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"I Voted Against Homrighausen"

A Commissioner to the 1939 General Assembly of the Presbyterian Church
in the U.S.A. Tells Why He Withdrew From the Denomination

By **RULING ELDER C. D. GARRARD**

of Trinity Orthodox Presbyterian Church, Cincinnati, Ohio

AS A Bible-believing Presbyterian elder, taking my Confession of Faith seriously and desiring to be true to my Lord, I would like to state my reasons for my withdrawal, last year, from the Presbyterian Church in the U.S.A.

It had been my opinion for quite a number of years that all was not well with my church; the meeting of the general assembly in Cincinnati, Ohio, in 1935, was all I needed to substantiate that opinion. Since my ordination vows included my promise to study the purity and peace of the church, I began with a determination to get to the bottom of the matter, regardless of the consequences. In the beginning, progress was very slow, since all attempts to delve into the "affairs" of the church were met with evasive answers or discourteous rebuffs. However, by a very quiet but persistent effort I began to accumulate evidence which was most shocking to me. For instance, I learned of the heretical "Auburn Affirmation," the declarations of which involved a protest against the use of five of the cardinal doctrines of Christianity as tests for ordination, or for good standing in the church; those doctrines were declared to be only "theories." Then, singling out the infallibility of the Scriptures for particular attack, the Auburn Affirmation scouted that precious truth as most dangerous in that it "impairs their [the Scriptures']

supreme authority for faith and life."

Then I considered the fact that all three of the boards of my church were permeated with this same unbelief, since Auburn Affirmationists were members of each. Furthermore, unbelief was manifestly thriving in each of the 11 seminaries within the denomination; I am yet to be convinced that any one of these seminaries is trying to stem the tide of this unbelief.

Next in my investigation came the Federal Council of the Churches of Christ in America, a modernist organization admittedly teeming with unbelief. I consider it a sad state of affairs when Christians' gifts to God are diverted from their proper use, and employed for the support of such an unfaithful, unbelieving organization as this; yet the general assembly of the Presbyterian Church in the U.S.A. supports it to the tune of several thousand dollars yearly from the undesignated pledges of its members.

Then, in my own mind, I tried to think of a way by which, in spite of all these facts, I could continue as a member of the denomination and still be not guilty of nor responsible for such a condition in my church. However, no such escape was to be found, for, upon further examination of past performances of the general assembly, I discovered a mandate released in 1934 which declared:

A church member or an individual church that will not give to promote the officially authorized missionary program of the Presbyterian Church in the U.S.A. is in exactly the same position with reference to the Constitution of the Church as a church member or an individual church that would refuse to take part in the celebration of the Lord's Supper, or any other of the prescribed ordinances as set forth in chapter VII of the Form of Government (*Minutes, 1934, page 110*).

This meant that I must contribute to unbelieving enterprises, which I refused to do; I so notified my church in writing. Since, under the constitution of the church, I have no appeal from this blasphemous action of the general assembly, mere membership in the Presbyterian Church in the U.S.A. forces participation in its corporate sin. The sin of the church would be my sin; I would stand guilty before God for it. Therefore, I decided I could stay no longer in the Presbyterian Church in the U.S.A.

A Commissioner to the Assembly

Having reached my decision, I wrote to my pastor as moderator of the session and outlined, in three closely typewritten pages, the reasons why I intended to leave the church. Three weeks went by without a reply and, though I taught the adult Bible class each Sunday and he was present at each session, not a word was said about it. However, he did ask me to attend presbytery with him as commissioner from our church. This gave him the chance to talk, since we drove to Paris, Kentucky, alone. The matter was discussed, pro and con, but his argument was unconvincing.

At the meeting of presbytery, my name was placed in nomination as a commissioner to the 1939 general assembly in Cleveland. While I have no positive proof, I saw several actions that led me to conclude that my election as commissioner resulted from my attitude toward the church and my threatened withdrawal. I firmly believe that the powers-that-be of that presbytery had the thought in mind that I would become so puffed up with self-importance, so dazzled by the magnitude and importance of the general assembly and so overawed by its fast-working and well-oiled machinery, that I would be won over to a state of passive obedience.

Instead of finding an organization

whose chief purposes were the glorification of God and the salvation of the individual soul, I found an ecclesiastical octopus whose chief aims were the absorption or strangulation of weaker Christian agencies, the unfaithful and hypocritical wooing of strange faiths with a view toward organic union, and the readiness to compromise with evil to attain its objectives.

A significant announcement, made by the stated clerk, declared that the Permanent Judicial Commission had no complaints nor appeals before it, so it would not convene. Since this is the first time in the recent history of the church that the Judicial Commission had no work to do, no better commentary on the state of the church is needed. At a time when Modernism was at its worst in high places, no complaint was made, no voice was raised! What an infamous church!

It is another significant fact that, when the time came for the elections of committee members, Dr. Joseph M. Broady arose from his seat, placed himself by the side of the chairman of the voting section, and nominated each commissioner that was elected to the various committees, with the exception of two: He did not nominate me to the Committee on Theological Seminaries nor the minister-commissioner from my presbytery to the Committee on Polity.

The Homrighausen Case

Probably the most important act of the general assembly was the approval

of the report of the Standing Committee on Theological Seminaries, which included approval of the election of Dr. E. G. Homrighausen as Thomas Synott Professor of Christian Education at Princeton Theological Seminary. I was a member of that committee.

Readers of THE PRESBYTERIAN GUARDIAN are doubtless familiar with at least portions of Dr. Homrighausen's published views. To me the saddest fact about it all was that the opposition to Dr. Homrighausen was so futile. It, more than anything else, emphasized the power wielded by the church machine. Only one man in all the committee resisted that power by opposition. It was apparent to me that had I been Judas I could not have been more abhorrent to all the other members, except the man who voted with me. His vote and mine were the only negative votes cast by the 24 members of the committee. The two ministers on the sub-committee, of which I was the clerk, voted for Dr. Homrighausen's appointment, the two ruling elders voted against it. The chairman of the sub-committee, also a minister, in breaking the tie, remarked, "Well, gentlemen, you have me on the spot, but I'll have to vote with the ministers."

It was at this meeting that I moved to have Dr. Homrighausen appear before the committee as a whole. Drs. Hutchison, Laird and Mackay, representing the seminary, were each allotted ten minutes to speak. After this the floor was open for questions. The elder commissioner who had voted with me in the sub-committee arose and stated he was changing his vote to one of approval. I then took the floor and, after questioning Dr. Laird and Dr. Hutchison regarding the withdrawal of Dr. Homrighausen's name from the committee of the general assembly of 1938, which they were very reluctant to discuss, turned my questioning to Dr. Homrighausen. The part to which I wish to invite your special attention is this:

Q. Were you considered thoroughly orthodox in your theological views at the time of your graduation from Princeton Seminary?

A. Yes.

Q. As author of the book entitled "Christianity in America," published in 1936,

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God, Man and Salvation

The Third in a Series of Radio Addresses Broadcast on the
Westminster Seminary Hour During the Fall of 1936

By the REV. J. GRESHAM MACHEN, D.D., Litt.D.

IN THE last two of these talks I have spoken to you about the progress of Christian doctrine in the church; and just at the close of the talk of last Sunday afternoon, I was saying that that progress may be said to have been brought to some sort of conclusion in that great creed which consists of the Westminster Confession of Faith and Catechisms. It is indeed perfectly conceivable that the Christian church in the future may be able to set forth, here and there, with even greater precision and fullness than is done in that creed, the teaching of the Word of God; but such future advance will hardly be comparable to that which came, for example, at the time of the great early creeds or of Augustine or of the Reformation. The general outlines of the whole Biblical system of doctrine have already, in that great creed, been set forth.

Let no one say that recognition of that fact brings with it a static condition of the human mind or is inimical to human progress. On the contrary, it removes the shackles from the human mind and opens up untold avenues of progress.

The truth is that there can be no real progress unless there is something that is fixed. Archimedes said, "Give me a place to stand, and I will move the world." Well, Christian doctrine provides that place to stand. It sets forth what God has told us in His Word about God Himself, about man and about salvation. Grounding our lives upon the solid foundation of that knowledge, we can go forward to wonderful adventures both in the world of action and in the world of thought.

Indeed, it may fairly be said that the very idea of progress implies something that is fixed. There is no progress in a kaleidoscope.

For lack of taking something to be fixed, all the boasted progress of our modern age has turned out to be an illusion. The Bible, at the beginning of that modern age, or in the course of it, was very largely given up. Nothing, it was supposed, was to be

regarded as settled. All truth was to be regarded as relative.

Well, what has been the result? I will tell you. An unparalleled decadence—liberty prostrate, slavery stalking almost unchecked through the earth, the achievements of centuries crumbling in the dust, sweetness and decency despised, dignity gone in the affairs of individuals and of nations, all meaning apparently taken away from human life!

If that is the result, what is the remedy? I will give you the answer to that question also. The remedy is a return to God's Word!

We had science for the sake of science and got the World War; we had art for art's sake and got ugliness gone mad; we had man for the sake of man and got a world of robots—men made into machines. Is it not time for us to come to ourselves, like the prodigal in the far country? Is it not time for us to seek real progress by a return to the living God?

Yes, my friends, I think it is; and to that end I am giving these talks. I am not presenting my own opinions. I am not giving you the benefit of my experience regarding the art of being religious. Anything more futile than either of those efforts on my part it would be difficult to imagine. But I am just trying to study the Bible with you to see if we can fix in our minds and hearts, a little better than we have done before, an outline of what God has told us there in His holy Word.

Let us now recall, in a word or two, that part of the outline of Biblical teaching which has been covered, in some slight measure, in the talks which we gave during the past two winters. Then we shall proceed to the subjects that remain, with a better understanding of their place in the total system of doctrine that the Bible contains.

First we spoke of the Bible itself, the Book in which the subject matter of all Christian doctrine is found.

Is there a God, we asked, and if so may He be truly known? Yes, we said, there is a God and we know

something of Him because He has been pleased to reveal Himself to us.

He has revealed Himself, in the first place, through nature and through His voice within us, the voice of conscience. These two constitute what is called general revelation. They afford real knowledge of God, and the man who does not receive that knowledge is without excuse. But men's eyes, alas, are blinded by sin. Therefore they are prevented from seeing that which they ought to see.

In order that sinners who are thus blinded may see and be saved, God has revealed Himself also in a way that is quite distinct from that general revelation. That general revelation is a revelation through nature. This other revelation, called "special revelation," is a revelation that is above nature; it is "supernatural."

There are two reasons why such supernatural revelation was necessary if sinners were to be saved. In the first place, as we have just said, though nature reveals God, man's eyes were blinded by sin. Therefore they needed to have confirmed in supernatural revelation even those things about God which they ought already to have learned from nature.

In the second place, as sinners they needed to know certain other things about God of which nature told nothing. They needed to know the way in which God was graciously pleased to show mercy to sinners and bring them again into communion with Himself. Of that, nature contained no slightest hint. That was made known by supernatural revelation and supernatural revelation alone.

Together with that supernatural revelation went a supernatural act—the gracious act of God by which He redeemed sinners through the gift of His own Son, Jesus Christ our Lord. God wrought salvation not through the course of nature but in supernatural fashion, and He explained the meaning of His saving work in a revelation that was as supernatural as was the work which it explained.

The record of that supernatural work of salvation and of that super-

natural revelation by which it is explained is found in the Bible. But it is a mistake to say merely that the Bible contains a record of supernatural revelation. No, it *is* supernatural revelation in all its parts. It does not merely contain the Word of God, but it *is* the Word of God.

It is the Word of God because of the inspiration of the Biblical writers. In addition to all their providential preparation for their task of writing the books of the Bible, the Biblical writers received a blessed and wonderful and supernatural guidance and impulsion by the Spirit of God, so that they were preserved from the errors that appear in other books, and thus the resulting book, the Bible, is in all its parts completely true in what it says regarding matters of fact and completely authoritative in its commands. That is the great basic doctrine of the full or "plenary" inspiration of the Bible.

That doctrine does not mean that the Biblical writers did not follow their own individual habits of style. On the contrary, it recognizes the individuality of the writers to the full.

It does not mean, in the second place, that the Biblical writers did not use ordinary methods of obtaining information—their own memory, the reports of eyewitnesses, and the like. On the contrary, they certainly did use such ordinary methods of obtaining information, and it is very important to insist on that fact. Even before a man believes in the plenary inspiration of the Bible he ought, if he is a good historian, to recognize the substantial trustworthiness of the history that the Bible contains.

But the point is that even when the Biblical writers were recounting the simplest matters of fact, about which they obtained information in the most ordinary ways, they were supernaturally preserved from error. Therefore even in those narrative parts of the Bible, although things are told there which could have been discovered and were discovered in natural and ordinary ways, yet the record of these things obtains in the Bible a supernatural certification that makes even such simple narrative parts of the Bible to be truly a part of God's Word.

Thus all the Bible is God's Word. Not only does the Bible contain a vast wealth of things that could never have been learned at all without supernatural revelation, but also even the

things in it which could have been learned without supernatural revelation are certified to us by the supernatural work of the Holy Spirit in keeping the writers from error.

Having thus established the fact that the Bible as a whole is the Word of God, we opened the Bible to discover what God has told us in His holy Book. If the Bible is the Word of God, we are supremely interested in the question of what the Bible says.

Theologians are accustomed to divide what the Bible says into three divisions—first, what the Bible says about God; second, what the Bible says about man; and, third, what the Bible says about salvation. If you take up some great work on theology you are apt to find that it will be in three volumes. The first will be headed "Theology," meaning theology proper, as distinguished from theology in the broader sense. Theology means "the doctrine of God." The second volume will be headed "Anthropology." That is a long word to designate "the doctrine of man." The third volume will be headed "Soteriology." That is another long word for "the doctrine of salvation."

Of these three divisions we have covered—of course, only in a summary and inadequate kind of way—the first two, and we have made a beginning on the third.

Two years ago I spoke about what the Bible says regarding God. I tried to present to you the Biblical teaching about the Trinity, including of course the great doctrine of the deity of Christ. That part, together with the preceding treatment of the inspiration of the Bible, has appeared in book form under the title, "The Christian Faith in the Modern World."¹

Then, during last winter, I spoke to you about what the Bible says regarding man. I tried to present to you especially the Biblical doctrine of sin.

Finally, last spring, I made a beginning of presenting what the Bible says about the third of these three great subjects, the subject of salvation. That is the subject that I want to treat further in the part of our series of talks in which we are now engaged.

But before we can treat intelligently the subject of salvation it is essential that we should recall to our minds what it is from which men are saved. The Biblical doctrine of salva-

¹The Macmillan Company, New York, N. Y., 1936, \$2.00.

tion is completely unintelligible unless we first understand the Biblical doctrine of sin.

That is where so many treatments of salvation go wrong today. They present a gospel which would be splendid for good people, but which is utterly futile if sin is what the Bible says it is, and if all men are, as the Bible says to be the case, under sin's guilt and power. If sin is what the Bible says it is and if we are lost in sin, we need a very different doctrine of salvation—we need, in other words, a very different gospel from that which is commonly preached in the church today.

According to the Bible, Adam was created in knowledge, righteousness and holiness. When he was created, God entered into a covenant of life with him upon condition of perfect obedience. In other words, he was placed on probation. If he had stood the probation successfully, if he had obeyed, the reward would have been eternal life. The possibility of his sinning would have been removed. He would have been not only righteous—as he was already from the beginning—but his righteousness would have become assured forever.

But he did not stand the test successfully. He transgressed the commandment of God. He fell, and by his fall he came into an estate of sin and misery.

Now that covenant of life had been made with Adam not only for himself but also for his posterity. He had been, by divine appointment, the representative of the whole human race. If he had obeyed God, all men without exception would have had eternal life. The very possibility of sinning would forever have been removed for the whole human race. What a glorious result! But, alas, he fell, and since he was, by divine appointment, the representative of all, all men sinned in him and fell with him in his first transgression. All, therefore, came into that dreadful estate of sin and misery into which he came.

Thus all men became guilty; all men are under God's wrath and curse even before they individually have done anything either good or bad. All men, moreover, are utterly corrupt, for such corruption is part of the dreadful penalty of sin. All men are totally unable to do anything that can please God; and all men, so soon as they come to years of discretion, show the inevitable fruits of this inborn corrup-

tion by individual acts of sin beyond number.

Such is the sinfulness of that estate into which all mankind fell through Adam's first transgression. But that estate is also an estate of misery. "All mankind, by that fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever."

How dreadful was the state of fallen man! But God did not leave all mankind to perish in the estate of sin and misery. From all eternity, in His eternal plan, He had chosen some for eternal life, and those whom He had thus chosen, He saved.

At that point men are prone to interpose a question. Why did not God predestine all to eternal life; why does He not save all? Why did He predestine only *some* to eternal life; why does He save only *some*?

Ah, what a difficult question that is, is it not? Whatever the right answer to it may be, one answer must plainly be rejected. The reason why God elected only some was certainly not that He foresaw any greater merit in those whom He elected than in those whom He did not elect. If the Bible makes anything clear at all, it makes that clear. His decree that some should be saved was not a matter of merit, either absolute or relative; it was a pure matter of grace.

The truth is that the question we are prone to raise about this matter is not the question that we really ought to raise. We ask why any men are lost; what we should ask, if we only looked at the matter from the Bible's point of view, is why any are saved? That is the real cause for wonder. All men, without any exception whatever, deserved to perish in their sins; justice demanded that all should die eternally. How marvellous it is, therefore, that a vast multitude are saved! We can never explain how that could be. As we contemplate it, we can only say that it is a manifestation of utterly mysterious grace.

When God had thus determined, in His mysterious grace, to save certain sinners deserving of His wrath and curse, He carried out His plan of salvation for them with sovereign power. What He did was not to make it possible for them to save themselves. No, He did far more than that. He saved them. He saved them with completely resistless power. Every step leading to the salvation of God's elect has



Light on Prophecy

A SERIES of addresses on the importance of prophecy for today are being delivered over radio station WIBG (970 kilocycles), Glenside, Penna., on The Presbyterian Hour each Monday at 8.15 A.M. The speaker is the Rev. Professor Edward J. Young of Westminster Theological Seminary.

All who live in the vicinity of Philadelphia are urged to listen to this unusual series of studies in prophecy.



been carried out in accordance with His eternal plan. That is the central thing that we want to make clear in our whole treatment of the Biblical doctrine of salvation. Let me repeat it, and if by mere repetition I could impress it forever on your minds and hearts, I should love to repeat it a hundred times. God, I say, by His saving work *did not make it possible for sinners to save themselves; He saved them.*

That does not mean that God has ever saved anyone against his will. Far from it. What He has actually done is to change the will of those whom He saves. He has very sweetly and yet with sovereign power persuaded and enabled them to lay hold upon Jesus Christ in saving faith for the salvation of their souls. Never is a man so gloriously free as he is when the Holy Spirit, with resistless grace, works faith in him and unites him to Christ in a truly effectual calling.

There is another thing, also, which that great central doctrine of God's mysterious grace does not mean. It does not mean that any man who wants to receive Jesus Christ is re-

jected. It does not mean that any man in this life must look longingly into the warmth and joy of the household of God and say to himself, "That belongs to God's elect, but the door is shut for me, and I cannot enter in." No, indeed, thank God, it does not mean that.

The time will come, indeed, when the door will be shut, as our Lord taught in that solemn parable of the Ten Virgins; but that time has not yet come in this life. No, the door is yet open wide for all who will to come in. None is excluded. Whosoever will may come.

How broad is that gospel invitation, and what a privilege to let it ring out over all the earth! What a privilege it is to me to say this afternoon, to every man or woman or child within the sound of my voice—to say, moreover, not with any human authority, but as an ambassador of Jesus Christ—that if any one of you has not received Jesus as your Saviour you may do so at this very moment and will be received into the household of faith amid the rejoicing of the angels above. If you do receive Jesus as your Saviour, you show thereby that from all eternity you have been among the elect of God. No man comes to Jesus unless the Father draws him, and the Father draws those whom, in His eternal counsel, He has given to the Son.

As I give the gospel invitation, and give it to all without exception, I rejoice greatly in believing that acceptance of it on the part of any of you is in accordance with God's eternal plan. I rejoice greatly in believing that, despite the grip which unbelief and indifference have upon so many today, a grip that looks as though it could not be broken, God has much people in the world—much people who are to be saved in accordance with the counsel of His will. I rejoice greatly in believing that we preachers of the gospel are merely God's instruments in carrying out God's plan. I rejoice greatly that we have the inestimable privilege of seeking out God's scattered people and of bringing to them the gospel message through which it is God's will that they shall be saved. God grant that some of you within the sound of my voice today may receive the message and may show thereby that from all eternity you have been foreordained unto adoption as God's children through Jesus Christ our Lord.

The Plight of the Church

By the REV. EDWARD WYBENGA

Pastor of the First Orthodox Presbyterian Church of Waterloo, Iowa

A RECENT editorial, entitled "The Failure of the Church," published in the January issue of *Fortune*, has aroused much comment, both for and against it. Briefly stated, that editorial maintained that western civilization hangs in the balance because the church has failed in its primary task. That task is to safeguard the faith of humanity in "absolute spiritual values." The church has failed in this guardianship, said the editorial, because it lacks true Christian leadership.

What an indictment against the church and, especially, against the clergy! Much that the editorial says is undoubtedly true of the church at large. The authority of the divine Word has been rejected. Therefore, what light remains? What hope of saving the world from its present distress—much less, of saving sinners from eternal ruin—when the church no longer speaks to men with the commanding note of the prophets of old: "Thus saith the Lord."

In answer to the *Fortune* editorial, another, entitled "Where the Church Has Fallen Down," appeared in *The Christian Century* of January 17th. The attempt is there made to account for the sorry plight of the church in its failure "to evangelize the modern world." A solution is sought in analyzing the two main streams of Christian thought, namely, Liberalism and Conservatism.

It is said, "The tendency of conservatism is to move away from the world, of liberalism, to move toward the world. One tends to withdraw into what it conceives as the 'spiritual sphere'; the other would have the church accept responsibility for reform of the social order. Conservatism tends toward pietism—with strong religious beliefs; liberalism tends toward moralism—with positive religious beliefs thinned down, if not discarded as unnecessary."

Conservatism, it is said, tends to be otherworldly and individualistic; it neglects the salvation of this present world. Conservatism lives in the superhistorical. "Liberalism represents a revolt against this abstraction of Christianity from concrete life." Conditioned by the new social order

emerging with the industrial revolution, Liberalism received its real impetus from "the greater revolution which science was bringing about in man's outlook upon his world." The doctrine of creation was exchanged for that of evolution according to natural law. Belief in the infallibility of the Bible was given up. The human intellect was set up as the judge of truth and error. Liberalism thus is said to divert attention from the superhistorical world to the historical.

The distinction between Conservatism and Liberalism having thus been set forth, the editorial goes on to explain the reason why each has failed. Liberalism has failed to reform the social order because, in trying to bring Christianity back into the concrete world of human action from which Conservatism had withdrawn it, Liberalism became so obsessed with the findings of natural science that it "forgot its Christianity." It "allowed revelation to be swallowed up by science." Thus Christianity lost its unique authority to control conduct.

On the other hand, it is said, Conservatism has also failed to reform the social order because it is not interested in the social order to begin with. Conservatism has failed "because it has carried the Christian treasure away from the actual world into an abstract world which it calls the 'spiritual realm.' It divides life into a dualism . . ."

To summarize, then: Conservatism has failed by retreating from social life, while Liberalism has failed by making man the center of things. Both are responsible for the present world-predicament. "The stark truth is that the Christian church has been led astray by both Conservatism and Liberalism. And because it has lost its way, it has no commanding word to speak to a Christendom threatened with chaos."

It is easy to see from this analysis why Liberalism should fail to safeguard the faith of humanity or to provide any solution for the world's problems. The reason lies in the fact that Liberalism denies the faith, rejects the infallibility of the Bible, and enthrones the human intellect as the judge of truth and error. But can the

same thing be said of Conservatism? Can it be said that the church has been "led astray" by Conservatism?

In the first place, true Conservatism is not dualistic in character. It does not separate life into two mutually exclusive compartments, the one the "spiritual realm" and the other the natural-order. Rather, it integrates the two by working from the center to the circumference. It seeks first the regeneration and salvation of the individual human heart, and then, as a consequence, a changed world-order. The heart is the seat of all outward action and endeavor. Belief is the basis of practice. On the other hand, Liberalism, by addressing itself to externals, by busying itself merely with ends and ignoring means, by offering only moral idealism, has failed miserably in effecting a change for the better in the wills and motives of men.

In the second place, Conservatism has not led the church "astray." It still upholds ultimate beliefs in ultimate values—beliefs in a sovereign God, in a dependent creation, in the immortal value of the individual soul, in an infallible record of the divine will and purpose, in the ultimate triumph of truth and justice, in eternal weal or woe depending upon the individual's relationship toward Christ.

Since these things are true, it would seem that Conservatism can provide that very thing which Liberalism is unable to supply, and whose lack the editors of *Fortune* bewail as "the failure of the church." Why, then, is not the solution sought where it can be found? Why has Conservatism failed to register upon the public mind its thought and teaching, its protests against error and its defense of truth? Largely, I believe, because its adherents are by far in the minority—people are inclined to follow the crowd—and because its teachings and beliefs are prejudged as out of keeping with modern development. This very fact presents a challenge to conservatives to strengthen their witness and increase their zeal.

Men want relief from the present world-distress, but they refuse to repent of their sin; they want peace, but their own souls are at war with God; they want prosperity, but they refuse to bow to the authoritative commands of God's Word. Clearly, the trouble lies in the fact that the wisdom of God is counted foolishness with men. But in truth, "the foolishness of God is wiser than men."

The Reformed Faith on the Air

By WILLIAM WELMERS

Graduate Student at Westminster Theological Seminary

AFTER a year of "declaring the changeless Word in a world of change" by way of radio for 15 minutes every week, it is most appropriate that we should look back over that time and thank our covenant God that He has made it possible for the message of the gospel to be so broadcast. A little more than a year ago a committee of students at Westminster Theological Seminary, convinced that the Reformed Faith should be proclaimed over the radio as well as in whatever other ways lay at hand, inaugurated The Presbyterian Hour and began broadcasting at 8:15 every Monday morning over radio station WIBG, in Glenside, Pennsylvania. During the ensuing year, members of the faculty of Westminster Seminary and ministers of the Orthodox Presbyterian churches in the vicinity of Philadelphia have been asked to speak on the weekly program. On Monday morning, February 19, 1940, the committee presented an anniversary program and announced plans for the future. In these plans it is again the aim of the committee to show forth the exceeding riches of the grace and mercy of God, and to present to all who may listen the all-pervasive and all-inclusive system of Christian teaching known as the Reformed Faith—consistent Biblical Christianity.

In the weeks to come The Presbyterian Hour plans to present to its listeners several series of messages on related topics of profound importance and practical interest. There will be series on various phases of Christian doctrine, presenting in a systematic but simple way the truth of Scripture and its demands upon men. And messages about the application of Biblical teaching to the Christian life will by no means be omitted. The first series is to be given by the Rev. Edward Joseph Young, Assistant Professor of Old Testament at Westminster Theological Seminary. His subject for a group of ten broadcasts will be: "Light on Prophecy." At a time when the relation of prophecy to current events is the subject of much study and speculation, such a series comes

as a welcome means of setting forth the truth of God's Word in opposition to error. At any time, the use of Biblical prophecy is a means blessed by God for the conviction of sinners and the edification of His saints. But when prophecy is studied in a superficial manner, speculations as to the future become dangerous. The pulpits of the day, to say nothing of the air-planes, are by no means free from the sensational but shallow and perilous type of preaching that claims to find in the Bible the precise details of what tomorrow's paper will record as history. Perhaps Americans today are not so gullible as to follow those who would actually set the date for the return of Christ, but there are thousands who are being saturated with as insidious a form of what really amounts to fortune-telling. At the same time, by that manner of preaching, the real import of God's Word is lost, its real force is forgotten, and its intensely practical application to ourselves and our own lives is neglected. In order to give a truly Scriptural and consistent view of what the prophets had to say, these broadcasts of the next ten weeks will endeavor to interpret the Bible in the light of the Bible itself and of the Holy Spirit speaking in and through the Word, rather than in the light of human speculation and the desire for sensationalism.

The plans that have been made for future broadcasts are closely related to the general aims and purposes of The Presbyterian Hour. Those who sponsor a broadcast, just as those who preach the gospel and testify to their faith in Christ before friends, must inevitably ask themselves, Just what shall we preach, and how shall we preach it?

The answer to the first of these questions is given by The Presbyterian Hour in its announcement every week: "The Presbyterian Hour is committed to the declaration of *consistent Biblical Christianity*." In an age when much that is called Christianity is not faithful to the Christ for whom it is named, nor to the message which has historically been

proclaimed by His church as to His gracious sacrifice for the sins of His people, the name "Christianity" hardly expresses definitely or clearly enough the message which faithful Christians must bring to the world and to the church. When the Bible is denied and neglected, and its teachings scoffed at and perverted in the religious world, it is our duty to maintain, defend, and declare *Biblical Christianity*, the religion of the Word of God, God's eternal truth. The Presbyterian Hour bases its message on the Bible as the infallibly inspired Word of God, and will not compromise that standard.

There are many, too, who profess to believe and preach Scripture, but who do not do so consistently. Their message is perhaps perverted and nullified by an inconsistent and sinful participation in or support of unchristian agencies and activities. By many others, human experience is made the standard of saving faith, rather than the Bible itself. The over-emphasis on human experience, its elevation above Scripture itself, is the common fault of much so-called Fundamentalist preaching today. When the *experience* of salvation—great as it is, important as it is, and treasured and testified to as it should be—is made the center of preaching in the place of the Word of God, then preaching has lost its God-given power, has abandoned the convicting work of the Holy Spirit that must accompany it, and has forfeited its sure and changeless results. Moreover, the neglect of a part or parts of Scripture is just as fatal. We must preach the whole counsel of God, rather than merely a few proof texts to be memorized, on which we base all our hope and joy. For these reasons, The Presbyterian Hour has committed itself to the declaration of *consistent Biblical Christianity*—what we know as the Reformed Faith.

To be very practical, this commitment demands of us certain policies. It demands that The Presbyterian Hour shall be more than a program of superficial entertainment with a religious coloring. It demands that in-

struction in the teachings of Scripture shall be a large part of our concern; and that we must interpret and apply the words of the Holy Spirit, as well as simply quote them in a pious but inadequate way. It demands that we shall seek to edify the saints of God, as well as to present the claims and commands and invitation of the gospel to unsaved sinners. Above all, it demands that our message shall be specific, more than a general evangelical teaching of doctrines common to other broadcasts as well, more than a mere repetition of the language of the Bible. Rather, our message must be the consistent teachings of what we earnestly believe to be God's truth—the theology of the Reformation, of the Westminster standards, of historic Presbyterianism, in short, of consistent Biblical Christianity.

This standard of Scripture determines for us also the methods of our preaching of God's Word. We must be persuasive rather than sensational, profound rather than shallow. To be sure, simplicity is something which we must seek after as much as possible; but we must not confuse simplicity with superficiality. Above all, we must remember that sinners are converted and saints edified, not by human eloquence or wisdom of words, but by the power of God's Holy Spirit working through the foolishness of preaching. When we put God foremost in all things, and seek to glorify Him in all that we do, we need not fear for results. It is to be desired only that we, like Paul, may at the end of our course not point to the visible results of our ministry, but say in all sincerity, "I have fought the good fight."

It is the hope and prayer of The Presbyterian Hour committee that in time we may be able to broadcast for a longer period of time, that we may be able to broadcast on a station that will reach a larger audience, and that eventually we may have a network broadcast supported by the voluntary contributions of Bible-believing Christians. But while we continue the work that may seem small to the eyes of many, and while we look forward to the opportunity of reaching more and more people with the message of the Reformed Faith that is so needed in the world today, we covet the prayers of all who would glorify God, that our work may be blessed of Him and may be kept faithful to the high standard to which it is now committed.

Missions

THERE is urgent need of increased gifts to both the home and foreign missions work of The Orthodox Presbyterian Church. They should be sent to the Rev. Robert S. Marsden, general secretary, 1505 Race Street, Philadelphia, Penna.

Letters from the Orient

A LETTER has been received from Mr. Richard B. Gaffin, Tsingtao, China, dated January 3, 1940:

We had a very joyous Christmas. Margaret and Dickie are old enough now to understand the meaning of Christmas, to learn Luke's account of our Lord's birth and to sing the familiar Christmas carols, as well as to enjoy the gifts that came from relatives and friends. Our Chinese Sunday school gave a Christmas program on Sunday, December 24th, which was attended by over 90 people from the nearby village. We purchased more New Testaments to go with the ones Mrs. Sellers' Sunday school class sent, and gave them to the children who took part in the program. We also gave them oranges and candy, and this included all who had attended Sunday school regularly. The program consisted of a series of dialogues of questions and answers about God, the Scriptures, and the Christian life. They prepared special Christmas music which included singing *The First Noel*, with Scripture portions to go with the verses read between the singing of the verses. Mr. Yü gave a real gospel message to those who had come, some of whom, I feel, never had heard the gospel so clearly before. Mr. Yü is a wonderful helper and very gifted as a speaker. He is not afraid to preach the fact of sin and its consequences. Chinese, like other peoples, are very self-righteous. There is no mistaking Mr. Yü's testimony.

Our preaching is beginning to bear fruit, especially out in the country field. This is a direct answer to prayer, for we have been desiring a real conviction of sin to fall on those whom God would call, now that we have been working in that particular section for almost a year. Last week we went as usual to the home of an inquirer, a man who had been stricken suddenly about a year ago by some kind of muscular trouble. He formerly was a seller of opium as well as a regular user himself. When his sickness came on, he could not leave his house. Our attention was drawn to him about three months ago and he has heard the gospel gladly and accepted it, and his

sickness has lessened considerably. He comes out to welcome us every time we visit now.

Last week, as we were preaching in his house, we noticed a man in a back room who was a friend visiting our host. I spoke first and then, while Mr. Yü was speaking, the man in the back room came out to where we were. I thought that perhaps he had heard enough and was leaving, but instead he came out and listened intently to Mr. Yü. I could see that he was very much disturbed, and Mr. Yü noticed it too. He asked the man if he knew that he was a sinner and he said he did. Mr. Yü then asked him if he felt he must have a Saviour and he replied, with feeling, that he did. Mr. Yü asked him if he was ready to kneel down, then and there, and confess his sin and call on Jesus, the Son of the only true God, to save him by faith in His death on the cross. He knelt down and we prayed for and with him, and he arose, we believe, a saved man. This Mr. Yiu lives in a nearby village and before he left to return home he procured Gospel portions from us which we urged him to read prayerfully every day. We promised him that, on our next trip, we would come to his house and preach to all those he would invite to come and hear the gospel. The next time that we went out, we found this Mr. Yiu still rejoicing in his faith in Jesus Christ. Several friends soon came in to hear the Good News, and lo, that day another confessed that he was a sinner and needed a Saviour and knelt down and called on the name of the Lord Jesus Christ.

We feel that this is just the beginning, and that the Lord is going to call many more. There will be opposition on the part of Satan, too, not only to our work of preaching but also in the hearts of those who believe. Already we are faced with a new experience; what apparently is a case of demon possession in the village where some have already believed. A young man of 21 years suddenly went insane, and for over two weeks there has been no improvement. The father of the boy came and asked us whether we could help his son. The father is not a Christian, nor are any of the family, so we felt that we must take advantage of this opportunity to preach the gospel to him and his family first and then see the condition of the son. If the family should believe in Christ, then if the son were demon-possessed and there were a change for the better, we would know how to deal with him. The tragedy is that the father would not accept Christ and the mother of the boy did not even want us to come in. While we were in the home, we did go in to the son and found him a pitiful creature, raving incoherently and throwing himself about with a younger brother holding him. As soon as he saw us, he cried out the name of Jesus and then shouted, "Go, go." This he repeated, and threw himself about. It is all a new experience for me and I pray that I may not make any mistake in what I do or say, and that the Lord's name may be magnified in it all through the saving of the family so troubled now and of those around about.

The Presbyterian Guardian

EDITORIAL

Why Small Congregations?

THE Christian church has but one objective. That objective is to bear witness to the truth of God in a world of darkness, sin, and indifference. The truth of God finds its center in the Person and work of Jesus Christ our Lord. And so we are told of John the Baptist that his coming was for the purpose of bearing witness to the Light which was Jesus. The Lord himself declared, "To this end was I born, and for this cause came I into the world, that I might bear witness to the truth. Everyone that is of the truth heareth my voice." And He commissioned the church to make disciples of all nations, "teaching them whatsoever things I have commanded you."

Now it might seem that whenever an individual or a church bears faithful testimony to the truth of God, there will surely be a large and attentive audience to hear the message. May not God be expected in this way to honor His truth? But such is very far from the case. There are times when the public mind is more or less interested in and receptive to the orthodox Christian message. Audiences then will be large. But there are also times when the public is completely indifferent, and the professing church largely so, to the word of truth. Then audiences for those who are determined to know only Jesus Christ and Him crucified will be small, perhaps mere handfuls.

History testifies to the truth of this. Surely no one was more faithful in declaring the truth than our Lord Himself. And, at times, He had large audiences. But as the fullness of His message was unfolded, they left. These were indeed hard sayings. Presently we have the pathetic spectacle of the eternal Son of God turning to the little group of disciples and asking, "Will ye go away also?" And at the last, though perhaps not because of His teaching, they did go away, every one of them, and He was crucified—a man who spoke only the truth.

Certainly Paul was a faithful minister of the Word. He knew something of the cross the Christian must bear. He suffered for the gospel. He bore in his body the marks of the Lord. And yet we find him writing, near the close of his life, "All they which are in Asia have turned away from me," and again, "At my first answer no man stood with me, but all forsook me." And so Paul died, a martyr, forsaken—a man who spoke the truth in love.

It may be that, at the beginning of our work in The Orthodox Presbyterian Church, we expected that because we were preaching the truth crowds would soon be flocking to our churches. In so far as we had such an expectation, we have been disappointed, for the crowds have not come. And now, worshipping Sunday after Sunday with our small congregations, it may be that we are becoming disquieted. It may be that we are feeling that there must be some grave sin within the camp, some lack of spirituality in our own lives or the lives of our brethren, because of which God is withholding the blessing that would otherwise surely come. And it may even be that, having such a feeling, we are becoming critical of this one or that, this organization or that, as being the reason for the seeming failure of our movement to advance by leaps and bounds.

If by any chance such thoughts have entered our minds, let us rid ourselves of them once and for all. Not that there is no sin among us—we are not perfectionists—but that our reasoning is at fault. It is not our sins that have rendered the cause unpopular, but rather the opposite. It is just precisely our faithfulness. It is because men are preaching the gospel, the very truth of God, that people will not come. We are in a time when darkness prevails rather than light, when people have itching ears that want to be tickled. The truth of God does not sit well in a self-satisfied, ungodly world. And it may even be that, as the truth we preach becomes better known, more will go away from us than will come to us.

Let us face these facts. This is the particular cross that we are called upon to bear in these days. In seed-time one sees nothing but the ground, the earth. And even the seed which is sown is buried there, and dies. But in its proper order, under the providence of God, the plant appears and the

fruit matures. We are bearing and, by God's grace, sowing precious seed. It will yield the fruit. We hope the harvest will come soon, perhaps before we expect it. But in the meantime let us not give ourselves over to a dangerous and morbid introspection, to an erroneous sense of failure based on our "little strength," and especially let us not assume an attitude of judgment and criticism toward our fellows.

Rather let us rejoice in tribulations for the sake of the gospel. Let us run with patience the race set before us. The truth of God we will believe and proclaim. And if the whole world turn away and ridicule, we will stand fast. For God's truth will prevail.

—L. W. S.

The Christian Home

ACCORDING to reports in the news there is to be another divorce in the family of the president of our land. The prominence given by the press to such events suggests a failure to recognize the underlying tragedy that they involve.

The Christian rejoices in the sacredness of the family and the home ties. His home is one of his deepest joys. Someone has said that, within The Orthodox Presbyterian Church, some special tribute should be paid to the faithful wives of our ministers. Were the men alone, they would gladly undergo the hardships involved in our struggle. But when there are families, wives and children, who must be deprived of comforts and perhaps even necessities if the work is to go on, it is ever so much harder to "stick by the guns."

Yet how faithful and true have been the wives! Without question or thought of the cost they have stood their ground. They have been the encouragement and strength of their husbands times without number. When things were difficult, it was in the home that the joy was found that eased the burden of the battle.

This has always characterized the Christian home. It is only where the grace of God is present that it has been a real home at all.

We are sorry for the president's son. He has more wealth, prestige, and publicity value than we will ever have. But he has no "home." May God in His mercy bring such an one to know the joy of the Saviour, and then, perhaps, the joy of a Christian home!

—L. W. S.

The Value of Studying Non-Christian Religions

By the REV. HENRY W. CORAY
Orthodox Presbyterian Missionary Now on Furlough

IN THE foreword of their book, "The Growth of Religion," Liberals Wieman and Horton express their earnest hope that "by the methods of the philosophy of religion we may actually, in the long run, increase our knowledge of God beyond the limits to which it is apparently confined by the authority of the ancient Scriptures and creeds." This restlessness with the sufficiency and finality of Biblical revelation is exceedingly widespread. "Go to," says the so-called School of Comparative Religion. "The notion that the Bible is the only written source of revealed truth is utterly repugnant to the enlightened 20th century mind. The records contained in Moses and the prophets, the evangelists and apostles, these are parts of God's ways, but how little a portion is heard of Him. We must launch out into the deep and let down our nets of learning for a draught of fresh information about God. We must enlarge our borders and find out whether other seekers after God cannot add to our knowledge and enrich our experience and deepen our appreciation of spiritual values." It is this type of rationalizing that sends forth modern Athenians in the guise of Appraisal Commissions to tell and to hear some new things.

Nevertheless, he who stands upon the Rock of Ages should be perfectly willing to examine the tenets of the ethnic religions. Is not his God the true god and the God of truth? His Bible may not give complete, exhaustive knowledge of God and His ways, but such knowledge as it does reveal, while partial, is nevertheless accurate knowledge. Nothing in any or all non-Christian faiths can ever gainsay the total trustworthiness of that precious Word which is forever settled in heaven. The legions of pagan religious leaders would all cry out, "We can do nothing against the truth," if they could look ahead to the judgment scene of that great day when, as Masefield has prophesied:

"He'll come with trump to call
His own
And this world's way'll be over-
thrown."

Why, then, is it profitable for the believer in our Lord Jesus Christ to browse in the fields of heathen religious systems?

The Value of Contrast

It seems to this writer that there are several reasons. In the first place some knowledge of the contents of non-Christian cults gives the believer a greater appreciation of the gospel of free grace. As the diamond sparkles with new lustre when set against the background of dark velvet, so does the gem of truth glow with added beauty when viewed against the black background of paganism. Christ is the Lily among the thorns of superstition and error. The prophetic Word is likened by Peter to a light that shineth in a dark place. Wherever the message of the Bible has been faithfully declared, the parched ground has become a pool and the wilderness a fruitful place; there the blessings of redemption and release have flowed like streams in the desert.

In his essay, "The Hero as Divinity," Thomas Carlyle says of heathenism that it is "a bewildering, inextricable jungle of delusions, confusions, falsehoods and absurdities covering the whole field of life! A thing that fills us with astonishment—almost, if it were possible, with incredulity—for truly it is not easy to understand that sane men could ever calmly, with their eyes open, believe and live by such a set of doctrines. That men should have worshipped their poor fellow-men as a God, and not Him only, but sticks and stones, and all manner of animate and inanimate objects; and fashioned for themselves such a distracted chaos of hallucinations by way of Theory of the Universe: all this looks like an incredible fable."

Hinduism and Buddhism

Hinduism has been a curse on India. It has begotten the caste system, robbed man of a personal God, fostered a spirit of pride and tyranny, obliterated the moral distinction between right and wrong, debased womanhood and enthroned lust. One

of its forms, the Saktiworship, has developed certain practices that are so shockingly obscene that most writers refuse to describe them in detail. An authority on Hinduism, named Gaekwar, himself an Indian, says of the religion, "Its evils cover the whole range of social life. . . . It intensifies local dissensions and renders the country disunited and incapable of improving its defects. It robs us of our humanity by insisting on the degradation of some of our fellowmen who are separated from us by no more than the accident of birth. It prevents noble and charitable impulses, it is a steady enemy of all reform."

Buddhism purported to be a reform movement in Hinduism. It is doubtful that its founder, Gautama, made much advance either doctrinally or morally. For instance, there is no place in Buddhism for a creator. Sin, according to Gautama, inheres in the body, not in the heart. "Passion and hatred," he taught, "have their origin from the body; disgust, delight and horror arise from the body; arising from the body doubts vex the mind as boys vex a crow." The underlying philosophy of Buddhism is fatalistic to the core. Salvation is escape, not from condemnation, but from existence. The be-all and end-all of the Buddhist is complete extinction of body, soul, personality, the self or ego. Buddha's ideal is poles apart from that of the Son of God who said, "I am come that they might have life and that they might have it more abundantly."

Mohammedanism

Carlyle called Mohammedanism "a kind of Christianity." In point of fact, Mohammedanism is, of all the ethnic religions, the most active enemy of the cross. Today Mohammed's followers number about one-seventh of the world's population. Until recently, 80 per cent. of the Moslem world was illiterate. They are by far the most fanatical and vituperative of the many opponents of Christianity. This is a curious paradox, since the Koran has plagiarized and plundered the Bible at will. It has taken over huge sections, mutilating most of them and recasting the sacred narratives in Moslem settings. The God of Islam is a capricious, oriental despot who is the author of sin and evil, has little or no love for mankind and takes great pleasure in the damnation of everyone outside the Mohammedan fold. Hell is

presented as a place that must be filled, so God created infidels. Heaven is conceived as a glorified harem where unbridled lust holds sway and

sensuous joy is unconfined. Brandishing the sword of war, vomiting venom and hate, leaving in its wake sorrow and sighing, fear and ignorance, the

religion of the crescent has gone forward conquering and to conquer, forever a blot on the annals of history. (To be concluded in an early issue)

God's Covenant With Levi

Devotional Studies in the Book of Malachi

By the REV. BURTON L. GODDARD

And now, O ye priests, . . . if ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. . . . And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts.

But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant. . . .

Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law (Mal. 2: 1-9).

THE prophetic blessing of the aged Jacob to his sons took rather the form of a curse in the case of the house of Levi. The pronouncements of God, however, are often conditional, and subsequent history was to testify to the abundance of God's forgiving grace when repentance and faith became manifest.

Established

Beneath the shadows of Mt. Sinai the curse was removed and a covenant of life, peace, honor, service and privilege contracted in its place. The great prophet, Moses, burning with righteous indignation at the sight of God's people become idolaters worshipping a golden calf, challenged those loyal to their God to "come out and be separate." "Who is on the Lord's side?" he cried. The apostate multitude was silent. Then out stepped an entire tribe. It was that of Levi. That

day the books of heaven were changed. God became the inheritance of Levi. The *curse* was blotted out.

The service of tabernacle and temple required a band of devoted servants, men of God's choosing, set apart and consecrated for that purpose. They should have special rank as mediators between God and men. They should be messengers of the Lord of hosts. They should faithfully teach the Law of Jehovah. They should be examples of righteousness to the nation of Israel. God's appointee was Levi.

God, on His part, would supply their temporal needs, enrich their spiritual lives and draw them to Himself in a close, intimate communion. He would clothe them in garments emblematic of purity and holiness, and exalt them in the eyes of the people.

There is no formal record of such, yet a covenant was surely established. The obligations were made clear. Blessing was promised as long as it was kept.

Kept

The sons of Levi did not soon forget their pledge of allegiance. It was as though the strains of our cherished hymn reverberated within the chambers of their hearts: "By thy call of mercy, by thy grace divine, we are on the Lord's side; Saviour, we are Thine." It is true that certain individuals rejected the covenant, as when Nadab and Abihu profaned the altar of the Lord, but Eleazar was faithful and was excepted from the curse on the generation which died in the wilderness, and his son, Phinehas, was assured that the covenant still prevailed. Another Phinehas and his brother transgressed, but the priestly line could still boast of men like Eli, Samuel, Jehoiada and Ezra. They turned many away from iniquity. The law of truth was in their mouth. They

walked with God.

Disobeyed

Generations pass. Now the messenger of God makes bold to evaluate the status of the priests of his own day. He places them on the scales. The beam swings. They are weighed in the balance—and *found wanting!*

Instead of leading the people into paths of righteousness the sons of Levi had perverted God's truth and led them into sin. They had taught the nation to despise the holy requirements of God. Their example had been one of contempt for the God they had covenanted to serve. Disobedient, careless, unthankful, sacrilegious, they had forfeited all right to claim the blessings guaranteed in the divine agreement.

Profaned

When the Levitical priests forsook the revelation which was a lamp unto their feet and became blind leaders of the blind, dishonored the prophets sent to lead them to repentance, and despised God's promise of grace, they forfeited the privileges of the covenant.

What, now, would be the position of those who had been respected and revered in Israel? God would make them "contemptible and base." Shame, not honor, would be accorded them. A faithful remnant might continue loyal and still participate in the covenant blessings, but the great majority must face the condemnation justly due them and be separated from any part in those blessings. Across the last Old Testament chapter dealing with the Levitical covenant it is as though God's messenger writes but a single word—*Tragedy!*

The New Covenant

As surely as God chose to Himself a priestly class in olden times, He has

done so in the new dispensation. He has appointed pastors to watch the flock, feed it, lead it in safe paths, keep it from harm, and bring it to the fold. He has laid on His ministers the obligation not to preach any other gospel than that of the Son of God sacrificed on the cross to purchase chosen sinners who, in all ages, should manifest their election by repenting of their sin and believing in Him as their Saviour.

Our Presbyterian heritage reminds us of some of the faithful who have kept the covenant of Levi—from Calvin and Knox down to our beloved Dr. Machen.

Vastly different is the story of the many present-day ministers who affirm the Word of God to be unreliable, and do not hesitate to deny the deity of the Son, to discount His miracles, and to degrade His atonement to a mere example of self-sacrifice. Feigning to be servants of God, they have set

themselves to the task of leading Christ's little ones astray.

They have transgressed, and you may be sure that the covenant has been profaned. Outwardly, they are still ministers, but will you follow their leadership? Will you contribute to their work of subverting the faith of God's people? Will you respect them as ambassadors of Christ? God looks on them as "contemptible and base." Will you esteem them otherwise?

What Christians need today is to "try the spirits whether they are of God," and then be courageous enough to act. Follow those who have broken the covenant of Levi, and there can be but one result—"like people, like priests." A little leaven will corrupt the whole mass, and leaven has *already worked* before its action becomes apparent. Come out from among them and be separate! Come out *now*, before it is too late!

to make an advance judgment about the movies you attend. There are so many useful reviewing services today that this is not as difficult as it may seem, if honest intention lies behind it.

Before the thing is settled, however, you still have another general question to ask yourself. Does my support of the movie industry through paying admission fees require some one else to violate Christian principles? Probably the specific application of that question here is this: Does acting require men and women actors to do unchristian things, or are they able completely to insulate their real selves from situations in which they are sometimes placed on the stage? This is perhaps an even more difficult question than the first one, and I cannot answer it for anyone else. But every Christian must answer it very conscientiously for himself.

If your conclusion is that you cannot have anything to do with the movies, you will have an adequate reason for that attitude. If your conclusion is that you can support *some* movies, it is your duty to throw all your weight into the effort to reduce the number of movies whose influence is evil, for there is probably no other single agency which has a greater effect upon Americans than the movies with their thirty million weekly attendances. If that influence could ever be turned dominantly to good ends, how tremendously effective it would be.

Today's Youth in Tomorrow's World

A Series of Studies for Young People

By the REV. PROFESSOR PAUL WOOLLEY

March 24th

What Shall We Think About Amusements?

PROPER amusements have always been a subject of discussion and one that has produced difference of opinion within the Christian church. Perhaps the essential reason for this is that since man's present nature is depraved it has an ever-present tendency to enjoy evil things.

Amusement and recreation are excellent aims. They are necessary for the maintenance of good health and efficiency and, as such, are most commendable (I Cor. 6: 19f.). Our Lord did not absent himself from the festal occasions of His day (John 2: 1ff.).

The questions which usually arise in our day about amusements are concerned with the legitimacy for a Christian of certain specific forms of entertainment. The Bible makes no specific reference to them. What attitude should the Christian take?

In this case, as in all similar ones, the Christian must apply Biblical principles to specific cases. The questions

which he must ask himself are: (1) Does this amusement contribute to my ability to serve God? and (2) Does it necessarily involve the violation of Christian principles by anyone else concerned? When these have been answered, he may proceed accordingly.

It may be useful to consider for a moment the application of this test to one specific form of entertainment.

I suppose that the most popular form of entertainment in America today is the moving picture. There are, I believe, some thirty million movie admissions paid weekly in the United States. Certainly an industry of such widespread proportions deserves some attention. Nor is it important purely from the point of view of entertainment. Its moral influence, for good or for bad, is tremendous.

Let us apply our test. Does my attending a movie contribute to my ability to serve God? You may say, No, it cannot do so. Then your course is clear. Or, you may say, It may do so, but it depends on the character of the particular movie. Then you will have

March 31st

What Shall We Think About the School?

To some young men and women the mere mention of school is distasteful. Others look with longing upon brothers and sisters who have had the advantage of more education than they themselves have had. But whatever the psychological attitude with which one approaches the subject of education and the school, no one can deny its importance and the large place which it occupies in our lives.

The environment in which we grow up during our younger years is largely made up of the family and the school. The degree of importance and influence of each of these factors will vary with individual cases but it is very great in both instances.

We are Christians. Our primary allegiance is to God, who is the creator and upholder of the universe in which we live (Heb. 1:3; Acts 17:28). The function of the school is to teach us what is known about that universe and to prepare us for living in it by telling us how most effectively to use and to enjoy the various good things with which God has endowed it.

This means that if the school makes no reference to God or to His activity, it is giving very incomplete information. In European countries it has usually been customary for the school system to be so arranged that the facts about God and His activity could be taught in the schools. In the United States this is not true in the public school system.

What, if anything, should be done about this? What, if anything can be done? Obviously to leave God out of the universe, as our schools do, is to give a very incomplete, not to say biased, account of things.

Two lines of procedure are possible. One is simply a stop-gap, the other is a permanent solution. The first is simply to teach children who go to American public schools that what they will learn in school is anti-Christian, and then to supplement their school training by education at home inculcating the truth in its full-orbed state.

The second procedure, the permanent solution, is to establish Christian schools, parallel to the public schools, from the earliest school years up. This is expensive, but it is the only way to provide an education which really recognizes all the facts. It can only be done properly, however, if there is an adequate supply of teachers who are both fully trained and equipped with a seasoned and well-balanced cultural background. If teachers and finances are available this is the best way. The "Missouri Synod," that great and loyal Lutheran body, maintains a system of Christian schools in this country, and the National Union of Christian Schools is developing schools throughout the country based upon Christian principles. The support for this last-named Union comes largely from people holding to the Reformed Faith. There are now about one hundred schools connected with this Union, while the system conducted by the "Missouri Synod" Lutheran Church has about 1,380 schools.

Westminster Student Life

By WILLIAM A. MUIR

Class of '41

WESTMINSTER'S Annual Day of Prayer will be held on Tuesday, March 6th. The Rev. Alexander K. Davison, pastor of the Covenant Orthodox Presbyterian Church of Vineland, New Jersey, and a member of the class of 1931, will preach at the afternoon and evening meetings. The rest of the day will be spent in private and group prayer meetings.

* * * *

Opportunities for putting into practice the material taught them by the seminary faculty are not lacking to Westminster students. There are several channels for special Christian service open throughout the year.

Under the Deputation Committee, of which Mr. Everett H. Bean is chairman, students are sent out every Sunday to preach in near-by churches and in city missions. Additional opportunities have been given this year through the newly-instituted work among the German-Jewish refugees, in cooperation with the Committee on Home Missions of The Orthodox Presbyterian Church. Several students have organized their own Sunday schools and young people's societies. Others are engaged in teaching local societies of young people during the week.

Another medium through which the Word of God is proclaimed is the radio. A committee under the chairmanship of William Welmers and composed entirely of Westminster students has been conducting a weekly program over WIBG every Monday morning at 8:15. Plans for a new series of programs for the coming year are being completed. The first of the series will be "Light on Prophecy." The guest speaker for the series will be the Rev. Edward Joseph Young, Assistant Professor of Old Testament at Westminster Theological Seminary. The committee in charge of "The Presbyterian Hour," includes William Welmers, John C. Hills, Jr., Daniel MacPherson, and William Hiemstra.

* * * *

Westminster Alumni held their Annual Homecoming and Day of Prayer on Tuesday, February 13th, on the seminary campus. The Rev. Profes-

sor John Murray and the Rev. Henry W. Coray spoke to the alumni in a afternoon and evening meetings. Prayers followed each session.

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Is This Christian?

By the REV. LESLIE W. SLOAT

A FRIEND has placed in my hands a copy of a small booklet entitled "Thoughts of God . . . for boys and girls, a children's fellowship of prayer." The booklet was prepared by the Committee on the Religious Education of Children of the Connecticut Council of Churches and Religious Education. Among the agencies "cooperating in the distribution" of the pamphlet were the Board of Christian Education of the Presbyterian Church in the U.S.A. and the Universalist General Sunday School Association. I am informed that recently there was a pile of these booklets at the Presbyterian Book Store in Philadelphia.

The booklet appears to have been prepared for the Lenten period, and contains a brief reading and a prayer for the use of the children for each day from Ash Wednesday to Easter Sunday.

It will hardly be worth our while to comment on the contents. We merely wish to quote from the last four readings and prayers.

Thursday (passion week): ". . . Jesus knew that some of the scribes and priests did not like his teachings . . . and that at any moment he might be arrested, tried by a court, thrown into prison and put to death. So he called his disciples for a last supper with them in the quiet upper room where they would be undisturbed. This last supper that Jesus ate with his Jewish friends we commemorate in our church service of holy communion."

Thursday (prayer): "Dear God, we thank You that in our churches we have the Lord's Supper in remembrance of the last supper Jesus had with his friends. We thank You that when so many people turned against Jesus, he kept on loving them. Teach us to follow his example . . ."

Good Friday: ". . . When the soldiers

nailed him to the Cross, Jesus prayed to God to forgive them. He hung on the cross three hours and then died. We know that on that day which we now call good Friday, Jesus gave his life for all of us to show how great God's love is, and how much God is willing to forgive us."

Good Friday (prayer): "Dear God, we are glad for what Jesus did for us and for the world. We do not fully understand why Jesus, who was so brave and good, was crucified. We believe it was because the people then didn't understand his way of love. . . ."

Easter Sunday: "When you are shown your baby pictures, don't you say, 'Did I look like that?' You change so much as the years go by that you will appear to be a still different person by the time you are very old. So, when you die, you may change further. But the real part of you, as in each of your different pictures—your loving spirit, your generous nature and your thoughtfulness and helpfulness—keeps on growing. It lives on and on. That part of you will not die. The soul of you is akin to the Spirit of God and goes on forever.

"So when Jesus' body died, his loving spirit lived on. He was so real that his friends knew he was still with them. The sadness which followed his crucifixion turned to joy that first Easter morning and that joy is still with us today. We believe in Jesus and the things he taught. We want to live as he did. If we do these things, we, too, can never die. That is why Easter is a time of joy to Christian people everywhere."

Is this Christian? It is just about as Christian as the current German folklore, the Russian atheism, and the Japanese Emperor worship. And the money Christian people in the Presbyterian Church in the U.S.A. give for "benevolences" goes in part to continue an official agency which feeds their children this sort of spiritual poison.

"I Voted Against Homrighausen"

(Concluded from Page 66)

did you sincerely and truly believe all your statements made therein?

A. I did.

Q. How long have you been at Princeton as professor-elect?

A. About 18 months.

Q. Have you any reason to believe that the Board of Trustees were fully aware of your theological position as stated in your book, "Christianity in America," at the time of your election?

A. Yes, I'm sure they were.

Q. It has been stated in the press that you have changed your theological position five times in the last 15 years. Is this true?

A. Well, I would not confine it to just five times; but, it has been a number of times.

Q. Was it the same when your name was presented to the Standing Committee on Theological Seminaries at the general assembly last year?

A. Yes, the same.

Q. Do you acknowledge absolute responsibility for the article, published in *The Presbyterian* a few weeks before this general assembly, entitled "Convictions," in which you retracted statements made in your book, "Christianity in America," and wished a thousand times that you had never written it?

A. Yes.

At this point Auburn Affirmationist Arthur Lee Odell, the chairman, interrupted to ask, "Just what are you driving at?" to which I replied, "A very important question, if I may be permitted to continue without interruption."

Q. Now, Dr. Homrighausen, this is the question: What caused you to change your views between the 150th General Assembly last year and the 151st General Assembly this year?

A. I just grew up.

So did Topsy, but who would think of sending Topsy to a professorship at Princeton Seminary?

Are There Christians in the Church?

Even those who know the existing conditions in the Presbyterian Church in the U.S.A. are very reluctant to take the initiative in the work of "house cleaning." This is shown by a letter written to me by an elder of Grand Rapids, Michigan, in protest to my withdrawal from the Presbyterian Church in the U.S.A. He said, in part, "You will be glad you are identified with a denomination with such a noble history and achievement, notwithstanding that there are black sheep in the ministry of the church. Let's purge the Presbyterian Church in the U.S.A. and get it back to the preaching of the days gone by, when our ministers did not depart from the preaching of the cross." I think this Christian brother can, upon a little reflection, realize how futile such a task would be in view of the recent history of the denomination, which records the expulsion of some of the finest Christians the church has ever had because those Christians chose to obey God rather than the dictates of an apostate church. By the use of the word, "apostate," I do not mean to imply that there are not many Christians within the church. But I do say that any church which puts its own

authority on a par with, or above, that of the Lord Jesus Christ, the church's only Head and King, is, and must be held to be, officially apostate, for as an organization it has denied the one authority from which all true authority flows. Individual Christians in it may not know its state, but they are, nevertheless, members of a body which has arrogated to itself God's place over men. Further, it is a body in which Christians are unequally yoked with modernist unbelief, as every assembly makes more painfully clear. That is certainly very different from saying that individuals who remain in it are themselves apostate. If we did not believe that many of them are fellow-Christians in danger, would we urge upon them the injunctions of our Lord that His people should separate from unbelief?

Last, but by no means least, of my reasons for leaving the Presbyterian Church in the U.S.A. is this: Being the son of a Calvinistic Presbyterian elder who served his southern Presbyterian church in that capacity for 52 years, and being myself a dyed-in-the-wool Calvinist, I want my son, at present 12 years of age, to follow in the same footsteps and to be thoroughly indoctrinated in the Reformed Faith. This would prove to be quite improbable in the Presbyterian Church in the U.S.A., for the obvious reason that, for many years, hardly a minister or church school in that denomination has made anything like an effective attempt to indoctrinate its members in Presbyterianism. That holds true even of the supposedly conservative ministers in that church.

The Virtue of Militancy

In closing, I want to say a few words regarding The Orthodox Presbyterian Church in which I am now an elder. By the grace of God it has many strong points, but I have space to discuss only one at this time. The Orthodox Presbyterian Church excels in militancy. In this day and age, militancy is not usually regarded as a virtue in a church; it is rather regarded as an awful vice. But The Orthodox Presbyterian Church offers no apology for its militancy. It is up in arms against Modernism. When Barth and Brunner lift up their voices in a seeming protest against Modernism, this church finds fault with their theology. Nor does it agree with that strange complex of truth and error known as Fundamentalism.

According to Scripture, militancy is of the very essence of Christ's church in this sinful world. As soon as a church ceases to be militant it ceases to be Christian. It is my sincere belief that The Orthodox Presbyterian Church will always remember that its warfare is spiritual, and as such may grow even more militant—never a whit less!

ELDERS OF SOUTHERN CHURCH WARN AGAINST UNION PLANS

RULING elders from 16 synods of the Presbyterian Church in the U.S. (southern church) have signed a pamphlet urging united action by elders in opposing all attempts toward union of their denomination with the Presbyterian Church in the U.S.A. The pamphlet calls particular attention to three important considerations that should govern the ministers and elders of the southern church in their deliberations on the matter of merger.

The statement of the elders points out that, although the general assemblies of the Presbyterian Church in the U.S.A. in 1910 and 1923 issued loyal and unfaltering declarations of faith, those declarations were openly flouted by the signers of the notorious Auburn Affirmation in 1924. Affirmationists, moreover, hold key positions in the pulpits, boards and seminaries of the denomination.

The pamphlet continues with a denunciation of the supreme authority accorded to the courts of the church, even when the dictates of those courts

News

THE column of news concerning churches in The Orthodox Presbyterian Church, usually found on these pages, will hereafter be published only in the second issue of each month. Items of unusual interest will, of course, continue to be included in both issues. All reports should be sent promptly to the offices of The Presbyterian Guardian.

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run counter to the teachings of the Word of God. It cites the suspension of the late Dr. J. Gresham Machen and others as evidence of the anti-Christian character of the denomination. "We do not care," say the elders, "to put ourselves under the discipline of those holding these views." Because of the relatively smaller size of the southern denomination, it is pointed out that a united church would mean that four-fifths of the representation in general assembly would go to the northern church. "It would give us," they predict, "the treatment which Dr. Machen received."

The third argument of the elders against union is concerned with the present efforts toward organic union of the Presbyterian Church in the

U.S.A. with the Protestant Episcopal Church. "We question the wisdom of organic union from the standpoint of worship," declare the elders. "Simplicity of worship has always been of the very essence of our church's faith and life. The brethren of the northern church have committed themselves to union with the Protestant Episcopal Church. For that great church we have respect and affection. But their ways are not our ways in worship. Until we see what comes of this we feel that our church should cease all consideration of union with the Presbyterian Church in the United States of America.

"We also warn against hasty union from the standpoint of property rights."

DAKOTA CHURCH WAITS FOR DECISION IN LEGAL BATTLE

A MOTION by the defendants to dismiss the property suit brought by the Presbytery of Huron against the Murdock Memorial Orthodox Presbyterian Church of Bancroft, South Dakota, is now being considered by the Ninth Judicial Circuit Court of that state. The battle has been prolonged since 1936, and it is hoped by the congregation that a speedy and favorable solution will soon be reached.

On September 28, 1936, a special congregational meeting of the Bancroft church passed the following resolution: "That . . . the property of the Murdock Memorial Church shall be used for teaching the true faith and doctrines of Presbyterianism, which work is now being carried on by the Presbyterian Church of America [now The Orthodox Presbyterian Church]."

Two months later, the Presbytery of Huron, having been notified of the resolution, demanded the surrender of all records, monies and keys to the church building and manse. The demand was refused by the pastor and officers of the Bancroft church.

After a silence of three years the demand was renewed, and once more refused. On December 15, 1939, suit was instituted and, on February 7th, a hearing was held in DeSmet, South Dakota, on the defendants' motion that the case be dismissed on the ground that no valid cause for action exists. A number of precedents were cited by counsel to show that a unanimous congregation can dispose of the property as it sees fit. The motion is now being considered by the court.

In commenting on the suit, the Rev. A. Culver Gordon, pastor of the Bancroft church, declared, "We have gone to court because we believe we have a moral right to the property. The court decides only on legal rights. If the court decides in our favor, we shall rejoice that in this case legal rights coincide with moral rights. If it decides against us, we must realize that only a question of property, not of principle, is involved. It was right for us to withdraw from the Presbyterian Church in the U.S.A., regardless of property considerations."

Meanwhile, the work of building up the witness of the church progresses.

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