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A Christian's Plea in the Southern Church

AN EDITORIAL

WHEN the General Assembly of the Presbyterian Church in the U. S. (Southern Church) meets next May in Columbus, Mississippi, several matters of far-reaching significance will come before it: the proposed changes in the Westminster Confession and the Larger and Shorter Catechisms, the question of the re-entrance of the Southern Presbyterian Church into the modernist-dominated Federal Council of the Churches of Christ in America, and an appeal to discontinue union services between a Southern and a Northern church in Baltimore. This last case was brought to the attention of readers of THE PRESBYTERIAN GUARDIAN in the issue of April 24, 1937, page 33. Since then, it has passed through the Presbytery of Potomac, and the Synod of Virginia, and is now to come before the General Assembly.

THE FACTS OF THE CASE

Briefly, the history of the case is as follows: In March of 1937 Mr. Arthur W. Machen, a member of the Franklin Street Presbyterian Church (South) of Baltimore, on behalf of himself, his wife, and his son, sent a letter to the session asking that they refrain from the customary summer union services with the Brown Memorial Presbyterian Church and First Presbyterian Church, both of the Presbyterian Church in the U.S.A.

His reasons for the request were: the prevailing Modernism in the Northern Church, its corporate apostasy in the rulings of the General Assemblies of 1934 and 1936, the Auburn Affirmationist pastor of Brown Memorial Church, and the preaching of an unconverted Jewish rabbi in the pulpit of the Brown Memorial Church. The session according to its reply "after a thorough discussion, declined to make any change" in its customary summer union services. The complaint was then filed with the Presbytery of Potomac in the name of three members in good standing of the Franklin Street congregation. When that presbytery met in April to hear the case it voted, upon motion of Dr. J. H. Taylor of Washington, D. C., to go into executive session. The public having been excluded, the presbytery then passed a motion, again proposed by Dr. J. H. Taylor, that all references to persons in the Northern Church be eliminated from the complaint. Since the plaintiffs had chosen to present their own case through one of their number, the presbytery, after questioning this, passed a motion to give this complainant the right to speak. Mr. Machen then argued the complaint, carefully omitting any reference to persons in the Northern Church as presbytery had directed. He brought out clearly the heresy of the Auburn Affirmation, showing that the religion of that document is diametrically opposed to Christianity and the standards of the church,

and that the Northern Church, which not only tolerates the signers of this document (almost 1300) but places them in positions of prominence, is seriously in error. On the other hand, while tolerating heresy, that church persecutes orthodoxy, as shown by the complainants from the minutes of the General Assembly of the Presbyterian Church in the U.S.A., 1934 and 1936. Christians who conscientiously refuse to support modernist propaganda are disciplined and suspended from the ministry, while blatant unbelief and anti-Christianity such as the Auburn Affirmation pervades the church. Another fact which was advanced by the plaintiffs as evidence of indifference and grave doctrinal declension in one of the particular coöperating churches was the preaching of an unconverted Jewish rabbi in the pulpit of the Brown Memorial Church at one of its regular Sunday morning services.

A PERSONAL ATTACK

The session of the Franklin Street Church, represented by Dr. Harris E. Kirk, the pastor, rested its defense mainly on two contentions. First, on an accusation that the complainants had been negligent in their obligations as church members, in that they had too often attended the Mt. Washington Presbyterian Church (U. S.) and St. Andrew's Presbyterian Church (of America) and had contributed too largely to Westminster Seminary in proportion to their contributions to the Franklin Street Church and the Southern Church. And second, that sustaining the complaint would involve a judgment unfavorable to the Northern Church and a severance of relations. The verdict of the Presbytery of Potomac was against the complaint, 28 members voting not to sustain, while only three voted to sustain the complaint.

The plaintiffs then appealed to the Synod of Virginia to reverse the decision of the presbytery. This body met in September and elected a commission of fifteen to hear the case. Again the hearing was held in executive session, the commission even forbidding the presence of a stenographer. This commission of the Synod of Virginia ruled 14 to 1 against the complainants. An appeal from this decision will come before the next General Assembly and its decision will be a significant indication as to the state of the Southern Church.

THE SIGNIFICANCE OF THE CASE

Any Christian must realize that the charges of the

complaint are of the most serious character. If a church is indeed guilty of supporting heresy and persecuting orthodoxy then that church cannot have the confidence of a Christian or any group or congregation of believers. Any church that tolerates a known Modernist in its pulpit, and is so utterly indifferent to the gospel of Jesus the Messiah that it invites to its pulpit a Jewish rabbi, can hardly be a body of those who believe that "the blood of Jesus Christ his Son cleanseth us from all sin." that "neither is there salvation in any other."

Such charges are so serious that the whole world ought to be given the opportunity to hear them proved or disproved. *Yet both the Presbytery of Potomac and the Synod of Virginia barred the public from its hearings.* Why are the Modernists so afraid to let the laity of the church hear their deliberations? Why is it a "family affair"? What does an ecclesiastical court expect to gain from its policy of secrecy in such an important matter, except perhaps to keep its dealings from the public? Public opinion seems to be the great force that even these churchmen still fear. Secrecy is the cloak of dishonesty; darkness is the cover for evil works. Must we conclude that the whole process and verdict was premeditated, and that secrecy was the first necessity for the predetermined course?

THE COURT ALTERS THE COMPLAINT

Furthermore, we ask every right-minded person: Who has the right to change a case or an argument? Of course, a court may strike out irrelevant material from a complaint, or eliminate any impertinent, defamatory references to persons. But may a court, ecclesiastical or civil, alter a complaint in matters, personal or otherwise, that bear directly on the charges? One of the reasons advanced for discontinuing the union services was inextricably tied up with a person, the pastor of the Brown Memorial Church, who was charged with publicly known heresy. As long as he was retained as pastor of that church, he and his views were evidence material to the question of union services. But the presbytery eliminated from the complaint all references to persons in the Northern Church on the ground that it had no jurisdiction over these persons and could not call on them to defend themselves. But it is perfectly obvious that a church body *must* judge those over whom it has no jurisdiction, otherwise why do we still discriminate between Presbyterians and Unitarians? If the Franklin Street Church had held union services with the Unitarian Church a block

away, would the presbytery have to allow it on the ground that it has no jurisdiction over the Unitarians and could not receive evidence against their orthodoxy?

Again we ask, what court questions the right of a man to be heard? Has not the lowest criminal the right to a hearing in our civil courts, either through counsel or in person? The Book of Discipline of the Presbyterian Church in the U. S. gives that right to "all parties," and leaves it to the option of the party whether representation shall be by counsel or not. The presbytery was therefore in serious error when it refused the plaintiffs full liberty to speak, and when it did grant the complainants the right to be heard by passing a motion to that effect, it conceded as a matter of grace what was already the complainants' constitutional right.

The erroneous procedure of presbytery was sufficient ground for the synod to send the complaint back to presbytery for a new trial but, in spite of the cogent argument of the counsel for the complainants before the commission of the synod, it was utterly disregarded.

AN ATTACK INSTEAD OF A DEFENSE

As for the arguments on the complaint itself, the record shows a conspicuous failure of the defense to disprove the allegations on which the complaint rested. No attempt was made by Dr. Harris E. Kirk, pastor of the Franklin Street Church and counsel for the defense, even to meet the argument of Mr. Machen. Instead of this, without right or previous warning, this pastor attacked the Christian character of his three parishioners whose names were affixed to the complaint. He charged that the complainants had been remiss in their membership obligations. But had their good standing ever been questioned? No! Had their pastor, Dr. Kirk, or the session of the Franklin Street Church ever remonstrated with them? No! Had they been notified of these charges and given an opportunity to defend themselves? No! And to show how utterly reprehensible this personal attack was, in correspondence between Mr. Machen and the session subsequent to the trial, it is admitted by the session of the Franklin Street Church, Dr. Kirk as moderator, that "The Session has never questioned the good standing in the church of any of the complainants in the case recently brought before Potomac Presbytery; neither has it brought any charges against them." Thus it is obvious that this personal attack was utterly unfounded, and simply an attempt to prejudice the court.

As for the other argument of Dr. Kirk, namely, that the sustaining of the complaint would involve a judgment unfavorable to the Presbyterian Church in the U. S. A. and would result in a severance of relations, that is precisely what ought to happen if the charges of the complaint are true. How can an honest man shrink from the effect if he deliberately embraces the cause? However, the complainants simply requested that the union services with these two particular churches be discontinued, but if the grounds for that request were as far reaching as Dr. Kirk intimated, then there is all the more reason why they should be faced squarely, and every attempt made to remove or disprove the cause. Thus again the real issue was evaded. A Modernist simply cannot understand that the blessing of God is more important and of greater consequence than the good-will of unbelievers.

WHAT THE DECISION MEANS

Now the implications of the decision of the Presbytery of Potomac and the Synod of Virginia are very serious: In the first place, these two bodies approve worship and fellowship with those who tolerate unbelief in high places and at the same time persecute those who are zealous for the Bible and the standards of the church. Secondly, they consider worthy of full confidence and Christian fellowship a church which has a notoriously heretical pastor. Thirdly, a Christian court may not "try the spirits whether they are of God" unless they are under its ecclesiastical jurisdiction. And finally, these two courts of the Southern Presbyterian Church ruled against a complaint that sought discontinuance of union services with a church that welcomes an unconverted Jewish rabbi to its pulpit to handle the holy things of our Christ and Saviour.

Christians, awake! Is the Presbyterian Church in the U. S. also on the toboggan? Will its General Assembly reverse the decision of the Synod of Virginia and Presbytery of Potomac? Are there not still Christian gentlemen and men of God in the south? Is the Southern Church zealous for the honor of Christ, and will it condemn compromise with unbelief among its constituent churches? In the name of our Lord Jesus Christ who purchased His church with His own blood, we plead with every Christian in the Southern Church to come to the support of this complaint. Will you too say, "Peace, peace; when there is no peace"? Or will you heed your God, and "stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Satan at the Pulpit of the Passion

The Opening Chapter From the New Book, "Christ in His Suffering"

By the REV. PROFESSOR K. SCHILDER, Ph.D.,
of Kampen, The Netherlands

But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offense unto me.—MATT. 16: 23a.

WE SHALL study the Man of sorrows, the Mediator of our confession, Christ Jesus. We shall see Him as He surrenders Himself in the night of His passion, and as He, clearly conscious of His purpose, moves straight to His death.

How else could we observe Him, then, except as He is in His threefold office of Prophet, Priest, and King? For it is as the absolute and only true bearer of that triple office that He passed through the whole course of His suffering. There is no spot so small in the temple of His passion that it has not seen Him suffer and triumph as one always discharging that threefold responsibility.

We see Him as Prophet today. Observe and listen. He has Himself stepped to the pulpit¹ from which He will teach. Yes, He will teach, for He is to instruct His disciples, to demonstrate² to them that His suffering is the most imperative need of the world.

We see Him here as Priest. For, as you notice, even as He stands at the pulpit teaching the ignorant and the foolish, a "satan" comes, a satan in the form of flesh and blood, it is true, but a satan, nevertheless. He comes, ascends the rostrum, and places an interfering hand upon the very pulpit from which the highest Prophet of God is giving instruction. That human satan makes a diabolical statement and a satanic gesture by which he hopes to thwart the spirit and counteract the influence of Christ's teaching. So he tries to conceal the cross, which Jesus already holds up before His disciples' eyes, behind a veil of satanical perversity and blindness. But observe closely now, for in this we see the Priest in Him assert itself: Christ briskly thrusts that interfering hand

¹This word has been selected advisedly; it supports the connotation of the Greek of the New Testament, and points out the prophet's or teacher's office, which Christ, "seated" as a rabbi, fulfilled.

²Such is the meaning of the original word, translated "shew" in verse 21 of the King James Version.

"Christ in His Suffering"

THE caption which appears above these lines is the title of a new book which seems to be important enough to call for editorial notice. Our enthusiasm for the book is so great that, through the courtesy of the publisher, the Wm. B. Eerdmans Co. of Grand Rapids, we are reprinting its first chapter in this issue. It is our thought that nothing that we might say in recommendation of the book would whet the appetite of our readers so much as the generous portion which is provided in "Satan at the Pulpit of the Passion."

The subject of the book is the age-old one of the passion of our Lord, but the treatment given here probably never has been surpassed in its combination of acute reflection upon the sacred text and fresh, stimulating form of expression. Here is a book for the Christian believer which, in the best sense of the term, is a devotional masterpiece, for it warms and stirs the heart to greater love of the crucified Saviour on the basis of reverent and painstaking exposition of the Word. Occasionally it may appear that the originality of the writer has carried him away to a fanciful interpretation, but in the large it is a masterful portrayal of the march to Calvary in its redemptive meaning for Christ's people.

Dr. Schilder, the author of the work, is counted among the ablest and most influential theologians in The Netherlands. Evidently great pains have been taken by the translator, Henry Zylstra, to provide an accurate and highly readable version in English. This book is announced as Volume I, there being three large volumes in the Dutch edition, and it is hoped that the others may follow soon. There are 26 chapters in the present volume, most of which are considerably longer than the one that appears in this issue, and the whole runs to 467 pages. Its price is three dollars.

aside, so that His prayers and sacrifices may go on unhindered. Truly, He cometh, O God, to do thy will. As a Prophet He will say what He must, and as a Priest He will in all things be sensitively alert and helpful.

Finally, we see Him as King, here at the entrance to the temple of suffering. For, as He sets out to execute the deed which is the one thing needful for the world, He moves straight to its realization, though there be as many satans around Him as there are disciples within His heart.

Depart, behind me, Satan. That is a statement of the Prophet, Priest, and King. It is His response to the greeting of those upon the way who would lead the Servant of the Lord to God too hastily. In fact, He greets no one along the road, for He goes to greet His God, the God who sends Him into death.

To see Christ active thus in the capacity of His threefold office, surely that marks a high point in the Gospel history. It marks that by the objective fact of grace revealed in Christ's Messianic presence. But another high point, this one in the subjective life of Grace, is also attained on this occasion. Whoever reads the Gospel report of this event painstakingly will see that the disciples of Jesus reached such a summit. The chapter at present open before us tells us that these disciples, Peter at their head, now came to make the full confession that Jesus of Nazareth was indeed the Messiah. What had long lain dormant within them finally stirred; what had never broken through to overt expression was proclaimed aloud. The conviction burst through, patent and undisguised, in the language of the Christian confession: Thou art the Messiah, the Son of the living God. Yes, there are two heights of attainment here, the one objective and the other subjective.

Remember, however, that he who scales mountain heights and reaches lofty peaks finds breathing difficult. And it is especially true of the Kingdom of heaven that summits of achievement are also climaxes of anxiety, acmes of conflict. Whenever, therefore, we with true Christian mysticism, want to sing the "introitus" to the hymn of Christ's passion, we do well to remember that heights of attainment in the life of grace are places of awful tension.

With true mysticism—for there is also a false mysticism. The false mystic struggles hard to scale a mountain top, supposing that when he reaches it he will find a pleasant arbor there and a smooth plateau ahead. But the true mystic knows that when he has attained a ledge on the steep

ascent he will meet struggle there, will be confronted by the rock of offense, and by the cross which he must take up and bear. A map charting the acclivity of the mountain is the false mystic's only guide. The ways beyond the peaks? Why, those are easy plains. But true mysticism knows that the cross is waiting at every mediate goal.

The true mystic knows that conflict so accompanies achievement, and he trembles at the thought of it. So we tremble, too. For we are compelled to notice that the first disciple who in his spiritual experience ventured to leap to the pinnacle, and who rejoiced at being able to say, "Thou art the Messiah, the Son of the living God,"—that this very man is also the first, having reached the apex, to stumble over the rock of offence, and, what is more, also to cause the Christ to stumble, were that not eternally impossible.

Simon was a Jew. And every native Jew, the moment he has composed the song *We have found the Messiah*, wants immediately to swell the music into the jubilant refrain: *Peace in heaven, and glory in the highest.*¹ So Simon Barjona, seated on a new ledge, wishes to enjoy that peace at once and to raise his voice in a hallelujah chorus. In fact, he has it all composed.

But on this day he, the exuberant singer, finds himself under the discipline of the Master of the musicians. True, Jesus, the First Conductor, has Himself elicited that Messianic hymn from the spirit and soul of his pupil. But, once the theme *Jesus is the Christ* has been faithfully recited by the elated student-precursor, the Master's voice drops. It suddenly falls, so to say, from the eloquent heights of poetic song to the lowest level of didactic prose. The lesson He teaches in that voice is hard, is exacting. The disciples are eager, are all agog to sing, to rejoice, to praise peace and shout hosanna. And Jesus? He quietly begins to expound matters. He undertakes to "show" them that He must suffer and die.

In a flash Peter interrupts that discourse: "Be it far from thee² Lord: this shall not be unto thee." And then it happens. Jesus turns sharply around. His voice, calmly discoursing before,

¹Compare the story of the triumphal entry into Jerusalem.

²The same expression or a very similar one, sometimes rendered "God Forbid," is used in the Greek translation of the Old Testament in such other passages as are found in: II Sam. 20:20 and 23:17; I Chron. 11:19; Josh. 22:29; 24:16; Gen. 44:7, 17.

rises in tone as it raps out the rejoinder: "Behind me, Satan. Thou art an offense unto me. I called thee a rock, a man of granite, upon whom one can lean; but now, so far from being a foundation stone, thou art a stumbling block."

Just what does it all mean? How must we take this? We who were not witnesses to the event ask naïvely: Was it really that serious? And even if we are alert enough to remember that the word "satan" by no means always refers to the awful spirit of the pit, and that in this sense it means nothing more than "adversary," we know, nevertheless, that these considerations do not affect the truth that Jesus' harsh epithet fixed a wall of wrath and of righteousness between Christ and Peter. For Jesus cannot apply the name Satan to a human being without thereby thinking of the great spirit of revolt who dwells eternally in darkness. The question therefore lingers: How is it that Jesus suddenly addresses Peter so?

We may as well be honest. We shall never answer that question adequately. Our ignorance embarrasses us even here at the entrance to the temple of suffering. We cannot grasp half of the significance of what happens; cannot understand, for instance, how the sinless soul of Christ reacts to satanic temptation, from whatever side that may come. Such a phenomenon—the second Adam, without sin, on the one side, and on the other a satanical being—that we have never measured with the eye, nor fathomed with the mind. Who, in fact, would dare to make the slightest comment about the sinless soul of Christ which lived on earth unstained and responded purely to every stimulus?

But, even though we can never completely answer the question why Jesus on this occasion spoke so, we can say something about it and that according to the Scriptures.

This first of all: Jesus in this circumstance proves to be very man. As such He is subject to every psychological law of action and reaction which is not the effect of sin. Moreover, He is not only truly but also completely a man. Therefore, in this ultrahuman existence before God, He sees great significance in all small things. The whole process of His mediatorial career is concentrated as a unity into each movement of His life. Every point within the circum-

ference of His circles is seen only and always from a single focal center and consequently in harmonious relationship to the whole. Hence it must be that the satanic statement which at this time tears its way through His prophetic discourse hurts Him grievously. It recalls to His mind, very likely, that other moment in His life, when at the conclusion of His baptism the Spirit drove Him into the wilderness. Again that panorama in the desert rises before Him. Again He lives it, as though it had just happened. Again He experiences how, after the baptism which had been His objective for thirty long years, the Spirit drove Him into the wilderness to meet Satan. There the great Satan, the very prince of hell, hurled his temptations into the pure, human desires, the manly virtues, and the mediatorial passion of His soul. That Satan also said in effect: "Be it far from thee, Lord: this shall not be unto thee."

Now Christ has reached another mediate goal, another milestone. Again He is to be baptized, not with water but with consuming fire. That pulpit at which He stands here in Caesarea Philippi and from which He as a Prophet teaches is, in a sense, the beginning of the end and the end of the beginning of His mediatorial state of humiliation.

Again satan is present, a satan of flesh and blood, but a satan none the less. Again there occurs that influx of hellish passion: What God wills and declares inevitable, need never take place! That, surely, is suffering. It explains the brusque reprimand.

But more can be said. Christ who always sees the organic unity in the mission of His life also sees the climax in God's purpose. After that other summit of attainment, His baptism, the Spirit drove Him into the desert to meet Satan. Now, at this second level of achievement, that same Spirit drives Him out to meet another satan, Simon Barjona. How terribly effective are the several repetitions in the fugue of God's wrath! The Holy Spirit Himself places Peter's rebellious hand upon Christ's pulpit. And for the Saviour, fully aflame as He is with love for mankind, it is far worse suffering to meet a satan of flesh and blood than to confront that one great Devil who is sheer spirit. Jesus Himself is human. He called Simon Barjona a friend. And a friend's opposi-

tion to the task which God placed upon the Son of Man is a burden outweighing a thousand times the enmity to Him and the Father breathed out by the Demon of the pit. Hearing His *bride* speak and act satanically, seeing a human being, one of those for whom He is giving his life, become an instrument of Satan, observing the flesh in Simon Peter assert itself to take exception to heaven's law of atonement through fulfillment, and all that, mark well, at the moment of Christ's prophesying—that must have been Jesus' severest suffering up to this time. For He knows all the while that this same rebellion of flesh against spirit will presently nail Him to the cross.

Hence we do not wonder and we do not take issue with Him as Jesus curtly declares, "Get thee behind me, Satan." Silence is the response befitting this spectacle of the terrible grief which the Son of Man, as a true, complete, and sinless human being, felt at this time. Silence, and an offer of thanksgiving as we notice that the pure and perfect Mediator takes uncompromising issue with as little even as the mere idea that God's counsel shall not be fulfilled in Him, or that the heavenly plan of redemption, bearing with it the gift of eternal peace, shall not accrue to Peter and to us.

Tremulously we place our fingers upon our lips at seeing this consuming fire of holiness, these flames of love, the quick lighting of this prophecy, which leaps out at the slightest contact with satanic will and spirit, and which by that very spontaneity of its reflex action proclaims the immutable law of, and wonderful fidelity to, God's determinate counsel. We worship and praise the quick response which sensitively obeys God's justice and promise of faithfulness; we bow before the perfection which never profanes the flawless round of God's righteousness and truth.

What besides? Well, you and I are standing at the entrance to the temple of suffering. What if we should sometime be told: Behind me, Satan?

The question strikes us dumb. Full well we know that we, too, have earned that black and ugly epithet. As often as we fail to believe, to serve the Prophet, Priest, and King, we are satans to Him. O yes, He is no more with us as He once walked beside Simon Barjona, but His Spirit, we know, has returned to dwell with us; and as often as we do not believe

Him, as frequently as our hearts ponder some other way of redemption, we grieve that Spirit. And that familiar phrase, "grieving the Spirit," is the New Testament term for what before the day of Pentecost was called "being a satan to Jesus."

Yes, in us, too, flesh wars against spirit. For us also the entrance to the temple of passion is a place of amazement. There the Spirit of God begins battle against the flesh. There the atmosphere is oppressive. Fortunately, if we are really troubled, if we grow awfully tense within, the Worker of our salvation reprimands us for our overbearing impatience.

We shall have to make amends for such conduct long. It will be so throughout life. Even though we love the Lord our experience will be that of Simon Barjona, who was sent back into the place of instruction one moment and who the next minute again spoke satanically upon the mountain of transfiguration.

Our course, then? Shall we turn back, depending upon our inadequate selves?

By no means. You remember that we pointed out two high spots. The one was a ledge on the slope of the subjective life of grace, of the experience of faith, of apprenticeship with Jesus. On that level we, like Simon Barjona, have spoiled everything.

But when the vapors of hell have lifted, when the wrath of Christ's words has dispelled the nebulosity of Peter's misconception, we look up to that other height. There on that second summit, on the mountain of objective grace, Jesus still stands untainted by our pollution, Prophet, Priest, and King in purity and virtue.

To us, here at the beginning of the passion history, it is incomparable comfort to know that He stands so adamant on the threshold of the temple of suffering that not even the violent gusts of hell can cause Him to waver.

More Barthianism in Princeton

A Review by the REV. CORNELIUS VAN TIL, Ph.D.

CHRISTIANITY IN AMERICA: A CRISIS, E. G. Homrighausen. The Abingdon Press, 1936.



Dr. Van Til

DR. HOMRIGHAUSEN is Professor-elect of Christian Education at Princeton Theological Seminary. He is to begin his work at that institution in the second semester of

this year. It is therefore of interest to all Presbyterians to know what the beliefs of Dr. Homrighausen are.

Broadly speaking, we may say that Homrighausen is a Barthian. He resembles Barth in his vigorous attack on the Bible as the completed revelation of God to man. One quotation may suffice to prove this point:

I am not a Fundamentalist. I realize that there are abiding truths in that camp. But we have outgrown it. We cannot accept its literalism, its alliance with antiquated science. It is too static. It seeks to define too much, forgetting that all human definitions are only relative and tentative. It makes God too fixed a Being. It inclines to arrogance and pride. It also

tends to dry scholasticism. It is the ghost of the past trying to live in another day (p. 13).

This passage, besides giving us an insight into the author's conception of Scripture, tells us what he thinks of several other matters. Moreover, it is typical of the teaching of the book as a whole.

It is apparent from the passage quoted that Homrighausen does not merely withdraw from the position of holding to the plenary inspiration of the Bible to the position of believing in its general trustworthiness. He says Fundamentalism holds to an "antiquated science." Elsewhere he says that the Bible does not offer us a "theory of the world's origin" (p. 55). Or again: "The message of the gospel does not teach men something they do not know in the realm of agriculture, physics, or history" (p. 77).

All this is plain enough. Homrighausen does not feel bound to accept as a true record of history what the Bible teaches in the first chapters of Genesis about the origin and the fall

of man. He feels free to accept some other view, for instance, the evolutionary theory of the origin of the universe and man. In this way the author insists on the independence of the mind of man with respect to the Bible. The mind of man is not to be made captive to the obedience of God's will as expressed in the Scriptures.

We would call especial attention to this point. There are those who defend the policy of the reorganized seminary at Princeton. They reason that the appointment of Barthian theologians at Princeton need not be a matter of great concern. These Barthian theologians, we are told, have usually come from the modernist camp. They are on the way to the orthodox position. If only they keep on going they will sooner or later accept the orthodox doctrine of Scripture. It is too much to expect that "at the end of the day" they should be ready to accept the Bible as infallible.

Revelation

On the contrary we believe there is no basis in fact for such an optimistic view of the tendency of Barthian theologians. There is, for instance, no reason to hold that the Barthian conception of revelation is more sound than the Barthian conception of inspiration. Together with Modernists the Barthians have to a large extent been influenced by Immanuel Kant's activist conception of the human mind. Accordingly the Barthians, together with the Modernists, hold to an activist conception of revelation.

The activism of Homrighausen's conception of revelation comes to expression in such phraseology as we find in the quotation given above to the effect that Fundamentalism "seeks to define too much, forgetting that all human definitions are only relative and tentative." This means that the author is opposed to the notion that a creed can be an essentially correct statement of the system of truth found in the Bible. He tells us that: "Denominational thinking is our curse, and our insufficiency. It is too provincial. It lacks wholeness" (p. 25).

It is in this way that Barthianism prepares the way for church-unionism. If the various denominations could only break the chains by which they are now held down to the rock they could together soar to heights as yet unknown. Homrighausen has great

expectations for good from the movement for church-union that gave vent to itself in the recent Oxford meetings (see *The Review of Religion*, Jan., 1938). It must be a source of great satisfaction to Dr. J. Ross Stevenson, retired president of Princeton Seminary and a leading exponent of church-unionism, that his successor, Dr. Mackay, is walking in his ways. Dr. Mackay, as his writings show, is himself Barthian in spirit. He invites one Barthian theologian after another to teach at Princeton. And Barthianism, by teaching that no church can rightfully hold to a creed, prepares the way for church-union.

Relativism

But we cannot stop here. The relative and tentative character of all human definitions applies, according to Homrighausen, to the Bible as well as to the Confessions. We could give several quotations, besides the one given above, to prove this point. We call attention to the following: "Surely, there are many things about the Bible and Christian history that we cannot hold today. Surely, the clothing in which the gospel was dressed needs to be replaced with modern thought-forms" (p. 49). We have grown familiar with this type of argument from the writings of Barth. The contention is that God's Word, simply because it expresses itself in human thought forms and in human language, becomes for that very reason tainted with incompleteness and falsehood.

Could anything be more definitely opposed to the Biblical idea of revelation? That idea of revelation contemplates the mind of man as made in the image of God and as therefore a fit medium for the expression of the will of God. To be sure, the mind of man has been vitiated by sin through the fall of man. Even so the Holy Spirit can guide the mind of sinful man and use it as the medium for the infallible expression of His will. By the use of a simple illustration we can perhaps indicate something of the difference between the Barthian and the Biblical view of the human mind. The Biblical view says that the mind of sinful man is like a knife that has dropped into the mire. The Holy Spirit washes the knife and then uses it to cut the bread of life. The Barthian view says that even if the Holy Spirit washes the

knife it is still unfit as a tool with which to cut the bread of life.

The result is that the bread of life really cannot be cut. The human mind which is thus seemingly reduced to a very humble station is nevertheless given such power as to be able to keep God from revealing Himself clearly anywhere. All the human minds have banded together and are engaged in a sit-down strike on the property of God. They have spread the tear-gas of relativity everywhere.

We see, then, that there seems to be no justification for optimism in regard to Princeton Seminary. Princeton Seminary is supposed to be a Reformed institution. But now President Mackay virtually identifies Barthianism with the Reformed Faith, as the following quotation shows: "It is the Reformed theologians like Barth and Brunner who have smashed the presuppositions of the theology of modernism and rekindled faith in the Scripture and historic Christianity" (*Bulletin of Princeton Theological Seminary*, November, 1937). But we have seen in this review of the book of Homrighausen, and in previous articles on Barth in THE PRESBYTERIAN GUARDIAN, that Barthian theology is destructive of the Bible and of historic Christianity. Ministers and elders of the Presbyterian Church in the U.S.A. ought to realize that if they allow Barthianism to reign in their chief citadel of theological learning they may be asked to scrap the Westminster Confession of Faith, the Bible as the infallible Word of God and even historic Christianity. Dr. Mackay apparently hopes to make Barth the rallying point for believers in historic Christianity. But Barth, the destroyer of historic Christianity, can never be made the rallying-point for the defenders of historic Christianity.

Erratum

THROUGH a typographical error the poem on page 16, column two, of the January number was incorrectly quoted. The correct rendering is as follows:

"Yea thro' life, death, thro' sorrow
and thro' sinning
He shall suffice me, for he hath
sufficed:
Christ is the end, for Christ was the
beginning,
Christ the beginning, for the end
is Christ."

The Home Missions Picture

By the REV. ROBERT STRONG

General Secretary of The Committee on Home Missions and Church Extension



Mr. Strong

THE last months of 1937 saw the work of The Committee on Home Missions and Church Extension expand notably. Several new missionaries were appointed to needy fields. The committee now has twenty missionaries and aid-receiving pastors. Word has been received of several other fields that will soon be ready for workers. Most of the churches being served by our missionaries have reported growth—modest growth, in many cases, but still growth.

The months of November and December were also outstanding from the financial point of view. In November it was possible, for the first time in eight months, to send the missionaries one hundred per cent. of their salaries. In December the proportion was ninety-one and a half per cent. With the Christmas season a decline in receipts set in so that we feel constrained to bring again to the notice of our friends the work and needs of the committee. Is it not a stirring thought that twenty well-trained and devoted ministers of Christ can be sustained in their labors at an average cost of but \$60 a month? We do not know of any other home missions work in any way comparable with this in economy as well as in devotion to the uncompromised gospel of our Lord Jesus Christ. The word "economy" really is not used advisedly. We freely declare that this is a work not economical but sacrificial.

An interesting cross-sectional view of the faithful work our missionaries are doing can be gained from portions of their recent letters:

A missionary from the middle west writes:

"The most encouraging of all, perhaps, is the young people's work. At a meeting held three weeks ago we had seven young people in attendance. Last week, we were deeply gratified to welcome sixteen young people, besides ourselves, to our meeting, and half of them were Roman Catholics. Only one of these young people is in the habit of attending church. Many of them have never seen a Bible and know nothing

about it. Do you see what a challenge this work presents? If we could do nothing else but hold the interest of these young people, and lead them to a saving knowledge of our Lord, our efforts and your interest and contributions would be abundantly rewarded."

A missionary in the east writes:

"Though we have labored long without seeing any real fruit, 'the Lord is not slack concerning His promise,' and we have seen, this week, the fulfillment of His promise in the first conversion in this gospel-hardened city, and, as you may know, our hearts are rejoicing in the evidence of God's favor. A young woman, who has been attending our services off and on for about nine months, has just this week written me that she has done as I suggested in a special Christmas letter, and yielded her life to Christ. I believe she will prove to be a real Christian, for even before her conversion she bought a Bible from me and has been reading it faithfully, several chapters an evening, and has been attending a special class I started in Genesis during December on Friday evenings."

From the far west comes the following word:

"We had a good audience last Sunday night. In the morning we had communion. . . . We hope to get some time on the radio each week. We find that we are successful in holding the people that come to our church. A radio program ought to help in getting people to come the first time, which is the hard thing."

One of our most recently appointed missionaries sent this word:

"On New Year's Eve we had a most encouraging service in the form of a watchnight service in which several of our group took part. At our first Sunday service in the new year we had our largest attendance to date. I believe that things will break soon. Yesterday I started on that visitation program that the committee advised."

A missionary to a neglected area that almost could be called a slum district of the worst kind, writes:

"As a part of our plan now being executed with success, my wife has a sewing school for the women and girls, while for the men and boys we have informal meetings and get-togethers, and for all we have a weekly 'Community Educational Program' with prayer, Scripture lesson, chorus, missionary slides, and stereopticon gospel pictures. Our chapel is being crowded out. We admit only by ticket,

which we make ourselves. Last week we had to reserve seats so that our own people could gain admission to the service. We are breaking down prejudice, dispelling fear, creating good feeling and good will, getting everybody to know where our chapel is, the time of services, and building the habit of coming to the chapel; homes and hearts are opening; the attendance at meetings is going up rapidly."

From another midwestern missionary we quote the following:

"I have had about fifteen Neighborhood Bible Introduction Classes. I have sent out the first lesson to nearly one hundred families, some of them groups of families where they live together. . . . The introductory meetings I think were a blessing in several ways. Our groups were anywhere from a half dozen in sparse communities to a dozen or more in a small town and about thirty-five in another town. At one of our established points the group numbered forty-five to fifty. Concerning the committee's suggestion about a house-to-house visitation, I may say that I think this is a fine idea. I started this in one community last summer with good results, and will try to finish this work in the third section of the town which is, as yet, untouched, as well as try to go over again the rest of the city."

Several of the missionaries quoted have referred to the house-to-house visitation work suggested by the Home Missions Committee. The committee at its December meeting decided to designate the month of January for visitation work in home mission fields. The missionaries are coöperating splendidly with the plan. At the same meeting members of the committee spoke of the benefit that could come to the church-at-large if this plan were followed out in every community where we are represented. The period leading up to Easter would seem to be ideal for this work. We hope to be able to report later concerning the pace set for the church-at-large by our home missionaries in the work of house-to-house visitation.

The Home Missions Committee is both encouraged and overwhelmed by the size of the task which it has been charged to undertake. We are hearing all the time of new fields to which we should send laborers. The laborers will be sent if the means are but provided. The possibilities for expansion are thus our constant encouragement. But these same possibilities overwhelm us as we realize how insufficient we are for all these things. We appeal for prayer that the One who is sufficient for all things may supply the needed means.

"Hallowed Be Thy Name"

A Meditation by the REV. OSCAR HOLKEBOER

Pastor of the Bethel Presbyterian Church, Oostburg, Wisconsin

ONLY Christians can say, "Our Father." Only those born again by the Spirit of adoption can be called the sons of God and know the meaning of brotherhood. Only those who recognize that Father as supreme, as seated in majesty on His heavenly throne, can know the sublime meaning of reverence. Only they can truly pray, "Hallowed be thy name."

They who bow before idols of wood and stone or they who, not knowing the true God, venerate their ancestors, although they may worship in fear and trembling, cannot know the inner meaning of reverence. "God is Spirit and they that worship him must worship him in spirit and in truth."

Those who are not born anew are still separated from God by sin and cannot have communion with Him. They cannot pray as they should for they know not Christ, through whom we have access unto the Father. It is He who breaks down the barrier of sin. It is He who removes the veil that obscures man's vision of the thrice-holy God. He is our Advocate, our Intercessor, our Mediator. Constant fellowship with Him stimulates reverence for God.

In Christ's sinlessness we find God's holiness reflected. The wonderful circumstances of His birth, the conception by the Holy Spirit, the visit of angels, and the worship of shepherds and wise men, compel our reverence. His consciousness of His mission, of His Father's presence, His unswerving purpose to carry out His Father's will, His holy indignation evinced in the cleansing of the temple and the awful condemnation of the Pharisees, His patient grieving because of the unbelief of the people, all give us a profound sense of the holiness of God.

If we would be truly reverent towards God we must have the meek and lowly spirit of our Saviour. He says, "Learn of me, for I am meek and lowly of heart," and this was no idle boast. Did He not wash His disciples' feet? Did He not bear His suffering without a murmur of complaint? We say, "Lord, teach us to pray." But if we would pray, we must

be meek and lowly of heart. It is characteristic of the meek and lowly that their first thought and feeling is one of reverence. Their first concern is the glory of God. They think of God as exalted in heaven, sovereign in glory, reigning supreme with an omnipotent hand. They think of God as one whose name is to be hallowed, as one whose will is to be done on earth as it is in heaven. The meek and lowly are submissive and reverent.

In the fourth commandment we read, "The Lord blessed the Sabbath day and hallowed it," that is, He regarded it—and wanted men to regard it—as a holy day. Whatever is holy is something separate from sin and defilement or something set apart for a sacred use. What a prevailing disregard for the Sabbath there is today, not only in the world but also among God's people! No wonder that with less regard for things holy there is a deplorable lack of reverence for a holy God.

Likewise, the Bible to many people is no longer holy. They refuse to believe that it is the Word of God and is therefore essentially different from all other books. When God is regarded merely as a force resident in the universe and dependent upon it, is it any wonder men no longer revere Him?

In the discipline of the Israelitish people one thing recurs with great insistence—the need of holiness. The tabernacle, the ark of the covenant, the Holy of Holies, the Holy Place, the ritual, the priesthood—all were designed to impress upon the minds

of God's people that He is holy and His Name must be hallowed. Who can read the sixth chapter of Isaiah, for example, and not feel a hush of reverence creep over his soul, a reverence that is mingled with an abhorrence of his own impurity? "Be still and know that I am God." "Let all the earth keep silence before him." Such is the spirit that pervades the writings of the poets and prophets of the Old Testament.

It was Spurgeon who said, "God's name ought not to be spoken without solemn thought and never heard without profound homage." But how rarely is that done in this age of irreverence! There is today so much to distract us, so much to draw us away from our meditation. The radio, the newspaper, the secular magazine too often take time out of our lives that should be devoted to a reverent study of the Scriptures. The preacher and teacher who question the authority of the Scriptures as God's Word contribute their portion to the growing irreverence. Substitution in church schools of various secular projects for what once was simple instruction in Bible truths is likewise harmful to the spirit of reverence. Too much energy is given to the accumulation of this world's goods. Too much time is devoted to social activities and amusements. All this is bound to stifle the Christian attitude of reverence for all that is holy. The country is overrun with educational institutions, but in how many of them does one learn to be reverent?

In this free-thinking age, whether or not we have gained anything worthwhile may be open to question, but certainly we have lost something very precious—a reverence for all things sacred. Our fathers spoke of God in hushed whispers and His Word they read with trembling voice. And do we realize that the true counterpart of reverence is to be ashamed of all things vile, to recoil from all things profane?

We have repeated the Lord's prayer so glibly, so thoughtlessly, so irreverently. It may be well to stop and consider what is the meaning of those simple phrases, for their meaning is profound and exalted. What is more, the One who taught them was a teacher without a peer—the Son of God incarnate. And the One to whom we address those words? He is holy, sovereign, transcendent—He is God!

Your Gifts to Home Missions

ALL contributions for the work of The Committee on Home Missions and Church Extension should be sent to the Rev. Clifford S. Smith, Treasurer, 506 Schaff Building, Philadelphia, Penna.

The Guarantee of Missionary Success

A Mission Study by the REV. CARY N. WEISIGER

General Secretary of The Committee on Foreign Missions



Mr. Weisiger

THE desire to be successful is deeply imbedded in the soul of man. It is the exceptional and abnormal man who has no desire to achieve intended results. This desire comes from God and is in itself good, providing, of course, it is subordinated to the desire of pleasing God and glorifying Him.

So then, when a Christian missionary sets out for a difficult mission field, whether at home or abroad, it is natural and reasonable for him to want to be successful in his labors. It frequently happens, however, that a missionary finds himself confronted with almost insuperable difficulties. He has heard returned missionaries describe the way in which the heathen are longing for the gospel. But when he arrives on the field, he finds no longing at all. In fact, he finds a positive aversion to the message of salvation in Christ.

At such a time the missionary is likely to become deeply discouraged. If he has had a genuine Christian experience whereby he *knows* he has been born from above, he probably will not doubt God nor the power of God. He may doubt for a time, but God will not unduly suffer His children to live without the light of His countenance. What will probably happen is that the missionary will doubt himself. He will become introspective. He will dwell on his own inadequacy and magnify it in spite of the fact that he has been told to "look unto Jesus, the author and finisher of our faith."

In such a state of mind the missionary must realize that there is only one remedy for his despondency and discouragement. Obviously, his remedy is not in himself but in God. Therefore, he must remind himself that, to put it very mildly, he is not half as much interested in the spread of the gospel as God is and that God has promised to make the preaching of His Word infallibly successful. In other words, it is impossible for a missionary who

is faithfully preaching the Word of God to be a failure. Ruling and overruling the deficiencies and imperfections of His servants, God carries out His great purposes surely and certainly.

A Comforting Doctrine

It is perhaps a strange paradox, but it is none the less true, that the doctrine which brings comfort to the discouraged Christian worker is also the doctrine which sometimes brings discomfort to many another Christian. This doctrine, which has such a paradoxical effect, is the doctrine of election. The reason it brings comfort to the missionary is that it assures him of success. The reason it brings discomfort and even horror to many another Christian is that he has not been willing as yet to accept the plain teaching of the Word of God in regard to it.

Usually, one of the chief reasons why many people will not accept the doctrine of election is that they have a defective view of the condition of the unregenerate sinner. Such people, if they claim to be Bible-believers, will readily acknowledge that man apart from the Lord Jesus Christ is helpless and hopeless. They will say that man can only be saved by faith in the finished work and the shed blood of the Saviour. But they are not quite ready to admit that man is totally unable even to have faith unless God gives it to him. They hold that man has a little ability whereby he can either accept or reject the Lord.

On the other hand, the Bible clearly teaches that fallen man is not merely sick but "dead in trespasses and sins" (Eph. 2:1). There is as much chance of a sinner exercising faith in Christ apart from the regenerating and quickening power of the Holy Spirit as there is of a dead man calling himself to life again. The solemn words of the Lord Himself corroborate this statement: "No man can come to me, except the Father which hath sent me draw him. . . . Therefore said I unto you, that no man can come unto me, except it were given him of my Father" (John 6:44, 65).

The prophet Jeremiah had something to say about this. His words are a classic proof of the doctrine of total inability: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23). When the Bible-believer can point to the leopard that has changed the design on his hide, or the Ethiopian that has altered the pigmentation of his skin, then perhaps he will be able to find one sinner in the world who can do good and receive the gospel without first having been enabled to repent and believe by the power of the Holy Spirit.

It usually does not take a Christian missionary long to realize that the Bible's doctrine of total inability is borne out in experience. On every hand he sees non-Christians who are conscious of their physical misery and suffering, but he does not find any who have a conscious and thoroughgoing conviction of sin. It is only when the Holy Spirit has brought the Word of God home with power to the heart of a non-Christian that the missionary can discern any evidence of penitence and contrition. Therefore, the missionary must depend utterly upon God for any results in his labors.

This is why the missionary derives comfort from the doctrine of election. If the salvation of lost sinners depended upon themselves, none would ever be saved; but since their salvation depends upon the inevitable and infallible carrying out of God's elective decree, those whom the Father has graciously planned to draw to the Son are sure to be so drawn. This is the guarantee of missionary success. This and this alone explains the success of the early Church. "As many as were ordained to eternal life believed" (Acts 13:48).

Henry Martyn died a comparatively young man. He had only six years on the mission fields of India and Persia, his frail body at last succumbing to the oppressive heat and rigors of travel through Persia. He applied his brilliant mind to the mastery of eastern languages and achieved remark-

able results in translation work. But it is said that he admitted that he never expected to see a Brahmin converted. It so happens, however, that many Brahmins have been converted since his day, and the reason is to be found in the fact that God has not omitted any caste or class of men from his elective grace. "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

Let the missionary or Christian worker in hard places then work on. For God has His people everywhere, and the number of the elect must be completed. And it is absolutely certain that those who are "ordained to eternal life" shall believe. "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa. 14:27).

News From the Field

PERHAPS the best news which has come from the field recently in addition to the application of the Rev. and Mrs. Henry W. Coray for appointment under the Committee on Foreign Missions is a cable from Mr. and Mrs. Richard B. Gaffin which was relayed through Washington, D. C. The cablegram was delivered on January 11th and reads in part as follows: "TELEGRAM FROM AMERICAN CONSUL TSINGTAO JANUARY 11—ALL SAFE IN TSINGTAO—GAFFIN." Those who know the Gaffins and have been praying for their safety will rejoice in this evidence of God's protecting care. Tsingtao was recently occupied by the Japanese forces without a shot being fired, and is about 150 or 200 miles removed from the fighting front in western Shantung province.

Word has been received of the safe arrival in Tokio of Mrs. M. C. Frehn and her three children after a comparatively comfortable passage. This good word, however, has been tempered by the distressing news of the serious illness of the oldest boy, David. An operation seems imperative, and prayers are requested for his recovery. The Rev. M. C. Frehn hopes to sail from California on January 25th, arriving in Japan about February 10th.

It is fitting that the churches and members of California Presbytery be given due credit and praise for heroic

Missionaries of The Presbyterian Church of America

The Rev. Egbert W. Andrews,
8 Tsitsiharskaya, Harbin,
Manchoukuo

The Rev. and Mrs. Henry W.
Coray, 22 Post Street, Har-
bin, Manchoukuo

The Rev. M. C. Frehn,
Seijogakuinmae, Setagayaku,
Tokyo, Japan

Mr. and Mrs. Richard B. Gaf-
fin, 2A First Chanshan Road,
Tsingtao, Shantung, China

The Rev. R. Heber McIlwaine,
8 Tsitsiharskaya, Harbin,
Manchoukuo

efforts in meeting the burden of expense in sending the Frehns to Japan. There are only three churches in the entire presbytery, two of which are non-self-supporting. The whole constituency numbers not more than 200 souls. However, in spite of small numbers, laymen and ministers alike have been great in faith. They have raised \$437 for Mrs. Frehn and about \$100 for Mr. Frehn. The Committee on Foreign Missions is helping to send Mr. Frehn to the field and expects to meet the difference between the amount which California Presbytery can raise each month and the amount of the Frehns' salary. California Presbytery has set an inspiring example of what can be done for furthering the gospel by sacrificial giving and dependence upon God.

Very interesting letters have recently been received from Harbin, Manchoukuo, where the Rev. R. Heber McIlwaine and the Rev. Egbert W. Andrews are living. Mr. McIlwaine says in part: "I have been thinking more and more about the coming of Christ in connection with the eternal purpose of God. As we look at the condition of the world when Christ came, we see that most certainly it was prepared for His coming, and though the Roman Empire was op-

pressive, yet it was the means of the rapid spread of Christianity in the early church. Truly, 'When the fullness of time was come, God sent forth His Son made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.' God's purpose has not changed, and He is still calling out His people, and we each have a part in the fulfillment of that plan, for God has not only elected a people from eternity, but He has ordained the means by which they should hear the gospel as well."

Mr. Andrews writes: "Not long ago Henry Coray and his evangelistic helper and Bruce Hunt's Korean helper who speaks Chinese, Japanese, and English, went for a week's trip into the country. I went with them. We travelled in a couple of a species of hoodless one-horse shay which we were told would make walking seem a luxury. On arriving at a village we would first visit the Chief of Police or a village Elder and pay our respects. Then we would preach, either to a crowd gathered in the Elder's home, or on the street, or from house to house. . . . We gave out thousands of tracts and sold hundreds of gospels and a few testaments. As to outward results, there were quite a number who made profession of faith; two who definitely repented of their sins and destroyed their idols; and, what encouraged us most, there was a young man who, having only heard rumors of Christianity, came and invited us to hold a service in his home in another village and has since had ten other inquirers meeting regularly with him."

The earnest prayers of all are solicited in behalf of our missionaries on the field and also in behalf of California Presbytery and The Committee on Foreign Missions. In the appointment of the Rev. and Mrs. Henry W. Coray the committee has assumed, in dependence upon God, a financial responsibility which at present exceeds average monthly receipts.

Suggested Study Material

MAN'S TOTAL INABILITY: Jer. 13:23; John 6:44, 65; Rom. 8:7, 8; I Cor. 2:14; Eph. 2:1.

GOD'S SOVEREIGN ELECTION: Matt. 22:14; Rom. 8:30; 11:5; I Cor. 1:27, 28; Eph. 1:4; II Tim. 1:9.

"CHINA CALLING": Chapter Two: A *Historical Sketch*.

Them That Sit in Darkness

By the REV. KELLY G. TUCKER

THE gospel in its fullness and power has been denied to multitudes of mountaineers, poor and humble folk of the highways and hedges of the southern mountains. As a missionary of The Presbyterian Church of America in the summer of 1936 I travelled and preached in the coal mine camps and rural districts of Kentucky and West Virginia. My task was to survey the field and to report on the opportunities for home mission work. From conversations and from observation I am convinced that the multitudes there are much the same as the multitudes throughout America. They know "about" Jesus, they say they believe He died on the Cross, that He is the only Saviour—but of the cleansing power of His blood and the righteousness which God imputes to those who are Christ's they know nothing. The very essence and fruits of the gospel are entirely missing.

They are simple, rugged folk, these mountaineers, but their hearts can be won. During the conversation at a miner's dinner table, when his wife apologized for the food, her husband said: "If the preacher's the man he ought to be, the food's good enough for him; and if he's not the man he ought to be, the food's too good for him." With this man, who was a genuine Christian, there was an eagerness and earnestness in speaking of the work of the church.

Another miner had been recently converted. The local church had no pastor and he longed for someone who who could teach him more fully of the Word of life. His salvation was a very precious reality and he hungered for truth. It is my opinion that this man's burning zeal was due not alone to the fact that he had been saved out of deep sin but also that the gross wickedness all around troubled his spirit. True, there were very few like him, for he was burdened for the souls of his fellow-men.

The Problems

In the company of a local evangelist I visited and preached in a country prison in Kentucky. During the service the prisoners were allowed to crowd into the run-around and after the benediction they talked to us

without interference by the guards. This evangelist has friends among both rich men and cabin-dwellers; he is trusted both by magistrates and by fugitives from justice. In a community where industrial strife and inbred lawlessness are innoculated with the virus of underworld gang-violence this stalwart preacher of the cross of Christ goes busily from day to day ministering to the lowly and winning souls to Christ Jesus.

In a wilderness where there are uncounted flocks having no shepherd this Kentucky evangelist is a living example of what the power of God unto salvation can do in and through a man who, though a stranger to the mountains, is willing to endure hardness as a good soldier. He is well qualified to preach the Word, and he has been willing to go literally anywhere over hill and down dale in his work as a shepherd. Such men are rare in any field. The mission boards of large denominations have not been able to induce the best of the seminary graduates to undertake mountain evangelism. Many mountain preachers are zealous, although inadequately trained. Those who attract the crowds are the Primitive Baptists and Pentecostals, but constructive pastorates and self-sustaining churches are exceptional indeed.

One missionary writes, "The mountain territory is over-preached, and is in much need of sound Scriptural knowledge." Speaking of the instability of the people another preacher said, "They will attend revival meeting in crowds, and after it's over go right slap-dab back to their drunkenness and their cussedness again." In a county of 60,000 population, mostly coal miners, only about eight per cent. were, in his opinion, even church members. In a third community a minister said: "There are dozens of camps in McDowell County alone without pastors. Some have church buildings, some have not." When I questioned him about the policy of the mission board of his denomination he replied that they were unable to secure funds to pay men adequate salaries, hence were compelled to limit their fields. He concluded the interview with this admonition, "What we

need is for you to persuade the owners of these mines who live around Philadelphia, Pittsburgh and those places to give us enough money to support preachers in their coal mine camps."

The Need

No one who is informed will question the dire need for faithful and qualified pastors in the hundreds of dismal, squalid camps. Beside the handicap of remoteness and inaccessibility the work of an evangelist is confronted by most of the evils of the average community. The youth of the mountains are victims of every form of Godlessness known to their city cousins. Because of these pagan influences the new generation is utterly lost even to the ranting and emotionalism which passes in many quarters as "religion."

I heard as thoroughgoing a modernist sermon in a big-town church in West Virginia as one would hear on Riverside Drive. Modernism parades unchallenged in such places. Unfortunately the would-be orthodox swallow the bait of Modernists with the same eagerness that they flee from the excesses of emotionalists.

Obstacles to Christian work here are many. Mormonism exists, I am told, in a few Kentucky counties. Again, one missionary tells of men who earnestly oppose Sunday schools because the name "Sunday school" cannot be found in the Bible. Another discouragement is the suspicion in which a stranger is likely to be held. Two missionaries told me that they diligently guard against any action or word which might allow the miners to suspect them of being influenced or paid by the coal mining company.

The scene, however, is not dark everywhere. In Glen Morrison, West Virginia, where I preached in a room above a pool-hall, the miners and the owners had plans afoot to build a church. The superintendent of the mine said, "I can say from experience that the company's books always show a favorable balance at the end of the year when there's a church going in the camp." At the service I had the joy of hearing four lads of high school age accept Christ Jesus.

Such coöperation and mutual helpfulness are not always to be found. A former elder in another local church spoke of how he and others had withdrawn in protest against the change

in the personnel of the Colcord Ameagle mission of the Presbyterian Church in the U.S.A. This elder spoke of a conversation between the former missionary and a board executive in the presence of the congregation. The missionary was chided for her firm faith and her consistent teaching that the Bible is a supernatural revelation. The executive summed up his remarks to the missionary about her faith in the blood of Christ with words to this effect, "We're not teaching those things any more." Although the beloved missionary has moved to an-

other state her friends who withdrew from the church when she resigned, are now conducting a flourishing mission and have a pastor.

Surely there are men and women in The Presbyterian Church of America who want to have a share in sending the gospel, the invitation to the supper of our God, to the poor, the maimed, the halt and the blind who grope in darkness and deep sin among the mountain highways and hedges. Who will help to send the Bread of Life to these of Christ's fold who are lost and astray in the wilderness?

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 50

Perseverance in Grace

QUESTION 36. *What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification.*

ANSWER. *The benefits which in this life do accompany or flow from justification, adoption, and sanctification are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.*



Mr. Skilton

THEY whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit," the Confession of Faith says, "can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved" (17:1). This great doctrine of the continuance or perseverance of God's people, the saints, in a state of grace and salvation is borne out by many of our previous studies.

We have seen that God from all eternity elected some to life and that the Father promised the Son that if He would fulfill the conditions of the covenant of redemption the elect would be given to Him, never to be lost. Christ has perfectly fulfilled the conditions of the covenant: He has made full satisfaction for His people. He has risen for their justification

and, as their priest, He makes continual, effective intercession for them. God the Father is, on His part, granting the promise of the covenant. It follows from these truths that the elect must infallibly be saved for eternity. If they could be lost, then God's eternal decree would be overthrown and His promise broken, the Lord Jesus would not have accomplished what the Scriptures attribute to Him, and His intercession would be in vain.

We have also seen that God has entered into a covenant of grace with His elect in which He has promised them, on condition of their believing in the Son, His unfailing friendship and life eternal. And of late we have been considering the work of grace that God performs for His people in applying to them the benefits of the redemption that Christ purchased: They are united to their mediator. God calls them effectually to life; He makes them a new creation, enabling them to believe and repent; He declares them guiltless and righteous in His sight forever; He adopts them as His children and grants them the privileges of the sons of God and makes them heirs of all the promises; He grants them grace in their sanctification more and more to die unto sin and live unto righteousness; and even makes available to them assurance of His everlasting love. Can God's elect then be lost? Can His love fail and His truth be destroyed? Can our salvation be made dependent on what we do and not on grace? Can the accomplished call to life be revoked?

the new creation destroyed? our faith and repentance annulled? our justification invalidated? Can our adoption be cancelled? the work that the Holy Spirit performs in us disregarded and denied? and the assurance of life that we have been given made a delusion? The answer to all these questions must be a thunderous negative. The children of God cannot perish so long as God is God.

We are not dependent, however, solely on inferences for our belief that we must persevere in the state of grace to the end. The Scriptures themselves expressly declare this truth:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:28, 29).¹

The doctrine of perseverance does not teach that Christians are not liable at times to sin grievously. As our Confession of Faith says: "Nevertheless they may through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins [Matt. 26:70, 72, 74]; and for a time continue therein [Ps. 51:14]; whereby they incur God's displeasure [Isa. 64:5, 7, 9; II Sam. 11:27], and grieve his Holy Spirit [Eph. 4:30]; come to be deprived of some measure of their graces and comforts [Ps. 51:8, 10, 12; Rev. 2:4; Song of Sol. 5:2-4, 6]; have their hearts hardened [Isa. 63:17; Mark 6:52; 16:14], and their consciences wounded [Ps. 32:3, 4; 51:8]; hurt and scandalize others [II Sam. 12:14], and bring temporal judgments upon themselves [Ps. 89:31, 32; I Cor. 11:32]" (17:3).

It is not true that the doctrine of perseverance violates the will of man. The saints in heaven cannot fall from grace, and yet their wills are not bound. God graciously works in His

¹ See also Phil. 1:6; I Pet. 5:9; I John 3:9; Rom. 11:29; II Thess. 3:3; II Tim. 1:12; 4:18; Rev. 3:10; Rom. 8; John 3:14-16, 36; 5:24; 6:35, 37, 40, 47, 50, 51, 54, 57, 58; 10:28; 11:25, 26; 17:2; Col. 3:3, 4; I John 5:13. Consider also for their bearing on perseverance: Ps. 138:8; Heb. 10:14; Jer. 32:40; Eph. 1:4; Matt. 24:24; John 14:19; Gal. 2:20; Eph. 4:30; II Cor. 2:14; Jer. 31:3; Heb. 7:25; John 11:42; Jer. 32:40; Ezek. 11:19, 20; I Pet. 1:5; II Cor. 9:8; Rom. 14:4; I Cor. 10:13; II Thess. 3:3; Ps. 34:7; II Cor. 4:8, 9, 14; Ps. 1:3; 48:14; 92:5; 125:1; Matt. 7:24; Is. 46:4; Luke 10:20; Phil. 3:20; 4:3; II Tim. 2:19; Rev. 3:5; 13:8; 17:8; 20:12-15; 21:27.

people both to will and to do of His good pleasure (Phil. 2:13; Ps. 110:3). He creates in them a new heart and delivers their will from bondage to their sinful nature.

It is also not true that the doctrine of perseverance excuses or encourages sin. God does not save us that we should sin (Eph. 1:4; Rom. 8:29; 6:5). We persevere in a state of grace. If we become apostate or resign ourselves to ungodliness it may be a sign that we were never really converted.² "The orthodox doctrine does not affirm certainty of salvation if we have once believed," Dr. A. A. Hodge has expressed it, "but certainty of *perseverance in holiness* if we have *truly* believed, which perseverance in holiness, therefore, in opposition to all weaknesses and temptations, is the only sure evidence of the genuineness of past experience, or of the validity of our confidence as to our future salvation, and surely such an assurance of certainty cannot encourage either carelessness or immorality."³ We are called upon to cooperate in our perseverance (Acts 27:22-25, cf. 31; and consider Matt. 24:12; Col. 1:23; Heb. 2:1; 3:14; 6:11; and I John 2:6).

Some persons may misinterpret Ex. 18:24; Matt. 13:20, 21; II Pet. 2:20, 21; Heb. 6:4-6; 10:26 and set them in a false opposition to the doctrine of perseverance; but we must interpret them so as not to do violence to the clear and emphatic teaching of Scripture elsewhere. Dr. A. A. Hodge has said concerning them: "All these passages may be naturally explained in perfect consistency with the orthodox doctrine—They present either, 1st, hypothetical warnings of the consequences of apostasy with the design of preventing it, by showing the natural consequences of indifference and of sin, and the necessity for earnest care and effort; or, 2nd, they indicate the dreadful consequences of misimproving or of abusing the influences of *common grace*, which, although involving great responsibility, nevertheless come short of a radical change of nature or genuine conversion."⁴

The doctrine of perseverance encourages us in our working together with God, gives us comfort, delivers us from morbid fears, increases our

usefulness in this life, and ever makes us mindful of our complete dependence upon the grace of God for salvation. It leads us constantly to praise Him from whose love nothing can separate us—our unchanging Lord.

SUBJECTS FOR STUDY AND DISCUSSION

1. What lessons about the perseverance of the saints can we learn from the lives of David and Peter? (Consider II Sam. 11:2-4; Ps. 51; and Luke 22:61, 62.)

2. If some persons who were once seemingly ardent in the work of the church lose their zeal what possible explanations can we offer?

3. If the doctrine of perseverance be denied what other doctrines of the Scriptures must also be denied?

4. Consider, in the light of the doctrine of perseverance, the lives of Simon Magus (Acts 8:18-24) and Solomon.

5. What effect should the doctrine of perseverance have upon us?

LESSON 51

Our Future Benefits

QUESTION 37. *What benefits do believers receive from Christ at death?*

ANSWER. *The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves, till the resurrection.*

QUESTION 38. *What benefits do believers receive from Christ at the resurrection?*

ANSWER. *At the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.*

Absent From the Body

AT DEATH the soul and body are disunited. The body returns to the dust and sees corruption (Gen. 3:9 and Acts 13:36). The souls of believers are made perfect in holiness (Heb. 12:23) and immediately go to the presence of our holy Redeemer in heaven. There they enjoy communion with Him and behold the face of God in light and glory.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13). "To-day shalt thou be with me in paradise" (Luke 23:43, cf. II Cor. 12:4 and Rev. 2:7). "The beggar died, and was carried by the angels into Abraham's bosom" (Luke 16:22, and see

the entire passage 19-31). "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (II Cor. 5:8, and see the passage 1-8). "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Phil. 1:23, and see also the passage 21-24).¹

Some persons have erroneously held that at death the soul sleeps in an unconscious state. Because of the resemblance between a dead and a sleeping body, the Scriptures at times refer to death as a sleep or speak of the dead as unconscious; but they mean only that the person, not the soul, has fallen asleep (Matt. 9:24; Acts 7:60; I Cor. 15:51; I Thess. 4:13) and that the dead no longer observe or engage in our earthly life (Ps. 6:5; 30:9; 115:17; 146:4; Isa. 38:18, 19).

Others have held the false view that the souls of "imperfect" believers, who have not in this life made full satisfaction for sins committed after baptism, must go to a "purgatory." In this purgatory they must endure suffering to cover their sins and to purify themselves. Some may have to remain there until the day of judgment; but, it is held, the prayers and merits of others, the "offering" of the mass, and ecclesiastical action can shorten or soften their pains. The Bible, of course, teaches no such view.² Only the Lord Jesus Christ can make atonement for sin. Once and for all He has made complete satisfaction for the sins of His people (I John 1:7; Rom. 8:1). When God justifies us on the ground of Christ's righteousness He accepts us as righteous in His sight and will never again lay any guilt to our account. No man can do more than God requires of him and supply his surplus virtue to others, and no group of men has power to forgive sins and release souls from an estate of suffering. We thank God that He has not placed us in bondage to the will of men, and that His salvation is of grace and not of ourselves.

Physical death would never have occurred had sin not entered the world (Gen. 2:17; 3:19; Rom. 5:12, 17; 6:23; I Cor. 15:21; Jas. 1:15).³

¹ See also Acts 7:59; I Thess. 5:10; Rev. 5:9; 6:9-11; 7:9; 14:1, 3.

² Support has been claimed for the doctrines of Purgatory from Isa. 4:4; Mic. 7:8; Zech. 9:11; Mal. 3:2; Matt. 12:32; I Cor. 3:13-15; 15:29.

³ On death as related to God's wrath see Ps. 90:7, 11; on death as judgment, Rom. 1:32; as condemnation, Rom. 5:16; and as a curse, Gal. 3:13.

² See I Tim. 1:19, 20; II Tim. 2:17, 18; 4:10; II Pet. 2:1, 2, cf. Rom. 9:6; I John 2:9; Rev. 3:1; I John 2:19.

³ *Outlines of Theology*, Ch. 36, Q. 6.

⁴ *Outlines of Theology*, Ch. 36, Q. 8.

But death for the believer is not a penalty as it is for unbelievers. Rather, "like all other afflictions," Dr. A. A. Hodge has said, it is "changed, in relation to the justified, into an element of improving discipline. It is made necessary for them from the present constitution of the body, while it is to both body and soul the gateway to heaven. They are made free from its sting and fear (I Cor. 15: 55, 57; Heb. 2:15). They are now 'blessed' in death because they die 'in the Lord' (Rev. 14:13), and they shall at last be completely delivered from its power when the last enemy shall be destroyed (I Cor. 15:26)."⁴ The reason why a once dreaded penalty becomes for us an entrance to holiness and a preparation for glory is that the Lord of life has suffered for our sins and has vanquished death for us.⁵

The Resurrection

The bodies of believers, being still united to Christ, Redeemer of body as well as of soul, rest in their graves till the resurrection.⁶ And just as surely as that Christ is our God and our mediator and as surely as that He Himself rose from the grave with the same body in which He suffered, all our bodies will be raised in the great day of His coming (I Cor. 15). In that last day, the Scriptures tell us, "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever" (Dan. 12:2). "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5: 28, 29).⁷

Our resurrection bodies will be the

⁴ *Outlines of Theology*, Ch. 37, Q. 5.

⁵ See II Cor. 5: 21; I Pet. 2: 24; 3: 18; Rom. 5: 17; I Cor. 15: 45; II Tim. 1: 10; Heb. 2: 14; Rev. 1: 18; 20: 14.

⁶ See Rom. 8: 7, 11, 23; 12: 1; I Cor. 6: 13-20; Eph. 5: 23, 30; I Thess. 4: 14; Heb. 12: 23; II Cor. 5: 1, 6, 8; Phil. 1: 23; Acts 3: 21; Eph. 4: 10.

⁷ See also Matt. 22: 31, 32; 5: 29; 10: 28; 27: 52, 53; John 5: 25-27; 6: 29, 40, 44; 11: 24, 25; 14: 3; 17: 24; Acts 2: 25-34; 13: 14; 24: 15; Rom. 2: 6-16; 8: 11, 22, 23; II Cor. 5: 1-10; Phil. 3: 20, 21; I Thess. 4: 13-17; II Thess. 1: 7-10; II Tim. 1: 6-10; Rev. 20: 11-15. For further Old Testament teaching concerning the resurrection see Ex. 3: 6; Ps. 49: 15; 73: 24, 25; Prov. 23: 14; Isa. 26: 16.

Lines Entitled GRESHAM MACHEN'S BIRTHDAY

Twelve Years Old, July 28, 1893

(Written by a gentleman of Malden, Massachusetts, who was a fellow-boarder at the Mt. Adams House, Jefferson Highlands, New Hampshire.)

Like knights of old, so chivalrous and true
Sir Gresham comes—a gentleman all through.
He's slightly built—mature beyond his years.
The young he interests, the old his presence cheers.
He does not need a coat of mail,
Nor helmet shining bright,
Nor tilted spear, nor shield of steel
To prove that he's a knight.

For Truth and Duty, Country, Home and Friend
He'll fight till Death or Victory attend.
In peaceful times when courage more we need,
Pray we no fear: Sir Gresham will succeed.
His yearly clock strikes twelve today,
And starts another round.
We pray it may strike full four score
Before the clock runs down.

same bodies we left in the grave (Rom. 8:11; Phil. 3:21; I Cor. 15: 53, 54; John 5:28; I Thess. 4:13-17). Even as our Lord's resurrection body was the same as the body of His humiliation so will ours be the same that returned to the dust (John 20: 27; Luke 24:39; Matt. 22:30; Acts 1:3; I Cor. 15:4). It is difficult, however, to tell in what the sameness between our mortal and immortal bodies will consist. The body of the resurrection will be changed. It will be incorruptible, glorious, powerful, and spiritual—perfectly fitted for and responsive to the purposes of the soul in the eternal state. It will be "adapted to the use of the soul in its future glorified estate, and to the moral and physical conditions of the heavenly world, and to this end assimilated by the Holy Ghost, who dwells in it, to the glorified body of Christ" (A. A. Hodge). Study I Cor. 15.

The Scriptures teach that the resurrection will occur on the last day (John 11:24; 6:39, 40, 44, 54, cf. 12:48; II Pet. 3:7, 10, 12; Jude 6), when our Lord will return (I Cor. 15:23; Phil. 3:20, 21; I Thess. 4:16) to judge the world (John 5:27-29; Rev. 20:11-15).

The Last Judgment

The Larger Catechism says, Question 88, that "immediately after the resurrection shall follow the general and final judgment of angels and men [Matt. 16:27; II Pet. 2:4; II Cor. 5:10]: the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord [Matt. 24:36, 42, 44; Luke 21:35, 36]." On the day of judgment believers will be openly acknowledged and acquitted. Varying degrees of reward will be granted to them, but all will be made perfectly blessed in the full enjoying of God to all eternity (Dan. 12:3; II Cor. 9:5; Mark 4:20; Matt. 10:42).

The Eternal State

In the eternal state, with the complete redemption of soul and body, believers will enjoy even greater blessedness than in their state immediately after death. They will have life everlasting (Matt. 7:14; 19:16, 29; 25:46) in the kingdom prepared from the foundation of the world (Matt. 25:34). They will be freed from all sin and its ill effects (Eph. 5:27; Rev. 7:16, 17; 14:13; 21:4, 27). And, in the words of the Larger Catechism, Q. 90, they will be "filled with inconceivable joys [Ps. 16:11]; made perfectly holy and happy both in body and soul, in the company of innumerable saints and angels [Heb. 12:22, 23]; but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity [I John 3:2; I Cor. 13:12; I Thess. 4:17, 18; Rev. 22:3-5]. And this is the perfect and full communion, which members of the invisible church shall enjoy with Christ in glory, at the resurrection and day of judgment."

We shall have a "full development and harmonious exercise of all our faculties, intellectual and moral, and . . . the unrestrained progress thereof to eternity (I Cor. 13:9-12; 15:45-49; I John 3:2)" and "the ever increasingly clear discovery of the divine excellence lovingly apprehended

which transforms the soul into the same image from glory unto glory (Matt. 5:8; II Cor. 3:18)" (A. A. Hodge).

A New Earth

In the last day heaven and earth will pass away: they will be "renewed," "regenerated" or "restored."⁸ The redeemed will dwell in them (Matt. 5:5; Rev. 21:1-3). Dr. A. A. Hodge has said that "from such passages as Rom. 8:19-23; II Pet. 3:5-13; Rev. 21:1, it appears not improbable that after the general destruction of the present form of the world by fire, which shall accompany the judgment, this world will be reconstituted, and gloriously adapted to be the permanent residence of Christ and his church. As there is to be a 'spiritual body,' there may be in the same sense a spiritual world, that is, a world adapted to be the theatre of the glorified spirits of the saints made perfect. As nature was cursed for man's sake, and the creature, through him, made subject to vanity, it may be that they shall share in his redemption and exaltation. See Fairbairn's 'Typology,' Part 2, Chap. 2, sec. 7."⁹

When we think of the coming glory, which we have in no way merited, we are led to magnify our Lord and to meditate upon the apostle's words: "For the grace of God that bringeth salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:11-14).

SUBJECTS FOR STUDY AND DISCUSSION

1. We have come to the end of the section of the Catechism dealing particularly with what man is to believe concerning God. Do you think that our conduct is related to our knowledge of the truths we have studied? Do we find comfort in these truths?

2. Do the doctrines taught in the Catechism fit into a perfect system?

3. What has the Catechism taught us about the grace of God?

4. What have we learned about the

⁸ See Acts 3:21; Heb. 12:27; Matt. 19:28; Luke 21:33; Ps. 102:26, 27; Is. 51:6; 65:17; Rev. 20:11.

⁹ *Outlines of Theology*, Ch. 40, Q. 3.

work of God the Father, of God the Son and of God the Holy Spirit?

5. Contrast the states of believers and the lost at death and also at the resurrection.

6. Do our bodies change in this life? at

the resurrection? What is meant by the statement that "flesh and blood cannot inherit the kingdom of God" (I Cor. 15:50)?

7. What will happen when Christ returns?

News from the Presbyteries

California

TWO matters of major importance to the church at large have occupied the thought and energy of the Presbytery of California in recent weeks: The securing of funds to finance the Japan mission work of the Rev. and Mrs. M. C. Frehn, and the proposed organization of a church of The Presbyterian Church of America in Santa Ana.

The burden of Mr. Frehn's support has been courageously undertaken in faith by the three churches of the presbytery, in spite of the fact that two of them are not even fully self-sustaining. The Westminster Church of Highland Park, whose pastor is the Rev. Lynne Wade, has about 35 members, all of whom are poor in this world's goods. In spite of this, the congregation contributed the greatest single share of the \$437 needed to send Mrs. Frehn and the three children to the field, and also gave more than half of the \$100 sent for her support during the second month.

Mr. Frehn has served for eleven years under the Christian and Missionary Alliance. He is admirably qualified to preach in Japanese. He is the only missionary who has ever visited Saghalin, the northernmost island of the Japanese Empire. On January 25th he expects to sail to join his wife and children, who have already reached the field. Since his appointment by The Committee on Foreign Missions he has been tirelessly engaged in lecturing from coast to coast on the challenge of mission work in Japan. The Presbytery of California is anxious to secure a mailing list of all who will be prayer supporters in this work and who would appreciate receiving news letters from the field. Correspondence should be addressed to the Rev. William Harlee Bordeaux, 798 Kensington Road, Los Angeles, California.

The Westminster Church of Highland Park during the first year of its existence grew from 16 to 40 members, and has a Sunday school enroll-

ment of about 50. The first anniversary of the church was celebrated last fall with a missionary conference conducted by Mr. Frehn. At the Sunday morning anniversary service and at the last two evening meetings the church was filled to capacity. The congregation hopes soon to be able to purchase its own property and to build its own church.

On the evenings of January 14th and 15th meetings were held in Santa Ana, with about fifty persons attending. A number are anxious to see a church of The Presbyterian Church of America established in the northern part of Santa Ana, a select residential district at present neglected by the denominations. The presbytery invites prayer as to the purchase of a valuable corner site in north Santa Ana. The property includes a spacious and well-appointed home suitable for the minister's residence and for church meetings.

An unusual service was held on Sunday, January 16th, in the Beverly Presbyterian Church of Los Angeles (formerly Gardens Tabernacle). Mr. Wade spoke on "Our Church Abroad," and Mr. Frehn on "Our Church at Home." Mr. Bordeaux administered the sacrament of the Lord's Supper. At this service the church, whose pastor is the Rev. Donald K. Blackie, was formally accepted into the Presbytery of California.

The Sunday school of the Beverly Church boasts an attendance of about a hundred. Twice each month the Young People's Forum meets with the pastor to discuss questions of the Christian faith and life. A fishermen's Club for boys meets to train the youth of the church to become able fishers of men.

The Dakotas

MINISTERS and missionaries of the Presbytery of the Dakotas are eager to express their thanks to the church for many generous Christmas gift boxes which heightened their Christmas joy and made it possible

for them to reach many families not hitherto receptive to the gospel.

The Presbytery of Bismarck of the Presbyterian Church in the U.S.A. is still pursuing with frantic litigation the property of the Leith church. Principal obstacle to the presbytery's suit is the fact that no member of the Leith church supports its action. Objections to the Bill of Complaint have been filed by counsel for the Leith church. No answer has yet been made by the presbytery, but its members have hinted darkly that amendments to the complaint might be made—a possible sign that they believe it would be dismissed in its present form.

Philadelphia

ON JANUARY 9th the Calvary Presbyterian Church of Willow Grove received 24 additional communicant members. More persons attended the celebration of the Lord's Supper on that day than at any other time since the church's withdrawal from the Presbyterian Church in the U.S.A.

During Christmas week the Faith Church of Quarryville, whose pastor is the Rev. Franklin S. Dyrness, held a series of special evangelistic services. Mr. Homer Hammontree was the leader, and the attendance averaged more than 200 each night. Approximately 400 persons taxed the capacity of the hall on the closing night.

The regular meeting of presbytery was held on January 17th at the East-lake Presbyterian Church, Wilmington, Delaware. A committee of five was appointed to prepare plans for the founding of a Reformed Bible Institute in Philadelphia for the training of the laity of the church. The Committee on Young People's Work reported that twelve copies of *Christianity and Liberalism*, by Dr. J. Gresham Machen, are now available for group study in young people's meetings. The committee also announced that it had asked five ministers of the denomination to prepare home study courses for use among young people of the presbytery. The presbytery encouraged the committee to stimulate the formation of a young people's organization to be formed with the presbytery's counsel and advice. This proposed organization would be in the nature of a Reformed Christian Endeavor.

During the luncheon recess the

ladies of the host church served what one member of presbytery described as "a banquet rather than a luncheon." The next meeting of Philadelphia Presbytery will be on March 21st at the Calvary Church of Willow Grove.

Wisconsin

THE Rev. Oscar Holkeboer, pastor of the Bethel Church of Oostburg, reports that his session is now seriously contemplating affiliation with The Presbyterian Church of America. Throughout its existence the church has been drawn to the denomination, has actively supported it, and contributed to Westminster Seminary. During the Christmas holidays the Seminary Quartet visited Oostburg.

The quartet also visited the Calvary Presbyterian Church of Cedar Grove, where songs and testimonies of the young men were an inspiration. The Sunday school of the Calvary Church reports an enrollment of 255, and the congregation has at present 376 communicant members.

New Jersey

ON THE first Sunday evening of the year, the Rev. Arthur Olsen, Field Secretary of the League of Evangelical Students, addressed the congregation of the church at Ringoes concerning the work of the league. The pastor, the Rev. Bruce Wideman, also reports that the young people of the church are enjoying the thrill of definite Christian work by holding evangelistic services one Sunday afternoon each month in the jail at Flemington.

The church in Trenton is praising God for the conversion recently of a young woman who has since announced her desire to become a missionary. In an effort to reach the unconverted, the Rev. Bruce Coie, the pastor, has been conducting a canvass in western Trenton, and reports "many favorable reactions" to his calls.

The Rev. Edward B. Cooper, pastor of the Faith Presbyterian Church of Pittsgrove, has been encouraged to see his Sunday school triple its attendance during the past year. A feature of his regular weekly program is the Children's Hour Class meeting every Friday afternoon for the purpose of teaching the children to memorize Bible verses and some of the great hymns of the Church. A Catechism Class, similar in its design, has

been conducted in the West Presbyterian Church, Bridgeton, every Saturday morning by the pastor, the Rev. Clifford Smith, with more than thirty children in regular attendance. This special work with the youngsters has been an evident means of grace in their lives.

Ohio

THE Westminster Seminary Quartet, during its recent holiday tour, conducted several services in the Presbytery of Ohio. On December 21st the men offered a richly acceptable program for the morning altar service of Station WKBN, at Youngstown. On January 2nd they presented a splendid program at the morning service of the Covenant Church of Indianapolis, and in the evening they conducted the service at Trinity Church in Cincinnati.

The Covenant Church of Indianapolis, which has made solid growth since organization, reports that during the past month the Sunday school attendance has increased to an average of over 40, with strong prospects for continued growth. The Rev. Carl A. Ahlfeldt, pastor of this church, circulated among his people an interesting Christmas greeting in the form of a folder commending to them in a timely way the regular reading of God's Word for the coming year. Included in the folder is an outline in which personal and family altar readings are coordinated into a plan that will complete the entire Bible during the calendar year.

On January 2nd the Trinity Church, whose pastor is the Rev. Everett C. DeVelde, ordained and installed three deacons. Eleven new members were received into the communion of the church, and the infant son of Mr. and Mrs. DeVelde, John Daniel, was baptized as a child of the Covenant.

At Trinity Chapel, Newport, Kentucky, revival services were held from January 2nd to 9th in connection with observance of the Week of Prayer, under the leadership of the pastor, the Rev. J. Lyle Shaw. Mr. Shaw reports that the meetings were marked by fine attendance and interest, "one splendid boy, one father of six children, and two young mothers accepting the Lord Jesus as their Saviour." The Presbytery of Ohio, of which Mr. Shaw is moderator, is scheduled to meet with the people of Trinity Chapel on February 7th and 8th.

COURT GRANTS INJUNCTION AGAINST THE PRESBYTERIAN CHURCH OF AMERICA

Decree Not Yet Binding Upon Defendants

AND now, to wit this 17th day of January, A. D. 1938, it is ordered, adjudged and decreed that the Presbyterian Church of America and Paul Woolley, Samuel J. Allen, J. Oliver Buswell, Jr., Calvin K. Cummings, E. C. DeVelde, Clifford S. Smith, Charles J. Woodbridge, Gordon H. Clark, Edward B. Cooper, C. W. Clelland, John W. Dulles, Bert W. Tennant and Edwin H. Rian, and all other persons associated with them as members and officers of the defendant church, an unincorporated religious society, are enjoined from using or employing the name of Presbyterian Church of America, or any other name of like import, or that is similar to or imitative of or a contractive of the name Presbyterian Church of the U.S.A., or the Presbyterian Church in the United States of America, or ever doing any act or thing calculated or designed to mislead the public or the members of the plaintiff church.

"The defendants shall pay the costs of this proceeding."

This is the text of the decree in the suit brought in 1936 by those in control of the Presbyterian Church in the U.S.A. against individuals alleged to represent The Presbyterian Church of America, for the purpose of depriving the defendants of the use of the name: "The Presbyterian Church of America." The opinion, handed down by President Judge Frank Smith of the Court of Common Pleas No. 5 for Philadelphia County, granted all the prayers of the plaintiffs' Bill in Equity.

"The Presbyterian Church in the United States of America," says the opinion, "by long usage, ancient reputation, and general knowledge has a property right in its name which shall not be interfered with or disturbed. The defendant church bearing the name Presbyterian Church of America has adopted a name so similar to that of the plaintiff as to be confusing and thereby hamper and impair the work of the plaintiff church, interfere

with its orderly procedure and disturb the sources of support in its fields of activity."

The defendants have the right to file exceptions to the court's decision within ten days. The decree of the

court will not be binding until the exceptions have been argued before the court and a final decision handed down. An appeal from such decision would refer the case to the Supreme Court of Pennsylvania.

THE REV. AND MRS. HENRY W. CORAY APPOINTED BY FOREIGN MISSIONS COMMITTEE OF DENOMINATION

First Appointees of Independent Board Are Accepted by Committee of The Presbyterian Church of America

THE Rev. and Mrs. Henry W. Coray of Harbin, Manchoukuo, formerly missionaries under The Independent Board for Presbyterian Foreign Missions, were appointed as missionaries of The Presbyterian

action was dismissed by the Permanent Judicial Commission of the Synod of Pennsylvania and the action of the synod was sustained by the Syracuse General Assembly.

The resignation of Mr. and Mrs. Coray as missionaries of the Independent Board was mailed from Harbin, Manchoukuo, on December 2, 1937, to be effective as of January 1, 1938. Their application to the church committee was sent at the same time.

In a letter to the general secretary of the committee Mr. Coray said: "We are persuaded that, in view of what seems to us to be a definite drift from the Board charter and from the original design of those who organized the Board, we can no longer remain under the Independent Board, though we wish our friends in the Board well."

In another letter he tells of the blessings that have been poured out upon the work in Manchoukuo: "We are greatly pleased over the progress of the work. The infant local church has engaged a humble two-room chapel, and we expect to move in and hold services there next week. It is self-supporting from its inception, and we look for showers of blessing. As a result of our fall itinerating trips two groups are meeting for worship in homes in country villages, and a church is about to start."

The Committee on Foreign Missions has appointed Mr. and Mrs. Coray as of January 1st. It asks the prayers of God's people everywhere for blessing upon their work. The appointment was made in reliance upon God, and it is imperative that the church realize the need for increased contributions to foreign missions. Gifts should be sent to Murray Forst Thompson, Treasurer, 506 Schaff Building, Philadelphia, Penna.



The Rev. Henry W. Coray

Church of America by the Committee on Foreign Missions on January 17th. The appointment of Mr. and Mrs. Coray was made by the committee in confidence that God would supply the additional funds needed for their support.

Mr. and Mrs. Coray were the first missionaries sent out by the Independent Board in 1934. As a result of that appointment the name of Mr. Coray was erased from the roll of Lackawanna Presbytery of the Presbyterian Church in the U.S.A. on the pretense that he had, by accepting the appointment, "declared himself independent"—a fact which he emphatically denied. Complaint against this

UNIQUE READING COURSE PROMOTED BY OHIO PASTOR

IN AN effort to stimulate interest in sound Christian literature the Rev. Everett C. DeVelde, pastor of the Trinity Presbyterian Church of Cincinnati, Ohio, has offered an unusual opportunity to the members of his congregation. He has compiled a list of ten books, including three by Dr. Machen and one by the late Dr. Robert Dick Wilson, which he has offered to lend to those who will consent to read and study them.

"The need of broad Christian learning and culture on the part of the laity, especially in these apostate days, the time that is given over to reading worthless and even questionable literature, along with the presence of many idle books in the pastor's library, gave birth to the idea of a Pastor's Reading Course," said Mr. DeVelde.

"The method employed is to place the listed books into the hands of those enrolled, giving the persons a month in which to complete the reading of the book. Each successive month will bring an exchange of the books included in the course, until at the end of the year each member of the group has read ten books. Records are kept of the circulation and completion of each book entered in the course. In case any have already read some of the listed books, the pastor will, in that instance, substitute others.

"We have been much encouraged by the reception of the idea among our members. In this first month there are fifteen engaged in the Reading Course. Some who hesitated about the volume of reading involved have found that they can read much more than one book a month. Others, fearing that the books would be uninteresting and hard to peruse, have discovered that this type of literature is very interesting, and hard to lay down when it is once taken up. We have already found that the subject matter of the books makes good discussion material between pastor and reader after the book has been completed.

"While we have always encouraged our people to read Christian literature in past years, this method of concerted reading effort is something new. If the experiment ends as well as it has begun we will be very happy indeed."

CORRECTION OF MINUTES OF THE THIRD GENERAL ASSEMBLY

THE Rev. Leslie W. Sloat, Clerk of the Third General Assembly, has asked that the following correction of the minutes of that assembly be noted: The statement on page 7, that the Presbytery of the Northwest concurred in the Overture from the Presbytery of Chicago, is in error. The Presbytery of the Northwest sent up an overture similar to but not identical with that of the Presbytery of Chicago.

ANGLICAN REPORT FINDS NO DOCTRINAL ACCORD, AGREES TO DISAGREE PEACEABLY

IN A 242-page report issued on January 13th a commission of the Church of England attempted to set forth "Doctrine in the Church of England." Filled with compromises and openly acknowledging its inability in a host of instances to reach any uniformity of belief or consistency of doctrine, the commission, under the chairmanship of the Archbishop of York, says in effect that those who want such unity should look elsewhere. Where agreement was possible it was so stated; where it was impossible the report admitted disagreement and made little attempt to supply guidance.

On such basic doctrines as the virgin birth, the miracles of Christ and His bodily resurrection the conflict of opinion among the members of the commission was so great that no attempt at an answer was made. In reporting its findings on the authenticity of the Scriptural account of creation, the report stated: "No objection to a theory of evolution can be drawn from the two creation narratives in Genesis 1 and 2, since it is generally agreed among educated Christians that these are mythological in origin and that their value for us is symbolic rather than historical." Commenting upon this Bishop William T. Manning of the New York diocese of the Protestant Episcopal Church enthusiastically endorsed the commission's findings while declaring that, as far as the Episcopal church in this coun-

try was concerned, the report was even "a little behind the times."

The final report does not pretend to be a binding statement of church belief. Its authority, however, will be enhanced if it is approved by the bishops assembled in convocation.

THE REV. R. M. HOLMES INSTALLED AS PASTOR OF ROCHESTER, N. Y., CHURCH

ON FRIDAY, January 21st, the Rev. Robert Moody Holmes was installed by the Presbytery of New York and New England as pastor of the Covenant Presbyterian Church of Rochester, New York.

Mr. Holmes began his ministry in the Covenant Church early last year. During that time the church has doubled its membership and has moved to more attractive quarters. Evangelistic services were held in November and December on successive Sunday afternoons. The Covenant Church looks forward to a new year of progress and blessing.

The Church Directory



BETHEL PRESBYTERIAN CHURCH OF AMERICA, CARSON, NORTH DAKOTA

ON AUGUST 2, 1936, the First Presbyterian Church of Carson, North Dakota, under the leadership of its pastor, the Rev. Samuel J. Allen, renounced the jurisdiction of the Presbyterian Church in the U.S.A. and on January 24, 1937, organized the Bethel Presbyterian Church of America. The congregation remained in its former property until it was awarded by the court to a few dissenters. For a while the members met in the Carson Fire Hall. In May, 1937, they purchased the building pictured above and moved it thirteen miles to its present location.

At the time of reorganization there were 17 members; at present there are 29 communicant members and 16 bap-

tized children, and prospects for the future are bright. "The constancy, faithfulness and enthusiasm of the church is contagious," said Mr. Allen. "We praise our Lord for the sweet and wondrous fellowship in Him and with each other which He has given since we obeyed His command to 'come out from among them and be ye separate.'"

PRESBYTERY FORBIDS THE REV. R. H. GRAHAM RIGHT TO CONDUCT FUNERAL SERVICE

THE Presbytery of New Castle of the Presbyterian Church in the U.S.A. on January 10th approved refusal to allow the Rev. Robert H. Graham the pulpit of its church at Odessa for the holding of a funeral service. Mr. Graham is a minister of The Presbyterian Church of America and pastor of the Middletown, Delaware, church.

The church at Odessa, having about six members, is attended by those who did not wish to remain with Mr. Graham's congregation at Middletown. When the former clerk of session died, his family asked Mr. Graham to conduct the funeral service in the Odessa church. A few malcontents, hearing of the request, promptly summoned the Rev. Dr. William Gibson of New Castle. Dr. Gibson, realizing his complete lack of authority, did not forbid Mr. Graham to use the church, but unctuously requested it. He admitted frankly that if Mr. Graham were a Unitarian minister he would be allowed to conduct the service in the pulpit of the Presbyterian Church in the U.S.A., but, being a member of The Presbyterian Church of America "under judgment," it would not be tolerated.

To save the bereaved family from further embarrassment Mr. Graham suggested that the service be conducted elsewhere. Much to the annoyance of Dr. Gibson and his colleagues the Methodist church in Odessa was placed at the family's disposal.

The Presbytery of New Castle, in an abortive effort to justify Dr. Gibson in the eyes of the townspeople, passed the following resolution: "That the Presbytery of New Castle, while expressing sympathy to the family of John Perry Vandegrift in

their bereavement, sustains the action of Dr. William Gibson in refusing, for the purpose of holding a funeral service, the pulpit of the Presbyterian Church at Odessa, to a former minister, who had renounced the jurisdiction of the Presbyterian Church in the U.S.A., and who had been deposed from the ministry of the said denomination."

MODERNISTS PLAN ATTACK ON POLICY OF MAINE STATE CHRISTIAN ENDEAVOR UNION

International Society Offers Cooperation to Modernists

THE opening guns in a major battle between the forces of Modernism and the battalions of Bible-believers have been fired in Portland, Maine. Enlisting on the side of the Modernists is the International Society of Christian Endeavor. Opposing them are the executive board and members of the Maine State Christian Endeavor Union, whose "spiritual policy" is: "Because God is the Lord, and our God, and our Redeemer, therefore we are bound to obey His commandments: Come unto me. . . . Preach the Word [the inerrancy of the Bible, the deity of Christ, the virgin birth of Christ, the sacrifice of Christ to satisfy divine justice, the bodily resurrection of Christ, the miracles of Christ]. . . . Go ye therefore, and teach all nations. . . . Feed my sheep. . . . Feed my lambs."

When the modernist pastor of the Williston Congregational Church of

Portland, Maine, refused last fall to allow the Maine State Christian Endeavor Union to hold its annual convention in his church, he did so on the ground that a program having as its theme "The Sovereignty of God" could not wisely be allowed "in the sanctuary hallowed by the great spirit of Dr. Clark." The executive board of the Union, two of whose members are the Rev. John H. Skilton and the Rev. Dean W. Adair of The Presbyterian Church of America, obligingly altered the place of meeting but preserved the original program.

Apparently irked by the attitude of the Maine Union, the Modernists have now announced that the International Christian Endeavor Society will hold a conference in the Williston Church on January 28th and 29th. Such a conference, in the opinion of the Maine State executive board, would be entirely without official sanction or authority and would usurp the rights of the Maine State Christian Endeavor Union. Strenuous efforts are being made to prevent the modernist invasion.

PROGRAM ANNOUNCED FOR CONVENTION OF LEAGUE OF EVANGELICAL STUDENTS

PLANS for the Thirteenth Annual Convention of the League of Evangelical Students have recently been announced. The sessions will be held from February 18th to 20th, inclusive, on the grounds of Calvin College and Seminary at Grand Rapids, Michigan.

Well-known speakers scheduled for the three-day convention include: Dr. R. Stob, President of Calvin College; Dr. C. Bouma, of Calvin Seminary; Dr. Gordon H. Clark, of Wheaton College; Professor Thomas Wellmers, of Hope College; Dr. Lewis Sperry Chafer, of Dallas Theological Seminary; Professor Louis Berkhof, of Calvin Seminary; Dr. J. Oliver Buswell, President of Wheaton College; the Rev. Charles J. Woodbridge, of Salisbury, N. C.; and Professor R. B. Kuiper, of Westminster Seminary.

Students and their friends are cordially invited to attend the convention. All registrations and requests for lodging should be sent immediately to Miss Grace Bouma, 644 Worden Street, Grand Rapids, Michigan.

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