I think there is vast opportunity for us in New England. Virgin soil! Gold ore! There is a little sacrifice up here, for the churches have been practically killed in every way by Modernism. But the gospel takes!"

When Mr. Adair and Westminster graduate James W. Hanna first invaded the field at Orr's Island, Maine, no child over 9 years of age had ever attended Sunday school. Before they left last year every person in the vicinity had heard the gospel, and between 40 and 60 young people were attending regular meetings.

In the southwestern part of Maine there is a sector of 20 to 25 miles that is entirely under the supervision of the committee. There the gospel light

is leading men, women, and children, hitherto ignorant, indifferent or reviling, out of the blackness of their lost estate into the sunshine of God's full and free salvation.

The missionary personnel of the committee is as follows: *The Rev. Hobart Childs*, Becket, Mass; *the Rev. Dean Adair*, Portland, Me.; *Mr. Lawrence R. Eyres*, Falmouth, Me.; *Mr. Robert E. Nicholas*, East Belfast, Me.; *the Rev. Gerald A. Heersma*, Lovell, Me.; *Mr. Marvin L. Derby*, North Fryeburg, Brownfield, and Stow, Me.; *Mr. Earl B. Robinson, Jr.*, Canaan, Me.; *Mr. H. Blair McIntire*, Orr's Island and Popham Beach, Me.; *Mr. Arthur W. Kuschke*, South Weare, N. H.; and *Mr. William E. Welmers*, Deerfield, N. H. All of

these men are either graduates or students of Westminster Seminary.

The work of the committee has been richly blessed and used to the salvation of souls. Its continuance and increase are dependent upon the sacrificial gifts of all who wish a part in this mighty testimony to the whole counsel of God: the Reformed Faith. Contributions to the work have not been wholly adequate, and the committee and its missionaries are praying that God may lay this need upon the hearts of Christians everywhere. Gifts, which will be used in their entirety for the actual support of missionaries on the field, should be sent to the Rev. W. P. Green, Treasurer, 1626 Columbia Road, South Boston, Massachusetts.

for a further advance into unreached areas. May the Lord lead many of you to give to this worthy cause.

The Committee on Foreign Missions

For four years the Independent Board met a real need. But now that The Presbyterian Church of America has its own Committee on Foreign Missions, most of the missionaries serving under the Independent Board will probably soon apply to the new Committee. Within a few weeks we shall doubtless receive these applications from the field.

Whatever happens, *it must not become necessary for us to withdraw these missionaries from the fields, where they are so desperately needed.* We must be prepared to assume their support at once.

That means that during the next six weeks our Committee must accumulate enough funds to make this possible. This is a matter of great urgency. Most of these missionaries are in The Presbyterian Church of America. *We must stand by them.*

Further, the six new missionaries who were scheduled to sail under the Independent Board have withdrawn their applications to that Board and are already beginning to apply to our Committee. Oh how we wish that we could send them at once! But until funds are available they will have to labor in the homeland.

Friends of all these missionaries, you who have so generously supported them in the past, you who so earnestly long to see new workers go forth to the foreign field, we want you to know that your support of our Committee on Foreign Missions will mean your continued support of those missionaries who in the next few weeks apply to us and whom we see our way clear to appoint.

This is a Macedonian call. As general secretary of both these Committees I beseech you to come over and help us.

Checks should be made out as follows:

- (1) For the Committee on Home Missions, to George Hunter, Treasurer.
- (2) For the Committee on Foreign Missions, to Murray Forst Thompson, Treasurer.

Very sincerely yours,

CHARLES J. WOODBRIDGE

An Open Letter to Our Friends

From the Committees on Home and Foreign Missions

1526 Pine St., Phila., Pa.

Dear Friends:

A forward step has just been taken in connection with the missionary work of The Presbyterian Church of America. The General Assembly has organized its own Committee on Foreign Missions. I am writing you because I know of your great concern for the proclamation of the gospel around the world.

Our church now has two missionary Committees, one for Home Missions and one for Foreign Missions. These two Committees met on June 4 and jointly invited me to serve as their general secretary. I accepted this position only after much prayer, for I know the great difficulties and responsibilities which confront the Committees.

And now I am writing you to invite your prayerful interest in the missionaries who are serving and who will serve under the auspices of these Committees.

The Committee on Home Missions

This Committee is assisting in the financial support of nearly a score of missionaries, who are establishing congregations across the country from coast to coast. The consecration and heroism of these men of God is an inspiration. At great sacrifice they are seeking to plant the banner of the

cross in needy places. They are serving in large cities, among the Indians of northern Wisconsin, in the drought-stricken regions of South Dakota, and elsewhere. In most cases practically all their support comes from the Committee.

May I make an earnest appeal to you on behalf of these men? Our Committee is over a month behind in their salary payments, and has decided henceforth to pro rate the monthly receipts of the Committee among them. That means that our missionaries are even more dependent than before upon your prayers and generous support.

This is a wonderful opportunity to aid in the preaching of the gospel in this country. Gradually some of the congregations which these men are establishing are becoming self-supporting. But that is only the signal

A Change of Address

The offices of The Presbyterian Guardian are now located at 1526 Pine Street, Philadelphia, Pa. Please send all editorial and business correspondence to this new address until further notice.

Karl Barth and Historic Christianity

By the REV. PROFESSOR CORNELIUS VAN TIL, Ph.D.



Dr. Van Til

IN A previous article we have seen that Karl Barth rejects the Protestant doctrine of the Bible (THE PRESBYTERIAN GUARDIAN, Jan. 9, 1937). Together with Modernism Barth makes no objection of principle to the negative criticism of Scripture.

In another article we have pointed out that Barth virtually rejects the creation doctrine (*idem*, Feb. 27, 1937). Together with Modernism Barth can make no objection of principle to evolutionism.

Keeping these two points in mind we cannot reasonably expect that Barth will stand squarely with orthodox theology against Modernism when the question of historic Christianity is at stake.

Yet here too Barth's first and main attack seems to be against Modernism. Against those who hold that it really makes no difference whether Jesus actually lived and died and rose again, Barth insists: "The name of the Roman procurator in whose term of office Jesus Christ was crucified, proclaims: at such and such a point of *historical time* this happened" (*Credo*, p. 79). Barth wants to burn down the house of modernist Christianity which is indifferent to historic facts.

Then too Barth wants to burn down the house of Modernism when it recognizes the "Jesus of history" but does not own Him as the unique and eternal Son of God. In this we rejoice.

The Sovereign God

But Barth thinks he cannot burn down the house of Modernism unless he also burns down the house of orthodox theology. And why does he think so?

The reason is that both Modernism and orthodox Christianity believe that in history we have the expression of God's plan. Modernism holds that man in his own power works out his own program in history; orthodox Christianity holds that God through man realizes His program in history. These two programs are radically opposed to each other. We feel that all

men must naturally participate in the work of either the one or the other. We feel that men are *for* God if they oppose Modernism and *against* God if they favor it. Not so with Barth. He says we are *against* God if we hold to any sort of program or system, whether modernist or orthodox.

Barth tells us that he is preaching the doctrine of a *sovereign* God. Now a sovereign God, he feels, cannot and does not bind Himself to any program. A sovereign God, Barth holds, cannot and does not bind Himself even to a program that He Himself might devise. God would not be truly *free* if He had to act in accord with a program in history.

Creed and System

Now if God has not expressed Himself by way of a program in history the Bible is not the story telling us of the program of God. Thus if the church seeks to set forth in a Confession of Faith the system of truth taught in the Bible it is seeking to do the impossible. The church, in its "I believe" in which it attempts to set forth the content of the Word of God, must always be mindful of the "frontier" of the Sacrament, "through which the Church is reminded that all its words, even those blessed and authenticated by God's Word and Spirit, can do no more than aim at that event itself, in which God in His reality has to do with man" (*Credo*, p. 9).

This position of Barth would condemn the Westminster divines as they wrote the Shorter Catechism definition of God in dependence upon the Bible no less than the Hegelian philosophers who wrote their definitions of God independently of the Bible.

Christ Our Contemporary

That Barth does not accept historic Christianity as it is portrayed to us in Scripture may be seen from the fact that he constantly speaks of Christ as our contemporary. In his recent book, *Credo*, Barth tells us briefly what he means by the facts that Christ was born, that He suffered, was crucified, dead, buried, raised again and seated at the right hand of God. Did these events take place a certain number of

years ago on our calendar? Not at all, says Barth. Something, no doubt, did take place, at a specific time on the calendar, when Christ was born, buried and raised again. Yet this something that did happen in history was not the real thing, the important thing. The historical event could only *point* to the real event. The real event took place in "revelation time" which is not measured by our calendar. "So far as the Church lives by revelation and in faith, it lives contemporaneously with the divine act depicted in these Perfects" (*Credo*, p. 117). By "these Perfects" Barth refers to "was crucified, dead, buried, raised again and seated at the right hand of God."

According to Barth, then, we, to the extent that we are true Christians, live contemporaneously with the virgin birth of Christ, with His passion, His death, His resurrection, His ascension and His session at the right hand of God.

On the other hand, we do not live contemporaneously with our neighbors to the extent that they are not true Christians.

"The contemporaneousness in which the church lives with the mighty saving act accomplished in Christ, has its reverse side; its non-contemporaneousness with the man of disobedience and disorder overcome in Christ" (*Credo*, p. 118).

Now it goes without saying that we *do* live in the year 1937 with all our neighbors, Christian and non-Christian. It also goes without saying that the events of Christ's humiliation and exaltation took place some nineteen hundred years ago. What Barth means, then, by our living contemporaneously with Christ is something that is supposed to take place in some other realm than that of history. And it is in that *other realm*, according to Barth, that the real events of Christ's mediatorial work take place.

The Virgin Birth

As a specific illustration of what Barth thinks of the facts of Christ's life and death we mention his conception of the virgin birth. If a fundamentalist were to ask Barth, "Do you believe in the virgin birth of Christ?" he would no doubt answer promptly that he does. He might point to the fact that he has even defended this doctrine against his opponents.

But what does Barth mean by the virgin birth? He himself illustrates

what he means by referring to the story of the healing of the man with the palsy. Jesus first said to this man: "Son, thy sins are forgiven," and thereupon performed the miracle of healing. What was the relation between the forgiveness of sins and the miracle? We quote from Barth:

"As a matter of fact, there is no knowing to what extent the doctrine of the Incarnation could not be understood as self-substantiated, or to what extent it should, so far as content is concerned, be in need of supplementing from the doctrine of the Virgin Birth. But it certainly could not be said that the truth and power of the forgiveness of sins pronounced by Jesus (Mk. 2: 5) on the sick of the palsy was based on or increased by His afterwards (Mk. 2: 10) bidding him with such effect take up his bed and go home. Yet this story can manifestly not be read and understood without this miracle of healing. That order to the sick of the palsy is made, according to Mk. 2: 10: *'That ye may know that the Son of Man hath power on earth to forgive sins . . .'* This is exactly the relationship also between the mystery of the Incarnation and the miracle of the Virgin Birth. The miracle of the Virgin Birth has not ontic but noetic significance. It advertises what here takes place. As miracle in general, and now as just this special miracle, it is the watch before the door drawing our attention to the fact that we are here concerned with the *mystery*, with *God's free grace*" (Credo, p. 69).

According to Barth, then, the virgin birth which occurred in history is merely a sign-post pointing to the incarnation which itself does not take place in history. On this point, as on the point of the authority of Scripture, Barth could readily sign the Auburn Affirmation.

Pontius Pilate

In this connection someone may point out that Barth militates against any sort of "Gnostic Christ-idealism." Does not Barth teach that what happened to Jesus Christ "happened at a definite and definitely assignable time within that time which is ours also" (Credo, p. 79)? This is true, but the virgin birth also occurred at a definitely assignable date while yet it had, according to Barth, no *ontic* but only *noetic* significance. By this he means that the virgin birth has no significance in the field of reality or being, but only in the field of knowledge. All the events of Christ's humiliation and exaltation took place in our history, but they were merely sign-posts of the mysterious realities that lie not in our history.

The Resurrection

Barth has not materially changed his views on these matters. In *Romans* he wrote of the resurrection as follows:

"The Resurrection is therefore an occurrence in history, which took place outside the gates of Jerusalem in the year A.D. 30, inasmuch as it there 'came to pass,' was discovered and recognized. But inasmuch as the occurrence was conditioned by the Resurrection, in so far, that is, as it was not the 'coming to pass,' or the discovery, or the recognition, which conditioned its necessity and appearance and revelation, the Resurrection is not an event in history at all" (p. 30).

The resurrection of Christ is in one sense an occurrence with an assignable date on our calendar, but this event merely points to the real event which takes place in "resurrection history" (Credo, p. 98) in which there are no assignable dates, in which all "events" are contemporaneous. "What happens in the 'raising' of Christ in His resurrection from the dead is that He is now manifest in His supreme sovereignty" (Credo, p. 108).

The Ascension

That Barth really disposes of historic Christianity completely may be learned again from what he says about the ascension of Christ. We quote in full:

"So much is certain, that it, too, is to be estimated first of all as the 'sign and wonder' that accompanies the secret of the Christian faith in the act of its revelation. Ascension as visible exaltation—i.e. exaltation that is perceptible as vertical elevation in space—of Jesus Christ before the bodily eyes of His disciples is obviously not the way to that ascension at the right hand of God. For the right hand of God is no place, least of all a place to be reached by some sort of natural or supernatural way through atmospheric astronomic space. As sign and wonder this exaltation is a *pointer* to the revelation, that occurred in His resurrection, of Jesus Christ as the bearer of all power in heaven and earth" (Credo, p. 113).

We may compare this passage from Barth with the words of Charles Hodge, who, speaking of Acts 1: 9-11, says:

"From these accounts it appears, (1) That the ascension of Christ was of his whole person. It was the Theanthropos, the Son of God clothed in our nature, having a true body and a reasonable soul, who ascended. (2) That the ascension was visible. The disciples witnessed the whole transaction. They saw the person of Christ gradually rise from the earth, and 'go up' until a cloud hid him from

their view. (3) It was a local transfer of his person from one place to another; from earth to heaven. Heaven is therefore a place" (Systematic Theology, II, p. 630).

The Last Things

Barth's virtual rejection of historic Christianity appears perhaps most clearly of all in his doctrine of the last things. The question is sometimes asked whether Barth is premillennial, postmillennial or amillennial in his conception of the last things. The answer is quite plain. He is none of these. Speaking of the church and what it expects Barth says:

"But what it looks forward to cannot be any sort of neutral future, nor yet the content of a present of world time that has not yet come to pass and that is either near at hand or still far off. In the Cross of Christ that time, with all its past, present and future possibilities, is in its totality concluded and become past. In it, that is, in the development of events that we call world history, the Church has nothing to expect except the 'signs of the time,' i.e. the indications of its being past and therefore the indications of the real *future*, distinguished from mere futurity. What this real future is and what therefore the object of the actual and earnest expectation of the Church is follows immediately and cogently from its present as that is constituted by the Lordship of Christ. This present, as we saw, means *contemporaneousness*, the having of Jesus Christ as our contemporary. In this present the divine power is *operative*. In this present, therefore, the Church remembers revelation time. When it is really remembered, then it is also expected" (Credo, p. 119).

This passage is self-explanatory. Real futurity has nothing to do with the years of our calendar. When the church looks "back" to the resurrection of Christ, and when it looks "forward" to His return it really does the same thing. It *remembers* and *expects* the same object. Such is Barth's contention.

But according to the belief of historic Christianity we can *remember* the resurrection of Christ and *expect* His return while we cannot expect the resurrection or remember His return. To speak as Barth speaks is to play fast and loose with the facts of redemption and thus to play into the hands of Modernism. And incidentally, the "sovereign" God in whose behalf this destruction of the real significance of history is made, would, we believe, be better served, if He were not contrasted with history, but if He were shown to work His sovereign plan within history.

Modernism Advances

MODERNISM is an implacable foe of the Christian religion. At home or abroad the believer must always be on his guard against it.

It was the Modernism of the Presbyterian Church in the U.S.A. which forced many of us out of that communion. Sad to relate, that church is still sponsoring Modernism, and no one seems to be actively opposing its stand. Gradually the poison of unbelief is spreading and no physician arises to check its deadly flow.

One aspect of this Modernism which is particularly distressing is the propagation of infidelity on the mission field. The Board of Foreign Missions of the Presbyterian Church in the U.S.A. continues month in and month out to cooperate in the teaching of blatant infidelity. The average church member in the homeland finds this hard to believe. But let us study the evidence.

There is a large university in north China with which the Board cooperates. A professor of New Testament at the university does not hesitate to publicize his heretical views. We quote from an article which he has recently written. Let the Bible believer calmly consider this quotation. If he is a member of the Presbyterian Church in the U.S.A., can he meekly allow his church to further this sort of teaching?

"There were three urges which drove our fathers to go beyond instruction and living of the Christian

life to leading their students personally into the Christian life. These three urges do not have much weight with us and unless there are other urges than these we may rest content without going further.

"The first urge grew out of an honest belief that our religion was the true religion from God. Other religions were from the devil and were false. Granted that premise, any friendly teacher would try to lead his students from a false and evil position to a better one. But we do not accept that premise. We believe that religions are good and better but not good and bad.

"A second urge grew out of the first one—it was an honest belief that followers of these false religions were sinners, doomed to eternal punishment. They were dying, so many a minute, and were in dire need of being saved. Again, granted that premise, any friendly teacher would be an evangelist to his students. But we do not accept that premise. . . .

"A third finer urge grew out of the honest belief that we are all sinners by nature, doomed to eternal punishment. But, if we had been saved by the grace of Christ then we did have a profound urge to get out, in gratitude, to save others and to bring to our Saviour the joy he deserved in the salvation of his own. It was a good urge. But this generation never having sinned nor having been saved by grace, has no debt of gratitude to pay and there is no urge there."

The Confession of Faith

As Adopted by The Presbyterian Church of America

CHAPTER VII

Of God's Covenant With Man

I. The distance between God and the creature is so great that although reasonable creatures do owe obedience unto him as their Creator, yet

I. ¹ Job 9: 32, 33; Ps. 113: 5, 6; Acts 17: 24, 25; Luke 17: 10. See Job 35: 7, 8.

II. ² Gal. 3: 12. See Gen. 2: 16, 17.

³ Rom. 10: 5; 5: 12-14.

⁴ Gen. 2: 17; Gal. 3: 10.

III. ⁵ Gal. 3: 21; Rom. 8: 3; 3: 20, 21; Isa. 42: 6; Gen. 3: 15.

⁶ Matt. 28: 18-20; John. 3: 16; Rom. 1: 16, 17; 10: 6-9.

they could never have any fruition of him, as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.¹

II. The first covenant made with

⁷ Acts 13: 48; Ezek. 36: 26, 27; John 6: 37, 44, 54; Luke 11: 13; Gal. 3: 14.

IV. ⁸ Heb. 9: 15-17.

V. ⁹ II Cor. 3: 6-9.

¹⁰ See Heb. 8; 9; 10. Rom. 4: 11; Col. 2: 11, 12; I Cor. 5: 7.

¹¹ I Cor. 10: 1-4; Heb. 11: 13; John 8: 56.

¹² Gal. 3: 7-9, 14.

man was a covenant of works,² wherein life was promised to Adam, and in him to his posterity,³ upon condition of perfect and personal obedience.⁴

III. Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second,⁵ commonly called the covenant of grace: wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved;⁶ and promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe.⁷

IV. This covenant of grace is frequently set forth in the Scripture by the name of a testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.⁸

V. This covenant was differently administered in the time of the law, and in the time of the gospel:⁹ under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come,¹⁰ which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah,¹¹ by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.¹²

VI. Under the gospel, when Christ the substance¹³ was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of the Sacraments of Baptism and the Lord's Supper;¹⁴ which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fullness, evidence, and spiritual efficacy,¹⁵ to all nations, both Jews and Gentiles;¹⁶ and is called the New Testament.¹⁷ There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations.¹⁸

VI. ¹³ Col. 2: 17.

¹⁴ Matt. 28: 19, 20; I Cor. 11: 23-25.

¹⁵ Heb. 12: 22-24; II Cor. 3: 9-11. See Jer. 31: 33, 34.

¹⁶ Luke 2: 32; Acts 10: 34, 35; Eph. 2: 15-19.

¹⁷ Luke 22: 20.

¹⁸ Gal. 3: 14, 16; Acts 15: 11; Rom. 3: 21, 22, 30; 4: 16, 17, 23, 24; Heb. 1: 1, 2.

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

EDITOR'S NOTE: *It is suggested that Young People's Societies devote at least two sessions to each of the lessons in this series. In this way the two lessons published each month will consume at least four weeks' study, and the class will be better able to grasp and retain the wealth of condensed truth contained in each of Mr. Skilton's lessons.*

LESSON 37

Christ Our Priest

QUESTION 25. *How doth Christ execute the office of a priest?*

ANSWER. *Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.*

Active and Passive Obedience



Mr. Skilton

CHRIST in our place satisfied perfectly the demands of the divine justice and law for our sins and reconciled God to us. Our guilt was laid to His account and He bore its penalty in our stead. This phase of our Lord's work is called His "passive obedience" (see Isa. 53:6; Rom. 4:25; I Pet. 2:24; 3:18; I John 2:2). On its basis God regards us as guiltless. Since Christ was our substitute, our representative, His satisfaction for our sins is laid to our account, imputed to us.

But God requires of us, if we are to inherit eternal life, that we be not only without guilt, free from condemnation, but that we also have to our account a perfect obedience to all the standards of the law (Lev. 18:5; Rom. 10:5; Gal. 3:12; Matt. 19:17). In the Covenant of Works Adam was required to obey God perfectly that he might obtain unending life and be sustained in righteousness. The Lord Jesus Christ, our righteous representative and substitute, not only bore our guilt for us, but He fulfilled for us all righteousness. Not only did He suffer for us—He also obeyed for us. As a result of His perfect obedience

to the precepts of the law—His active obedience—righteousness is laid to our account, we are blessed with the favor of God, and given "title to everlasting life."

See Professor Murray's article, "Dr. Machen's Hope and the Active Obedience of Christ," in THE PRESBYTERIAN GUARDIAN for January 23, 1937, p. 163.

See Matt. 5:20; Gal. 4:5; Rom. 6:23; Jer. 23:6; Rom. 5:18, 19; Matt. 3:15; Rom. 8:3, 4; 10:4; I Cor. 1:30; II Cor. 5:21; Phil. 3:9; Matt. 19:17; Gal. 3:10-12.

False Views

We must never lose sight of the teaching of Scripture with regard to the nature of Christ's work of satisfaction and must always be careful lest we give countenance to the false and inadequate views of our Lord's priestly work that have wrought untold damage to the witness and faith of men. We must ever be ready to oppose such unscriptural views as, for instance, that the atonement is simply an example set by our Lord capable of influencing men or merely a demonstration of God's disapproval of sin.

For Whom Did Christ Die?

The pronoun "us" in the phrase, "reconcile us to God," in the Catechism, refers only to the elect. As the Scriptures teach, it was for the elect only that Christ performed His work of satisfaction. Christ's sacrifice was, of course, of limitless worth, suitable for men of every type. It is preached to men as the only way of salvation, and even the non-elect may be said to benefit by it in some ways, though not unto salvation for it was not intended to expiate their sins. As we have learned from our study of the doctrines of election, the covenant of redemption, and the covenant of grace, the work of Christ as our Redeemer must have a special reference to the chosen of God. As we have also seen from our study of the work of Christ as our priest, sins are actually covered, God is actually propitiated and reconciled, a ransom is paid, the elect are truly redeemed by Him, sins once covered need never be expiated again, a ransom once paid secures forever the end planned. All for whom Christ died must therefore be saved. Other-

wise the Scripture revelation concerning Christ's purpose and work on earth would be contradicted (Matt. 18:11; Luke 19:10; II Cor. 5:21; Gal. 1:4; 4:5; I Tim. 1:15). Furthermore, our Lord's work of satisfaction is to be regarded as securing the gifts of faith, repentance, and obedience, and all other blessings.

See Gal. 3:13, 14; Rom. 5:10; Eph. 1:3, 4, 7; 2:8, 14, 16; 5:26, 27; I Thess. 1:10; Heb. 2:14; 7:25; I Pet. 1:18; John 1:12; 6:37, 39; 10:15, 16; 16:13, 14; Acts 2:33; 5:31; 10:43; 13:48; 16:31; Phil. 1:29; Tit. 2:14; 3:5-7; Matt. 13:12; Gal. 2:16; 3:3, 4; 4:5, 6; Rom. 5:18; 8:15; II Cor. 5:17; 3:18.

In many passages dealing with the atonement there is a reference to a particular or limited class of beneficiaries which can reasonably be understood only to indicate that Christ's satisfaction was definite or limited in its intent to the elect:

See Isa. 53:11, 12; Matt. 20:28; 26:28; Heb. 2:10; 9:28; Matt. 1:21; Tit. 2:14; John 15:13; John 10:11, 15; (cf. John 10:26-29); Heb. 13:20; Heb. 2:11; Rom. 8:32-35; John 11:51, 52; Heb. 2:13-15; Acts 20:28; Eph. 5:23, 25-27; Rom. 5:9; 8:32; I Cor. 5:7; Eph. 1:7; Col. 1:14; Heb. 9:14; I Pet. 3:18; I John 4:19; Rev. 1:5, 6; 5:9, 10.

In the light of the clear teaching of Scripture it is surprising that some have held that Christ's work of satisfaction "effects only the removal of legal obstacles out of the way of the salvation of men, making God reconcilable, not actually reconciling him; making the salvation of all men possible, not actually saving any."

We rejoice that there was nothing indefinite, impersonal, ineffective in the atonement made by our Redeemer. Each one whom He has ransomed can say with grateful assurance, "He loved me and gave Himself for me." He was thinking of each one of us when He suffered and died to make us good.

We must always bear in mind the fact that the Scriptures plainly teach that the satisfaction of Christ has saving reference only to the elect when we seek to understand certain statements in the Bible which, if wrested from their contexts or taken in one of a number of seemingly possible meanings, might appear to teach something else.

When we read, for instance, in II Cor. 5:14, 15 that Christ died for all, we must not hastily conclude that the atonement had equal reference to

the non-elect and the elect. The context deals not with Christ and all men, but with Christ and His church, and what is said of the "all" is applicable only to the elect, to the church. See the sermon "Constraining Love" by Dr. J. Gresham Machen in THE PRESBYTERIAN GUARDIAN for December 12, 1936, p. 98ff; see also I Cor. 15: 27; Heb. 2: 8; I Cor. 15: 22; Rom. 8: 32; Eph. 1: 10; Col. 1: 20; Heb. 2: 9; John 12: 32; Rom. 5: 18.

Dr. Charles Hodge has said of the use of general terms in certain other passages, that they are "used indefinitely and not comprehensively. They mean all kinds, or classes, and not all and every individual. When Christ said, 'I, if I be lifted up from the earth, will draw all men unto me,' He meant men of all ages, classes and conditions, and not every individual man. When God predicted that upon the advent of the Messiah He would pour out his spirit upon all flesh, all that was foretold was a general effusion of the Holy Ghost. And when it is said that all men shall see (experience) the salvation of God, it does not mean that all men individually, but that a vast multitude of all classes shall be saved." For some instances in which a general term is used to indicate that salvation is not limited to one group or nation see Heb. 2: 9; John 3: 14-17; 4: 42; 12: 32; Tit. 2: 11; I John 2: 2; 4: 14; Acts 22: 15; I Tim. 2: 3-6. The term "world" in Scripture may have different meanings. It may refer simply to a section of the world or a portion of the inhabitants of the world. It may mean "men, mankind, as a race or order of beings." Consider I John 5: 19; Luke 2: 1; John 1: 10; Acts 11: 28; Acts 19: 27; 24: 5; Rom. 1: 5, 8; 10: 18; Col. 1: 6; John 1: 29; 6: 33, 51; 7: 4; 12: 19; 14: 22; 18: 20; II Cor. 5: 19; Matt. 24: 14.

General invitations and offers of salvation do not reveal that the satisfaction of Christ was for all. No dead man can will to come to Christ or can develop thirst for the things of God. See Isaiah 55: 1; Rom. 11: 7, 8; 9: 18; John 6: 37, 44, 65.

In proclaiming the gospel we may not know the identity of the "who-soever will" persons who may be in our presence; but God has known them from eternity. He chose them. That is why they appear to "choose" Him.

Christ Our Intercessor

Christ has gone into Heaven itself, to appear in the presence of God for us (Heb. 9: 24). "His presence . . . is a perpetual and prevailing intercession with God in behalf of his people, and secures for them all the benefits of his redemption" (Dr. Charles Hodge). He is said to "meet with, to talk with" God in our behalf (Rom. 8: 34). He has prayed for His people—and as High Priest only for His church (John 17: 9, 20). His work of intercession as Priest benefits only those for whom He rendered satisfaction to God (Rom. 8: 29, cf. 34; Heb. 7: 25; Rev. 3: 5). He is said to be our paraclete, comforter, helper, or advocate. He pleads our cause before God against all accusers—against Satan, the law, and conscience—and requests that the covenant promises be granted us on the ground of His work as our substitute. See I John 2: 1; John 14: 6; 15: 26; 16: 7; 17: 17, 24; Rom. 8: 34; Heb. 7: 25; 9: 24. His intercession is continual and ever effective. He can say, "I know that thou hearest me always" and "I will that they also whom thou hast given me be with me where I am." God, of course, does not hesitate to grant the promises made in the Covenant of Redemption (Rom. 8: 32; John 10: 17; 16: 23, 27).

Christ alone can intercede for men on the basis of His own work and deserts. His redeemed may pray for one another, but not on the ground of their own merits. They may only plead in His name and for His sake and seek the performance of His will. No "saints" or "priests" can plead with God for us on the basis of their own merits. There is but one Mediator between God and man, the man Christ Jesus. All the benefits of redemption come to us only through our Lord and our God.

SUBJECTS FOR STUDY AND DISCUSSION

1. What is meant by the "passive obedience" of Christ? by the "active obedience"?
2. Study Professor Louis Berkhof's book, *Vicarious Atonement through Christ*.
3. What effect does the preaching of the gospel have upon God's elect? upon the non-elect?
4. For whom did Christ die? What answer would we be led to give to this question from a study of the doctrine of election? from a study of the covenant of redemption? from a study of the covenant of grace? from a study of the satisfaction of Christ?
5. Is Christ's atonement sufficient for all?

6. For whom does Christ as Priest intercede?

7. Explain: "The things we have to choose between are an atonement of high value, or an atonement of wide extension. The two cannot go together" (Dr. B. B. Warfield).

8. Can we rightly give ourselves any credit for our salvation?

LESSON 38

Christ Our King

QUESTION 26. *How doth Christ execute the office of a king?*

ANSWER. *Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.*

Christ a King

OUR mediator, the God-man Christ Jesus, is our king. Of course, as the eternal Son of God, the second Person of the Trinity, He is king over the universe, with unlimited power, in the same way that God the Father and God the Holy Spirit are (see Psalm 103: 19). This kingship, which is His by right as God, cannot be given to Him. But the kingship which is Christ's as our Mediator has been bestowed upon Him (see Acts 2: 32-36 and Phil. 2: 6-11). At the time of His ascension and exaltation to the right hand of God, Christ in an official manner was given kingly prerogatives as our Mediator (functions which He had been appointed to exercise in eternity and which He had exercised previously in such ways as through the judges and the kings who typified Him and through His appearances as the angel of Jehovah). Christ's reign as our Mediator may be said to be His kingship "invested with a new form, wearing a new aspect, administered for a new end."

Both the Old and New Testaments direct attention to the kingly office of our Redeemer:

Num. 24: 17; Psalms 2: 45 (cf. Heb. 1: 8, 9); 72: 110; 132: 11; Isa. 9: 6, 7 (cf. II Sam. 7: 16); Jer. 23: 5; Dan. 7: 13, 14; Mic. 5: 2; Zech. 6: 13; 9: 9; Luke 1: 31-33; 19: 27, 38; John 18: 36, 37; Acts 2: 30-36; Eph. 1: 20-22.

The term "kingdom" is used in more than one sense in the Scriptures. It may signify (1) "reign," "kingship," "the exercise of royal authority" (see Old Testament references to the kingdom of Jehovah, except Ex. 19: 6, and Matt. 6: 10, 16: 28,

and 17:25, 26); (2) "realm" or "sphere of dominion" (Matt. 7:21; 8:12; 19:23, 24); and (3) the "benefits or blessings which result from the exercise of royal authority" (Matt. 13:44, 45; Rom. 14:17).

Christ's Spiritual Kingdom

As our Mediator Christ has a spiritual kingdom (the term kingdom being understood in all three senses mentioned above). It is a kingdom not of this world and well termed spiritual. Its citizens are the elect of God, men born of the Spirit, whose souls and lives are subject to Christ's dominion and who are united to the king, who reigns from above, in a spiritual way. He is the head, they the body (I Cor. 11:3; Eph. 2:20-22; 4:15; 5:23; Col. 1:18; 2:19). Its laws, means of administration (the Word and the Spirit), and its purpose (salvation) are spiritual. It provides spiritual blessings (Catechism Question 36). See Matt. 8:11, 12; 5:1-12; 21:43; Luke 17:21; and John 18:36, 37.

The spiritual kingdom of Christ is often spoken of in the Scriptures as the kingdom of God or the kingdom of heaven—of "God as known and revealed in those celestial regions which had been our Lord's eternal home" (Vos). (The kingdom of God and the kingdom of heaven are not two different kingdoms, but different designations of the same spiritual kingdom. Compare Matthew 13 and Mark 4 and Luke 8:1-10; and see the articles by Professor Murray in THE PRESBYTERIAN GUARDIAN for August 17, 1936, and January 9, 1937.)

The name "kingdom of God" directs our attention to the fundamental characteristics of the spiritual kingdom of Christ. As Dr. Vos says, "The main reason for the use of the name by Jesus lies undoubtedly in this, that in the new order of things God is in some such sense the supreme and controlling factor as the ruler in a human kingdom. The conception is a God-centered conception to the very core. . . . The supremacy of God in the kingdom reveals itself in various ways. It comes to light in the acts by which the kingdom is established, in the moral order in which it exists, in the spiritual blessings, privileges and delights that are enjoyed in it. The first constitute the kingdom a sphere of divine power, the second a sphere of divine righteousness, the

third a sphere of divinely bestowed blessedness" (*The Kingdom of God and the Church*, 83-89).

For references to the *power* of the kingdom see: Ex. 15; Dan. 2:45; Matt. 11:5; 12:28; 19:28; 24:30; Mark 12:24; Luke 1:17, 35; 4:18, 19; 24:19, 49; Acts 1:8; 10:38; I Cor. 15:25.

For teaching about the *righteousness* of the kingdom see: Jer. 31:33; Ezek. 36:27; Matt. 5:6, 10, 20, 23, 24, 48; 6:33; 7:12, 16, 20; 12:30, 31; 15:13; 21:43; 23:23.

For statements regarding the *blessedness* of the kingdom see: Ex. 4:22; Deut. 32:6; Isa. 43:15; Jer. 31:34; Matt. 5:9; 6:32, 33; 8:22; 11:28, 29; 13:16, 17; 18:23ff.; 19:12; 22:2; 25:34; Mark 5:34; 9:43-47; Luke 7:50; 15:24, 32; 12:32 cf. Matt. 20:32; 18:29; 20:36, 38; John 17:13.

The kingdom has also been called a kingdom of grace. Our entrance into the kingdom, the preparation made for our entrance and the means employed in it, the manner in which we are governed in the kingdom, and the blessings that come to us in the kingdom are all of God and of grace. We merit none of them, they are gifts.

If it were not for the grace of God we would still be in the kingdom of darkness. Only when Christ subdued us to Himself, when our enmity toward Him was overcome by the work of the Holy Spirit, who employs the Word, when we were born again, were we admitted to the spiritual kingdom of Christ. Faith and repentance, true conversion, are gifts of God to sinners dead but chosen through His grace for membership in the kingdom (see Catechism Questions 86 and 87).

See John 3:3, 5; 1:12; Matt. 18:3; I Cor. 6:9; 2:12, 14; 12:3; Gal. 5:19-21; Matt. 4:17; 10:37, 39; 16:25; 18:6; 19:25, 26; 22:1-14; Mark 1:15; 6:12; Luke 13:3, 5; 14:25-35; 24:47; John 3:14, 21; 5:40, 42; 6:44, 45, 51, 69; 7:29, 38; 8:24, 28; 9:41; 10:4, 14, 15; 11:25; 14:9, 10, 20; 15:7, 16, 18, 22, 24; 16:7-14, 23, 24, 30; 17:11, 25, 26; 18:37; Rom. 8:7; I Cor. 12:3; II Cor. 4:4; 10:5; I Pet. 1:23; Psalm 119:18.

The observance of forms, without conversion, and the offering of lip service, without genuine belief, will not admit men to the kingdom (Matt. 3:9; 5:20; 7:21; Rom. 2:28; 9:6; Gal. 5:6; I Pet. 3:21).

Christ governs His kingdom with grace abounding to all its members. His Word provides for them the holy law, the standards of the kingdom, and the Holy Spirit enables them more and more to die unto sin, and

live unto righteousness (see Catechism Question 35). Our Lord bestows on all over whom He reigns the glorious blessings of His unfathomable love, in this world, at death, at the resurrection, and in the eternal state (see Catechism Questions 36-38).

Present and Yet to Come

Since the establishment of His eternally planned kingdom of grace after the fall our Lord has been delivering into it from the horror of Satan's dominion a multitude which no man can number. Accordingly, the Old Testament could speak of a *present* special reign of God over His people Israel (Ex. 19:4-6). But the Old Testament also foretold a kingdom to come. Future manifestations of God's grace; the coming of a more evident reign of God over His people than, for example, in the period of the exile; and the advent of the perfect King, the Messiah, could all be regarded as bringing in the already present kingdom in such a new way as to justify calling it a new kingdom. Consider Isa. 24:21; 43:15; 52:7; Mic. 2:12; 4:6; Obad. 21; Ps. 97:1; 99:1. In the light of such a consideration it is easy to understand how our Lord can speak of His bringing a new kingdom (Luke 16:16; Matt. 11:11-13).

The New Testament, however, like the Old, speaks of the kingdom not only as present, but also as to come:

Present: Matt. 12:28 (par. Luke 11:20); Luke 17:21; Matt. 11:11-13 (par. Luke 16:16); Luke 7:28; Matt. 13; Mark 4; Luke 7; 18:17; Matt. 6:33; Luke 4:18-21; Matt. 9:15; Mark 2:19; Matt. 13:16; Luke 10:23; Col. 1:13.

Future: Matt. 7:21; 19:23; Luke 22:29, 30; I Cor. 6:9; 15:50; Gal. 5:21; Eph. 5:5; II Tim. 4:18; II Pet. 1:11; Matt. 22:2-14; 25:1-13, 34; I Thess. 2:12; Heb. 12:28; Matt. 8:11; 13:43; Mark 14:25; Luke 13:28, 29; 22:16; Matt. 19:12; 20:21; Luke 23:42.

In connection with the study of the coming of the kingdom, see Matt. 24:29-44; Luke 17:22-37; 21:5-33; I Thess. 5:2, 3; II Pet. 3:10-12.

The kingdom will be without end. Psalm 45:6 (Heb. 1:8); 72:17; 89:35-37; Isa. 9:7; Dan. 2:44; II Sam. 7:13, 16; Luke 1:33; II Pet. 1:11.

The kingdom of our Lord, "from the beginning and in the whole circle of human history," says Dr. A. A. Hodge, touching lucidly on some of the matters we have just mentioned, "has always been coming. Its coming has been marked by great epochs,

when new revelations and new communications of divine power have been imported from without into the current of human history. The chiefest of these have been the giving of the law, the incarnation, the crucifixion, the resurrection and session of the king on the right hand of the Father, and the mission of the Holy Ghost. Yet the kingdom has been always coming every moment of all the years that have passed . . . its consummation shall be ushered in suddenly and with overwhelming demonstrations of glory. . . . For the present the King is absent, gathering together in his grasp the reins of his empire: we are left to be diligently employed with the doing the utmost for his cause possible within our respective spheres against his coming. When he comes he will be revealed as a King of kings, followed by great retinues of royal princes . . ." (*Popular Lectures on Theological Themes*, pp. 296-298.)

The Kingdom of Glory

The final kingdom in which all the chosen, redeemed, and glorified children of God will rejoice in the reign of our mighty God, our King of kings and Lord of lords, in a state of perfect blessedness forever and ever, is rightly named the *Kingdom of Glory*. See Rev. 22: 3-5.

SUBJECTS FOR STUDY AND DISCUSSION

1. What is the distinction to be drawn between Christ's kingship as the eternal second Person of the Trinity and His kingship as our Mediator?
2. Find Scripture statements that will supply the answers to the following questions: Christ is a prophet like unto—? A priest after the order of—? A King to sit upon the throne of—? Explain them.
3. Was Christ typified by certain Old Testament kings?
4. In what ways is the term "kingdom" used in the Scriptures?
5. Are the "kingdom of heaven" and the "kingdom of God" distinct kingdoms?
6. Cite instances of the recognition of God's kingship in Old Testament times.
7. Was our Mediator a king before His ascension?
8. Why are we justified in speaking of a "spiritual" kingdom of Christ?
9. Who are admitted to the spiritual kingdom of Christ? What must happen in our hearts before we are made citizens of the kingdom? To whom is all the praise for our admission due?
10. In what ways are the prophetic and priestly work of Christ related to our admission to the kingdom?
11. What false conceptions of the kingdom of God are popular today? Can the

kingdom of heaven be brought in by the power of unregenerate men? by secular education? by improving conditions of living on this earth? What is the "social gospel"?

12. How can the kingdom be present and yet to come? What do the Scriptures teach about the coming of the kingdom of glory? about its nature? What is meant by the petition, "Thy Kingdom come"? See Catechism Question 102.

13. What emotions should the fact that

the Lord Jesus Christ is our king produce in us?

(The editor would take this occasion to remind the reader that *The Presbyterian Guardian* is committed to the system of doctrine of the Westminster Standards and that within that system liberty is granted to the individual contributor to express his own point of view in matters of doctrine. The reference above to a future earthly kingdom is an illustration of this.—EDITOR)

News from the Foreign Field

India

THE Rev. and Mrs. Frank Fiol, members of The Presbyterian Church of America who have recently begun their missionary labors in India, have written an open letter to their friends in the United States, telling of their first experiences in the land of idols and superstition. A portion of the letter is here quoted:

ROKEBY, LANDOUR, U. P., INDIA.

May 11, 1937.

" . . . In these few months we have had the joy of preaching the 'unsearchable riches of Christ' to hundreds of these sin-blinded people and God has also given us the great joy of seeing at least one soul saved. In February Miss Lee's driver gave his heart to the Lord after years of listening to the gospel and turning away. Another young man who lives in Neotani, the village in which Miss Lee has been working, confessed his sin to God and confessed faith in Christ. We do not know how deep was his experience, but we are praying that God will work in his life and that he will soon come into a deep and vital relationship with the living Lord. Please join us in prayer for these two. . . .

"During our stay in Lucknow I had the joy of holding a street meeting each week. Soon after we arrived we met a young missionary couple (Mr. and Mrs. Grant). Mr. Grant was born in India and knows the language well. He is not ashamed to confess his Lord anywhere so he was most willing to preach on the street. We usually held the meetings on Monday afternoon. He would sing in Hindustani and I would put in a word or two now and then. It doesn't take much to draw a crowd in India so in a few minutes there would be from fifty to one hundred and fifty people around us. Mr. Grant would then

preach to them and when he finished I preached and he interpreted. What a thrill it was to see those people listen so intently to the gospel. The Lord certainly blessed in those meetings for only once or twice did anyone in the crowd try to interrupt us. The older missionaries say that is most unusual because most of the time some of the Indians try to break up the services. After we had preached we sold little copies of the Gospels for one pie each (about 1/2c). The reason we didn't give away the Gospels is that the people will be more likely to read them if they have to pay something for them. I was really surprised to see how eager the people were to get the Word. How we pray that the Holy Spirit will speak to them through the written Word and that many of them may come to Christ for salvation. . . .

"Yours in Christian love,
ESTHER AND FRANK FIOI."

Peru

THE difficulty of obtaining official permission to conduct evangelistic meetings in Peru has been graphically described in a recent communication from the Rev. Lon D. Hitchcock, whose work is already well-known to readers of *THE PRESBYTERIAN GUARDIAN*. Mr. Hitchcock writes:

May 26, 1937.

" . . . The Lord has been dealing in Ayacucho these days. Last Saturday I went to see the local Prefect to find out if our guarantees had arrived. The Prefect refused to see me, but his secretary informed me that orders to give us ample guarantees and liberty had arrived. I then went to see the captain of the local police and informed him that we were going ahead with our meetings. He informed me that he had no authorization from the Prefect, that he would see if he could get such authorization.

A few hours later I called again at the police station and the captain informed me that the Prefect would not give authorization, but that he knew that the guarantees had arrived and that it would be all right for us to go ahead with our services. I was returning to the house when I spied about fifty women entering the door of our house. I returned to the city park for a policeman and when we arrived at the house the place was simply overrun with old women. They all were babbling away at the same time . . . the main message seeming to be that the pueblo of Ayacucho did not want Protestant missionaries and that we had better vacate the house at once. The policeman rounded up the bunch and took the leaders to the police station where the captain told them very plainly that orders had come giving us liberty to go ahead with our work here and that they were not to interfere. The other night a bunch of women gathered in front of the house and threw stones at our windows and called out insults in Spanish and Quechua; but the Lord used a crowd of street urchins, some of whom were our friends, to drive them away. At the present time we have a 24-hour guard of two policemen and are continuing with our services. We had a splendid meeting on Sunday night with several new folks out; and the recent manifestations have been wonderful advertisement for us. Our house has been literally swamped with visitors all this week.

"We are now holding two regular meetings weekly—Thursday and Sunday nights. We have put out a large bundle of tracts and are doing all possible to give folks a true idea of our purpose here. You have no conception of the false reports, rumours, and accusations which are being passed around. As soon as possible I want to get a Sunday school started here and then get some regular meetings started in Huanta, our next largest town in this department. Am continuing my studies of Quechua also.

"With love in Him,
LON D. HITCHCOCK."

Korea

A REMARKABLE opportunity to propagate the Reformed Faith in Korea has been quickly grasped by the Rev. Floyd E. Hamilton. Early in May the editor of a religious maga-

Special Announcement for Missionary Societies

COMMENCING with the September issue of *The Presbyterian Guardian* we are planning to publish a new series of monthly *Mission Studies*. The editor will prepare these *Studies* with the assistance of missionaries who are already on the field.

Each issue of the *Guardian*, too, will contain the latest news concerning the missionaries of The Presbyterian Church of America.

We suggest that your Society subscribe for every member before September in order that you may not miss out on the first Study.

Special Club Rate:

For five or more subscriptions: 80c per subscription per year (mailed to separate addresses or to the same address).

NOW is the time to subscribe.

zine, *The Mustard Seed*, abandoned the journal to become a missionary to China. A Modernist expected the magazine to be turned over to his care but the former editor, who was himself a conservative, offered it to Mr. Hamilton on condition that he finance the monthly deficit of about 30 yen. The magazine reaches about 3,000 subscribers a month, among whom are the leaders in the church.

Mr. Hamilton accepted the responsibility, and three missionaries are pledging five yen a month to help support the paper. Mr. Pak Yun Sun, a student at Westminster Seminary during 1936, will be the editor.

On May 25th, the editor of another small magazine, called *The Preacher*, visited Mr. Hamilton. His magazine prints sermons for use in scattered churches and groups having no pastor. In most cases the elders and deacons, who are forced to minister to the flock under such circumstances, have little or no education and no

access whatever to theological libraries. The sermons printed in *The Preacher* are read to the local congregations. The editor of this magazine wished to keep it true to the Reformed Faith but was unable to discriminate accurately in his choice of manuscripts.

Mr. Hamilton agreed to finance the expansion of the magazine up to ten yen a month, with the understanding that Mr. Sun was to read all the manuscripts and be sure of the Calvinism of everything that was printed. The two magazines will be published and advertised together, *The Mustard Seed* catering to the better educated classes and *The Preacher* to the uneducated leaders. Together these magazines will reach almost the entire church and will have an opportunity to indoctrinate the church with Calvinism.

MIDDLETOWN, PA., CHURCH HOLDS FIRST ANNIVERSARY

SUNDAY, June 27th, marked the first anniversary of the Calvary Presbyterian Church of Middletown, Penna. On that day a capacity audience crowded the converted post office in the heart of Middletown for the anniversary services conducted by the pastor, the Rev. Robert S. Marsden. Mr. Marsden preached at the morning service which was followed by the celebration of the Lord's Supper, in which he was assisted by the Rev. Professor R. B. Kuiper.

In the afternoon Mr. Kuiper preached at the home of Mrs. A. F. Bedford and Miss A. M. Richards in Carlisle, Penna., where Mr. Marsden holds regular services each Sunday. At the evening service in Middletown Mr. Kuiper preached on the subject: What is a Christian?

The members of the congregation had set as their goal a 100 per cent. increase in attendance at the anniversary service over attendance at the first service one year ago. That goal was achieved in both the church service and the Sunday school.

The ideally located and appointed building now housing the Calvary church will shortly be inadequate to hold the growing congregation. A building fund has already been started in anticipation of the imminent need for larger quarters.

OPEN AIR EVANGELISM, BIBLE SCHOOLS AND CONFERENCES FILL SUMMER OF THE PRESBYTERIAN CHURCH OF AMERICA

Wide Variety of Evangelistic Work Occupies Church Groups

Kirkwood, Pa.

THE summer Bible school of the Kirkwood Presbyterian Church of America was held from June 7th to 20th in the Odd Fellows' Hall, which at present is being used for all the services of the church. Mr. Evan Runner, a student at Westminster Seminary, was in charge of the school. Seventy-six children and young people were enrolled, and at least twenty of these were not members of the congregation. As a result a number of families in the community have now become interested in the church and Sunday school, and the influence of the Kirkwood Church has been substantially increased.

The Rev. George W. Marston, pastor of the church, feels that the Bible school was a great blessing both to the church and to the community. The Word of God was sown in the hearts of the boys and girls. Many Bible verses and portions of the Catechism were committed to memory; four pupils completed the Children's Catechism and were awarded Testaments; and when the gospel invitation was extended in the older classes two pupils responded. Later, as a result of personal work, another child accepted Christ.

The Kirkwood Presbyterian Church plans to move into its new building early in August. Lumber for its construction was obtained by the razing of an old mill. The work has progressed encouragingly, and the roof of the new quarters has already been placed in position.

Bridgeton, N. J.

DURING the past few weeks the men of the West Presbyterian Church, Bridgeton, have earnestly and prayerfully undertaken to carry the message of salvation to the shop workers in the community and to the inmates of the county jail. They hold at least one meeting each week in the shops, and they report that the blessing of God has been apparent at every service. One of the members, enjoying his first experience in the holding

of evangelistic services, remarked, "That did me more good than the men in the shops!"

On the evening of June 25th the same group of true Presbyterians conducted a meeting in the county jail. Observers agree that the blessing of God and the power of the Holy Spirit seemed to rest upon the service. Although an actual count of professed conversions was not made, a conservative estimate placed the number at twenty-five.

In commenting on these services the pastor, the Rev. Clifford S. Smith, said they were among the most blessed experiences of his entire work in Bridgeton. He is earnestly praying, he added, that all the churches of The Presbyterian Church of America will undertake to carry the gospel to the shops, factories, parks and jails of the nation, and to proclaim, "in season and out of season," the message of Jesus and His love.

Quarryville, Pa.

ON May 31st well over one hundred young people of Philadelphia Presbytery met at Quarryville, on the beautiful thirteen-acre grounds of Faith Presbyterian Church, for an enthusiastic rally. In the afternoon they were addressed by the Rev. Edward J. Young, who spoke on the subject, "The Chief End of Man," and by the Rev. R. Laird Harris, who spoke on "The Evidences of the Resurrection." A brief vesper service brought the conference to a close. It is hoped by many that, during the coming year, more conferences of this type will be held.

Almost one hundred official delegates, representing fourteen congregations of The Presbyterian Church of America, attended the first annual Quarryville Bible Conference, held at the Faith Presbyterian Church, from June 26th through July 4th. Enthusiasm and rich spiritual blessing characterized the conference from beginning to end.

A varied program, under the direction of the Rev. Franklin S. Dyr-

ness, pastor of the church, beginning at 7 o'clock in the morning and lasting until 10:15 at night, kept the delegates happy, interested, and busy. The highlights of the first few days of the conference included inspiring messages by the Rev. Professor R. B. Kuiper and the Rev. Isaac Page.

The location of the grounds is ideal for a spiritual retreat, set as it is in the beautiful hills of Lancaster County, Pennsylvania. Many of the delegates, during recreational hours, engaged in such sports as volley ball, croquet, tennis and soft baseball, under the able direction of Mr. Frank Lawrence, Jr.

The morning hours featured courses in gospel music, Christian evidences, practical Christian work and missions. At the popular services held each afternoon the Rev. Robert Strong, the Rev. Harold S. Laird and the Rev. J. Oliver Buswell, Jr., were among the speakers. In addition to early evening vesper hours there were evangelistic services at night. As many as three hundred persons taxed the capacity of the church at these meetings. The singing was led during the first part of the conference by the Scottish gospel singers, Mr. Archibald Thompson and Miss Margaret Thompson, and in the latter part by the Rev. Homer Hammontree.

In addition to the speakers and leaders already mentioned there were, on the conference faculty, the Rev. Charles J. Woodbridge; Mr. and Mrs. Harry Cox, of Nigeria, West Africa; Miss Eleanor Loizeaux; and Miss Mary Hershey. The conference directorate included: The Rev. Franklin S. Dyrness, Mr. Chester Graybill, the Rev. Robert S. Marsden, Mr. D. Clinton Boyd, the Rev. Peter DeRuiter, the Rev. Robert Graham, the Rev. George W. Marston, and Mr. Walter M. Rohrer.

Philadelphia, Pa.

FIFTEEN zealous Christians, ranging in age from 18 to 22 years, are now devoting each Saturday evening to conducting open-air evangelistic services in Philadelphia's Elmwood Park. They are members of the Young People's Society of Gethsemane Presbyterian Church and most of them were formerly members of the Presbyterian Church in the U.S.A. Under the leadership of their pastor, the Rev. John P. Galbraith, the young

people gather each Saturday evening for a brief prayer meeting. At about 8 o'clock they invade Elmwood Park, a popular evening gathering-place of a populous district. A service of gospel songs, testimonies, and gospel messages reaches not only the adults of the neighborhood but also the throng of children who utilize the park as a playground.

At the conclusion of the service the group adjourns to one of the members' homes for a time of fellowship and rejoicing. Active in the conduct of these services are many who are not members of the Gethsemane Church, and the group extends a cordial invitation to others to join it in the blessed privilege of preaching the Word of God and its message of salvation.

Pittsburgh, Pa.

ON Saturday evening, June 26th, the Covenant Presbyterian Church of America in Pittsburgh sponsored its first street meeting in greater Pittsburgh. A splendid corner in probably the busiest Saturday night district of Pittsburgh—East Liberty—was secured, the use of an organ was donated, and members of the congregation volunteered for group singing and personal work.

As scores of young and old passed listlessly by, the group burst forth lustily into singing "My hope is built on nothing less than Jesus' blood and righteousness." As the preaching began an encouraging number gathered to listen to a message on Romans 6: 23: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." After the call to repentance and faith was given, several indicated a true interest in learning more about the gospel. One of those interested was a young man who had studied four years for the priesthood.

These services will continue during the entire summer. It is hoped that a greater number will be reached more effectively by the use of an amplifier which will be purchased.

In another section of the city a summer Bible school for children is in the process of organization. Located in a district which probably outnumbers any other section of the city in child population, it is felt that God has laid before the church a great open door.

The Oranges, N. J.

REACHING out with the gospel to the army of country club caddies whose work prevents them from attending any church, the interdenominational Evangelistic Committee of northern New Jersey sponsors a systematic campaign of country club evangelism. Mr. S. Leroy Smith, secretary of the committee, is a member of The Presbyterian Church of America.

The Rev. Richard W. Gray, pastor of the Covenant Presbyterian Church of the Oranges (N. J.) and a member of this year's graduating class at Westminster Seminary, visits golf clubs in Montclair each Saturday morning. The caddie master calls all the boys together and Mr. Gray brings them a brief gospel message. At the conclusion of his talk he distributes tracts and gospels and those who read the gospels are given copies of the New Testament. Between 70 and 80 boys are thus reached with the message of salvation each week. Mr. Gray reports that the caddie masters are enthusiastically appreciative of the work done by the committee, and have given it every possible assistance. The Rev. Lawrence B. Gilmore, another member of The Presbyterian Church of America, is engaged in similar work in the country clubs near Morristown.

Summer evangelistic services in Newark's Military Park are being conducted every Monday evening by the Covenant Church, and at each meeting at least 100 persons hear the gospel. A summer Bible School will be organized by the church beginning July 12th. It is expected that many children in the community will thus be reached, and the effectiveness of the regular Sunday School services will be greatly increased.

Washburn, N. D.

SEVENTY-EIGHT delegates gathered at Washburn, North Dakota, from June 21st to 27th to attend a Bible conference sponsored by the Presbytery of the Dakotas of The Presbyterian Church of America. The conference was the continuation of one held each year since 1929 as a protest against the heresy-riddled Bible conferences of the Presbyterian Church in the U.S.A.

Every minister of the Presbytery of the Dakotas attended, and each brought a delegation with him. The majority of the delegates came from a distance of 350 miles or more. All were abundantly blessed, many confessed Christ as their Saviour, and many more are now contemplating full-time Christian work.

The Rev. Samuel J. Allen of Carson, North Dakota, commented: "This was the first real Presbyterian camp that I have ever attended. There was a splendid course on Calvinism presented by the Rev. Jack Zandstra of Alexandria, South Dakota, and the entire teaching and doctrinal program of the camp emphasized the fundamental principle of Calvinism: The sovereignty of God. A glorious time was had by all in the Lord."

Middletown, Del.

THE fifth annual summer Bible school of the Forest Presbyterian Church of Middletown, Del., was held from June 14th to 27th. A photograph of the student body is shown on this page. There were 140 young people enrolled, and the average attendance was about 130 at all sessions. The entire curriculum was centered about the Bible and the Shorter Catechism. The Rev. Robert Graham, pastor of the church, reports that at the closing exercises of the school about fifteen



The Bible School at Middletown, Delaware

of those who had attended publicly professed to accept the Lord Jesus Christ as their Saviour.

LEAGUE OF EVANGELICAL STUDENTS HOLDS ANNUAL CONFERENCE AT BRANDAMORE

Full Week of Blessing Enjoyed by Delegates

THE second Annual Conference of the League of Evangelical Students was held at the beautiful conference grounds at Brandamore, Penna., from June 21st to 28th. Although the number of those present was not large many delegates testified to the manifest presence of the Holy Spirit during their study of the Word.

Five courses were included in this year's curriculum: Bible Doctrine, Christian Evidences, Studies in Ephesians, Personal Evangelism, and Missions. All of the instructors emphasized the final and absolute authority of the Word of God in matters of faith and life. In addition to the above courses there were preaching services each evening and three times on Sunday. The teachers and speakers were all men whose faith in true Biblical Christianity is unquestioned. They were: Bishop Howard Higgins, the Rev. Edward J. Young, the Rev. James E. Moore, Dr. Ralph Duncan, the Rev. Charles J. Woodbridge, the Rev. Culbert Rutenber, the Rev. John P. Clelland, and the Rev. Arthur O. Olson.

The great truths of Christianity were consistently taught, and strict emphasis was placed upon the necessity for holiness of life as well as orthodoxy of belief. Personal work and missions occupied a prominent place on the program since the league believes that all true Christians must do their part to carry the gospel to the unsaved.

In commenting upon the conference Mr. Olson said, "It is our prayer that all who were present at the conference may, because of the blessing received through our study of the Word of God, be used of the Lord in a greater way than ever before to the salvation of many lost students and the strengthening of many weak Christians."

VALLEY FORGE CHURCH TELLS OF BLESSING AND INCREASE

THE Valley Forge Presbyterian Church of Norristown (Penna.) whose pastor is the Rev. Stanley I. Ray, a recent graduate of Westminster Seminary, has reported a rich increase in membership and missionary work. At the first communion service, administered by Mr. Ray on Sunday morning, June 27th, fifty-six persons attended and five new members were received into the fellowship of the church. Several more have indicated their desire to join in the near future.

The Bible school conducted by the church has had an important missionary value. Among the more than thirty children and young people are many poor and underprivileged boys and girls. Two Roman Catholic children have proven excellent pupils who know the Lord and who are now engaged in memorizing the Shorter Catechism. Several negro children have signified their intention to study at the school.

Other activities of the Valley Forge Church have included missionary work in Norristown and its twin city, Bridgeport. Clothing and food have been distributed to poor families, and homes have been found for several who, through poverty, have been evicted from their dwellings. Said Mr. Ray: "The Lord has been good to us, and He is manifesting His blessing on each service."

No Seminary At Wheaton

The elaborate plans for a theological seminary at Wheaton, Ill., reported in the news columns of The Presbyterian Guardian for June 26th, have been at least temporarily abandoned. The Board of Directors of Wheaton College found themselves unable to approve the proposal for the coming year.

WORK AMONG PHILADELPHIA NEGROES SHOWS PROGRESS

THE establishment and growth of a congregation under the auspices of The Presbyterian Church of America among the 120,000 negroes in the city of Philadelphia is the result of the prayers of an elder and the untiring efforts of two second-year students at Westminster Theological Seminary.

Seeing unbelief parade under the guise of Christianity in the Presbyterian Church in the U.S.A. an elder in an African church withdrew from the denomination and prayed steadfastly that the Lord would raise up a church among his people that would be true to the Word of God. Another elder in the same church became interested in the witness of The Presbyterian Church of America and placed the need before the general secretary of the Committee on Home Missions and Church Extension.

Mr. Robert Brown and Mr. Lawrence Eyres, both of Westminster Seminary, were appointed to the field. A rally, widely publicized among the Negro population, was held on March 5, 1937, and was addressed by the Rev. Calvin K. Cummings. The official apostasy of the Presbyterian Church in the U.S.A. was clearly outlined, and those who were interested in the founding of a true Presbyterian church were invited to attend services on the following Sunday.

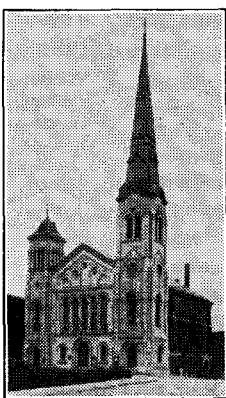
"As the weeks rolled by," said Mr. Brown, "it became ever clearer to us that the field was white unto the harvest. We found that unscrupulous evangelists had been preaching the gospel for personal gain and had thus brought dishonor upon the name of the cross. We discovered that Modernism had its disciples in several African churches. We came into contact with families who had been waiting for a true church of Jesus Christ to which to bring their children. Wonderful doors of opportunity to present the gospel to the unsaved swung open before us. How thankful we were to Him for calling us into His work at such a time as this!"

At one time financial difficulties seemed about to crush out the life of the infant congregation, but the prayers of the members were answered by

gifts that have enabled the work to go on in the power of God.

Early in June the hall which the congregation had been renting for services was burned, requiring an immediate change of location. Excellent accommodations were promptly discovered in the same city block and the work continued unhampered. Plans are now under way for a daily vacation Bible school to reach the children with the gospel story.

The Church Directory*



THE SECOND PARISH PRESBYTERIAN CHURCH OF PORTLAND, MAINE

STREET ADDRESS: 371 Congress Street, Portland, Maine.

PASTOR: The Rev. John Hamilton Skilton.

REGULAR SERVICES:—*Sunday*: Worship, 10.30 and 7.30; Sunday school, 12.00; Young People's Society, 6.30. *Tuesday and Thursday*: 7.30.

THE Second Parish Presbyterian Church of Portland, Maine, is a member of the Presbytery of New York and New England. At the time of its withdrawal from the Presbytery of Newburyport of the Presbyterian Church in the U.S.A., on June 30, 1936, it was the only Presbyterian church in the entire state of Maine. The pastor, the Rev. John H. Skilton, is widely known throughout The Presbyterian Church of America as the author of the "Studies in the Shorter Catechism" published each month in THE PRESBYTERIAN GUARDIAN.

* THE PRESBYTERIAN GUARDIAN is anxious to publish a brief account of each church of The Presbyterian Church of America, together with such information as may be valuable to visitors and friends. The editors ask that all churches send this information to the publication office as promptly as possible.

GENERAL ASSEMBLY OF SOUTHERN CHURCH REFUSES TO RECOGNIZE PRESBYTERIAN CHURCH OF AMERICA

Proposal to Revise Standards Is Referred to Presbyteries

OF SUPREME interest to readers of THE PRESBYTERIAN GUARDIAN is the news that the 78th General Assembly of the Presbyterian Church in the U.S. (southern church), meeting in Gaither Chapel, Montreat, N. C., from May 20th to May 25th, voted down all requests for recognition of The Presbyterian Church of America. The Presbytery of Savannah and the Presbytery of Bethel had overtured the Assembly to send fraternal greetings to The Presbyterian Church of America, and the Presbytery of North Alabama had asked the Assembly to appoint a fraternal delegate to the next General Assembly of the infant church. The Standing Committee on Foreign Relations recommended that all three of these overtures be answered in the negative and that recommendation was adopted by the Assembly.

The matter of the southern church's re-entrance into the Federal Council was a subject of deep concern, and the recommendation of the Standing Committee, that the church take the necessary steps for re-entry, was defeated and a substitute recommendation adopted. The substitute was offered by Dr. R. F. Kirkpatrick and recommended that the entire question be sent down to the presbyteries for their advice.

The report of the *ad interim* committee, appointed by the 1935 General Assembly for the purpose of considering revisions of the Confession of Faith and the Larger and Shorter Catechisms, was probably the most perilous matter before the Assembly. The proposed changes have been viewed by some as merely an effort to eliminate obsolete or unfamiliar words and to avoid expressions which have been the source of confusion and misunderstanding. The effect of these changes, however, has appeared to others as a deplorable compromise of the Calvinism of the Confession. For example, Chapter III, Sections 3 and 4, are to be omitted entirely if the proposed changes are adopted. They are as follows:

"By the decree of God, for the

manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

"These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be increased or diminished."

In Chapter VI, Section 2, it is proposed to omit the word "wholly". This proposal has seemed to some to be an attempt to minimize the doctrine of total depravity. The section now reads as follows:

"By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and *wholly* defiled in all the faculties and parts of soul and body."

All references to the Pope of Rome and all use of words such as "Papists" and "Romanists" are altered in favor of a more inclusive terminology. A complete discussion of the proposed changes is not within the scope of this report, but it is very apparent that, should the revisions be adopted, the Confession of Faith of the Presbyterian Church in the U.S. would be sadly mutilated. The entire report of the *ad interim* committee, presented by Dr. J. B. Green, professor of Theology in Columbia Theological Seminary, was submitted as the unanimous report of the committee, and was not discussed by the Assembly. Upon motion of Dr. Ernest Trice Thompson it was referred to the presbyteries for advice. The committee was continued with instructions to formulate additional changes which might be proposed by the presbyteries and to re-submit a revised report at the next General Assembly.

The *ad interim* Committee on Union with Other Presbyterian Bodies restated the church's desire for closer relations with such other bodies but, since the proposed plan of federal union had not yet been accepted by other churches, the committee felt it inadvisable to recommend any other plan at this time.

Although the committee had reported unanimously, not one of its

members arose in the Assembly to defend the report. Accordingly, instead of adopting the report, a resolution proposed by Dr. C. M. Boyd of Charlotte, N. C., was adopted, creating an entirely new committee of nine members to consider the question and make recommendations to the next Assembly.

The stirring report given by Dr. C. Darby Fulton concerning the closing of mission schools in Korea was discussed on page 83 of THE PRESBYTERIAN GUARDIAN for June 12, 1937.

STOCKBRIDGE INDIANS FORM NEW CHURCH IN WISCONSIN

Join The Presbyterian Church of America

GATHERING on May 21st in the chapel at Morgan Siding, Wisconsin, which had formerly been a saloon, a number of Stockbridge Indians formed a new congregation to be known as The Old Stockbridge Presbyterian Church. Later they voted unanimously to join The Presbyterian Church of America. The new church is under the leadership of the Rev. John Davies of Gresham, Wis., whose labors among the Indians of that territory resulted in the formation, early this year, of the first Indian Chapel of The Presbyterian Church of America.

The Old Stockbridge Presbyterian Church maintains a Sunday School, morning and evening services, a ladies' Prayer Circle, and a Young People's organization. Sixty or more people support these meetings with attendance and cooperation, although the membership is only about fifteen. The group also gives valuable assistance to Mr. Davies in his work among the pagan Menominee Indians.

The Stockbridge Indians are justifiably proud of their Presbyterian heritage, and the name of their new church was chosen because they feel that they are carrying on the spiritual succession of their forefathers of more than two hundred years ago. That succession goes back to the year 1734, when Ebenezer Poohpoonuc became the first baptized Mohican Indian in Stockbridge, Massachusetts. Later a strong church was formed there under the auspices of what Jon-

athan Edwards called the "honorable society in Scotland for the Propagation of Christian Knowledge." There, too, the Assembly's Shorter Catechism and other books beside the Bible were translated into the Mohican language by the younger Edwards and others. From 1751 to 1757 Jonathan Edwards, Sr., served as pastor, and it was only with the greatest reluctance that he left to become the president of Princeton College. The Stockbridge Indians wish to preserve such a noble heritage not only in name but in faith and practice. Therefore at least ten of them have withdrawn from the Sergeant Memorial Church of the Presbyterian Church in the U.S.A.,

In commenting Mr. Davies said: "It brought tears to some eyes on Sunday morning, June 6th, when the first Communion service of this congregation was held and, among the five people who made confession of faith, was the man who had once used this place of worship for the downfall and degradation of souls. It was through the faithful ministry of Harold Hillegas, Arthur F. Perkins, and the influence of the Crescent Lake Bible Camp that he was converted. He refused to join the Sergeant Memorial Church because he saw the apostasy in that denomination, and was waiting for a minister of the new denomination to come and organize a church among the Stockbridge people."

The Stockbridge Indians have contributed toward the support of evangelical missionary work in India. Thus, in a very real sense, Indians are bringing the gospel to Indians.

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PRESBYTERIAN RALLY HELD IN LOUISVILLE, KENTUCKY

SEVERAL members of the Presbytery of Ohio, together with friends, held a rally of The Presbyterian Church of America in Louisville, Kentucky, on June 29th. The meeting was sponsored by members of the Trinity Presbyterian Church of Cincinnati who are exceedingly anxious to aid in founding a Presbyterian church in Louisville.

Ministers assisting in the conduct of the rally were: E. C. DeVelde, J. L. Shaw, Carl Ahlfeldt, and J. L. Rohrbaugh. About twenty-five persons, including several ministers, gathered in a room of the Kentucky Hotel at 8 P. M. Although no definite plans for a local church are yet in view, Louisville has seemed a needy and promising field.

CHURCHES IN NEW JERSEY AND PENNSYLVANIA ISSUE CALLS TO NEW PASTORS

THE Presbyterian Church of America at Wildwood, N. J., has recently issued a pastoral call to the Rev. James L. Rohrbaugh, a former missionary to Ethiopia. Mr. Rohrbaugh has accepted and plans to promote the work vigorously during the approaching vacation season at this popular summer resort. For some time the missionary interest of the church has been concentrated in the work of Mr. Rohrbaugh in Addis Ababa, and he takes up his new duties as no stranger.

The Rev. Cary Nelson Weisiger, III, one of this year's graduates at Westminster Seminary, has been enthusiastically called to the pastorate of the Calvary Presbyterian Church of Germantown. Mr. Weisiger will assume his duties in the year-old church immediately, but will not be installed until autumn. The church has grown, during the first year of its existence, from a charter membership of eighteen to a present membership of sixty-five. Under Mr. Weisiger's ministry it anticipates an even more rapid growth and richer blessing.