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Changes in Barth's Theology

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

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DURING the course of recent years the theology of Karl Barth has undergone considerable change. We naturally ask in what direction it has changed. The Rev. Professor William Childs Robinson of Columbia Seminary, Decatur, Georgia, a Reformed scholar whom we delight to honor for his great work in the interest of the Reformed Faith, answers our question by speaking of "Barth's movement in the Reformed direction." In *The Presbyterian* of October 27, 1938, he publishes an account of an interview he has had with Barth. His conclusion, based upon the interview, may be summed up by saying that for him the difference between Barthian theology and the Reformed Faith is largely one of emphasis. With this conclusion of Dr. Robinson we find it impossible to agree.

We do not deny that there is some plausibility in Dr. Robinson's conclusion. Barth lays more stress upon history now than he did in his earlier works. In his book on *Romans* he compared the incarnation of Christ to a tangent that merely touches a circle, but now he criticizes that comparison and finds it deficient. Again, in his *Dogmatics* of 1927, he to a large extent worked out an existential philosophy apart from the Scriptures, but now he wishes to find no other basis for his theology than Scripture alone. We are not indifferent to, or unappreciative of, these changes, but we see no evidence

in them of an approach to the Reformed Faith.

Time

Barth, we are told, is willing to say that he accepts the virgin birth, the death and the resurrection of Christ "as actual and as significant facts." This would seem to point to his full acceptance of historic Christianity. However, Barth has his reservations when he accepts such "facts" as the virgin birth and the resurrection. These reservations are largely based upon his conception of time. We therefore turn to a brief analysis of his conception of time.

Barth speaks of three kinds of time. In the first place, there is creation-time. That time is now "hidden and withdrawn" from us (*Kirchliche Dogmatik* I. 2, p. 52). In the second place there is the time we as sinners know. "Time, after the fall, is a different, a new time" (*Idem*, p. 52). As sinners we have time, not in virtue of our being created, but by the special goodness of God (*Idem*, p. 53). In the third place there is revelation-time. It is called revelation-time because God has revealed Himself in it. In fact, God has created this third time for the very purpose of revelation (*Idem*, p. 54).

But why should a special time have to be created for purposes of revelation? Barth's answer to this question

is a simple one. Revelation could not enter into "our" time as such without losing its character as revelation. A revelation that entered into "our" time as such would be subject to human manipulation. We should be able to apply our judgments of value to it. Thus God would not be "free" with respect to us. Barth stresses this point over and over again in his discussion of revelation.

It follows that if we are to understand what revelation means to us, we must not impose upon it our notions of past, present and future. When the New Testament speaks of any present time, we should remember that over and beyond any calendar-time it refers to revelation-time. In this revelation-time there is a genuine past and a genuine future just because the present to which they stand related is a real present not dependent upon the calendar. Speaking of revelation-time, Barth says:

This is characteristic of the time of Jesus Christ: it is the time of the *Lord* of time. It is, in distinction from our time, controlled, and for that very reason, *real, fulfilled* time. Here we have no dilemma between a present that fades away into past and future, and a past and future that in turn disappear in the present. Here we have a genuine present . . . and for that very reason also a genuine past and a genuine future. The Word of God is. It is never "not yet" or "no more." It is not subject to becoming and for that reason it is not subject to passing away or change. All this may also be said with respect to the Word that became flesh and therefore temporal. Jesus Christ is the same in each moment of His temporal existence, in every Before and After, in which He is revealed as true God and man. The Word spoken from all eternity lifts time, into which it is spoken (without destroying it as time), as now being *His* time into His own eternity, and causes it to participate in the only real Being of God which moves itself, rests in itself, and is sufficient unto itself. It is spoken by God, a Perfect without comparison (not in "our" time, but in God's time, created by the incarnate Word, we find a genuine, real, never to be resolved Perfect!), and for that reason it is coming in the world, a Future without comparison (because again it is not in "our" time, but in God's time, created by the incarnate Word, that we find a genuine, real, not to be resolved, archetypical Future!) (*Idem*, p. 57).

The Incarnation

It is in the light of Barth's conception of time that we are to under-

stand what he says about such matters as the incarnation, the virgin birth, the resurrection and the return of Christ. As far as the incarnation is concerned, we observe that Barth virtually identifies it with revelation. The incarnation therefore takes place in revelation-time. In fact, it is the incarnation that makes revelation-time what it is. Thus the incarnation does not take place in "our" time as such.

This is, we believe, the most charitable construction that can be placed upon Barth's discussion of the incarnation. If Barth in some places speaks as though the incarnation has something to do with "our" time, he adds in the same breath that "our" time must be lifted into God's time. Thus he comes very near to the borderline of pantheism. But we ignore this for the present to emphasize the fact that for Barth the incarnation does not occur in "our" time.

The Virgin Birth

That our interpretation of Barth's conception of the incarnation is essentially correct may also be noted from what Barth says about the virgin birth of Christ. Barth accepts the "fact" of the virgin birth. He even writes at length in its defense against Brunner and others who do not accept it. But Barth accepts the virgin birth only as a *sign* which points to something that takes place

in revelation-time (*Idem*, p. 200ff). Barth illustrates what he means by the virgin birth by comparing it with what happened when Jesus was baptized. When the dove descended upon Jesus it did not mean that Jesus then and there *became* the Son of God. The sign of the dove merely *pointed* to the Son of God who existed quite apart from the sign. "The sign at the Jordan baptism, like the sign of the Virgin Birth, points back to that which is, even without this sign, the Mystery of the Being of this man . . ." (*Idem*, p. 218). Thus the virgin birth is certainly *not*, according to Barth, the point at which the incarnation really takes place in "our" time. When Barth says he accepts the virgin birth as a significant fact, he means a *signifying* fact. But the sign and the reality, Barth warns us, must never be identified. If I wish to visit President Roosevelt, I may see a sign that points me to the White House. The sign may be a genuine sign and I may defend it as such. But the sign is not the White House.

The Resurrection

Our interpretation of Barth's conceptions of the incarnation and the virgin birth is corroborated by his conception of the resurrection of Christ. Barth is far from clear in telling us what he thinks actually took place in "our" time when Christ rose from the tomb, but he is very clear in telling us that the *real* resurrection did not take place on any day dateable by our calendar. To be sure, Barth does speak of a dateable time with respect to the resurrection of Christ, but his date refers to an eternal present. Speaking of actual dates in relation to the resurrection he says:

The resurrection of Jesus is not a fact that belongs to the past. What happened here, according to the witness of the New Testament, can in accordance with its nature not be *no more*, as little as it can be *not yet*. This witness refers to a reality which is not subject to passing away and needs no becoming (*Idem*, p. 127).

A little further on Barth discusses the nature of the memory that fixes itself upon the resurrection of Christ. He tells us that such a memory in the nature of the case can have only one
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"Born of a Virgin"

By the REV. EVERETT C. DeVELDE

Pastor of the Trinity Presbyterian Church of America, Cincinnati, Ohio

THE only properly descriptive way of speaking of the birth of Jesus is to refer to it as the virgin birth of our Lord. It is hardly sufficient to say it was supernatural or miraculous, for others, such as Isaac and John the Baptist were brought into the world by exceptional births. The birth of Jesus was unique in the history of mankind, in that he was born into the world by a virgin, Mary of Nazareth.

To this event the prophecy of Isaiah had looked forward when it predicted that a virgin should conceive and bring forth a son, and name him Immanuel. The Gospels of Matthew and Luke record with care and detail the events and circumstances wherein the virgin Mary conceived by the power of the Holy Spirit and brought forth her first-born son, Jesus. The rest of the Scriptures do not contradict the virgin birth, but lean upon it.

Down through the years the line of orthodox Christians and churches has held steadfastly to the fact of the virgin birth of Jesus Christ. The Roman Catholic church holds firmly to the fact, although going astray in the matters of the "Immaculate Conception," and in the practice of worshipping and praying to the virgin. Our own Westminster Confession of Faith and Catechisms proclaim their acceptance and faith in the virgin birth of Jesus, stating, under the heading of "Christ the Mediator," "Being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance" (Confession, VIII:2).

Just about a year ago, however, the Rev. William H. Hudnut, Jr., Glendale, Ohio, a minister of the Presbyterian Church in the U.S.A. who has lately been elected moderator of his presbytery, in a sermon preached before his Sunday morning congregation and broadcast over one of the larger radio stations, opened his meditation with these paragraphs:

A common notion among some Christians is that Jesus had no problems. According to them he was a god sent to earth for a few years to share our com-

mon lot, who knew beforehand all that would happen to him and had magic power with which to meet the march of events. He was a heavenly king playing at being an earthly carpenter, and the whole of his human career was for him a drama to be acted out rather than a life to be lived. So, if we follow this point of view, we see that Jesus reached the earth in some miraculous fashion concerning the details of which no one has ever been quite clear; never suffered but only appeared to suffer; never was tempted but only seemed to be tempted; never wrestled with difficult situations, as he could have called in an army of angels had he so desired, but only appeared to wrestle with them; and never actually died, but only appeared to die.

To many Christians, however, such a Christ is both a scientific impossibility and a theological monstrosity. . . . Against such a conception of their Lord they rise up in protest, for they realize that if this is the true picture of Jesus then there are millions who can in no wise accept him and who are lost to Christianity. They therefore affirm, with all the passionate conviction they can muster, their belief in the glorious humanity of Christ. They believe that he lived a life in every physical respect comparable to ours, was born, suffered, lived and died as we do; and that whatever tends to make him remote from us tends to weaken the force of the truths he espoused. . . .

This is the Christ that haunts us—a human being like ourselves. . . .

These statements leave the orthodox Biblical understanding of Christ quite ill-represented, but they do serve to illustrate the attitude and content of much modern preaching.

The Virgin Birth and Science

This minister claims that the virgin birth of Christ, for one thing, is a scientific impossibility, which statement is inept and unscientific in itself. The thoughtful and discerning man of science today uses the word "impossible" with great care, having learned much from discoveries and inventions that have literally revolutionized civilization. The real task of science is to receive and systematize facts regardless of the conclusions to which they lead—not to be prejudiced against the facts. What man, in his comparatively small and remote place with very limited knowledge, is capable of saying on the basis of his own human observations that a thing is

impossible, whether past or future?

Dr. Howard Kelly, world-renowned obstetrician and gynecologist of Baltimore, who has practiced, taught and written standard works in his field for many years, a true man of science, states, "I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Spirit, born of the Virgin Mary." True science knows no such conclusion as that of our unbelieving minister.

One would think, moreover, that the word "impossibility" would be shunned by that minister in connection with this historical event, when he is relating to it the God he is supposed to serve. Is so-called science greater than God? Is God limited and weak that He could not do what the Bible says He did? Is He far away or shut out of the world, so that He cannot inject His will into the course of human events over and above nature, as He pleases? Does He not have the free, sovereign and immediate dominion over His creatures and the world that the Bible and good common sense claim for Him? God states in His Word that nothing is too hard for Him. The Creator of the universe is not suddenly shorn of His power that He cannot freely work as He pleases. The angel, in announcing the coming of a Son, told Mary when she asked how these things should be, "For no word from God shall be void of power." Indeed, God is able to do exceeding abundantly above all that we ask or think.

Those who take such a naturalistic view as the one quoted above, certainly disregard historical evidence. The Gospel narrators tell us faithfully the facts as they know them. Luke is particularly impressive, as he starts out, "Forasmuch as many have taken it in hand to draw up a narrative . . . it seemed good to me also, having traced the course of all things accurately from the first, to write . . . that thou mightest know the certainty concerning the things wherein thou wast instructed." From this and other considerations, it seems quite likely that Luke received his information

concerning the birth of Jesus directly from Mary herself. These writers were manifestly endeavoring to tell the truth, and not deceive. Are we to doubt their word? Those nearest to Christ did not doubt it, or oppose it in their teachings.

Dr. J. Gresham Machen has convincingly pointed out in his work, *The Virgin Birth of Christ*, that the birth accounts in the First and Third Gospels have an original and integral place in them. Efforts to dissociate the birth accounts from the rest of the narratives have failed to be sustained under scholarly examination. The accounts of the birth of Jesus stand as historical testimony just as all the rest of the narrative about Christ. Is the testimony of history worth anything? Is any record of past events reliable? Are we to exclude the whole record of Jesus' birth because it leads us to the conclusion of the reality of the supernatural? Are we falsely to argue that, since babes are not born of virgins today or in recent centuries, never in all other centuries did it happen, even though at the immediate hand of God, and though in this instance carefully attested by at least two credible witnesses?

It is clear that deliberate invention is the only alternative to historical credit. Dr. L. M. Sweet comments that no statement contrary to natural expectation has yet been promulgated among people of average intelligence without meeting the resistance of incredulity. This would be true of the Christian group, too, if the birth accounts were later theories and additions, and not part of the original Gospels. This hypothesis of deliberate invention would involve the proof that at one time it was universally accepted that Christ was the natural son of Joseph and Mary; also, that the fabrication must have had instantaneous and universal success, for it passed the scrutiny of the church at large and of its authorized teachers, and was never challenged save by a small group of heretics who disliked it on purely dogmatic grounds. But such proof is entirely lacking.

Consequently, if science deals at all with the factual evidence of history, as it most certainly does, the matter of the virgin birth of Christ is far more than a scientific possibility. We are persuaded that it is not only scientifically possible, but actually true.

Christmas Gifts

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The Virgin Birth and Theology

Does the account of the virgin birth of Christ make a theological monstrosity, as the Modernists claim? It is difficult to imagine what the background of such a claim could be, except that the virgin birth would be entirely out of place in a system of thought in which the God of the Bible is quite unknown, in which He is limited and dethroned and made the servant of man and nature, even de-personalized. It would indeed be out of place in a theology which either would keep God separate from the world or make him identical with it, which would proclaim a salvation by merit instead of a salvation by grace.

However, the fact of the virgin birth of Jesus Christ is in fullest harmony and accord with the system of doctrine taught throughout the Bible. It stands thus in important relationship to the doctrine of the incarnation. While not in itself a proof of the incarnation, it nevertheless corroborates all that is mentioned about the preëxistence of Christ, the eternal Word and Son of God, and gives a definite explanation of how the incarnation was accomplished, wherein "the Word became flesh and dwelt among us." It definitely contributes to the truth that Immanuel was actually flesh of our flesh, blood of our blood, and bone of our bone, being made like unto His brethren that He might become their true representative within time and space, belonging to actual history.

It is shown, moreover, by the virgin birth of Christ, just when the incarnation took place. It is not that Jesus as a man of great merit grew into Sonship with God, nor that He was later assumed into the Godhead or was entered into by God; but from

the very beginning He was the very Son of God, two distinct natures in one person. Some have objected to the thought of the eternal Son being connected with the physical processes of birth. How wonderful, nevertheless, that He, through whom the worlds were made, did not despise the virgin's womb, but came thus to deliver us from our sins!

The virgin birth of Christ is important to the doctrine of His deity. What was the origin of this superior, infallible Teacher, this Worker of mighty miracles, this One who died and arose again the third day, we may ask from the perspective of later manifestations of His glory? The miraculous virgin birth is just what we would be led to expect, in harmony with the rest. In itself, the unique and supernatural birth indicates the entrance of a unique and wonderful person into the world, even the only begotten Son of God.

Again, the virgin birth is important because of its bearing upon the doctrine of the solidarity of the race in the guilt and power of sin. If Jesus had been a natural son of Joseph and Mary, He too would have been included under sin, having the guilt of Adam's sin imputed to Him, sharing in the condemnation of death both physical and spiritual, and partaking of the corruption of moral nature which has been handed down from Adam to all his descendants. Jesus Christ, however, was not the product of all that had gone before. He was without guile, and free from any taint of the guilt or power of sin. The angel said to Mary, "Wherefore also the *holy* thing which is begotten shall be called the Son of God." He was holy from the beginning, and continued always to be holy. He who knew no sin was made sin in our behalf that we might become the righteousness of God. But how could this have been wrought, except by the entrance into the world of a supernatural person from without, as by the virgin birth, who would redeem our sinful race?

Thus we see that the virgin birth of Christ is of supreme importance in the whole of the truth concerning the person and the work of our Lord Jesus Christ. It is essential to Christianity and not a theological monstrosity. "For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

"Modern" Christianity

By the REV. LESLIE W. SLOAT

THERE is much talk these days of church union on a world-wide scale. Oecumenical conferences of various kinds have been held in various places—Edinburgh and Oxford in 1937, for example (see THE PRESBYTERIAN GUARDIAN, December, 1937, page 203). Wonder is often expressed that those who adhere to historic Christianity do not join in such movements with enthusiasm. But the reason is quite apparent. It is that many of those who are sponsoring, joining in, and welcomed by such movements simply do not believe in historic Christianity, to which the Bible-believer holds with all his heart. For it there has been substituted a "modern" Christianity, which is in fact no Christianity at all.

An excellent illustration of this is the Archbishop of York. Occupying one of the chief offices of the Church of England, Archbishop William Temple is a man of no small reputation and influence in ecclesiastical affairs. He was chairman of the "commission on doctrine" of that church, which not long ago brought in its hearty "agreement to disagree" in matters fundamental to the Christian faith (see THE PRESBYTERIAN GUARDIAN, February, 1938, page 39). He has been active in these oecumenical conferences. To a book which grew out of the preparations for them (*Revelation*, The Macmillan Company, 1937) he has contributed an essay on the general subject of the source and authority of Christian truth. We propose to examine this essay, for in it there is given a fair, frank statement of the "modern" Christianity to which we have referred.

A Modernist's God

As to the *nature* of Christian revelation, the Archbishop holds that God reveals Himself in events, to minds illuminated to understand those events (pages 119, 120). God is a Personal Being, chiefly characterized by "Righteous Will" which is active in creation and in the providential control of history (89). In the normal activity of ordinary oversight there is given a "general" revelation of the Creator of all things (95). But in the history of

the world emergencies arise, and God steps in with a special activity designed to meet such special situations. This "special" activity provides the "special" revelation God gives of Himself (94, 95). These special activities relate to such events in the history of Israel as the exodus, the rise of Assyria and Babylon, the captivity and exile, the return and remnant, the rebuilding of the Temple and the triumph of the Maccabees. In these great events the Lord "made bare His arm" (96). The event in which revelation finds its focal expression, its center and fulfillment, is the Incarnation (104).

Confronted with these events, meditating upon them, the prophets and apostles of old came to see revealed in them a God who was fulfilling His purpose for the world. This knowledge required, indeed, the help of the Holy Spirit. But this help came about, apparently, in a natural manner, through "normal psychological processes" (110). What really happened was just that "divinely guided history" trained the minds of the prophets, so that they could "trace in that history the movement of the divine purpose" (110).

A Modernist's Bible

These prophets and apostles in turn recorded their impressions and interpretations of this "divinely guided history" in Holy Scripture. We are not to think that the Bible contains an absolutely accurate record of God's working. It is only "the record, set down by men in the illumination of their knowledge of God, of the facts wherein the revelation was given" (91). The knowledge of God was sometimes defective. Consequently the record in those instances has been deflected. One consequence of this is that "the picture of Jehovah in some parts of the Old Testament is incompatible with the Father" whom we are to see in Jesus (91).

Just how far the record is from being an actual history we cannot tell. "It is of little importance," we are informed, "how much of the record of that event [the Exodus] represents

the play of imagination stimulated by memory of the great deliverance" (104, italics ours). And concerning Jesus we are told that "there is no single deed or saying of which we can be perfectly sure that He said or did precisely this or that." This, however, is thought to be an advantage for "persons are known in personal relationships and what we have is the record of such relationships as illustrated by the impression which He made on a variety of persons in a series of revealing moments" (114).

The Archbishop admits that the church has "usually" held to a theory of revelation very different from his own, as a result of an "exaggerated intellectualism" inherited from Greek philosophy. This theory is that through revelation we receive "divinely guaranteed" Truths, and that the Bible contains these Truths. To this theory, however, Archbishop Temple thinks there are two serious objections (101). The first is that such an introduction of guaranteed Truths would be without analogy in the rest of human experience. He himself admits, however, that a *divine* revelation might well be unique in character. And indeed we would think it strange if such were not the case. The other objection is far more serious, in his estimation. It is that the actual revelation treasured by the church, that is, Holy Scripture, "consists to so small an extent of the kind of Truths" to which he has referred. He seems to think that, if God were to give revelation in such a way, it would consist of a series of great declarations, such as: "The Lord our God, the Lord, is One" (103).

A Modernist's Fallacies

But the Archbishop apparently does not realize the weakness of this argument, considered in the light of his own premises. Aside from the fact that our judgment of what ought to be included in divine revelation has no real value in determining whether a given revelation is actually divine, another fact remains. It is that the actual revelation given in Scripture is far closer to the type of revelation in

which Archbishop Temple himself believes, than that which he thinks should be in such a Scripture. For the Archbishop himself thinks that revelation has been given in a series of special acts. While we, accepting this, would merely add that in Scripture there is given a divinely guaranteed interpretation of these acts. In other words, the revelation given in Scripture is directly related to the series of redemptive acts, whereas the Archbishop would apparently propose a revelation couched in terms of great principles, and therefore dissociated from the actual course of history.

In the second place, Holy Scripture is not so devoid of great Truths as Archbishop Temple suggests. Rather, the consensus of Christian opinion through the centuries has been that Scripture contains, woven throughout its historical and other records, a complete *system* of such truth, a system of truth that provides an explanation even for the Archbishop's rejection of it. Instead of being what we would *not* expect (if we may follow the precedent of the Archbishop for this once), it thus appears that Scripture, as to the character of its contents, is *just precisely what we would expect* if, as we believe, it is true. It is, if such be the case, a divinely given interpretation of a series of divinely wrought events. It is, in other words, an "event" itself, one among the whole series of redemptive events, and in fact *the one* which assures that the others shall become effective. For what God has done for man would be in vain unless man knew, and knew accurately, what the significance of that was for himself. How, indeed, can they believe except they hear? And it is just this which man needs to know that God has given in the Bible.

As might well be expected from what has already been said, the writer of this essay holds far too high a view of the capacities of man. He admits, indeed, that because of sin man cannot interpret *general* revelation aright. But he thinks that the mere "influence" of *special* revelation is capable of producing an "awareness of its divine" character, and a resultant submission to its sway of our conscience, heart, and will" (99). This is "modern" Christianity's substitute for regeneration. It is really an assertion that "the natural man" *does* receive the things of the Spirit of God, which

Scripture explicitly denies.

A Modernist's Message

It must have become evident also that the content or message given in revelation is radically different, for the Archbishop, from the gospel in which the church has for centuries rejoiced. The message is that there is a God, that He is characterized by "righteous Will," that He is finally revealed in Jesus Christ, and that the essence of the Christian life is "faith in and loyalty to Jesus Christ as Eternal God and Himself the source of enabling Spirit," under whose impulse we shall bring in the Kingdom of Heaven on earth. There is here no recognition of sin, of liability to punishment, of salvation and the Saviour. One can only ask why two thousand or four thousand years of history have not revealed a greater progress in the desired direction.

The utter "indefiniteness" of the Christian message as it is here conceived appears when we ask who or what we are to understand by "Jesus Christ." That we know nothing in particular about Him has already been noted. But we do not even have any sure interpretation of the meaning of what He did. "Men who differ profoundly in their theories of the Atonement may kneel together in penitence and gratitude at the foot of the cross." But for what are they penitent? For what are they grateful? And why "at the foot of the cross"? Why not rather sit comfortably listening to the "Sermon on the Mount"? Archbishop Temple asserts that an event "is not vague or indefinite, even if no number of theories exhaust its significance" (105). But if it does not have any significance to begin with—any known and certain significance—its very existence or occurrence can have no meaning.

A Modernist's Vagueness

We thus see that Archbishop Temple has not only taken the content out of Christianity, but he has also taken the foundations away from it. The whole structure of what is called "The Church" rests, so far as he is concerned, upon certain impressions which a vague figure known to history as Jesus Christ made upon a not too reliable group of Galilean peasants. And the whole message of the church is that a vague "God" has revealed Himself in vaguely under-

stood "special acts" and calls upon men to yield a vague "submission." And all this "vagueness" is to be filled up with the opinions and interpretations of men—it does not matter much what these opinions and interpretations may be.

It is no small wonder that Archbishop Temple has difficulty in establishing the authority of the Christian revelation for the world. He thinks that since God worked by both "general" and "special" activity in Israel, the principle should be of general application. So pagan peoples have also had their "special" revelations. The only difference between them and Israel is that the latter had a consciousness of "divine commission" (111). They were no more God's people than the others, but they *knew* they were, and so were able to interpret more accurately the revealing acts of God in their history.

A Modernist's Dilemma

Archbishop Temple undertakes to set up criteria by which the supremacy of Christianity over paganism shall be established (99, 100). But he finally admits that our "capacity to apply them" is not great, and that really the reason we look to Jesus is "not because we have applied the criterion, but because with ever clearer vision as we obey and adore, we behold His glory" (123). Who can deny that, if this be the case, perhaps our entire view would be different, and our judgment other, if we had been brought up under the influence and heritage of paganism rather than Christianity. Having reduced Christianity to a "natural" religion, the Archbishop is of course unable to show with any finality that it should be accepted by others. Whether or not he would openly admit it, even the missionary imperative has been taken from the Christian church. It has a right merely to stand as "one among many." No longer, if he be right, can we look upon it as the only true religion for all the world.

May God give His servants grace to stand unflinchingly for the "faith once for all *delivered* unto the saints," and against this "modern" Christianity which is no Christianity at all! And as they do stand for it, may He once again lay bare His holy arm, in bringing a mighty revival of the *true* religion into this world, weary and cursed by sin.

Is Infant Baptism Scriptural?

By the REV. PROFESSOR JOHN MURRAY



Mr. Murray

BAPTISM is an ordinance of the Christian church. In accordance with divine appointment it is administered by the church, and it is the rite that initiates into the membership of the visible church. The argument for infant baptism, therefore, is very closely related to the question of the nature of the church.

In the strictest sense the church is the company of the regenerate or of the faithful. The facts of regeneration and faith belong, however, to the realm of the invisible and spiritual, and for that reason no man is able infallibly to determine who belong to the church nor to determine what the exact limits of such a body are in any one place or generation. Consequently when we are speaking of the church in this its strictest sense we speak of it as the church *invisible*.¹

But the church is never wholly invisible to human apprehension. Those who by the facts of regeneration and faith constitute the body of Christ give observable expression to that faith they possess. This they do not only in their individual capacity as members of the body of Christ but also in their collective relations and obligations. In accordance with divine commandment and inward necessity they associate with one another. They organize for purposes of testimony, worship, the administration of the sacraments, mutual edification and encouragement, and for the exercise of discipline. This visible organization or association is not the dictate of human devising but rather of divine institution. So we have also what is known as the *visible* church.

Now although the church invisible in any one place or generation consists exclusively of the regenerate, the church visible does not consist exclusively of such. This is just saying that the visible church is not, either numerically or morally, the exact repro-

¹There are, of course, other reasons why we use this terminology. But it is unnecessary to discuss these now.

duction of the invisible church. Since no man can infallibly read the heart, the visible church is constituted of those who make an intelligent and consistent profession of faith in Christ and promise of obedience to Him. This profession of faith, though a profession that only a true believer can truly and honestly make, is yet of such a nature that those who do not have true faith may make it to the satisfaction of those responsible for admission into the visible church. The visible church, then, is circumscribed not by the line of regeneration but by the line of intelligent and consistent profession.

The Church in the Old Testament

A distinction will, of course, have to be drawn between this visible church as it existed under the Old Testament dispensation and as it exists under the New. Such a distinction was surely implied in the words of our Lord to Peter when He said, "Thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it" (Matt. 16:18). He was referring to the new form and character that the church was to assume as the kingdom of God or kingdom of heaven in consequence of His Messianic mission and work. He calls it "*my* church."

But while full allowance must be made for the distinction and for the new form of administration that was ushered in specifically by the death, resurrection, and ascension of Christ and the outpouring of the Spirit at Pentecost, nevertheless this distinction does not warrant the denial of the existence of the church in the more generic sense under the Old Testament. There is indeed a deep unity and identity between the church in the Old Testament and the church in the New.

To the people of God under the Old Testament pertained, as the Apostle Paul tells us, "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:4). The New Testament church is the extension and unfolding of the covenant

made with Abraham and is, therefore, founded upon it. This is clearly the argument of Paul in the Epistle to the Galatians when he says that "they which be of faith are blessed with faithful Abraham," and that "the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect" (Gal. 3:9, 17). And so it is the blessing of Abraham, a blessing that was his in terms of the covenant administered to him, that comes upon the Gentiles through Jesus Christ (cf. vs. 14). The church, then, as it exists in both dispensations is not two organisms. Both stages may be regarded, as Paul expressly teaches, under the figure of one olive tree, a tree, of course, with several branches, but yet one tree and therefore growing from one root and one stock (cf. Rom. 11:16-21). The Gentiles were at one time "aliens from the commonwealth of Israel, and strangers from the covenants of promise" (Eph. 2:12), but now they are "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:19, 20).

And so it is not only necessary but Scriptural to speak of the church under the Old Testament. There is organic continuity and unity, and any attempt to deny this, or any method of interpretation that would tend to do prejudice to it, must stand condemned on the basis of Scripture itself.

The Sign of Circumcision

Now if the church in this generic sense existed under the Old Testament, it must be admitted that in its visible organization and administration it included not only all who professed the true religion but also their children. The sign of the covenant administered to Abraham was circumcision. This sign and seal, setting forth not merely national privilege but, as we shall presently show, spir-

itual blessing, was by divine command administered to infants eight days old. All males born within this covenant relation, in other words, all born of parents who were within this sphere of privilege and profession, were to be circumcised.

Circumcision signified fundamentally the removal of defilement or uncleanness to the end of participation in the covenant blessings. A study of the following references will make this clear: Ex. 6:12, 30; Lev. 19:23; 26:41; Deut. 10:16; 30:6; Jer. 4:4; 6:10; 9:25. In addition to this Paul tells us that circumcision was a seal of the righteousness of the faith that Abraham had while he was yet uncircumcised (cf. Rom. 4:11). These two basic significations, the one the removal of defilement or purification, the other the imputation of the righteousness of faith, it will readily be seen, are not contradictory but rather mutually complementary.

It is well for us to pause and confront ourselves with this fact: that by divine appointment and express command the sign and seal of spiritual realities—realities that could only be applied to men through the gracious operations of the Spirit of God—was administered to infants.

Now we can anticipate the objection: All this is conceded, but of what avail for the doctrine in question? What has all this to do with the question of infant baptism?

It so happens that circumcision signified basically the same thing as baptism. That baptism signifies purification from the defilement of sin by the regeneration of the Spirit and purification from the guilt of sin by the righteousness of Christ—the righteousness of faith—appears on the very face of the New Testament. That, we have found already, is the real meaning of circumcision. There is, therefore, a basic identity of meaning and signification. Circumcision, bearing the same basic meaning as baptism, was administered to infants who were born in the covenant relation and privilege flowing from the covenant made with Abraham.

The Covenant Sign Perpetual

We already found that the gospel dispensation is in accordance with, and in pursuance of, the covenant made with Abraham. He, Abraham, is the father of all the faithful. They

that are of faith are blessed with faithful Abraham. Now if children born of believing parents under the older dispensation were given the covenant sign, a covenant sign that bears the same central meaning as does baptism, are we to believe that infants are excluded from the covenant sign and seal under the New Testament? It cannot be too much stressed that the New Testament economy is the elaboration and development of the Abrahamic covenant. If infants are excluded now, it must be understood that this change implies a complete reversal or repeal of the earlier divinely instituted practice. And so we must very seriously ask: do we find in either Testament any hint or intimation of such reversal? More particularly, does the New Testament revoke so expressly taught and authorized a principle as the inclusion of infants in the covenant sign and seal? Has a practice followed in the divine administration of the covenant of grace for some two thousand years been discontinued?

When we examine our New Testament we can find no such evidence. But, in view of the basic identity of meaning in circumcision and baptism, in view of the unity and continuity of the covenant in terms of which this covenant sign was given, we can say with confidence that evidence of repeal is mandatory if the practice or principle is to be discontinued. And so, in the absence of repeal and in the presence of evidence for continuance, we conclude that the administration of the sign to the infant seed of believers has perpetual divine warrant and authority. It is just such considerations that called forth the pointed remark of John Lightfoot, "It is not forbidden to baptise infants; therefore they are to be baptised." The divine command to administer the covenant sign to infants has not been revoked; therefore it is still in force.

Invalid Objections

The opponents of infant baptism are wont to appeal to the fact that there is no express command to baptize infants and that we do not have in the New Testament an explicit and proven case of infant baptism. The answer to such an objection is apparent. In view of the basis on which, by divine authority, the inclusion of the infant seed in the reception of the

covenant sign rests, an express command or a concrete case is unnecessary.

It will also be objected that there are differences between circumcision and baptism. For example, circumcision was administered only to males; baptism is administered to both males and females. This difference, of course, is not denied. But as an objection it is rather singularly invalid. It must be remembered that this difference obtains not only in the case of infants but also in the case of adults. Of adults as well as of infants in Israel only males bore this covenant sign. In the New Testament adult females as well as adult males bear the sign of baptism. If this difference manifestly obtains among adults why should it not also obtain among infants? The abolition of the distinction between the sexes among infants is thoroughly congruous with the abolition in this matter between the sexes among adults. Indeed, if baptism is administered to infants, then the abolition of the distinction between male and female infants follows necessarily from the proven abolition of the distinction between male and female adults.

Why in the divine wisdom under the older economy a sign was chosen that could not be administered to females it may not be our wisdom to know. But the extension of the covenant sign to include the female members of the church under the New Testament is thoroughly in accord with the enlargement of privilege that the New Testament revelation signalizes. In the fitting words of Dr. Samuel Miller, "Yet, though baptism manifestly comes in the place of circumcision, there are points in regard to which the former differs materially from the latter. And it differs precisely as to those points in regard to which the New Testament economy differs from the Old, in being more enlarged, and less ceremonial. Baptism is not ceremonially restricted to the eighth day, but may be administered at any time and place. It is not confined to one sex; but, like the glorious dispensation of which it is a seal, it marks an enlarged privilege, and is administered in a way which reminds us that 'there is neither Greek nor Jew, neither bond nor free, neither male nor female, in the Christian economy; but that we are all one in Christ Jesus'" (*Infant Baptism*, p. 14).

While we do not have an express command to baptize infants, nor a clear-cut case of infant baptism in the New Testament, nevertheless we do have in the New Testament itself evidence that is confirmatory of the evi-

dence already presented for the validity and propriety of infant baptism. This article has, however, grown to sufficient proportions and so we shall have to omit, at least for the present, consideration of that evidence.

(EDITOR'S NOTE: *This is the second article by Professor Murray on the subject of Infant Baptism. The first, entitled "Why We Baptize Infants," appeared in the August, 1938, issue of THE PRESBYTERIAN GUARDIAN.*)

A Korean Catastrophe

A Report of the Action of the Presbyterian Church of Korea Approving Worship at the Shrines

By AN EYEWITNESS

THE General Assembly of the Presbyterian Church of Korea was convened to meet in the West Gate Church, Pyengyang, at 8 p.m. on September 9th. About a week earlier all commissioners to the assembly had received a document purporting to come from a combined body of members of three presbyteries. This document declared it as the opinion of this body that, since shrine worship had been declared by the government to be non-religious, it was therefore so to be understood and consequently attendance and obeisance at shrines did not contravene the Word of God, and that this body desired that the General Assembly publicly decide and announce the church's official conformity to the unconditional demand of the government that such worship be obligatory on all Japanese subjects.

It had become clear in the few weeks preceding the assembly that any Korean minister or elder, even though a duly elected commissioner from his presbytery, would not be allowed to take his seat in the assembly unless he either gave ready assent to shrine worship, or at the very least agreed not to oppose such a resolution. Many men were in this way prevented from attending. Some were actually in detention.

On the day before the assembly opened all foreign missionaries who were commissioners were required by the Chief of Police of Pyengyang city to come to the central police station to hear what he had to say. At that meeting (or meetings, for the absentees from that meeting were called up the next day for the same purpose) the Police Chief, who was courteous and polite but quite uncompromising, gave the foreign missionaries a formal

and unconditional command that, when this question should be raised on the floor of the assembly, they should not speak on one side or the other. If they should disobey they would be forcibly ejected from the assembly. Several missionaries showed him very clearly that they did not consider themselves bound by his order, since their responsibility was first of all to God, and since also they had their rights as legally accredited delegates to the assembly.

The assembly met as appointed, and the only business conducted on the opening night was the election of a moderator and officers for the coming year. After the national delegates had been assembled outside the building to bow to the Japanese flag and recite the oath of loyalty, they entered the church where they waited until 9.30 before beginning. This gave time for those who were present to observe how completely the meeting was in the hands of the police. Outside the church there were at least ten uniformed police who prevented from entering the church any who did not appear to be delegates. (A few spectators did manage to get in.) Inside the church there were over 30 plain-clothes police and detectives, most of whom lined the walls on either side. On the platform in front of the pulpit on the moderator's right sat the Head of Police and the Head of the Thoughts section of the Province, and also the Head of Police of Pyengyang city. On the moderator's left, and on the floor level, was the Head of the Thoughts section of the city police, flanked by several policemen and detectives. These police officials were all in full dress uniform with swords at their sides. They apparently spent a

good deal of the 30 minutes' delay in disposing their forces and making final arrangements.

At 9.30 the Governor of the Province arrived, and read an official greeting to the assembly in which he drew attention to the vital importance of the national emergency, and declared the necessity for unity and coöperation in fostering the national spirit. After he departed the assembly went on with its usual business, including a devotional session, until at 11.30 a.m. a delegate arose to bring up the subject of the shrines. He explained that he was moderator of Pyengyang Presbytery and he referred to the document which had been sent to all the commissioners by 32 members of three presbyteries (the document referred to above). He did not say that the meeting of the three presbyteries' representatives was quite unconstitutional and had been convened under duress. He presented the matter contained in the document to the assembly and asked that the assembly make a decision. Another minister then rose and moved that the assembly approve the point of view expressed in the document. There was a slight pause and, when no Korean delegate offered to speak, Dr. William Blair, a senior and universally respected missionary, quietly rose and asked permission to speak. Immediately the aforementioned Head of the Thoughts section of the city police, who was on the left of the moderator, rose and shouted, "Take care" and "Sit down." The moderator quietly said, "It would be better if the missionaries did not speak on this subject." Very quietly and courteously Dr. Blair said, "Before I sit down I wish to protest," and sat down. A

large majority of the missionaries present, perhaps 25 in all, arose one by one and said, "I also protest," to the accompaniment of continuous shouts of "Take care" and "Sit down." The moderator thereupon called for the affirmative vote and, on receiving a rather weak and half-hearted response, said, "Since there seem to be a number of affirmative votes I shall declare this to be the decision of the assembly."

At this point the Rev. Francis Kinsler arose as representing the missionary group and protested on the ground of the illegality of not calling for the negative vote. He was likewise ordered to sit down, but having protested he walked out of the assembly. Meanwhile the Rev. Bruce Hunt, missionary of The Presbyterian Church of America, was on his feet protesting that he had not come as a foreign missionary but as a presbyterial delegate. While he was speaking rather loudly because he was in opposition to police calls, the same policeman ordered the detectives to arrest him and lead him out. They converged on him from all directions and led him as far as the back seats of the assembly where, at the command of the Head of the Provincial Police, he was released. He returned to his seat only to collect his hat and quietly retired from the assembly.

After another Korean minister had made a rather long speech defending the assembly's decision, further motion was made that the assembly appoint the moderator and office-bearers of the assembly, together with all moderators of presbyteries, to visit the Pyengyang city shrine and make obeisance as representatives of the Presbyterian Church of Korea. This motion was not discussed and the affirmative was put as before. Before the moderator was able to declare it passed the missionaries who remained (and it may be that some Koreans joined in) called a loud and emphatic "No." The Head of the Thoughts section, who had been responsible to his superiors for the successful carrying out of the whole affair, was walking up and down in a state of great agitation. Finally he said, "I can't understand how you missionaries could do such a thing," and then sat down. Almost immediately he recovered his self-command and spent the next few minutes in calling in his plainclothes men from the different

parts of the church and giving them instructions. Contrary to expectations nothing whatever was done to molest or question the missionaries in any way as they left the building. The chosen delegates visited the shrine after the adjournment, and in the afternoon a Korean minister is said to have moved a resolution to send telegrams to the Governor General and to the Home Minister in Tokyo declaring the decision of the Presbyterian Church of Korea. This motion was passed, but impressions gained afterward would indicate that none of the actions taken had really received general support. There are obviously a number of ministers who have given themselves wholeheartedly to cooperate with the police and the government in pushing this through, but the rank and file of ministers, elders and church members, though in the main too weak to withstand the extreme pressure, are sore at heart and much in need of our sympathy and prayers. There will be some of them who in order to bolster up their own self-respect will speak and act from now on as if they did not believe that this act of the church was an act of apostasy; but they will realize too that until the action is reversed they will not be at peace with God and their own conscience.

At the time of writing the assembly is not over, and it is not possible to say what practical results will follow. The missionary group is preparing a written protest against the action and its illegality, and against the pressure under which it was taken. The missionaries are also planning to send a delegation to the Governor General and, if necessary, to the highest authorities in Japan, in order to see if, even now, something cannot be done really to implement the Imperial Constitution which grants freedom of religion to Christianity within the Empire. It is known that there are some who are very high indeed in influence with the powers-that-be who think that this whole thing has been a disgrace. There is no cause whatever for despair. The missionaries and many Korean brethren through the length and breadth of the land are confident that this cruel time of persecution and apostasy is within the knowledge and purpose of God, who is able and who is certain to make the wrath of men to praise Him, and whose dominion is everlasting.

Student Life at Westminster

By ARTHUR W. KUSCHKE, Jr.

WHAT are the activities of the students at Westminster Theological Seminary? How do they spend their time? Naturally, our business is to devote our time mainly to study. It might possibly be supposed that continued and concentrated attention to theological pursuits would result in weariness of the flesh. Yet such would be far indeed from the truth. To study at Westminster is a fascinating and even exciting occupation. For it is the Word of God, the riches of the divine wisdom, which we study—and this Word compels our absorbed attention.

Again, it is often mistakenly supposed that seminary students, who give themselves to a study of doctrine, will decline in spiritual zeal. Of course this view is based upon a false separation of doctrine from life. It springs from the belief that, while assent to the great truths of Scripture is necessary, nevertheless proper spiritual enthusiasm is to be attained through some other means. But we at Westminster do not need to seek for zeal in anything else than the doctrines of the Reformed Faith, which are the doctrines of the Bible. We have the conviction that these truths themselves are actually the source of the zeal with which we must declare the gospel; and that this zeal not only springs from, but is also determined by, a true and intimate understanding of the Reformed theology as a whole.

Certainly there are other activities than study in which we engage, and in these also we endeavor to adhere to Scriptural principles. There are committees to guide our devotional exercises, to encourage interest in missions, to carry on outside preaching, and to witness for the cause which the seminary represents. There are also social and athletic committees to provide that recreational balance which all normal Christians enjoy. Finally, however, all student life is characterized by this purpose: that students are at Westminster in order to become equipped to preach the whole counsel of God, and to sound forth the message of sin and grace once more in this unbelieving age.

Beginning at Jerusalem

A Story of the Jewish Evangelistic Work of The Presbyterian Church of America

By GRACE FREEMAN

DURING recent months The Presbyterian Church of America has undertaken a new and important field of work—evangelization of the Jews. Under the Committee on Home Missions and Church Extension it has been my privilege to carry the gospel to the lost sheep of the house of Israel. It is a great joy to bring the message of salvation to my people, for by God's grace my mother, who was the daughter of a rabbi, and my father were converted.

The Lord is greatly blessing the work that has been opened in Washington, D. C., and giving us numerous opportunities to present the gospel to the wandering sheep of Israel. Doors are opened to us as never before. Every time I visit I am told of others to reach, relatives and friends of those whom we are teaching. As one man put it, "I have ten new customers for you," meaning, of course, ten new women to teach.

I cannot begin to tell you the importance of this work among the mothers, of how it has broken down prejudices, barriers, and hatred toward Christianity. The mothers marvel that a Christian takes so much interest in them, and gives up a whole evening to teach them, all for nothing. And, once the barriers are broken down, they are willing to listen to the gospel. They are willing to read the literature we give them. The opportunities for sowing the seed of the gospel are boundless, for always in these visits we have the opportunity of witnessing for Christ and His marvelous salvation. Never once have I gone into a home where the question of religion was not brought up. Even some who are hostile at first, and request me not to discuss Christ, are the very ones to bring the subject up. One lady came to me and asked me to give her lessons. "But you won't force religion on me will you," she said. "I just want to read and write but I don't want to hear anything about your religion." I promised never to force anything on her, so the lessons began. Never was there a time, even at the very first visit, that she did not ask me questions: "Why do you believe in Christ?

Why did you give up the Jewish religion? What do you get out of this religion you have? Is it better than the religion of your fathers?" And since I did not promise not to answer her questions, I could show her that in believing in the Messiah I was accepting the teachings of Moses and the prophets, that Jesus was the Saviour of whom they had spoken, and that I therefore was a better Israelite than I would be if I rejected the Old Testament teachings. This lady today is a secret believer in Christ. There are more like her, and some who openly confess Him as their Saviour.

One Jewish lady, who was visiting in a home where one of my friends lived, was invited to go to a meeting with my Christian friend. Here for the first time she heard the gospel of Christ and heard prayers in the name of Jesus. She was greatly disturbed at hearing these people praying "for Jesus' sake," or "in Jesus' name," and as they prayed she kept saying, "It is you, God, I worship and not this Jesus." Yet she was impressed with the earnestness of the prayers and it seemed to her that this Jesus was real to these people and that they were expecting their prayers to be answered. Everywhere she went for the next few days it seemed that these words, "for Jesus' sake," kept ringing in her ears. At last she could stand it no longer, and she spoke to my Christian friend about it. My friend explained to her why the Christians prayed thus, and she also spoke to her about Jesus as her Saviour and her Messiah.

The Jewish lady was greatly troubled. "It is all right for you to believe in this Jesus and pray in his name; that is what you have been taught," she said. "But remember, I am a Jewess. We have suffered much in his name. Why should I believe in him? No Jews believe in Christ. They have suffered greatly because of him. We have been hated and despised by these Christians." My friend then tried to show her that no true Christian ever persecuted the Jews, but that the Christians loved them because their Saviour was a Jew, and He loved

them and gave His life for them.

"I never met a Jew that believed that way," was the rejoinder. "I don't believe there are any that believe in Jesus as their Messiah, are there?" "Oh, yes, there are many," said my friend, "and I can send for one to talk with you if you like." So I was sent for early one morning.

I shall never forget this troubled soul as long as I live. I have never seen a person, before or since, so concerned about Jesus and her salvation. She was pacing up and down the lobby when I entered. As I walked to the desk to ask for my Christian friend she hurried over to me and asked me if I was Mrs. Freeman. "Then I want to talk with you alone," she said.

Taking me into a little room, she said, "I want you to tell me the truth. If you don't God will punish you. You must help me, for I can't read to find out whether these things that I have heard are true or not. I don't know whether to believe these Christians or not.

"Is this Jesus the Messiah? Is He the Jewish Saviour? Remember, God will punish you if you don't tell me the truth." I assured her I would show her from God's Word that Jesus was the Messiah, the Saviour of whom the prophets spoke. Far into the afternoon we talked. "It sounds true," she admitted. "It sounds too good to be true. If I could only meet a European Jew who was taught as I was, who was brought up to hate Christ, I believe that I would be convinced, for after all you are an American Jewess. You have been brought up in this country under Gentile influence and perhaps these Christians have turned your head."

I then told her of my parents' conversion, especially of my mother, the daughter of a rabbi, and how she came to believe on the Lord Jesus. This greatly impressed her. But this was not enough; she must speak with them. I told her I would gladly take her home to talk with my father who was visiting me. Her husband was expecting her home on the late afternoon train, she said. "But I must get

this settled; I must be sure if this is true. You wire my husband for me." And in her own words, at her dictation, I wired: "Met a Hebrew Christian, am staying to learn about Christ."

After talking the rest of the afternoon with my father the lady was convinced that the Lord Jesus was her Saviour too. And she wanted us to take her that very night to a meeting to confess Him as her Saviour before she went back to New York. She is now working in a mission in the city and is happy in the Lord.

Are the Jews reachable? Yes, thank God, they are. God has His own, a remnant according to the election of grace. Now is the time to reach them. Judaism is not satisfying the Jews. They are seeking for something new. Even the rabbis deplore the fact that Jews are drifting into atheism and materialism. In New York city alone 60,000 Jews have entered Christian Science and numbers have gone into Spiritism and New Thought. Many have become Roman Catholics. It is estimated that there are over 20,000 Jewish Christians belonging to evangelical churches in the United States. Now is the opportunity to reach Israel with the gospel of Christ.

Although I did not wish to start a work in Philadelphia until I could be relieved of home duties, it seems a work is already well under way. We are teaching a Jewish couple, refugees from Germany, who have been passing through much persecution and trial. They are intensely interested in that which we believe, and we have had opportunities to talk with them about the Word of God. We are the only Christian Jews they have ever met and perhaps the only Christians with whom they have been in close contact.

There are many more refugees now coming into Philadelphia. What a grand opportunity! What a challenge to all Christians everywhere! Here is our opportunity to show them Christ as their Saviour and the only one who can give them peace and joy, and satisfy their every need.

We ask your prayers for God's sustaining hand upon those who have already acknowledged the Lord Jesus Christ as their Saviour, that they may be able to withstand the almost inevitable persecution of their fellow-Jews. For those who are wavering on the brink of decision, pray that the

Holy Spirit may accomplish His eternal purpose in their lives. And for the whole evangelistic enterprise, pray that more friends will be found who are willing to pray and give that the gospel may be proclaimed "beginning at Jerusalem."

Changes in Barth's Theology

(Concluded from Page 222)

object. It is a memory that is itself lifted out of "our" time by virtue of the object upon which it fixes itself. Then Barth returns to the uniqueness of the object of the memory of which the New Testament speaks, in the following words:

Memory of an eternal time, such as we have in the memory of the risen one, is of necessity a memory of such a time as transcends "our" time, and therefore cannot be limited to a dateable time to which it has proximate reference. Memory of *this* time must also be expectation of *this same* time. Our whole time must, if it is true that God has time for us, be surrounded by the reality of the divine time (*Idem*, p. 128).

It appears that, in his doctrine of the resurrection of Christ no less than in his doctrines of the incarnation and the virgin birth, Barth still denies historic Christianity. Historic Christianity cannot be maintained by one who takes the facts of redemptive history out of "our" time as Barth does.

Eschatology

From the quotations given above we may also learn what sort of eschatology to expect in Barth. We need waste no words on the question whether Barth is pre-, post- or amillennial in his view of the return of Christ. The adherents of these positions, however much they may differ among themselves, fully agree in expecting the return of Christ in "our" time. They all take the calendar seriously. Barth, on the other hand, in his latest major work no less than in the *Credo*, undermines the conception of time that underlies all these views. To say that you *expect* and *remember* the same event is to make nonsense of the calendar. Barth's position is destructive of all true eschatology.

The Bible

In conclusion we call attention to what Barth thinks of Scripture. Has

Barth a higher conception of the Scriptures now than he formerly had? We do not think so. Barth feels free now, as he has felt free from the first of his published writings, to engage in negative criticism of the Bible. Does he show any more reverence for the Scriptures on this point than the Auburn Affirmationists do? It does not seem so. When Barth discusses the doctrine of the virgin birth, does he believe in it—if he may be said to believe in it at all—because Scripture tells us of it as an event that actually took place? No, he does not! He accepts it on the basis of its propriety, on the basis of the fact that it fits in with his conception of revelation. In other words, the Bible or a part of the Bible, *becomes* to Barth the revelation of God.

Barth is, as we should expect, very much in arms against the Bible as a once-for-all revelation of God (*Idem*, pp. 78, 110, 112, 113). To hold to the Westminster Confession's conception of Scripture would be, for Barth, to destroy the very notion of revelation. It would be to bind God to something that has come into existence in "our" time. Thus Christ's real revelation and Christ's real presence would be taken from us.

All in all, then, we do not wonder that Barth himself speaks of mutual hostility between the followers of the late Abraham Kuyper and himself (*Idem*, p. 931). The followers of Abraham Kuyper hold fast to simple historic Christianity as expressed in the Reformed Faith. They believe in the facts of the virgin birth, the resurrection and the return of Christ as events that have taken place or will take place in "our" time. They do not play fast and loose with the calendar. They believe, moreover, in the Scriptures as the very Word of God which has come once for all in "our" time. They believe that it is possible to build a system of doctrine upon the basis of Scripture, which system of doctrine is essentially correct in its statement of Scripture truth. In all this they find Barth to be their foe and not their friend.

Those who seek to preserve and develop the Reformed heritage in our day can ill afford to reduce the difference between Barthian theology and the Reformed Faith to one of mere emphasis. If they do, they have no further right to oppose subjectivism in general.

The Presbyterian Guardian

EDITORIALS

Peace and Good Will

GLORY to God in the highest, on earth peace, good will toward men" is the beautiful hymn which the angels sang at the birth of the Lord Jesus Christ. Ever since that day the message of the Christian church has been peace with God through Jesus Christ and good will toward men. Our Lord set forth the same gospel when he summarized the ten commandments, "Love the Lord thy God . . . and thy neighbor as thyself." Christ took upon Himself the form of a man and became obedient unto death that He might redeem us from sin and give us peace with God. This is the Christmas message.

Recently there has emanated from the rulers of modern Germany a direct challenge to that song of the angels in the form of a hymn of hate toward those within that country who disagree with Nazism, and especially directed against the Jews. Everyone in the civilized world, who loves justice and righteousness and liberty, has been shocked and greatly saddened to read of the treatment of the Jews in Germany. Perhaps no such manifestation of racial hatred has been evident for generations.

Germany is the birthplace of the Protestant Reformation which rescued the gospel of grace from the superstition, ignorance and idolatry of Roman Catholicism. It has produced great defenders of the faith. It has contributed abundantly to the advancement of civilization by giving us scientists, musicians, historians and scholars in every branch of learning. Is it possible that this Germany has returned to the dark ages?

This we cannot believe. There are still thousands of Christians within Germany who are fighting the good fight against oppression. On the Lutheran festival Day of Atonement, November 16th, the people crowded the Confessional churches and offered prayers "for all those being persecuted in this land." There are thou-

sands of God-fearing Germans outside of Germany who are making the same fight and offering the same prayer. The friendliness and charitableness of the German people toward some of us while students in Germany, and the fine German Christians whom we have met in this country, give us the firm conviction that the present fanatical leaders cannot last. When once the full knowledge of what is happening has seeped through the wall of censorship and has been grasped by the people themselves, the situation will be different. These misguided Nazi leaders will be overthrown.

We join in prayer with Christian Germans all over the world that once more that great land will take its place as a leader among the nations for truth and liberty and justice. At the same time our hearts are lifted to God, asking that His divine mercy and saving grace will be manifest to the Jews. We pray earnestly that the song of the angels will prevail.

—E. H. R.

Advertising

BEGINNING with this issue THE PRESBYTERIAN GUARDIAN has thrown open its pages to advertising. We do this proudly, and with no slightest trace of apology to our readers. It is our conviction that the advertising pages of this and subsequent issues will be of great value to our readers. We believe that we have performed a worthwhile service to our subscribers by giving them an opportunity to learn more of the many profitable articles and services offered by the advertisers. We will not knowingly accept any misleading advertisements, nor will we knowingly recommend modernist books or magazines. Every effort will be made to see to it that the evangelical character of all advertised publications is clear and definite. On the other hand, we do not expect to refuse the advertising of any firm simply because the listed products do not conform *in every detail* to the doctrinal standards of The Presbyterian Church of America. But, we repeat, modernist publications and other fraudulent products are not acceptable for advertising in THE PRESBYTERIAN GUARDIAN.

We urge our readers to make good use of the advertising pages of each issue. They will benefit by so doing. The advertisers are offering only legit-

imate and worthwhile products, and their messages merit a careful reading. Too, the advertisers have helped to lift a financial burden from our shoulders which would otherwise eventually have to be passed on to the subscribers in the form of increased subscription rates.

By way of welcome to the advertisers in this, the first advertising number, we say, "Thank you." We are grateful for the confidence you have placed in us and in our subscribers. It would be easy for you to obtain a larger audience elsewhere, but we do not believe you could reach a more genuine, sincere, responsive audience in any other church magazine. We have known these good people for three years, and they are staunch friends. Most of them read each issue from cover to cover. When we have asked them for help, their response has been swift and generous. When we tell them of a good book, they buy it. When we tell them of a need on the mission field, they supply that need. We believe you will find them eager to read your message and, if it answers their requirements, you will hear from them. They will be your faithful and loyal friends.

Because we have the utmost confidence in both our readers and our advertisers, we believe that even better days are ahead of us than are behind.

—T. R. B.

Studies in the Shorter Catechism

WITH this issue the Rev. John H. Skilton concludes his series of "Studies in the Shorter Catechism." The editors of THE PRESBYTERIAN GUARDIAN are zealous publicly to express their gratitude to Mr. Skilton for his great contribution to the denomination as a whole and to the readers of the magazine in particular. We believe that it would be difficult to overestimate the value of Mr. Skilton's studies.

The Fourth General Assembly favorably considered the matter of reprinting these studies in book form. Funds are not yet in sight for such a project, but it is our earnest hope that in the not-far-distant future such a book may be in the library of every member of The Presbyterian Church of America.

—T. R. B.

Missionary Heroes of the Past

The First of a New Series of Foreign Mission Studies Which Will Appear Each Month in The Presbyterian Guardian

By the REV. ROBERT S. MARSDEN

General Secretary of the Committees on Home and Foreign Missions

The Prophet Jonah



Mr. Marsden

IN A sense all the true prophets of God whose activities and messages are recorded in the Scriptures were missionaries, for they spoke forth the Word of the Lord to a people who had either departed from the truth of God or had not before known that truth. Only a few of these prophets, however, were foreign missionaries. A very clear foretaste of the universal preaching of the gospel is found in the account of Jonah the Prophet who was commissioned by God as a foreign missionary. If you will open your Bible to that little prophecy, the whole of which can be read in a very short time, you will see that Jonah truly deserves to be included among the "Missionary Heroes of the Past."

We notice first of all that he was commissioned by the Lord (Jonah 1:1, 2). It was not his thought that it would be a good thing for him to preach to the Ninevites, but the hand of the Lord was upon him. Of course we all realize that the Lord now speaks only through the Word of God, His revelation to mankind having been completed. But unless the Holy Spirit applies that Word, which contains many a ringing call to the foreign field, to the heart of the individual, that individual is in the wrong place of service if he goes to the foreign field.

We notice, too, that Jonah saw something of the tremendous task to which the Lord had appointed him, and he tried to shun it (1:3). He realized full well that the task of carrying this message of condemnation to the Ninevites was too hard for him, and from all human points of view it seemed that it would be impossible to bring that wicked city to repentance. A miserable time followed for Jonah because he did not obey God implicitly. His distressing

sea-voyage (1:4-16) while he was fleeing from his responsibility (he was going in the very opposite direction from that which the Lord had commanded) and his harrowing experience in the belly of the great fish (1:17-2:10) were the direct result of his disobedience to the Word of God. He failed to realize that when God commands, God also empowers. He does not command the impossible, but with the seemingly impossible command He gives the power to perform. Jonah knew his own weakness and the enormity of the task the Lord had given him and, seeing only those two elements and failing to realize the power of God, he attempted to flee from the presence of the Lord.

Jonah's repentance for his lack of faith did not come until the Lord had reduced him to desperate extremity. It was not until he was in the belly of the fish that he prayed to the Lord for forgiveness, and promised that if he were saved he would obey the Lord and pay that which he had vowed (2:9). Jonah, who had been a failure in his own strength, now begins to be a success in the service of the Lord when he simply decides to believe God. It is the old story of lack of faith giving place to an absolute dependence upon the Lord and to absolute reliance upon His Word. When Jonah came to that place, he began to be a success.

We are not told fully of the message of Jonah. He obviously preached to the Ninevites not only that the city would be destroyed, but something also of the reason why it would be destroyed and of the mercy of God in saving from destruction those who turn to Him. He probably told of his experience with the Lord—of how he had fled from the responsibility of delivering the message and of how the Lord had chastened him and finally had raised him up from the belly of the fish as one who had been raised from the dead. Doubtless he went into some detail concerning the sins of the people and told of how the Lord was willing to save. Jonah knew nothing

of the modern notion that one has to "soft pedal" sin if one is to reach sinners. He knew full well the truth that holds on the foreign field as well as on the home field that absolute frankness concerning a sinner's relationship to God is the best way of bringing the sinner to repentance and faith. None will ever seek salvation until he realizes the wrath of God which justly comes upon him because of sin, and a true missionary of the Lord will preach that wrath of God before he undertakes to present the way of salvation. It seems obvious, yet it is a neglected truth, that until men and women know from what they are to be saved, it is foolishness to ask them to accept Christ as their Saviour. If the wrath of God against sin is not known, then one feels little need of a Saviour, and it is foolishness to ask one to accept that for which he feels no need. Jonah told of the wrath of God against the sins of the people, and then the people had a reason for accepting His promise of forgiveness when they turned sincerely to Him. When they turned to the Lord, then He showed His great love for them in forgiving them their sin (3:5-10).

Jonah's discouragement (4:1-3) is a little hard for us to understand, for we should have expected him to be delighted with the results of his mission. The end of his mission does not detract from the success which God by His grace gave him. It illustrates the great truth of the sovereignty of God in salvation. Jonah in himself could have had nothing but failure; God by His grace gave him success. God illustrates to Jonah the value which He places upon human life in creating and then destroying the gourd (4:6f). We, of course, know much more fully than did Jonah the value that the Lord placed upon us when He gave His only begotten Son to die for us upon the cross. Knowing thus God's love can we, any more than Jonah, fail to obey the clearing Word of God and go into the

whole world of lost sinners and preach to them that God's wrath is now upon them, but that by His grace

He has given evidence of His matchless love for them in sending the Lord Jesus Christ to die for them?

other graces necessary to the right performance of the duty of prayer [Matt. 6:9; Lk. 11:2]."

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 70

The Lord's Prayer

QUESTION 99. *What rule hath God given for our direction in Prayer?*

ANSWER. *The whole Word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called The Lord's Prayer.*

QUESTION 100. *What doth the preface of The Lord's Prayer teach us?*

ANSWER. *The preface of The Lord's Prayer, which is, Our Father which art in heaven, teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.*

QUESTION 101. *What do we pray for in the first petition?*

ANSWER. *In the first petition, which is, Hallowed be thy name, we pray that God would enable us, and others, to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.*

QUESTION 102. *What do we pray for in the second petition?*

ANSWER. *In the second petition, which is, Thy kingdom come, we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.*

QUESTION 103. *What do we pray for in the third petition?*

ANSWER. *In the third petition, which is, Thy will be done in earth as it is in heaven, we pray, that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.*

Direction in Prayer

TO THE only infallible rule of faith and practice, the Bible, we must look for our direction in prayer.

The whole Bible will assist us in praying. It tells us of the existence, the nature, the works, the preceptive will and the mercies of Him to whom we should pray. It informs us of our own nature, and our own requirements, and instructs us with regard to the redemption purchased by Christ and the one way to the Father. It directs and encourages us in our praying with its promises and furnishes us with helpful examples of prayer.

A Special Rule

We find in the Bible a special rule for our direction in prayer, a rule given by our Lord (Matthew 6:9-13), and therefore called the Lord's Prayer. He Himself did not use it. He never joins with others in speaking of God as *our* Father and never in His Word identifies the relationship of others to God with the relationship which He Himself sustains to the Father (cf. Matt. 5:16, 45, 48; 6:1, 6, 8, 14, 15, 18, 26, 32; 7:11, 21; 10:20, 29, 32, 33; 11:27; 12:50; 13:43; 18:10, 19, 35; 24:36; 26:42, 53; John 20:17). And He who knew no sin, could never offer the petition, "Forgive us our debts."

We are not obliged to pray only in the precise words given in Matthew 6:9-13. It would seem quite possible that on another occasion our Lord varied the form of words in teaching His disciples how to pray (cf. Luke 11:2-4). The phrase, "after this manner pray ye," has been interpreted as allowing us some freedom of expression. In the New Testament itself we find prayers acceptable to God which were not couched in the same words as those of the Lord's Prayer.

We must not think, however, that it is wrong to use the exact form of words found in the Lord's Prayer. "The Lord's Prayer," according to the Larger Catechism, Q. 187, "is not only for direction, as a pattern according to which we are to make other prayers; but may be also used as a prayer so that it be done with understanding, faith, reverence, and

The Preface

In the preface of the Lord's Prayer, which is: "Our Father which art in heaven," we who believe are taught by our Lord to draw near to God with reverence and confidence. God is, of course, everywhere present and ever near His people; but His glory is especially manifested in heaven (Ps. 11:4; 27:4, 5). When we speak directly to Him in prayer, "we ought to feel the impression of his glorious majesty, beyond what we habitually experience. We then draw near for the express purpose of making ourselves, as it were, a party with him" (Ashbel Green). As we think of the limitless glory and heavenly exaltation of Him whom we, the children of earth, approach, we should be filled with awe, with all holy reverence, and have "due apprehensions of his sovereign power, majesty, and gracious condescension" (Larger Catechism, Q. 189; cf. Gen. 18:27, 30-32). But we are also permitted to draw near unto God in confidence. We are granted the privilege of calling the great Ruler of heaven and earth our Father. We who have been born again and adopted as sons have entered into a special relationship with God which the unbelieving world does not know and which the non-elect can never enjoy (see Lesson 47, "Adoption"). We are persuaded of God's ability to help us and His readiness to do so, when we ask according to His will. We come to the Father in the name of the Son our mediator and we have confidence that for our Redeemer's sake we will be heard.

In praying "*Our* Father . . ." we pray with and for one another (cf. Rom. 15:30; Col. 4:3; I Thess. 5:25; I Tim. 2:1-4). Even in private we may say "*Our* Father" and thus evidence the communion of the saints.

The First Petition

The first three petitions in the Lord's Prayer fittingly deal with the glory of God.

In the first petition, . . . acknowledging the utter inability and indisposition that is in ourselves and all men to honor God aright [II Cor. 3:5; Ps. 51:15], we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him [Ps. 67:

2, 3], his titles [Ps. 83:18], attributes [Ps. 145:6-8], ordinances, word [II Thess. 3:1; Ps. 107:32; II Cor. 2:14], works, and whatsoever he is pleased to make himself known by [Ps. 8:145]; and to glorify him in thought, word [Ps. 19:14], and deed [Phil. 1:11]: that he would prevent and remove atheism [Ps. 79:10; 67:1-4], ignorance [Eph. 1:17, 18], idolatry [Ps. 97:7], profaneness [Ps. 74:18, 22], and whatsoever is dishonorable to him [Jer. 14:21; II Kings 19:16]; and by his overruling providence, direct and dispose of all things to his own glory [Isa. 64:1, 2; II Chron. 20:6, 10-12] (Larger Catechism, Q. 190).

As to the meaning of the "name of God" see Lesson 55 on the Third Commandment. In the first petition we who are unable of ourselves to give God the honor due unto His name call upon Him to let His name be hallowed, to enable and dispose us and others to glorify Him in all that whereby He maketh Himself known. That God's name may be duly honored, we must obtain, through His grace, true knowledge of His revelation of Himself, and must confess His excellency, must worship Him, and defend His name. Ignorance of His truth, rebellion against Him, false oaths, blasphemy, sacrilege, profane jests, and hypocrisy must be vanquished.

In the first petition we ask God to dispose all things to His own glory. Even the wrath of man can be directed to His praise. Indeed, in all things He does manifest His glory.

The Second Petition

When we ask God to let His kingdom come we make reference to the kingdom of heaven, the spiritual kingdom of Christ, or the kingdom of grace (see Lesson 38). We also petition Him for the coming of the final kingdom of glory (Lesson 38). The kingdom of Christ is a glorious present reality, but still it is to come with even greater glory. It is advanced by the entrance of new subjects and by the growth in grace of those already admitted. We pray that we ourselves and others may be brought into it and kept in it. For the day of its culmination we earnestly long. When we pray that the final coming may be hastened, we do not mean that we wish God's eternal purpose to be altered; but we simply declare "our earnest, though submissive, longing for the time when, with all the saints, we may enter into our everlasting inheritance of spotless holiness and cloudless joy. Ps. 73:24,

**The
Young People's Page**

BEGINNING with the first issue of the New Year The Presbyterian Guardian will publish a Young People's Page each month. The Page, conducted under the supervision of the Committee on Christian Education, will be written by men of experience and ability in young people's work. Societies and organizations of young people are urged to use it as a basis of study and discussion. It is hoped that each society will provide copies for its members.

25; Phil. 1:23, 24; I Pet. 4:13; 5:10; II Cor. 4:17, 18; 5:4" (Harper).

In the second petition we also ask God that the kingdom over which our adversary Satan rules (Matt. 12:26; John 12:31; 16:11; Eph. 2:2; I John 5:18, 19; Eph. 6:11, 12), with its evil angels and men (John 8:44; II Pet. 2:4; Jude 5:6; Matt. 25:41), may be destroyed. Our great sovereign God, who controls all things, permits Satan's kingdom to continue for a time; but its doom is sure.

As in the first petition, we here acknowledge our inability to produce the great good desired and our dependence upon God to bring in the day of glory.

The Third Petition

According to the Larger Catechism, Q. 192:

In the third petition . . . acknowledging that by nature we and all men are not only utterly unable and unwilling to know and do the will of God [I Cor. 2:14], but prone to rebel against his Word [Rom. 8:7], to repine and murmur against his providence [Matt. 20:11, 12; Ps. 73:3], and wholly inclined to do the will of the flesh, and of the devil [Eph. 2:2, 3]; we pray that God would by his Spirit take away from ourselves and others all blindness [Eph. 1:17, 18], weakness [Eph. 3:16], indisposedness [Matt. 26:40, 41; Rom. 7:24, 25], and perverseness of heart [Ezek. 11:19; Jer. 31:18], and by his

grace make us able and willing to know, do, and submit to his will in all things [Ps. 119:35; I Sam. 3:18; Acts 21:14]; with the like humility [Ps. 123:2; Mic. 6:8], cheerfulness [Ps. 100:2], faithfulness [Isa. 38:3; Eph. 6:6], diligence [Ps. 119:4], zeal [Rom. 12:11], sincerity [II Cor. 1:12], and constancy [Ps. 119:112; Rom. 2:7], as the angels do in heaven [Ps. 103:20-22; Dan. 7:10].

In the third petition we ask that God's will for the conduct of His subjects on earth, as revealed in the Bible, may be performed in the same fashion as His will is done in heaven. We need to obtain true knowledge of the revealed or preceptive will of God and to have the disposition to obey it. And we pray that there be submission, even as in heaven, to God's will of decree or providence, and an acceptance, in the fashion stated in the Larger Catechism, of all that He sends to us and to others (Ps. 39:9; 73:16, 17; Matt. 11:26; 26:39, 42; Acts 21:14; Heb. 12:9-11; I Pet. 4:19).

SUBJECTS FOR STUDY AND DISCUSSION

1. Make a study of the prayers of the Bible. How does the whole Bible direct us in prayer?

2. Could our Redeemer Himself have offered the Lord's Prayer? Why is it so called? Do we offer it in His name? Does it summarize all that we need say in prayer? Who may rightly offer it?

3. Is *extempore* prayer permissible? Is the following of man-made forms of prayer permissible?

4. What do the Scriptures teach about the Fatherhood of God? How do we draw near unto God in prayer? Why should we in prayer approach Him with both reverence and confidence?

5. With what do the first three petitions of the Lord's Prayer deal? With what does the first group of the commandments deal? What is the chief end of man? What is God's purpose in His works of creation and providence? What is the object of His eternal decree?

6. Develop the meaning of each of the first three petitions. What attitude of soul should there be in us as we offer these petitions?

LESSON 71

The Lord's Prayer

QUESTION 104. *What do we pray for in the fourth petition?*

ANSWER. *In the fourth petition, which is, Give us this day our daily bread, we pray, that of God's free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them.*

QUESTION 105. *What do we pray for in the fifth petition?*

ANSWER. *In the fifth petition, which*

is, And forgive us our debts, as we forgive our debtors, *we pray, that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask because by his grace we are enabled from the heart to forgive others.*

QUESTION 106. *What do we pray for in the sixth petition?*

ANSWER. *In the sixth petition, which is, And lead us not into temptation, but deliver us from evil, we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.*

QUESTION 107. *What doth the conclusion of The Lord's Prayer teach us?*

ANSWER. *The conclusion of The Lord's Prayer, which is, For thine is the kingdom, and the power, and the glory, for ever. Amen, teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him; and in testimony of our desire and assurance to be heard we say, Amen.*

The Fourth Petition

THE concluding petitions of the Lord's Prayer have to do with our own special needs. We ask, in the fourth petition, that God, who has a proprietorship in all things, and from whom we cannot rightfully, so far as our own merits are concerned, expect anything, will of His free gift bestow on us bread—that which is necessary to foster and sustain our physical life. We beseech of Him that we may receive a competent portion of the good things of this life. We pray regularly, "this day," or "today," that God will give us bread for tomorrow (sometimes regarded as bread of necessity or daily bread). We are day by day to realize our dependence upon God. We are, on the one hand, to take no *anxious* thought for the morrow. But even if we seem to have enough and to spare for all our days to come, we are not to pass by this petition. Although asking God to give us our bread, we must never neglect the use of proper means to obtain that which He has in store for us.

Our prayer is for others in the church as well as for ourselves, when we say, "Give us this day our daily bread."

We should be satisfied with those things which God does provide and should thank Him and ask for His blessing with them (Ps. 103:2-5; 145:

15, 16; John 6:11; Acts 27:35).

The Fifth Petition

In the fifth petition we ask God to forgive our debts to Himself, our

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sins. We are justified only on the grounds of the righteousness of Jesus Christ our mediator. After our justification we can never be condemned by the divine justice. But we daily need God's "fatherly forgiveness, so that chastisement may not be inflicted, or, if inflicted, may prove salutary. Ps. 89:30-34; 119:67, 71; Heb. 12:7-11." When we ask God's forgiveness we should have a forgiving spirit ourselves. Our justification is, of course, not grounded on our having such a spirit or merit of any kind; but we are presumptuous if we expect God's fatherly forgiveness to be granted to us if we have not forgiven those who have sinned against us and brought injury to us. If we have the spirit within us that only His grace can impart we are emboldened to ask and encouraged to expect forgiveness for ourselves (Matt. 18:35; Lk. 7:41; Mk. 11:25).

Our forgiving others does not imply that we need not inform men that they have sinned against God and, secondarily, against us; nor does it require us to place trust in those who are manifestly untrustworthy. In asking forgiveness for ourselves we should be willing to make good to others any injury caused by our sin and to provide whatever other restitution may be required by the Word of God.

The Sixth Petition

God works all things after the counsel of His own will (Eph. 1:11). Nothing is beyond His government. In His wisdom He may let men find themselves in situations which will form a fitting scene for the expression of their natures (cf. Pharaoh). And He may cease to restrain the evil in men and permit them to fall into riotous iniquity.

In His government of the situations in which men fall in temptation, God can glorify Himself and accomplish the good of His people. When the children of God are placed in circumstances conducive to the expression of any evil tendency they may possess, God may have in view their chastisement. He may design to make them aware of their sinful leanings, to humble them, and cause them to plead for His assistance. He may prompt them to set their affections more on things above; and enable them to assist others facing divers temptations.

But when we succumb to sin we

must not charge God with the responsibility for it. The world, the flesh, and the devil are agencies in our downfall—not God. Our Father in heaven never induces or encourages us or any man to sin. In His Word He forbids all evil. The Scripture warns us, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:13, 14).

We pray that God will spare us from situations in which we may give expression to our remaining sinful nature, that He will make chastisement through such exposure to temptation unnecessary, that He will cause us more and more to die unto sin, and that He will support and encourage us when, according to His will, we are tempted. We petition Him to deliver us from the evil one or from all evil. In making this request sincerely, we should be desirous of avoiding all temptation ourselves and of employing all those means of grace that God has given us whereby we may more and more live unto righteousness.

We look forward with rejoicing to that day when God will grant His people complete deliverance from temptation and evil, and Satan will be cast into the lake of fire.

The Conclusion of the Lord's Prayer

Although from manuscript evidence we are hardly warranted in holding that the conclusion of the Lord's Prayer appeared in the original Gospel from Matthew's hand, we find that the words given in the Authorized Version express a Scriptural sentiment.

Our encouragement in prayer is to be from God only, for His is the Kingdom. He is sovereign in effecting His purpose. He has all power to cause His name to be hallowed, His will to be done, and the needs of His people to be supplied. In answering the prayers of His people He will manifest His glory. We indeed look to our own God, because of what He is, to bless us. And in testimony of our desire and assurance to be heard we say "Amen," "So let it be," "So shall it be."

In the conclusion to our prayer we have not only presented a reason for God's hearing us, but we have also

praised Him. And what indescribable joy comes to us as we offer praise to our infinitely glorious God! What else could be man's chief end than to glorify Him and enjoy Him forever?

SUBJECTS FOR STUDY AND DISCUSSION

1. On what grounds may we plead for the granting of the last three petitions in the Lord's Prayer?

2. To what end should we devote such blessings as God gives us?

3. Are we justified because we forgive those who have sinned against us? What is the meaning of the fifth petition?

4. What is the meaning of the sixth petition?

5. Review the teaching of the Catechism as to what we are to believe concerning God.

6. Review what the Catechism teaches about the duty God requires of man.

News from the Presbyteries

New Jersey

FAITH Church, Pittsgrove: Bible pictures in color projected on the screen each Friday afternoon have added to the attendance at the children's hour service, and the same procedure on a recent Sunday eve-

addressed a fellowship meeting, bringing an encouraging message on the outlook of the denomination. . . . As a result of special effort expended during October, Sunday school attendance has been doubled. New lesson helps have been adopted and the



The New Building of Grace Church, Middletown, Delaware

ning increased the attendance about 300 per cent. A young people's society has been organized and will meet twice a month.

Calvary Church, Ringoes: A Missionary Bible Conference was recently addressed by the Rev. Cary N. Weisiger, Mrs. Paul Woolley, the Rev. Edward J. Young and the Rev. Charles G. Schaufele.

Covenant Church, Orange: On October 30th the church celebrated its second anniversary with special services. On the Thursday preceding the anniversary the Rev. Professor Paul Woolley of Westminster Seminary

children have shown remarkable interest in them.

Grace Church, Westfield: The Women's Missionary Society held a rally on November 2nd, attended by 55 ladies, including delegates from Orange, Morristown and Ringoes. The morning was devoted to reports of the mission committees, and in the afternoon Mrs. Paul Woolley recounted the story of God's care of her family during the Russian Revolution. She also told of the experiences of Christians now in Russia.

At a special meeting of presbytery, held in Faith Presbyterian Church,

Trenton, Monday evening, October 31st, the pastoral relation between that church and the Rev. Bruce Coie was dissolved, upon the receipt of Mr. Coie's resignation as pastor. The Rev. Bruce Wideman of Ringoes was appointed moderator of the session until the church selects a pastor. Meanwhile the church will carry on with student supplies from Westminster Seminary.

At a congregational meeting held that same night in the independent church in Columbus, New Jersey, whose pastor was the Rev. Leslie Dunn, the congregation voted to seek re-admission to the Presbyterian Church in the U.S.A. Mr. Dunn has tendered his resignation to the congregation and, with about half of the active members of his congregation, expects shortly to establish a work in one of the suburbs of Trenton. Although Mr. Dunn is a member of The Presbyterian Church of America his congregation had insisted on remaining independent since its withdrawal from the Presbyterian Church in the U.S.A.

New York and New England

THE Rev. John H. Skilton was elected moderator and the Rev. Edward L. Kellogg stated clerk at a meeting of presbytery held in Schenectady, New York, on November 4th. The Rev. Dr. Daniel Van Houte of Pownal, Maine, was examined and received as a member of presbytery. The newly-formed Calvary Church of Schenectady, with 13 charter members, applied for admission and was received, and its pastoral call to Mr. Raymond M. Meiners was found in order and placed in Mr. Meiners' hands. Mr. Lawrence R. Eyres and Mr. Meiners were examined for ordination and approved by the presbytery.

Mr. Meiners was ordained and installed on Friday, November 11th. The sermon was preached by the Rev. Robert Moody Holmes of Rochester, New York, and the charges to the pastor and the congregation were delivered by the Rev. John C. Rankin of Worcester, New York. Nearly 75 persons attended the service.

Mr. Eyres was ordained at the Second Parish Church of Portland, Maine, on Thursday evening, November 17th. The sermon was preached by Dr. Van Houte, the charge was delivered by the Rev. Dean W. Adair,

and the constitutional questions were propounded by Mr. Skilton.

Philadelphia

GRACE Church, Middletown, Delaware: The new building of the church, pictured on page 238, was dedicated on October 16th. The congregation is justly proud of its property and is grateful for the blessings that have made it possible.

The building is marked by its colonial simplicity. The exterior is of red brick veneer, and the entrance is similar to that used in pre-Revolutionary churches. Old fashioned white pews trimmed with walnut match the pulpit furniture. The platform is illuminated by indirect light, and on it is a new colonial walnut pulpit, built by a member of the congregation and contributed by the Machen League.

Gethsemane Church, Philadelphia: With an eye to the future, the church has taken a six months' lease, with an option to buy, on a large house near 65th Street and Elmwood Ave-

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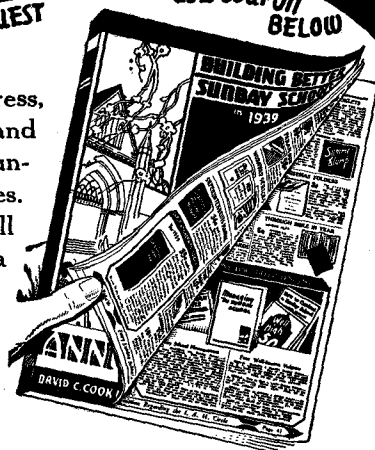
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Sunday School

nue. Members of the congregation hope that this will be their permanent home. . . . On November 13th the Sunday school attained a record attendance of 81.

Redeemer Church, Philadelphia: Gifts by the Missionary Society during October and November have been double those of any previous month. At the November meeting Mr. Yune Sun Park of Korea told of the need for consistent Christianity, that is, the Reformed Faith, in his native land. Clothing was collected for the work of two home missionaries.

Calvary Church, Willow Grove: A special missionary season has just been observed by the congregation.

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The Rev. Robert S. Marsden, general secretary of the mission committees, filled the pulpit on November 13th; a missionary to Guatemala addressed the prayer meeting of that week; and the Women's Missionary Society held an unusually successful service. At the Thanksgiving Day service a special missionary offering was received.

Carlisle, Pennsylvania: So successful has been the work in Carlisle, under the supervision of the Calvary Church of Middletown, that a Sunday school and a Sunday afternoon preaching service have been established. This is the direct result of three weeks of evangelistic services recently held by the Middletown church. Twenty-eight pupils attended the first session of the school, and 35 persons gathered for worship.

The Dakotas

SINCE there was no fall term of the court at Carson, North Dakota, the church building at Leith is still being occupied by the congregation, in spite of the civil suit now pending. The court record of the representatives of the Presbyterian Church in the U.S.A. has not been favorable to their case: They withdrew one complaint, amended another, and filed an affidavit of prejudice against the trial judge.

California

COVENANT Church, Addison and Grove Streets, Berkeley: The pastor, the Rev. Robert K. Churchill, has recently started a special Bible study class for young people on Sunday mornings. The members of the class are being instructed in the field of Apologetics and shown that the Christian faith, as revealed in the Bible, must be intelligently stated and defended.

Westminster Church, 5638 York Boulevard, Los Angeles: The second anniversary of the church was held on Sunday, October 23rd. At the morning service the Rev. William Harlee Bordeaux preached on the subject, "Christ's Message for the Church of This Age." Special music was offered by a quartet from the Bible Institute of Los Angeles. . . . For the benefit of those unable to attend the Wednesday evening prayer service, the pastor, the Rev. Russell D. Piper, has instituted a Thursday morning prayer meeting in the home of one of the church members.

**MICHIGAN CHURCH MEETS
UNEXPECTED OPPOSITION**

FRESH and unexpected opposition to the establishment of a church of The Presbyterian Church of America in Decatur, Michigan, has complicated the problems of Mr. Henry Kik, student supply of the Atonement Presbyterian Church of that city. A letter was recently received by Mr. Kik from the Rev. Dr. John R. Mulder, Professor of Systematic Theology in Western Theological Seminary of the Reformed Church in America. Dr. Mulder requested Mr. Kik to leave The Presbyterian Church of America, adding that Mr. Kik was not the man to reform the Presbyterian Church in the U.S.A. He suggested also that Mr. Kik lead his congregation back to the First Church of Decatur, from which they had so recently withdrawn.

Obviously determined to hinder Mr. Kik's work and the stand of his congregation, Dr. Mulder accepted the invitation of the session of the First Church to occupy that pulpit on November 6th, and was widely advertised as "a fearless and forceful preacher of the old gospel we love."

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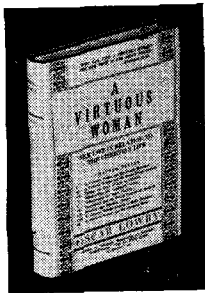
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"Perhaps I Should, But—"

(EDITOR'S NOTE: This is the first of a number of short articles that will appear in THE PRESBYTERIAN GUARDIAN on the general subject of: *Excuses which are offered for remaining within the Presbyterian Church in the U.S.A.*)

"I CAN PREACH THE GOSPEL IN WHATEVER CHURCH I SERVE."

THIS is perhaps the most frequent excuse offered by those who are among the "conservative" ministers within the Presbyterian Church in the U.S.A. It is offered by those who try to justify their failure to separate from a church which even they frequently

are willing to admit is apostate. The line of reasoning which they use is as follows: "The business of a minister is to preach the gospel. No one has hindered me in that business. Therefore I am justified in staying in the church." The question of one's corporate responsibility in a Presbyterian church will be taken up in a later article, so we shall confine our discussion at this time to the question, "Can a man preach the gospel in the Presbyterian Church in the U.S.A.?"

The question must be answered in an emphatic negative if one has the proper conception of what preaching the gospel means. What is the gospel? Of course it is a statement that at a certain point in history God the Father sent God the Son into the world to live and die and rise again for sinners. It is a statement of those facts in the external world and an appeal to accept those facts—to "believe" on the One whom they set forth. But the preaching of the gospel means more than that—it means an application of these truths to the individual need. The Apostle tells us that the gospel consists of the fact, among others, that "Christ died for our sins" (I Cor. 15:3). The preaching of the gospel, then, must be in relation to the sins of the individual who is called upon to accept Christ as his substitute in bearing the penalty of sin. If one were preaching to a group of thieves, for instance, one would of necessity have to include in his preaching of the gospel the fact that stealing is a sin for which Christ died. If one were to attempt to tell them of

the gospel, never mentioning their own particular sins, one could hardly be said, in any Biblical sense, to be preaching the gospel to them. One cannot be said truly to preach the gospel if he remains quiet about the specific sins of his hearers.

Now, if the Presbyterian Church in the U.S.A. has become apostate—a fact which can very easily be established—then the members of that church are living in sin, for they share the sins of that church. If one is to preach the gospel to them, it is necessary to tell them that Christ has died for their sins, including, of course, the sin of putting the decrees of the church on a par with the Word of God. To exalt human authority to a position equal to the Word of God is a sin—the sin of lowering God to the level of man, a clear violation of the First Commandment. When we preach the gospel to those who are guilty of that sin, we must tell them of the sin. The preaching of the gospel apart from the law of God and the wrath of God against sin, is foolishness. When it is preached in relation to sin—to particular sins, not alone to sin in general—within the Presbyterian Church in the U.S.A. it is bound to bring upon the preacher the censure of the church courts and his ultimate suspension from the ministry of the church. If a preacher in the Presbyterian Church in the U.S.A. were to stand up in the pulpit and call upon men and women to repent of sin and turn to Christ who had died for their sins, he would have to be specific and mention the sin of having a part in apostasy. The minute he did that he would be condemning not only his people but also himself, for repentance of sin implies and demands the removal of that sin. One cannot repent, in any Biblical sense, of any sin in which he deliberately persists. If he truly repents, he will desist from that sin, and turn from it with a holy abhorrence of it. He who has accepted Christ as his Saviour hates all sin and turns from it.

So, if one truly preaches the gospel in the Presbyterian Church in the U.S.A. he must preach against the sin of the church and call men and women within the church to repent of that sin and withdraw themselves from it. When a man does that, he too must repent of that sin and withdraw from it.

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DR. VAN TIL TELLS OF RECENT EUROPEAN TRIP

FRRIENDS of Westminster Seminary gathered in the library auditorium on Friday, November 4th, to hear an informal account of the recent European trip of Dr. Cornelius Van Til, Professor of Apologetics. Dr. Van Til had been chosen to receive the title of *professor honoris causa* at the four hundredth anniversary of the Royal Hungarian Stephen Tisza University of Debrecen, Hungary. Because of the war-clouds that hung over Europe at that time the celebration was postponed, and Dr. Van Til was prevented from reaching his destination.

The Rev. Professor R. B. Kuiper presided at the meeting and introduced Dr. Van Til, whose subject was: The Religious and Ecclesiastical Situation in Europe. Dr. Van Til told of his travels in France, Italy, Germany, the Netherlands, England and Ireland. Karl Barth, he said, is being widely acclaimed as the leader who is returning the people to the Word of God. But Barth himself brings dis-

honor upon God's Word and the movement that bears his name cannot be hailed as a return to orthodoxy. According to Dr. Van Til, the one cheering gleam on the European ecclesiastical horizon is to be seen in the struggling bands of faithful Bible-believers, notably in the Netherlands and in Ireland, who are upholding the Reformed Faith in its purity and its integrity.

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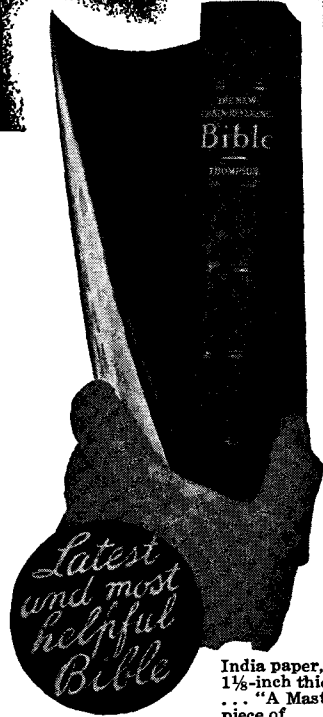
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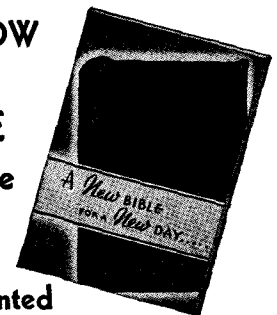
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