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The Family Altar

IN PAUL'S second letter to Timothy he writes affectionately concerning the godly household in which his younger brother in the Lord was brought up. He mentions Timothy's mother and grandmother by name, calls to remembrance their unfeigned faith, and urges Timothy to continue in the things which he has learned, knowing "that from a child thou hast known the holy scriptures."

These verses are a window into an early Christian home—a home in which God was worshipped, the Word of God honored, the name of Christ revered, and from which the young man Timothy went forth to serve the Lord in a mighty way. The influence of that home down through the centuries has been incalculable. Would that its influence could permeate The Presbyterian Church of America, as well as all other Christian bodies.

The center of the home was the family altar. Around that altar from day to day the members of the household gathered for prayer and praise, and for instruction in the Scriptures.

Here is a goal for every congregation of The Presbyterian Church of America: *Family prayers in every home.* It may take years to reach that goal. But should it not be our objective none the less? If every family in the church were daily gathering in worship around its family altar, we would not only be glorifying God, which is man's chief end, but we would also as a church be growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Specifically, a family altar in every home would mean:

(1). *An increasing familiarity with the blessed Word of God.* Every day a portion of the Bible would be read.

The children in the home at an early age would learn to love the Bible stories. And they would learn to love the Lord Jesus, for the Scriptures "are they which testify of me."

Our children may be taught a good deal in the Sunday school. *But there is no substitute for seven days a week of home Bible training.* Christian parents, are we really bringing up our children "in the nurture and admonition of the Lord"? Not unless the Bible is an open book in our homes.

(2). *An increasing reverence for God.* "Holy, holy, holy is the Lord of hosts."

At the beginning and close of every day our children should be taught to worship their Creator, and to glorify Him in their bodies and spirits, which are His. It may be before the busy rush of a modern American day. Or it may be in the rustic simplicity of a cotter's Saturday night. But every day the household should pause in worship before the Lord, acknowledging Him as the bountiful and gracious giver of every good and perfect gift, and committing itself as a family to its covenant-keeping God.

(3). *An early realization that our faith is an every day matter and should pervade every area of life.*

For some Christians religion is a Sunday affair. It suggests starched collars and well-shined shoes donned once a week. But the faith of our fathers is far more than an observance of Sunday. It relates to the ordinary affairs of everyday life. Around the altar the daily interests of the family—its hopes, ambitions, burdens, and anxieties—may be made the objects of prayer and committal. Fresh inspiration for daily tasks may be

received. And the little children in our homes may soon learn that God is concerned about the details of their lives, and that children's daily interests and problems have a place in the heart of the Eternal.

(4). *The formation of a strong family bond.* The family is already united by the bond of flesh. But spiritual unity based upon the Bible and a daily worship of God is a tie far more enduring. For the things of the flesh pass away. But the things of God abide forever.

It may not be long before the family will be scattered, perhaps some of the members to the ends of the earth. What a blessed thing it is in after years for the now grown up children, though sundered far, by faith to meet around one common mercy seat. Together in the days of their childhood they worshipped God in the home. Now the family bond still holds. And across the years they may yet be reunited in a common bond of devotion to Christ in the Father's house where there are many mansions.

(5). *The source of a beautiful stream of memory.*

Many of us have been brought up in godly homes. Our parents, perchance, have gone to be with the Lord. But fragrant memories of the family altar linger on. The melodies of childhood hymns sung daily in the home are new today as they were when first we heard them. Once it was simply

"Jesus loves me, this I know
For the Bible tells me so."

But now we see that in such songs of infancy there was kindergarten theology—in this case the love of God in Christ, the assurance of believers, the authority of the Word of God—which entered into the stream of memory.

You who have children in your home, will you not seriously consider your duty in this matter? Who knows but that some day the impact of a godless generation may threaten the spiritual life of your growing child? Our young people face terrific odds these days. Possibly they may stray from the Father's home into the far country where the Word of God is dishonored and the name of our Lord blasphemed. How we ought to pray for our children, that God would keep them from the evil one. But if

they should wander in the paths of sin it may be that the Lord will use the power of memory's compelling voice to call them back to Himself.

Let us repeat the slogan for a campaign in which the entire church should enlist: *A Family Altar in Every Home.*

"Prenez Garde!"

THAT is the way the Frenchman says, "Watch out!" It is a motto which the believer in the Word of God may well claim for his own. Be on your guard, child of God, against the subtle advances of Modernism.

The name "THE PRESBYTERIAN GUARDIAN" is significant. This is a religious magazine which propagates the truth of God. But it is also a magazine which warns against error. Unbelief besets the Christian on every side.

The New York Times reports that on the last Sunday of July an assistant Presbyterian pastor, preaching in one of the most influential churches in New York City, criticized the memorization of Bible verses in Sunday school. Said he:

"Educational programs and teaching methods of many churches in the United States are radically wrong. Scientific studies are making it increasingly clear that character is the product of social relationships and that memorization of Bible verses in Sunday school has little effect on conduct of children and adults."

Now even if the preacher meant simply a parrot-like "conning by rote" of Scripture verses we cannot agree with him. For even verses thus learned will some day make an impact on the soul. But the clear im-

plication of this quotation is that the memorization of Bible verses, as a method of character moulding, is "radically wrong." The minister would apparently have us remove such Scripture memorization from our Sunday school curricula.

When we turn to the Word of God what a different idea we receive with regard to the memorization of Scripture. In the 119th Psalm, verse 11, we read, "Thy word have I hid in my heart, that I might not sin against thee." Again, in verse 9, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." In Paul's epistle to the Ephesians he describes the whole armor of God which the believer should put on in his warfare against sin. The one offensive weapon in this list is the sword of the Spirit, which is the Word of God. It is a sword which is "quick and powerful . . . piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

In the wilderness of Judea our blessed Lord was tempted. Subsequently in His life He must have met temptation again and again. For the Word reads that, after Satan's defeat, he departed from Him "for a season"; and our Lord was "in all points tempted like as we are, yet without sin." What weapon did Jesus use in such hours of need? The sword of the Spirit. To His adversary He replied, "It is written . . ." and He quoted from the Scriptures which were so embedded in His memory.

And this is only in the sphere of temptation. There are other spheres of life in which the Bible is indispensable—the sphere of Christian growth, for example, or of service, or of testimony. Scripture verses implanted in early youth in the minds of our children are a powerful moulder of stalwart Christian character. Yet a Presbyterian minister states that Scripture memorization, as a teaching method, is "radically wrong."

On your guard, believer!

Gaffins Apply to Church Board

WORD has just been received of the resignation of Mr. and Mrs. Richard B. Gaffin as Independent Board missionaries to China.

Mr. and Mrs. Gaffin have applied for appointment under the Committee on Foreign Missions of The Presbyterian Church of America.

Christ Within

By the REV. ROBERT STRONG

Pastor of the Calvary Presbyterian Church
of Willow Grove, Pennsylvania



Mr. Strong

IT IS always inspiring in an informal service to hear the Lord's people give from their memories and hearts passages of Scripture, quotation following quotation. There may be said to be two kinds of verses for such use. There are verses of Scripture which any Christian may quote in public meeting with perfect propriety. There are other texts, however, which one feels should only be given as personal testimony by those believers who have gone on with the Lord to a point in the Christian life where has come a real proving of the verse by experience or by a thoughtful insight into its deep meaning. Such a text surely is Galatians 2:20. Seeking to translate it faithfully we may render this well-loved verse as follows: "I have been crucified with Christ, and it is no longer I that live, but Christ that liveth in me, and that which I now live in the flesh I live in faith, that of the Son of God who loved me and gave himself up for me." Here Paul speaks of three great truths concerning the Christian life which we owe it to ourselves to understand.

Crucifixion With Christ

The first of these truths may be expressed by the phrase, "Crucifixion with Christ." When Paul said, "I have been crucified with Christ," he was uttering no mere nice sentiment but a profound religious fact. The fact he thus states is basic to our salvation. It is a fact too little recognized. It is a fact which, when grasped, has power to inspire the heart. It is the wonderful fact of the believer's mystic union with Christ in His sacrificial death upon the cross.

In asserting this union with Christ in the Saviour's death Paul is primarily concerned to declare independence forever from Judaistic notions about the law of God and works prescribed in the law as either offering a way of salvation or having any part to play in effecting salvation.

This he makes clear in the verse preceding the text, where he speaks of being "dead to the law." The same idea of dying to the law to become united to Christ is worked out somewhat more completely by the great apostle in Romans 7:1-4. There he tells how he was bound to the law for life, as a wife is bound to her husband. As death alone can sever the latter relationship, so only death could sever the former relationship. So runs his reasoning. But Paul has died; he died with Christ. He is therefore at liberty in a new life to be married again. In his new life he is married not to the law but to Christ. This may seem to some a curious process of reasoning, but it certainly makes the point very clear that a Christian is one who has been spiritually united to Christ and so made free from any asserted obligation to the law as a way of salvation.

This conception of redemption as being savingly united to Christ also appears in Romans 6:1-6. There we are shown that Christians have been baptized into Christ's death, have been buried with Him, have been united with Him in the likeness of His death, have been crucified with Him. Colossians 3:3 echoes this passage: "Ye are dead, and your life is hid with Christ in God."

It is apparent from these Scripture passages that Paul sees the Christian as fully in Christ. Jesus on the cross was our representative. He was as fully our representative as was Adam in his perfect state in the Garden of Eden. Bound up with Adam's choice was the destiny of every man. Had he chosen to obey God all his descendants would have been confirmed with him in holiness and life. When he, deliberately and with open eyes, disobeyed God he dragged the race with him to destruction and death. He, our primal representative, chose for us who were yet unborn. His fall was our fall too. As in Adam's transgression we were directly involved, so in Christ's obedience unto death are we also concerned. Being as truly in Christ as we were in Adam, we who are His people—shown so to be

because we have been brought to believe upon Him by His gracious Spirit—we died with Christ. His death was our death.

Now, therefore, can never arise any question as to our spiritual relationships. Salvation by the law? Jesus has died to save us from the accusations of the law, and we died there with Him: we are dead to the law. Salvation by works of any kind? Jesus' death is all the merit any soul can need; and we who are His are reckoned as having been at Calvary with Him and as having entered into His perfect righteousness. Can Satan longer assert dominion over us? He has no rightful claim upon us; we are dead to his bondage, for we are in Christ, having indeed been crucified with Him. Jesus took our place upon the cross; He paid our penalty; He bore the sorrows due unto us. It is to Him alone that our souls are united.

It is when one thinks thus comprehensively of the significance of the cross of Christ, when he, as it were, clasps his arms about the Saviour's cross to go all the way into the deep meaning of our Lord's sacrificial sufferings, when he clings only and forever to the cross, that he can understand what Paul meant when he said, "I have been crucified with Christ."

Resurrection Life in Christ

The second great truth to be noted in our text is that ours is "Resurrection Life in Christ." Paul has said that it is no longer he that lives but Christ who lives in him. Here is the same line of thought that we have found before: the idea of complete spiritual union with Christ. Now, however, it is union with Christ in His resurrection. Romans 6:4 has the same thought: "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And Romans 6:11 adds: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through our Lord Jesus Christ."

The result of being united to Christ

in His resurrection is a tremendous change in Paul's manner of life. He is the same Paul in appearance; but his is now a new nature, and a new will now dominates his life. No longer is it the old sinful, Christ-hating Saul who controls. Now it is Christ who lives in and through him, manifesting His transforming power and grace in a vessel of clay but a vessel unto honor. That which had been done *for* Paul at the cross is now applied *to* him as Christ in very person takes possession of the heart He has captured. Christ has come to dwell with resurrection power in Paul's life.

Let us venture an analogy in order to make vivid the change that Paul describes in these few words. Consider the body of Jesus in the days of His humiliation. It was a body of weakness: Jesus knew hunger, fatigue, pain, thirst, and at last death. But how was it with Him after His resurrection? Those former limitations were a thing of the past. Now His was a body of glorious incorruptibility and power. Human doors and locks were no barrier to Him. Human weaknesses were never again to be known by Him. Human limitations no longer bound Him. Death could never again lay forcible hand upon Him. His was the glorious life of resurrection. And yet it was the same Jesus, in the same body in which He suffered, but now glorified.

It was something like this with the life of Paul. He was the same man after meeting his Lord on the Damascus road, and yet he was a different man. Before he had been helpless in the grip of his trespasses and sins. But now, having died with Christ to his sins, he lives by the power of Christ's resurrection life and knows what it is to triumph through Him gloriously. Paul tastes of resurrection life through the presence of the indwelling Lord of Life, and to Him he yields a glad sovereignty over his whole being.

How altogether gracious is thus seen to be this salvation that is given unto us! The Son of God not only dies on the cross for sinners, but He comes as well into their hearts to live. It was truly a great condescension when the Second Person of the Godhead took upon Him human nature to be born of the virgin in Bethlehem. Is it not almost as great an act of condescension that He, the holy and

sinless one, should come into our sinful hearts to dwell?

Christians are slow to realize and quick to forget that their bodies are the temple of God. Somehow they have forgotten that our Lord promised He would dwell in them, even as the life of the vine dwells in and animates the branches (cf. John 15). They have forgotten that He has said, "Ye shall know that I am in my Father, and ye in me, and *I in you*" (John 14:20). They have forgotten His assurance that He and the Father will come unto them and make their abode with them (John 14:23). But none the less, whether or not the Christian knows or recalls it, Christ is in him of a truth. In the unworthy heart of every saved sinner the Lord Jesus Christ dwells.

It is not given to very many of us who are Christ's to be among the world's great, but surely this is very far better than temporal honor: that eternal glory should be ours, brought to us even now by the indwelling of the Son of God.

Living by Faith in Jesus Christ

The final truth we need to consider in the text is the teaching Paul gives that the Christian life is a matter of "Living by Faith in Jesus Christ."

There is often a great difference between what we are and what we ought to be as Christians. Though Christ actually lives in us, the windows of our lives become so dirty that little or none of His glory shines out through them. Paul was not like that. Fortunately he gives us the secret of his wonderful Christian life. It is in these words: "that which I now live is by faith in the Son of God." Paul was saved by faith and Paul *lived by faith*.

What is meant by saying that Paul

lived by faith? What does he really mean as he gives us his secret of triumphant living? Well, what does faith here mean? We shall all, on a little thought, quickly agree that it means trust and confidence in and committal to Christ. What Paul is saying is that he has the faith-attitude toward Christ at all times. When he made tents he was communing with his Lord; deep in his heart was running a current of trust in the Saviour. The task of earning his daily bread was not so absorbing that he could not at frequent moments lift his heart to the Lord for a blessing upon the testimony of the gospel in that place. When he traveled he was trusting in the Lord to take care of His messenger. When he preached he was trusting his Master to give the divine empowerment to the message of the cross. When he suffered from scourging and from stoning there was no murmuring against these afflictions, but a steadfast resting on the faithfulness of the Lord and a ready glorying that to him it was given to fill up in some measure the sufferings of Christ. When he sinned he did not wait hours or days to confess the fault and "get right" with his Lord; in the instant of being convicted of his slip Paul, one cannot but feel, owned his sin to his Saviour and besought its forgiveness. Living by faith in Jesus Christ means trusting Him each moment and each hour. Paul won because he lived that way, because he kept in constant touch with his Lord.

How could it indeed be otherwise? Paul, in order to keep true, had but to think of what Christ had done for him. He was thinking of that when he wrote this marvelous verse, which has ever since been the testimony of the truly spiritual heart. You can almost sense the awe and wonder with which he set down that clause: "the Son of God, who loved me and gave Himself up for me." Are you not struck with that "me"? It was as though Christ had died for him alone, so real was it to Paul. And so real is it to you and to me if we likewise have entered into the meaning of Calvary. Then will we also want Christ to live in and through us unto His own glory. And living as Paul did in trustful dependence upon our Saviour we will be given to know the high joy of a Christian life that brings honor to the Redeemer.

Just a Reminder

THE treasurer of the Committee on Home Missions of The Presbyterian Church of America is Dr. George R. Hunter. Murray Forst Thompson, Esq., is treasurer of the Committee on Foreign Missions. Contributions addressed to them at 1526 Pine Street, Philadelphia, Penna., will reach them promptly.

War and World Evangelization

By the REV. JAMES L. ROHRBAUGH

A Former Missionary to Ethiopia

WAR clouds, which never vanish beyond the horizon in these troubled days, seem now to be gathering ominously in different parts of the world.

While this is being written the armies of Tokio are thundering at the gates of Peiping, the greatest battle since the world war is raging in the Brunete sector fourteen miles west of Madrid, and Great Britain is taking a less and less conciliatory tone in dealing with the armed dictatorships.

Furthermore, the problem of mission relationships to governments, a problem which has plagued missions in past decades but which had almost disappeared a few years ago, is back again with a vengeance. Serious Christian students of world affairs are more and more wondering to what extent the evangelization of the world and the foreign missions enterprises are to be restricted by the disturbing state of world affairs. It might not be amiss to scan history briefly to see precisely how wars have affected the spread of Christianity in past years and centuries.

War and the Early Church

In the early history of the church, a war, seemingly calamitous, had a great bearing on the fortunes of the church. The year after Nero died, when a rebellion of Galilean zealots broke out, the legions of Rome under Titus put down the rebellion, laid siege to Jerusalem and after a fierce struggle the town was sacked and the temple burned. A calamity, yet the final break between Judaism and Christianity can be traced to this event. More than that, the Christians were compelled to flee to different parts of the Roman Empire. They went everywhere preaching the Word and that particular war brought great blessing to the church.

In the turbulent fifth century we see precisely the same thing happening. The Roman Empire had been conquered for Christ. But little attempt to win the pagan hordes of Western Europe is noticeable. When the barbarians conquered and sacked Rome, however, they took Christian captives back with them to their tribes

and the evangelization of those people was begun. The Goths, who were the first of these to hear the gospel, were responsible for carrying the gospel to the Suevi in Spain and the Vandals of Pannonia. The Salian Franks, too, contacted Christianity during their wars and Clovis, their king, married a Christian princess. He finally accepted Christ and by proclamation his army became Christian. Not a very thorough evangelization, perhaps, but the knell of paganism was sounded.

The Ostrogoths and Visigoths similarly were reached, and Christ conquered the conquerors. When the church had little thought for the souls of the pagan peoples all around, God used war as a means of breaking national boundaries, interspersing peoples and winning nations. These turbulent decades were most fruitful for the church and through them Europe, nominally at least, was won to Christ.

Later, other regions became Christian by the decree of Charlemagne. No one would say that real spiritual life came in at that time, but paganism went out and the way was opened for real evangelization.

The story of these early centuries was the story of many of the later equally stormy ones. Patrick, captured in an attack of Irish tribes upon the Scots, was carried to Ireland as a slave, escaped some years later and then returned to evangelize the nation and become its patron saint.

The Christianization of Europe, merely nominal though it often was, brought into the fold these stalwart peoples who turned the tide of Mohammedan advance when they fought under Charles Martel at Tours in 732.

War and the Modern Missionary Movement

But let us come down to more modern times. The modern missionary movement had its inception during the last of the eighteenth and first quarter of the nineteenth century. This was the period characterized by our own revolution, the French revolution and the Napoleonic wars. Rarely has the world been in the turmoil that characterized that period.

Through the clash of nation against nation the mental frontiers of people were extended. When they were forced to rouse themselves from the lethargy of one sphere of their lives they were aroused in another. The modern missionary enterprise was born and thrived wonderfully. Some of the greatest men of the day turned their lives to the evangelization of the lands beyond the seas and the greatest missionary movement since apostolic times sprang into being.

Much as we decry the political exploitation and spoliation of the lands of Asia and Africa, that very penetration opened up innumerable areas to the Word of life. Military conquest was often followed by the spiritual conquest of the people for Christ. This is not said to the praise of war, but rather to point out that even wars seem to have been instruments of God, used indirectly to make great nations accessible to the preaching of the Word. When a lethargic church has no burden for the lost, God in other ways stirs the church to do her work.

Just in order to be explicit, let us consider the major missionary tragedy of modern times—the Boxer rebellion—to see how war has worked for good.

The Boxer Rebellion and the Gospel

The Boxer rebellion, which was really a rebellion against foreign thought, influence and exploitation to a large degree, literally played havoc with the missions then working in China. In and around Peking losses were especially great. On June 30 and July 1, 1900, the Missions of the American Board and Presbyterian Board at Paotingfu were destroyed and fifteen missionaries from these and the China Inland Mission were killed. A large number of native Christians perished at the same time. On July 29th, at T'aiyuanfu, thirty-three members of Protestant missions were killed by order of the governor. Throughout vast regions of China the order was given to destroy every Christian. One group of missionaries fled, hid in caves, were captured and executed. Many fled

from place to place only to be shot before they could find a haven of safety. One girl missionary was burned alive; another was beheaded. In all, one hundred and thirty-four adults and fifty-two children are reckoned to have been martyred, and the number of native Christian deaths has been estimated at not less than two thousand. The stories of heroism of native pastors, and of their tortures, almost surpass the possibility of belief. Hundreds of missionaries fled and were successfully evacuated before the Boxer disturbances reached their areas. Literally hundreds of thousands of dollars' worth of mission property was destroyed and mission work was brought to a standstill.

Yet was the sacrifice worth while?

The martyrdom of so many valiant missionaries turned the eyes of the world toward China as never before, and the fidelity of native Christians and their willingness to suffer for their Lord made a deep impression upon Christendom.

But more than that, the crushing of the Boxer uprising meant the first crack in the solidarity of Chinese customs and traditions. The power of the avenging western troops which crushed the rebellion gave the west a new respect in the eyes of the east. A new student class with a new desire for occidental learning quickly came into being, and the former confidence in the superiority of the old ways was beginning to wane. Many of the basic features of traditions were altered and a new intellectual ferment resulted. Women began to assert themselves and to demand a different status which they partially gained. But more than all this, the iron grip of Confucianism began to relax and this meant unprecedented opportunity for the missionary. The country was literally prostrate before the foreigner and, though the old systems remained, much of their power was broken.

In a word, the result of the Boxer uprising was that a greater number of people were physically and mentally receptive to the gospel than ever before in the history of missions. The world was interested in China, too, as never before. In 1890 there were 1296 Protestant missionaries in China. In 1905 the number had grown to 3,445 and in 1910 to 5,144. Numerous new societies had begun work and all societies were rapidly increasing their

Westminster Opening

THE opening exercises of Westminster Theological Seminary will be combined with the dedication of J. Gresham Machen Memorial Hall at the new campus of the seminary on Wednesday afternoon, September 29th. The new home of the seminary is located at Willow Grove Avenue and Church Road, two miles east of Germantown Avenue, Philadelphia. The Rev. Everett C. DeVelde, of Cincinnati, Ohio, will speak on the subject: Westminster Seminary and Evangelism. The Rev. Edwin H. Rian, President of the Board of Trustees, will speak in connection with the dedication of the building.

The public is cordially urged to be present at this important occasion.

forces. Would anyone doubt that the Boxer rebellion worked for the good of China and that through that rebellion the way was opened for the greatest evangelization crusade in the history of the church?

The World War and World Missions

The world war, too, played havoc with missions. Those in the Near East sustained grave losses which have never been regained. German missions were tremendously hampered during the course of the war and were practically extinguished in former German colonies. Yet during the world war national lines were broken down as never before and pagan and Christian peoples mingled continuously. Nineteen African tribes fought on the side of the allies and even the Moslems fought on the side of Christian powers. The whole world became more or less internationally minded as a result of the war and, while the statesmen were working for world amelioration, Christians more than ever bestirred themselves for world

evangelization. The great advances of all missions, and large numbers of new missions organized, during the fabulous twenties are too well known to require comment. But the rising tide of nationalism and economic depression of the thirties has served to slow down the work and most missions have been compelled to retrench.

In Ethiopia, as in other countries, the war served to break down the barriers of superstition and tradition. Today in Ethiopia the power of the Coptic Church is broken and the land is mentally more open to the gospel than it has ever been. Whether in the mercy of God the land shall become physically accessible remains to be seen. With world conditions what they are we have no reason to despair.

It is vain to talk of peace. There will be wars and rumors of wars until He come. The blood of martyrs has proved to be the seed of the church in past generations and God has used the wars of men for the advancement of His kingdom.

"Let Not Your Heart be Troubled"

These are not times when men should be upset or discouraged because of tumults, riots, wars and bloodshed. If the Lord tarry the reason for it all will someday be clear even to human minds. It is our work more than ever today to unite in the task of taking the gospel to all who know it not. In this "enlightened" day we have heard of martyrs in Russia, Germany, Ethiopia and China. The seed has not yet borne fruit, but it will.

It is the duty of our church, not only to be loyal to the Word and faithful to our Lord at home, but to send forth men who will witness to the riches of His saving grace to those who live in the lands beyond the seas. In times of famine, pestilence, riot and war, His missionaries have been true in this and in past generations. The call to us today is to do not less, but more. Whatever He wills for our lives we know will be for His glory. Though we see not the fruit in our lifetime we know that His Word will not return unto Him void. It has not in times past and will not today. If commotions increase may we stand all the more firmly, that all who wish to know may know the way of salvation. The rest we can leave with Him.

Bible Believers in Nebraska

By the REV. JAMES B. BROWN

A Minister of The Presbyterian Church of America

IT WAS midsummer in 1925. My wife, my four small children, and I were driving to California on a month's vacation trip. Many earnest prayers had been made for guidance, and considerable perplexity existed in our minds as we rolled along the hot and dusty highway. These children would have to be back in time for school in a month. The financial campaign at Hastings College, in which I had been strenuously engaged for the previous two years, had been successfully finished, and now to get back into the work of the active ministry again, and to become located in some church of the Lord's choosing. This constituted our immediate and pressing problem.

Discouragement did not reign supreme in the vibrant little Ford sedan in spite of numerous forced stops to take care of an occasional puncture, to replenish the water in the steaming radiator, or to do the dozen or more other things with which every traveler is familiar. Three churches had already opened negotiations and it seemed likely that a definite location in a settled pastorate was near at hand. Two of these churches seemed especially attractive. The prayers that were being made were taking the form of a petition that the Lord would make it perfectly clear which one of these three churches, if any, would be His choice. Indeed, the problem had been partially solved on the very day before our departure on this vacation trip. A letter had come from one of the more attractive churches stating that, owing to certain local conditions, the calling of a pastor would have to be postponed indefinitely. The mother smiled in a knowing way and said, "The Lord has closed that door."

We were nearing Denver. The mountains were already in sight and the cooling breezes acted as a tonic both to the parents and to the children. The more desirable of the two remaining churches was in Denver, and how wonderful if the Lord would lead us to remain there a few days to get in touch with those who had been writing to us. What a delightful place it would be in which to live! However, God never errs. He is both

the hearer and the answerer of prayer. Upon arrival it was learned that our door to the Denver church was definitely closed. My wife looked at me again with that knowing look and said, "The Lord is surely answering our prayers." Only one of the three churches was left. Would God close that door too?

At Albuquerque a telegram was received. It was to the effect that God had opened wide the door of the church at Aurora, Nebraska, and the message contained an urgent: "Come." Needless to say, it was a happy and lighthearted little family that drove out of Albuquerque that day and on to the coast. God had so wonderfully solved the problem in answer to prayer.

A month later we found ourselves receiving a hearty welcome to Aurora, as the members of the Federated Church gathered about us. The two churches in the federation were the Presbyterian and the Congregational. The little city of Aurora was in a state of confusion regarding the Bible, due largely to the preaching of a certain local pastor who had been teaching that the Old Testament was in error in many particulars. A good God, he declared, would never have sent the flood. The miracles indicated the superstition of ancient times. The Bible was a man-made book and was not the inerrant Word of God. Such statements had upset many and had greatly disturbed the peace of mind of others.

When I recognized this situation I began to understand why God had led me to this particular church. What a definite task! I must preach the Word as never before. I must study to show myself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Some of the many highlights down through the dozen years might well be noted. There was the total loss of the church building by fire on a very cold Sunday morning in February, 1929. This seeming tragedy, however, was changed into joy when later a splendid new structure rose Phoenix-like from the ruins of the old. The preaching of the everlasting gospel of Jesus

Christ went on without interruption. The gradual development of interest in Bible study was a source of great encouragement. At the very time when modernist unbelief was creating great havoc in the parent churches of the Aurora Federated Church the Thursday night prayer meeting group was becoming intensely interested in the Bible. They studied book after book. The Revelation did not seem too difficult for them, and their interest and numbers increased as they covered that wonderful book chapter by chapter.

New leaders have been developed. Some of these are successfully teaching Sunday school classes. One lady in particular has become a popular teacher of the Bible and is frequently called upon to speak or read a paper outside her own church and often takes part in convention programs, always on some Biblical topic. She has marked ability in presenting the blessed truths of God's Word.

A few months ago a crippled girl, a recent graduate of the Aurora High School, was converted. Physically she was almost helpless, although she had an unusually bright mind. Her parents were not Christians and her situation was pitiful. The Lord Jesus has so taken hold of her heart that she has become an inspiration to those about her. She loves her Bible and believes so firmly in the power of prayer that she is being used greatly in the work of the Lord. In answer to her prayers her mother has recently become a Christian. She is confidently praying for the conversion of her father, although he still seems to be a long way off in sin. She is happy because God has heard her prayers for better physical health. She is now able to do housework and to attend all the regular meetings of the church. How wonderful are God's ways!

Events have moved rapidly in the last few months. When the Presbyterian Church in the U.S.A. became officially apostate at the Syracuse General Assembly, I requested that my name be erased from the roll of Hastings Presbytery. When this was finally done I reluctantly resigned as pastor of the local church. I had a strong feeling, however, that God still had a plan for Aurora. Surely the door which He had opened twelve years ago was not to be closed so soon. What was to be done for these Bible-believers who had been so faith-

ful all through these years? When I returned from attending the Third General Assembly of The Presbyterian Church of America I found the Thursday night Bible group carrying on without the aid of the pastor. Instead of spending only one hour they were spending two hours in prayer and study. During the first hour they were studying Romans under the leadership of one of the elders, then for the next hour one of the ladies was leading them in the study of Genesis. Instead of abatement there has been increase.

As I write this there is borne in upon me the realization that I have

but two more Sundays and then my resignation will go into effect. Then what? Will this interesting work to which the Lord so definitely called me come to a close? All of us are much in prayer these days. We are praying that the loyal group of Bible-believers here will see the light very clearly, and will take their stand in a new Bible-believing church to be affiliated with The Presbyterian Church of America, the first of that denomination in Nebraska.

Reader, will you not earnestly pray, and continue to pray, that God's purpose may be accomplished without interruption in Aurora?

Converted Buildings

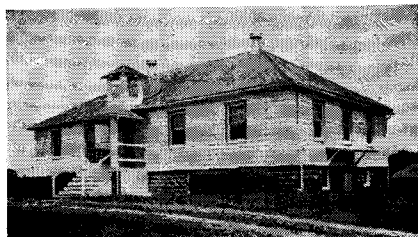
IN Gresham, Wisconsin, the home of the Stockbridge Indian, there is a building in which regular worship is held by a congregation of The Presbyterian Church of America. The pews consist only of crude boxes across which planks have been placed. There is little to suggest to the casual observer that here is a building in which the Lord Jesus Christ is worshipped and exalted. Yet the blessing of God rests upon its portals.

If the walls of that church building could speak they would tell a moving story of the irresistible grace of our sovereign God. Less than five years ago that church building was a saloon. It was conducted by Mr. and Mrs. McMullin Tousey, who energetically poured beer and whiskey for the degradation and debauchery of all the sodden souls who staggered in. Yet, throughout those days of bondage to sin, God had a purpose for the lives of Mr. and Mrs. McMullin Tousey. The late Rev. Arthur F. Perkins was mightily used of God to call them out of their life of sin into the glorious liberty of the sons of God. The Crescent Lake Bible Camp, for whose promotion Mr. Perkins was forced from the Presbyterian Church in the U.S.A. and persecuted almost beyond belief, was the eventual turning point in the lives of Mr. and Mrs. Tousey. There they found the new joy of the life that is hid with Christ in God.

The saloon building belonged to them, but its bottles and its glasses, its kegs and its bars, were promptly

discarded. The place stood idle while other saloons absorbed, like some greedy monster, the sin-soaked souls who formerly had patronized it. Mr. and Mrs. Tousey were through with all that.

They looked about for a church in which to worship their new-found



The Calvary Presbyterian Church of Amwell, N. J.

Saviour. The Sergeant Memorial Church of the Presbyterian Church in the U.S.A. was all they discovered. Though young in the Christian life they recognized the corruption of that denomination and preferred to wait for a true Presbyterian church.

Early this year the Rev. John Davies, valiant missionary-member of The Presbyterian Church of America, founded the first Indian chapel of the denomination in the former saloon of Mr. and Mrs. Tousey. On Sunday, June 6th, Mr. and Mrs. Tousey, praising God for His mercy, partook of the Lord's Supper in the very building they had used so long for the downfall of their fellowmen.

FAIN'T echoes of the reign of terror carried on by the Ku Klux Klan

not many years ago may still be heard. But that a building which was formerly used by this secret organization should now house the Calvary Presbyterian Church of Amwell, N. J., seems little short of amazing. The building is of somewhat obscure origin. The Klan built it, and consequently no one was anxious to have his name publicized in connection with it. It was used for mass meetings where the Klan members were addressed by "converted" priests and others. In the basement the church members found several large crosses used in the Klan's attempted reign of terror. When the movement eventually lost momentum the building was rented as a public dance hall, and later was purchased by a private individual.

When the Amwell Church acquired it the building was sadly in need of extensive redecoration on the outside, although the interior was fairly satisfactory. The auditorium seats at least three hundred people, and is ideally located on a ten-acre plot of ground on the main highway to New York.

When the Larison's Corner Presbyterian Church of Ringoes, N. J., withdrew from the Presbyterian Church in the U.S.A. under the leadership of the Rev. Bruce Wideman it appointed a committee to search for a place in which to worship. The committee members called on the lady who owned the Klan hall. She consented to rent the hall to the church for fifteen dollars a month, and later agreed to sell for thirty-five hundred dollars. A member of the congregation advanced most of the needed money and the building was bought.

The congregation set to work with a will, painting the exterior and redecorating wherever needed. Now regular services of the growing church have been steadily increasing in popularity. The work has gone forward in the spirit and power of God. Mr. Wideman says, "We attribute our success to the fact that we know we are in God's will and the work is bathed in prayer. We have a wonderful attendance at the Wednesday night prayer meeting, and on Saturday night the elders meet at eight o'clock for ten minutes of prayer. At that same time every member of the church silently unites his heart in prayer with ours.

"Our young people have under-

taken something rather unusual," continues Mr. Wideman. "They are distributing tracts throughout the countryside. They circulate a simple, clear, dignified presentation of the

way of salvation. About fifteen young people went out the first time. They were thrilled with the work and expect to distribute about a thousand tracts throughout the countryside:

The Confession of Faith

As Adopted by The Presbyterian Church of America

CHAPTER VIII

Of Christ the Mediator

I. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man;¹ the prophet,² priest,³ and king;⁴ the head and Saviour of his Church;⁵ the heir of all things,⁶ and judge of the world;⁷ unto whom he did, from all eternity, give a people to be his seed,⁸ and to be by him in time redeemed, called, justified, sanctified, and glorified.⁹

II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fullness of time was come take upon him man's nature,¹⁰ with all the essential properties and common infirmities thereof, yet without sin:¹¹ being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance.¹² So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion.¹³ Which person is very God and very man, yet one Christ, the only Mediator between God and man.¹⁴

III. The Lord Jesus, in his human

I. ¹ Isa. 42:1; I Pet. 1:19, 20; I Tim. 2:5; John 3:16.

² Deut. 18:15; Acts 3:20-22.

³ Heb. 5:5, 6.

⁴ Ps. 2:6; Isa. 9:6, 7; Luke 1:33.

⁵ Eph. 5:23.

⁶ Heb. 1:2.

⁷ Acts 17:31; II Cor. 5:10.

⁸ John 17:6; Ps. 22:30; Isa. 53:10; Eph. 1:4.

⁹ I Tim. 2:5, 6; Isa. 55:4, 5; I Cor. 1:30; Rom. 8:30.

II. ¹⁰ John 1:1, 14; I John 5:20; Phil. 2:6; Gal. 4:4.

¹¹ Heb. 2:14, 17; 4:15.

¹² Luke 1:27, 31, 35. See Gal. 4:4.

¹³ See Luke 1:35. Matt. 16:16; Col. 2:9; Rom. 9:5.

¹⁴ Rom. 1:3, 4; I Tim. 2:5.

III. ¹⁵ Ps. 45:7; John 3:34; Heb. 1:8, 9.

nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure;¹⁵ having in him all the treasures of wisdom and knowledge;¹⁶ in whom it pleased the Father that all fullness should dwell:¹⁷ to the end that being holy, harmless, undefiled, and full of grace and truth,¹⁸ he might be thoroughly furnished to execute the office of a Mediator and Surety.¹⁹ Which office he took not unto himself, but was thereunto called by his Father;²⁰ who put all power and judgment into his hand, and gave him commandment to execute the same.²¹

IV. This office the Lord Jesus did most willingly undertake:²² which, that he might discharge, he was made under the law,²³ and did perfectly fulfill it;²⁴ endured most grievous torments immediately in his soul,²⁵ and most painful sufferings in his body;²⁶ was crucified, and died;²⁷ was buried, and remained under the power of death, yet saw no corruption.²⁸ On the third day he arose from the dead,²⁹ with the same body in which he suffered;³⁰ with which also he ascended into heaven, and there sitteth at the right hand of his Father,³¹ making intercession;³² and shall return to judge men and angels, at the end of the world.³³

V. The Lord Jesus, by his perfect

¹⁶ Col. 2:3.

¹⁷ Col. 1:19.

¹⁸ Heb. 7:26; John 1:14.

¹⁹ Acts 10:38; Heb. 12:24; 7:22.

²⁰ Heb. 5:4, 5.

²¹ John 5:22, 27; Matt. 28:18.

IV. ²² Ps. 40:7, 8; Heb. 10:5, 7; John 4:34; Phil. 2:8.

²³ Gal. 4:4.

²⁴ Matt. 3:15; 5:17.

²⁵ Matt. 26:37, 38; Luke 22:44; Matt. 27:46.

²⁶ See Matt. 26 and 27.

²⁷ Phil. 2:8.

²⁸ Matt. 27:60; Acts 2:24, 27; 13:37.

²⁹ I Cor. 15:4.

³⁰ John 20:25, 27.

³¹ Luke 24:50, 51; I Pet. 3:22; Rom. 8:34.

³² Rom. 8:34; Heb. 7:25.

obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father;³⁴ and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.³⁵

VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof, were communicated unto the elect, in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed and signified to be the seed of the woman which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and to-day the same, and for ever.³⁶

VII. Christ, in the work of mediation, acteth according to both natures; by each nature doing that which is proper to itself:³⁷ yet by reason of the unity of the person, that which is proper to one nature, is sometimes in Scripture, attributed to the person denominated by the other nature.³⁸

VIII. To all those for whom Christ hath purchased redemption he doth certainly and effectually apply and communicate the same,³⁹ making intercession for them,⁴⁰ and revealing unto them, in and by the Word, the mysteries of salvation;⁴¹ effectually persuading them by his Spirit to believe and obey; and governing their hearts by his Word and Spirit;⁴² overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.⁴³

³³ Rom. 14:10; Acts 1:11. See Acts 10:42. John 5:28, 29; Matt. 13:40-42; Jude 6. See II Pet. 2:4.

V. ³⁴ Rom. 5:19; 3:25, 26; Heb. 10:14. See Eph. 5:2.

³⁵ Eph. 1:11, 14; Col. 1:20; II Cor. 5:18, 20; John 17:2; Heb. 9:12, 15.

VI. ³⁶ Gal. 4:4, 5; Gen. 3:15; Heb. 13:8.

VII. ³⁷ John 10:17, 18; I Pet. 3:18; Heb. 9:14.

³⁸ Acts 20:28; John 3:13.

VIII. ³⁹ John 6:37, 39; 10:15, 16, 27, 28.

⁴⁰ I John 2:1; Rom. 8:34.

⁴¹ John 15:15; Eph. 1:9; John 17:6.

⁴² II Cor. 4:13; Rom. 8:9, 14; 15:18, 19; John 17:17.

⁴³ Ps. 110:1; I Cor. 15:25, 26; Col. 2:15; Luke 10:19.

Thank God for Westminster!

By the REV. BURTON L. GODDARD

A Graduate of Westminster Seminary, Class of 1937

[EDITOR'S NOTE: Mr. Goddard is perhaps the only minister of The Presbyterian Church of America who will be engaged in full-time graduate theological study during the coming year. He plans to study in the Old Testament field at the Divinity School of Harvard University, Cambridge, Mass.]

THREE years ago I attempted in vain to persuade a young man to secure for himself training at a conservative theological seminary before entering the active ministry. His reasons for refusing seemed good in his own eyes. He wanted to get out into the fields which were "white already to harvest." He wanted to give all his time to the winning of souls and the building up of the visible church. That young man, however, little realized that he needed the finest preparation a man can obtain before engaging in the most exacting call God gives to men.

He needed more than a university education and the flimsy training of a mediocre Bible School. If he were to be a well-equipped servant of Jesus Christ and true to Paul's exhortation to preach the Word, it was necessary that he acquaint himself with the Scriptures in the original languages in which God gave them to men in order that he might not falsely interpret God's holy Word. He must also know the historical and geographical setting in which the Bible narratives are laid. He must know the progress of God's church and the history of God's revelation down through the centuries.

But most of all it would be imperative for him to become grounded in the system of doctrine contained in the Word, so that he would know how the various parts fit together to present a perfectly ordered, comprehensive teaching of the plan of salvation as it fits itself into the eternal counsel of God. He would need that foundational stabilization that he might intelligently defend the Bible at every point against the bitter attacks made against it in nearly every

community today, whether bearing their true labels of Modernism, Atheism, Communism, Socialism, Pantheism and the hundred and one other "isms" or not.

Then he would need to be able rightly to divide the Word of truth to those who would come to him seeking the bread of life. A minister needs to know the gospel. He needs to know how to preach the gospel. Those who satisfy the former requirements are few. Those who measure up to the latter are seldom found in this modern world.

I advised that young man to attend Westminster Theological Seminary. It was the only training school of its kind of which I had knowledge. I felt that it alone could provide the grounding in the faith and the scholarly approach which would satisfy the demands of such a preparation as I have mentioned above. Most of our theological seminaries are in the hands of Modernists or Indifferentists. The Bible is sadly mutilated, treated like an ordinary book, part accepted and part rejected. The true meaning of our Lord's atonement is explained away. The supernatural is cast aside in favor of naturalistic interpretations. Prophecy is said to be no more than intelligent guesswork on the part of men acquainted with the trends of the times. Sad to say, however, my friend decided to enter the harvest fields ill prepared to be one of the Lord's reapers.

Three blessed years at Westminster have left with me the conviction that the humble bit of advice I proffered to my friend could hardly have been truer. I would make the same recommendation now. My reasons would be the same. I have been privileged to labor in practical service for the Lord a portion of the time all during those three years, and have learned with joy that I have been given the necessary weapons and adequate equipment without which no Christian soldier can wage his best fight against the adversary. Together with my fellow-students I have time and time again offered up prayers of thanksgiving to

God for leading me to Westminster. I can now appreciate the full-orbed Christianity represented by true Presbyterianism in a way not possible to me three years ago. I now have the tools with which to work in the study of the Scriptures and a knowledge of the correct method of approach as I give myself to this fascinating task. I have a reason for the faith that is within me. I have been taught to think, to weigh statements in the balances of the full teaching of the Word, to compare Scripture with Scripture, to appreciate the value of the Biblical studies of the devout scholars of the past who have been true to our Presbyterian faith and not wandered off into innumerable heresies.

I have an understanding of Christ's shed blood in the atonement which constrains me to bring the gospel message to lost sinners. If I lack in zeal or conviction in serving the Lord the sin is justly laid to my own charge, and not to that of the men who have guided my study during these past years.

Now God has graciously provided that I should pursue my studies at an institution which ranks high in the field of scholarship. I expect to find there an attitude toward the Scriptures which is not one of full trust and humble reverence such as that evidenced at Westminster. I shall doubtless be taught portions of truth and portions of error. Will I fail to discriminate between that which is true and that which is false? Will my faith be taken away as it is in the case of many young men who have never had a training such as Westminster gives, and who leave college to enter immediately a seminary which is not standing true to the Word of God? Will I come forth from my graduate study a typical Modernist? Thank God for Westminster! It has given me a passion for the Word, for sound doctrine, for straight thinking and for sincere devotion which answers NO to each of these questions. By the grace of God I shall receive the many benefits which are to be derived from study at a university held in high esteem in the world of education and in the common judgment of men. To an unprepared student such study might easily be self-destructive, but to a graduate of Westminster it should prove most profitable.

A Trip to Korea's Barbary Coast

By the REV. FLOYD E. HAMILTON

of Pyengyang, Korea

I KNOW that many of you were praying for the success of my trip to the Island of Yuhn Pyuhng, 60 miles out in the Yellow Sea, south of Haiju. . . . For several weeks we had been planning this trip to the island to preach to the 30,000 people who are said to come there for the season, and at last the time came for us to start. . . .

The boat made nearly 25 miles an hour, so with the help of the tide we covered the distance to the island in a little over two hours. The trip was lovely. The sea was like glass, and the islands were beautiful in their coats of green with the purple azaleas growing in the crevices of the rocks.

Several of the new Christians and Mr. Choi, the unordained preacher who has been organizing the church for the last four months, were waiting on shore to welcome us. All the people on the island live in one village of about 300 houses. One-third are farmers, one-third fishermen and the rest traders, but all except the Christians worship evil spirits.

The Christians, with the help of a generous gift from a Korean in Pyengyang, have just erected with their own hands a church building capable of seating (on the floor) over 200 people. About 80 people are attending church, though all, with one or two exceptions, are just out of heathenism. The church was not quite finished, so we could not occupy the guest house at the rear end of the church, and the head of the village, who has become a "nominal" Christian (I afterwards discovered that there was doubt about his being even nominally a Christian) took us into his guest room. . . .

A Devils' Paradise

About 500 years ago a famous Korean admiral, Nim Chang Kuhn, after a victory over the Japanese fleet, landed here and told the people to start fishing in the sea off the island. They did so and began the great fishing industry that has lasted to the present. In gratitude to him the people erected a shrine on the hill back of

the village in his memory. This shrine has since become a regular spirit house, and is now one of the most famous "devil houses" in Korea. All the fishermen, not only on the island but from all parts of Korea, offer sacrifices there before and after their fishing trips. They have *mudangs* (sorceresses) and *koots* (seances) there regularly, with drunken orgies, dancing and devil worship ceremonies. Truly this beautiful island is a regular devils' paradise!

During the fishing season over 500 prostitutes are imported from the mainland, liquor is sold from almost every house, and when the fleet is in the harbor, the place is a small edition of hell itself. Temporary buildings are erected along the shore for a half mile, and the famous "Barbary Coast" would have hard work competing with this place for evil. . . .

The families of the fishermen are exceedingly superstitious. Many of the women wouldn't even touch tracts for fear it would anger the spirits they worship in their homes and out on the sea. The sailors offer sacrifice at five places on board the ship; each ship has its patron spirits, with spirit flags and regular spirit worshipping paraphernalia. They live literally in a world of "spirits", constantly propitiating them to get good luck in fishing.

Six-Hour Sermons

After a few days of house-to-house visitation and preaching the crowds of fishermen began to come into the island, so I took my camp chair down to the shore, and began open-air Bible-verse-method of preaching to the passing crowds. With my Bible on my knees I went over my gospel talks again and again, answered objections, handed out tracts with one hand and found the Bible passages in my Bible with the other. Talks for six hours a day steadily, with another two or three-hour session in the evening when we showed the magic lantern pictures of the life of Christ, left one tired to the marrow of one's bones at night. All the time there would be a crowd of from twenty to thirty fisher-

men, merchants and prostitutes listening eagerly to the gospel message. Individual cases don't stand out very clearly in one's mind after a few days of such intensive preaching, and God alone knows the results, but a few outstanding cases come back to mind in retrospect.

One prostitute, who was running a wine shop, came again and again to hear the gospel verses. On the last day, as I was waiting for the boat on the shore, she seemed deeply touched, took a John's Gospel, promised to read it, and seemed genuinely anxious to break from her life of sin. Pray for her, for she is as yet unwilling to cut loose from her ways of livelihood and trust God for an honest way of living. One sympathizes with her problem for, like Peter, she sees the wind and the waves and is afraid.

I remember one bleary-eyed individual with one of the most debauched faces I have ever seen, who listened to the gospel one afternoon for several hours. At last, in a lull, I turned to him directly and urged him to trust Christ for salvation. He was under deep conviction of sin, said that his family in the south of Korea were all Christians, but that *seul* (rice wine) and he were too good friends to part company. I talked with him for some time but, though he said he would believe in Christ, I don't know what became of him for I did not see him again.

Gospel Hunger

The amazing thing was that these superstitious, debauched fishermen seemed everywhere hungry for the gospel messages. They all took tracts eagerly, and often came running from some distance to get them, taking other tracts to their mates on board ships. One man from the little island of "Small Yuhn Pyuhng," where there are twenty-four or so houses, said that the people on the island were talking about becoming Christians. He took a bunch of tracts to distribute to the people on his island. Pray for them, for they are sheep without a shepherd.

At first the reaction always was, "How can a fisherman be a Christian?" I always explained that they, above all other people, ought to trust God for they were so constantly in His hands directly while they were on the sea. The fact that so many of Christ's disciples were fishermen

made a great impression on them. I know that hundreds were deeply moved and scores promised to become Christians and attend church when they returned home, but they are so ignorant, and depraved! Only the Spirit of God can save them! Pray that the seed sown may grow to a rich harvest of souls.

On the trip back to the mainland, three of my fellow travellers seemed sincere in their determination to become Christians. They took tracts for new believers, John's Gospels, and promised to remain faithful to Christ. I talked two hours to the captain of the ship. He was under deep conviction of sin, knew that he was a lost sinner, realized that Christ was the only way of salvation, but—he had three wives and ten children, and he wasn't ready to put away sin from his life. A Buddhist young man was interested in our conversation, but remained a Buddhist to the end. He heard the gospel however.

The church on the island is flourishing. One day we burned the spirit-

worshipping paraphernalia of one family of new Christians, and examined and received 30 men and women as catechumens. They raised about 250 yen in cash toward their new building, and did the work with their own hands. But they are so weak yet in the faith! It is so hard for them to grasp the fact that the spiritual blessings of Christianity are the principal blessings to be obtained. They think so much of Christianity as a way of getting material blessings. Pray for them that their faith fail not, and that they may not fall before the many temptations to which they are subjected all the time.

It was a wonderful two weeks but one hardly knows, after it is all over, how permanent the work has been. Pray that it may be permanent, and that that church may be a lighthouse in the darkness of sin.

(EDITOR'S NOTE: *The foregoing article is contained in a recent news letter sent by Mr. Hamilton to his friends in the United States.*)

"Rooted and Grounded in Love"

A Meditation on Ephesians 3:17-19

Inescapable!

HOW inescapable is the love of God. In the blind fury of my humanity I have often tried to flee from His love, but it has pursued me through all the errors of my way. Gently, tenderly that divinely irresistible love has wooed me from the precipice of my self-conceit, from the brink of the waters of destruction. And when I think that the very essence of my Saviour's being has made it inevitable that He love me, my soul seems almost to faint with ecstasy. To be compassed about with love, to be folded under the wings of love, to be girded for battle with love, to sleep in the shelter of love—that is my life in Him.

Unbounded!

How unbounded is the love of God! I stand in the hush of the evening and seek to penetrate the starry mystery of an infinite night. Bewildered by its vastness, silenced by its magnitude,

I can only repeat, "The love of God is more vast than infinity, more deathless than eternity."

If I stand on the shore of a mighty ocean, my heart stilled by its majesty, awed by its wild beauty, there presses in upon me only the sure knowledge: "My Saviour's love is deeper than this, stronger than this."

Transcendent!

How transcendent is the love of God! All earthly loves fade into insignificance before it. I have stood by the open grave of one whose life was all love and tenderness, so that when his Saviour called him there were hearts on earth that bled. God's love is greater!

I have seen a little child seek the comfort of his mother's arms in the utter faith and love that is known only to a child. God's love is greater!

I have watched as a mother's eyes gazed for the first time, through the veil of remembered agony, upon her

new-born child. The light in her eyes was a strange and holy thing. But the love of God is greater!

Ever Present!

How ever-present is the love of God! Dark hours belong to the lives of men. But to the Christian all darkness is merely the shadow cast by the hand of infinite love, as it reaches down to caress, to help, to restrain, or to comfort. No wound can hurt me for I have His love. The jeers and buffets of a world brutalized by sin only force me further into the arms of the love of God. The arrows of evil cannot touch me in the fortress of my Saviour's love.

It was this love, which is mine today, that led the steps of my Lord Jesus Christ to Calvary. This love, so real to me today, nailed Him with my sins upon the cross. It was from the very depths of this love that he cried, "It is finished." Love raised my Saviour from the dead. And love applied the mysterious redemptive grace to my heart.

How shall I praise Him for His love? How render thanks? Clinging to that love, I give Him only that which He has given me:

"Love so amazing, so divine
Demands my life, my soul, my all."

MISSIONARY COMMITTEES OF CHURCH ELECT OFFICERS

ON JUNE 10th the Committee on Home Missions and Church Extension of The Presbyterian Church of America elected as its officers: *President*, the Rev. Edwin H. Rian, who had previously served so efficiently as general secretary of the committee; *Secretary-Treasurer*, Dr. George R. Hunter, an elder in the New Covenant Presbyterian Church, Philadelphia.

On July 9th the Committee on Foreign Missions elected as its officers: *President*, the Rev. Franklin S. Dyrness, pastor of the Faith Presbyterian Church, Quarryville, Penna., and director of the recent Quarryville Young People's Conference; *Secretary*, the Rev. Paul Woolley; *Treasurer*, Murray Forst Thompson, Esq. Messrs. Woolley and Thompson previously held similar positions on the Independent Board.

A Very Old Bible Dictionary

A Review by the REV. EDWARD J. YOUNG

'KITAB JAMI' AL-ALFAZ OF DAVID BEN ABRAHAM AL-FASI, EDITED BY SOLOMON L. SKOSS, YALE UNIVERSITY PRESS, 1936.

DURING the eighth century A.D. there originated in Mesopotamia a strange sect of the Jews known as the Karaites. These were men who rejected the Jewish traditions and studied the Old Testament, believing that it was the sole authority. Their study of the Old Testament was not at all superficial, but was thorough. Of the Hebrew language they were masters, and so from their hands came grammars and dictionaries of Hebrew as well as important commentaries on the various books of the Old Testament.

At the present day there is in Jerusalem an underground synagogue of the Karaite Jews. It was here that in 1830 an old and torn manuscript of a Hebrew dictionary was found. This dictionary was written by one of the Karaites, David ben Abraham al-Fasi, in the tenth century. Al-Fasi, as his name indicates, was born in Fez, Morocco, but lived some time in Jerusalem where he probably wrote his dictionary. In the work he shows an intimate acquaintance with Palestinian geography and with the political conditions of the Jews at that time.

The dictionary was written in Arabic, but Hebrew characters were used. So popular was the work, and such was its authority, that scholars referred to it simply as "the Book." It will interest members of The Presbyterian Church of America to know that this work has been edited and published by a learned Arabic scholar, Dr. Solomon L. Skoss, of Dropsie College, Philadelphia. With the aid of this volume new light has been thrown on several difficult passages of the Old Testament.

Consider, for example, Exodus 32:4. In our English Bible we read, "And he received them [i.e., the earrings, etc.] at their hand, and fashioned it with a graving tool, after he had made it a molten calf." We are likely to ask ourselves how it was possible for Aaron to transform earrings into a molten calf by means of

a graving tool. Al-Fasi suggests an answer which seems to remove the difficulty. He suggests that the word *heret*, which the English Bible translates "graving tool", really means a "mould". Thus, Aaron cast the earrings into a mould and made a golden calf.

Another interesting passage is Jeremiah 13:4-7. God commanded Jeremiah to take his girdle and "go to the Euphrates," there to hide it in a hole of the rock. Jeremiah carried out the command, although he was at the time in Jerusalem, several hundred miles from the Euphrates. Now the Bible does not say that Jeremiah was transported to the Euphrates miraculously, and hence many have been the attempts to explain this passage. Al-Fasi suggests that the reference in Jeremiah is not to the Euphrates River in Babylon but to a valley near Jerusalem which today is called Ain-Farah. If this is correct, the difficulty would seem to be greatly lessened.

These two illustrations will serve to show how valuable this dictionary will be for the study of many Old Testament passages. Dr. Skoss has done a real service for Bible students in the editing of the dictionary, and it is to be hoped that the work will shortly be translated into English that it may be available to all.

PASTOR TELLS OF METHODS IN YOUNG PEOPLE'S WORK

THE Rev. Lawrence B. Gilmore, Th.D., pastor of Emmanuel Church (Independent Presbyterian) of Morristown, N. J., and a ministerial member of The Presbyterian Church of America, has been unusually successful in young people's work during the past nine years. At the request of the Editors of THE PRESBYTERIAN GUARDIAN he has given the following account of the methods he has used with such excellent results:

"When I first came to Morristown, in 1928, I had memories of Dr. Machen's Saturday evening checker club at Princeton Seminary, and undertook

to do something for boys in the same friendly spirit. At first I had only a few boys playing checkers and eating cookies in my boarding-house room, to the consternation of the proprietress. Then I had the same group in part of the storeroom we rented for about two years for our church. Finally, coming to the large three-story house which is now Emmanuel Church, we had three large basement rooms for our Boys' Club and for Sunday school work.

"The basic boys' program is games, Bible lesson, and 'eats.' The games are checkers, ping-pong, and others. The Bible program consists of Bible pictures and gospel cards, shown with an opaque projector. 'Pilgrim's Progress' is shown each year. I also include pictures on science, hygiene, etiquette, and literary classics with the idea of emphasizing a complete Christian culture. The contacts with the boys are also used for personal work, and placing of Gospels, Testaments, and Bibles. The 'eats' consist of sugared breakfast rolls, with cocoa added in cold weather.

"A similar program for girls has been carried on by our church visitor and assistants in a Girls' Club. Boys and girls from all denominations all over town attend these clubs, and have a chance to hear saving truth. In nine years we have reached several hundred boys and girls through these clubs.

"Our summer Bible school uses excellent materials and emphasizes a careful choice of attractive music to teach the gospel and to brighten up the program. Visual aids are stressed for the telling of Bible stories and enforcing the talks at closing exercises. Our regular Sunday school picture rolls are carefully saved and mounted (we have over 300 subjects now from Genesis to Revelation). We also use opaque projection, as in the Boys' and Girls' Clubs, and gospel posters of the brightly-colored built-up type. All this is done to present salvation through the atoning death and glorious resurrection of the Saviour. We have an average attendance of over ninety in our summer Bible school now.

"Through all this club work and summer Bible school we have been able to supplement our Sunday school and church work and give the Gospel to many youngsters in this modernist area, and gain many new members for our own church."

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 39

Christ Our King

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

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

The Invisible Church



Mr. Skilton

IN OUR last lesson we dealt briefly with the fact that Christ as our mediator has a spiritual kingdom, which is called at times the kingdom of God or of heaven and the kingdom of grace, and which will reach its consummation in the final kingdom of glory. It is important for us to note in this study that the citizens of Christ's spiritual kingdom are also members of His invisible church. Only those who are born again can see the kingdom of God (John 3:3), and only the elect, those "called to be saints," the "sanctified in Christ Jesus," the "beloved of God" are to be found in the church, which is said to be the flock, the body, the bride of Christ, the family of God, and the temple of the Holy Ghost. The church invisible is holy; is one in faith, in love, and in its communion; and embraces all the children of God of all parts of the earth and of all periods of history. It is universal and perpetual. Apart from it there are no believers. All outside its fold are lost.

See Eph. 1:10, 22, 23; 3:10, 21; 4:15, 16; 5:23-32; Col. 1:18, 24; Gal. 4:26; Rom. 8:9, 16, 17; I Cor. 3:16; 12:13, 27; I Tim. 3:15; John 10:1-18; Heb. 12:22, 23; I Pet. 2:4, 5. See also the Westminster Confession of Faith, chapter 25, section 1, and the Larger Catechism, Question 64.

The invisible church and the spiritual kingdom of Christ, if not exactly the same in their field of activity, are at least very intimately associated. The view has been held that the spiritual kingdom is of broader scope than the church, being designed to control all phases of life. Dr. Vos has given us a helpful treatment of the

subject in his book, *The Kingdom of God and the Church*, chapter 9. He says in part:

"Every view which would keep the kingdom and the church separate as two entirely distinct spheres is not in harmony with the trend of our Lord's teaching. The church is a form which the kingdom assumes in result of the new stage upon which the Messiahship of Jesus enters with his death and resurrection . . . It is, of course, quite possible, while recognizing this identity of extent, to make distinctions as to the point of view from which the regenerate are called the kingdom and the church. Various attempts in this direction have been made. It may be said that the kingdom designates believers in their relation to God as ruler, the church believers in their separateness from the world and their organic union with one another. Or, that the church designates believers in their attitude of worship towards God, the kingdom, believers in their ethical activities towards one another. Or, again, that the church designates the people of God from the point of view of their calling to be God's instrument in preparing the way for and introducing the ideal order of things, the kingdom, the same people of God so far as they possess the ideal order in principle realized among themselves" (pp. 158-160).

Whatever distinctions may legitimately be drawn, they must not lead us to think that the church is not a genuine spiritual kingdom.

The Visible Church

Believers, members of the church invisible, are, needless to remark, not

themselves invisible in their pilgrimage on this earth. Called out from the world, given new life and power by the Holy Spirit, professing the true religion, and performing works of righteousness, they are an ever-present witness to the King of kings. Together with their children they constitute a visible kingdom or church. Our Confession of Faith says that the "visible Church, which is also catholic or universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world, that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation" (Chapter 25:2).

In accordance with our Lord's command believers associate themselves on earth for worship, the teaching of the Word, the observance of the sacraments, and the watching over and assisting of one another. Particular churches in the visible church should therefore be marked by (1) faithful teaching of the truth of God (John 8:31, 32, 47; I John 4:1-3; II John 9; Deut. 4:5, 6; Isa. 8:20; Hos. 4:6; I Tim. 1:3, 4; 4:13; II Tim. 1:13; 2:2, 15; 4:2, 3; Tit. 2:1-10); (2) administration of the sacraments of baptism and the Lord's Supper (Matt. 28:19; Acts 2:42; I Cor. 11:22-30); and (3) discipline (Matt. 18:15-18; I Cor. 5:1-5, 13; 14:33, 40; Rev. 2:14, 15, 20; Rom. 16:17; I Tim. 1:3; 5:20; Tit. 1:13; 3:10; II Thess. 3:11, 12; II Tim. 4:2; see the Confession of Faith 25:4, 5).

Christ is Head and King of the visible church as well as of the invisible. He is the source of all the power that the church possesses (Matt. 16:18; 28:18; John 20:23; Matt. 20:25, 26; 23:8, 10; II Cor. 10:4, 5; I Pet. 5:3; Acts 4:29, 30; 20:24; I Cor. 5:7, 13; 6:2-4; 12:28). He governs by His Word and Spirit. All true churches should in every way acknowledge the kingship of Christ, never attribute His powers to men and submit joyfully to the precepts of His Word and the guidance of His Spirit.

The organization of the church should be founded upon and agreeable to the Holy Scriptures. Christ, so the Bible indicates, grants certain ruling powers to individual churches. The

A RECENT and prolonged illness has prevented the Rev. John H. Skilton from writing both the lessons which regularly appear on these pages. The Presbyterian Guardian is grateful to Mr. Skilton for his sacrifice of time and much-needed energy that has made possible the publication of this one lesson. It is hoped that the readers of these pages will unite in prayer for the swift and complete recovery of Mr. Skilton.

people rightly exercise the power entrusted to them in electing ruling elders who, with the minister, form the governing body or session of the church. Other officers properly permitted to the church in our day, as in the apostolic period, are deacons. See Acts 11:30; 14:23; 15:2, 6, 22; 16:4; 20:17; 21:18; Eph. 4:11; I Tim. 5:17; II Tim. 2:2; Tit. 1:9. (Certain offices in the early church have not been perpetuated, for they were exclusively designed for the early period—those of apostles, prophets, and evangelists.)

Individual churches should not be independent, but should be grouped in presbyteries, and other assemblies, recognizing the parity or equality in rank of all ministers, practicing the Biblical system of representation, and manifesting the unity of the church, "in such sense, that a small part is subject to a larger, and a large to the whole" in the Lord. (Study Acts 15, attempting to determine its implications with regard to church government.)

Church and State

The church and the state are independent organizations, but both should acknowledge the kingship of Christ. Christians should be loyal to secular powers established by God if their allegiance does not involve denial of Christ and should labor to make their earthly governments conform in all things to the will of Christ. The church has a responsibility to make known the law of God at all times, to protest against its violation, and to call for its recognition and enforcement by the state. The state should never interfere with the legitimate activities of the church, but should do all that is possible in its sphere to enable the church effectively to operate in her own.

The Kingdom of Power

At the time He was exalted Christ was given a promised kingship over the universe. He uses the power given to Him in controlling all things for the good of His people and in restraining and conquering all His and their enemies. He will retain His special kingship of power until the consummation, when its purpose will have been fully realized, all the elect will have been gathered, and all His enemies will have been put under His feet. See Ps. 2:6-8; 8:6; Matt. 28:

18; I Cor. 15:24-28; Eph. 1:17-23; Phil. 2:9-11; Heb. 1:2, 3, 13; 2:8, 9.

"Bring Forth the Royal Diadem"

When we think of the greatness of our Redeemer, ruler of the kingdom of heaven, sovereign of the kingdom of power, our eternal God and king, we would have

"Every kindred, every tribe
On this terrestrial ball,
To Him all majesty ascribe
And crown Him Lord of all."

SUBJECTS FOR STUDY AND DISCUSSION

1. What distinctions are to be drawn between the visible and the invisible church?
2. Distinguish ways in which the term "church" is used in the Scriptures.

3. How old is the invisible church? the visible?

4. Study the Form of Government of The Presbyterian Church of America.

5. Study the Book of Discipline of The Presbyterian Church of America.

6. Should all believers unite with some branch of the visible church? With what branch?

7. Are there some unbelievers in the visible church?

8. What is a sacrament? See the Shorter Catechism, Questions 92-97.

9. What is schism? apostasy? heresy? Give examples. How can we tell when a "church" is false?

10. Has a government the right to establish a church? to establish irreligion? Can it be neutral toward Christ?

11. Why are Christians divided into various denominations?

12. What effect has the kingship of Christ had on our lives?

Matters Ecclesiastical

A BRILLIANT thinker has said, "History has frequently been compared to what the chemists call a 'process'. . . . The idea is given utterance—and then enters into the process of history. But unfortunately this process . . . consists not in purifying the idea, which never is purer than at its inception; oh no, it consists in gradually and increasingly botching, bungling, and making a mess of, the idea, in using up the idea, in . . . adding the impurer elements which it originally lacked: until at last, by the enthusiastic and mutually appreciative efforts of successive generations, the idea has absolutely disappeared and the very opposite of the original idea is now called the idea. . . ."

This is exactly what has happened time and again in the history of Christianity. When the process reaches its culmination, as God sees it, he sends a reformation. The faith is set forth anew in its purity and new light is shed upon the Word. There was such a reformation under Athanasius. There was another under Augustine. There was an incomplete reformation under Bernard of Clairvaux. The greatest reformation of all came to its culmination with Martin Luther and John Calvin. In the eighteenth century Modernism began its effective perversion of that reformation. The Europe in which it worked could no longer be regarded as a unit. National distinctions had become too sharp. Subsequent reformations have been nationally limited. The most effective

one is that in the Netherlands. Beginning in 1834, powerfully reinforced in 1886, it has had remarkable results.

Have these reformations been accomplished by strongly unified, undivided masses of people? No!

Luther was in strong conflict with the Anabaptists who thought that his relations with the civil government were too close, that he was too worldly and that he was wrong in baptizing infants.

Calvin was vigorously opposed as denying the doctrine of the Trinity, as too strict in his application of the moral law, as a meddler in other men's matters.

In 1834 in the Netherlands Hendrik de Cock was the prime mover in leaving a corrupt church, nominally but not truly Reformed. Some true Christians stayed for the time in the corrupt church and failed to help de Cock. Many of them were interested in revival. They thought they could stay in the church and continue to have revival. They did not know that revival will not flourish on unsound doctrine. They thought it was more a matter of life than of doctrine, though they knew that doctrine had something to do with it. But the revival gradually disappeared!

Among those who left the church to join de Cock there was much trouble.

At the first synod meeting (we would call it a General Assembly), there were different views expressed as to the membership of the church.

What test really constituted a member? There was a sharp division as to the adoption of the form of government. Then it was necessary to depose from the ministry a brother who had committed a grave sin.

At the second synod the question of the form of government was still a matter of difference of opinion. A violent debate developed over the question of who were members of the church. A signed protest was handed in and some congregations separated themselves from the main body.

In 1840 there was a division of opinion as to the advisability of seeking official government recognition as churches. Worse still, the congregation in Amsterdam was divided in connection with the calling of a pastor, four elders and deacons were suspended from office, and an attempt at conciliation failed completely.

The third synod voted to return to the form of government proposed by the first synod and did so, but the churches which had separated to hold to this original form did not return to the fold. Their successors remain a small group in the Netherlands to this day. More important, seemingly, was the fact that one of the ministers concerned with the division at Amsterdam, one of the earliest leaders and friends of de Cock, H. P. Scholte, was suspended from the ministry by the synod.

The year 1840 seemed a sad one. The church was full of division. Scholte continued to preach. The congregation at Amsterdam continued divided. One of the suspended deacons went back to the state church. An elder thought of doing so. Divisions multiplied elsewhere.

In 1843 a state was reached which seemed hopeless. Of forty-three gathered at the synod of that year, twenty-two left the body. Those that remained were unable to reach unity on any subject. They divided ten to ten on a motion and decided to adjourn. The Amsterdam elder returned to the state church.

Troubles did not cease even now. New causes for division appeared; the question of how to look upon the relationship with the state church was one of them.

But the preaching of the gospel did not cease either. The church continued to preach the truth and gradually more peaceful days began to dawn. Five decades later the church

was flourishing, 194,000 strong. About that time 200,000 more left the corrupt state church under Abraham Kuyper and within a few years joined the original flock.

Today a church of 638,372 members bears testimony in the Netherlands to the truths of God's Word and to the importance of standing for the doctrine of that Word no matter how many troubles and divisions may threaten or break.

In the words of our brilliant thinker, "Nothing discloses and effects a deeper demoralization than this lackadaisical wishing to enter 'some-what' into matters which demand an *either-or*." *Either* we will face trouble for the sake of the faith *or* we may expect nothing.

The recent events in The Presbyterian Church of America have been somewhat reminiscent of the events of one hundred years ago in the Netherlands. "Reminiscent" because many of the difficulties that have been brought up in The Presbyterian Church of America arose likewise in the Netherlands; "somewhat" because the intensity and extent of the separation of thought and fellowship here has not been nearly as great as in the Netherlands; it has not darkened the prospect here as it did there. If the great blessing that God brought out of tremendous difficulties there can be brought out of troubles here we shall indeed be grateful to His almighty hand.

Presbytery of California

At the meeting of the Presbytery of California held on June 23rd the Rev. M. C. Frehn was received into the presbytery and thus into the ministry of The Presbyterian Church of America. Mr. Frehn has been a missionary in Japan for over ten years. He was a professor in a theological seminary in that country. At present he and Mrs. Frehn and their children are in the United States on furlough. In addition to his teaching duties he has also been very active in pioneer missionary work throughout the Japanese empire—in the remote sections of northern Japan, among the hairy Ainu tribesmen, in Manchoukuo and Korea. He comes to the denomination from the Christian and Missionary Alliance. Apparently the presbytery gave Mr. Frehn a rigid and comprehensive examination in the Reformed theology, which he

passed to the complete satisfaction of everyone. He hopes to return to Japan next year, if possible under the auspices of the Committee on Foreign Missions of The Presbyterian Church of America.

On Monday evening, July 5th, California Presbytery discussed the matter of withdrawing from The Presbyterian Church of America. The first item of business, decided upon at a previous meeting, was the consideration of the status of members who had joined the Bible Presbyterian Synod. In accordance with the requirements of the Book of Discipline adopted provisionally by the Third General Assembly, the Rev. Lynne Wade moved: "That presbytery take note of the fact that Dr. Martin L. Thomas and the Rev. Milo F. Jamison are not members of this presbytery, having affiliated with the Bible Presbyterian Synod, and that their names shall be erased from the rolls of this presbytery." Mr. Jamison then introduced a substitute motion: "That this presbytery sever its relationship with The Presbyterian Church of America." This motion was challenged as quite out of order from the point of view of church government. It was pointed out that withdrawal is possible only to presbyters acting as individuals and that such action may not legally be taken by a presbytery as a whole. The Presbytery of California is a judicatory of The Presbyterian Church of America. It derives its existence from its connection with that church. It could dissolve by the withdrawal of all of its members, but a minority which wishes to continue the body can do so, no matter what the size of that minority may be.

Dr. Thomas, the moderator, ruled the objections invalid. Appeal was made from that ruling, but it was sustained by a two-vote majority. Mr. Jamison's motion carried by a vote of 10 to 8.

Even had this substitute motion been legal the vote should not have been taken at the meeting at which it was proposed nor could a simple majority vote have passed it at any time. Since it radically altered the standing rules of the presbytery, and since any amendment to the standing rules must, according to the rules of the presbytery, have been proposed at a previous meeting and be passed by a two-thirds majority, the substitute motion was improperly presented and,

in addition, was actually defeated.

The Presbytery of California of The Presbyterian Church of America is still in existence. Its ministerial members are: Messrs. Blackie, Bordeaux, Wade, Churchill, Frehn, and Hutchinson.

The Rev. Donald K. Blackie, the moderator, said recently, "The Presbytery of California of The Presbyterian Church of America continues to labor for the glory of God in an unusually needy section of the country. We covet the prayers of God's people everywhere in our determined effort to stand for the faith once for all delivered to the saints."

Presbytery of the Chicago Area

On June 30th the Presbytery of the Chicago Area, in spite of the fact that one member dissented, voted to withdraw as a presbytery from The Presbyterian Church of America and to unite with the newly-formed Bible Presbyterian Synod. All three churches of the presbytery concurred in the action. The fact that members of a presbytery may not properly withdraw as a presbytery but only as individual members was entirely ignored.

The Rev. William J. Agnew of Deerfield, Ill., who refused to concur in the action of the majority, discussed the question in a recent trenchant letter. "At the meeting of presbytery only six members were present," said Mr. Agnew. "Five voted to withdraw from The Presbyterian Church of America. I took my stand on the opposite side and remained in the Presbytery of the Chicago Area. This presbytery may be small but it is still in existence. It is not possible to leave the church as a presbytery. Individual members join the presbytery which has been constituted by the Assembly. Individual members may leave the presbytery and the Assembly may dissolve the presbytery. These brethren were at liberty to leave the church as individuals, but could not take the presbytery with them. I considered it was in the Providence of God that this presbytery came into existence and believed, even as a minority, it was my duty and privilege to do my part in perpetuating it. The presbytery is in its infancy but doubtless God has a work for it to do. The field is large, the harvest is white, and the true gospel and faithful laborers are urgently needed."

Presbytery of Iowa

A resolution of withdrawal adopted "unanimously" by the only two ministerial members of the Presbytery of Iowa, the Rev. Peter F. Wall and the Rev. V. V. Wortman, was the high point of interest at the meeting of presbytery held in the Westminster Presbyterian Church, Davenport, Iowa, on July 7th. After a lengthy discussion of the Third General Assembly, the document concluded with a statement of withdrawal and a declaration of intention to "take immediate steps to become a presbytery of the Bible Presbyterian Synod."

At the time the resolution was passed the Rev. Edward Wybenga was in transit from the Presbytery of Philadelphia to the Presbytery of Iowa. In commenting on the action of the presbytery he had been about to join, Mr. Wybenga said: "It will have become evident to anyone who has followed the recent course of events

in our church that there has been a constant emphasis upon the Reformed Faith—contained in our Westminster Confession and Presbyterian Standards—as being the only satisfactory, because the only consistent and defensible, system of doctrine in accordance with the Word of God. Is such emphasis reprehensible? Certainly not. Therein lies our true distinctiveness. Therein lies the reason for the existence and continuance of The Presbyterian Church of America.

"But such insistence upon the truly Biblical interpretation of Scripture will inevitably lead to certain results. It will mean that if our church is to remain true to her foundation principles she will have to oppose everything that is out of harmony with those principles. . . . As long as The Presbyterian Church of America clings to the Word of God as the only rule of faith and practice, going neither beyond that Word nor contrary to it; as long as she remains true to her Confession of Faith; and as long as she continues Presbyterian in character, I see no sufficient reason for withdrawal."

A Few Statistics

AT the Second General Assembly of The Presbyterian Church of America there were 107 ministers enrolled in presbyteries of the denomination. In the interval between the Second and Third Assemblies 19 ministers were added to the rolls, and three ministers were removed by death. At the Third Assembly there were, therefore, 123 ministerial members. The recent tendency toward withdrawal may reduce the present total to 96. In other words, the church now has very nearly the same number of members as it had at the time of the Second General Assembly. Rumors or reports calculated to convey the impression that the denomination has been hopelessly crippled or nearly extinguished should be viewed in the light of these statistics.

Presbytery of Philadelphia

On July 19th the Presbytery of Philadelphia met to take action on four requests for erasure of names from the roll. Those whose names were erased by the presbytery were: The Rev. Philip duB. Arcularius, the Rev. J. F. Minor Simpson, the Rev. Henry G. Welbon, and Dr. Allan A. MacRae. Mr. Welbon's two churches (Head of Christiana and Pencader), being particular churches of The Presbyterian Church of America, are thus left without a pastor. The presbytery, therefore, appointed the Rev. John P. Clelland and the Rev. Robert Graham as a committee to inform the congregations that the presbytery had dissolved the relation between pastor and people and to declare the pulpits vacant. If it becomes evident that either or both of the churches wish to continue in the presbytery Mr. Graham will moderate the continuing sessions.

The Rev. James L. Rohrbaugh, formerly a missionary to Ethiopia under the Independent Board, was dismissed to the Presbytery of New Jersey. Mr. Rohrbaugh has accepted a pastoral call to the church at Wildwood, N. J., and was received into the Presbytery of New Jersey and in-

stalled as pastor of the church at an adjourned meeting on Tuesday, July 27th.

The Presbyterian Church in the U.S.A.

Holding that it is not within the province of a civil court to set itself up as an arbiter of doctrine and faith, Chancellor Josiah O. Wolcott, of the Delaware Chancery Court, ruled in favor of the Presbyterian Church in the U.S.A. and against The Presbyterian Church of America in the dispute over possession of the property of the Head of Christiana Church, Newark, Delaware, whose pastor was the Rev. Henry G. Welbon.

After noting the contention of the defendants that The Presbyterian Church of America is the true spiritual succession of the now-apostate Presbyterian Church in the U.S.A., Judge Wolcott made the following comment, which graphically demonstrates the temper of the court:

"The only trouble with this contention," said Judge Wolcott, "is that it requires this secular court to assume that what is true Presbyterian doctrine and faith is not necessarily to be accepted as such from the de-

isions of the duly constituted judicatories of the church, but may be ascertained from a group of dissenters who insist that their judgment, in opposition to the declared opinion of the church, is superior thereto."

* * * * *

The Presbytery of Philadelphia North at its July meeting pursued a now-you-see-me-now-you-don't policy by re-instating the Rev. Marchant A. King of Newburgh, N. Y., for the sole purpose of tossing him promptly out of the denomination. Mr. King's name had, at his own request, been erased by the presbytery in September, 1936, by a vote of 52 to 25. The action had been appealed to the Synod of Pennsylvania whose judicial commission ruled against the presbytery and ordered it to start all over again. The presbytery accepted the ruling, summoned Mr. King to trial, tried him *in absentia*, found him by a narrow margin guilty of "the sin of violating his ordination vows," and deserving of the penalty of admonition. The sentence was pronounced. Presbytery then adopted a motion to take note of the request for erasure and to hold the matter in abeyance for one year.

WILLOW GROVE CHURCH TO PLACE "THE PRESBYTERIAN GUARDIAN" IN EVERY HOME OF THE CONGREGATION

Session Takes Unanimous Action

THE Rev. Robert Strong, pastor of the Calvary Presbyterian Church of Willow Grove, Penna., has written to THE PRESBYTERIAN GUARDIAN concerning an unusual action designed to place the magazine in every home represented in his congregation. It is hoped that every church in The Presbyterian Church of America will see the wisdom of adopting a similar move. Mr. Strong's letter follows:

"Whenever preachers get together there's always a talkfest. There was an enjoyable and profitable talkfest on Memorial Day at Quarryville, where the young people of Philadelphia Presbytery had gathered for a rally and outing. In speaking to some of us of the need for a stream of accurate information that would help to counteract untrustworthy and misleading reports ever being circu-

lated among our people by adversaries of the cause dear to our hearts, our host, the Rev. Franklin S. Dyrness, made the suggestion that the churches undertake to form large clubs of subscribers to THE PRESBYTERIAN GUARDIAN. It was an idea that met with complete favor.

"In Calvary Church, Willow Grove, Mr. Dyrness' proposal is being translated into action. Recently the session of the church decided unanimously to introduce THE PRESBYTERIAN GUARDIAN in a wholesale way to the congregation. By means of an attractive club rate offered by the magazine this can be done economically. The plan to be followed is to raise, by special gifts, half the amount needed, thus making available to the individual family of the church its subscription at an amazingly low fig-

ure. It is confidently expected that every home in the congregation will shortly be receiving THE PRESBYTERIAN GUARDIAN.

"This is a plan which any church can follow. Certainly it would seem that every church ought to follow it, or one that would achieve the same end. Our people will be inspired as they read of the progress that is being made in the work at home and abroad, and so will they with the greater faithfulness give themselves to the building up of the local church. Our people will be instructed in the faith as they read the published sermons and articles in the magazine, and thus will the teaching ministry of the local church be helpfully supplemented. Our people will gain a knowledge of the task of the denomination as a whole, and so will their joy in having a part in this true testimony to the gospel be increased. Yes, by all means let every pastor and every session adopt this slogan and make it a program of present action: 'THE PRESBYTERIAN GUARDIAN in every Presbyterian Church of America home!'"

Pastors or sessions are invited to communicate with the office of THE PRESBYTERIAN GUARDIAN for information about a special subscription rate to churches for fifty or more subscriptions.

NEW ENGLAND COMMITTEE REPORTS SUMMER PROGRAM

THE Committee for the Propagation of the Reformed Faith in New England, whose work has been vigorously and successfully promoted by faculty members, students, and graduates of Westminster Seminary, has issued the following report of the work of each of its missionaries now on the field:

MR. ROBERT NICHOLAS, *Belfast, Maine.*

Mr. Nicholas is a new worker with us this year. He is a graduate of Wheaton College and is a student at Westminster Seminary. Head of the Tide and Mason's Mills are his two preaching centers.

He writes as follows: "The need of the Gospel in this field is all too evident, and it is certainly an opportune privilege to bear a testimony for the Word of God. Head of the Tide Church, the Sunday School of which had been carried on throughout the winter after being started by Mr. Bohn, . . . continues to flourish with an average attendance of about 34,

including five teachers. Attendance at the morning service has fluctuated between 17 and 27.

Mason's Mills Chapel . . . services have been held very irregularly in recent years until Messrs. Bohn, Cooper, and Gordon labored from June to September." (Editor's note: Mason's Mills has proven a very fertile field this year.)

MR. LAWRENCE EYRES, Cumberland Center, Maine.

Mr. Eyres is one of our veterans, having worked with us last year. This year a car was secured for him and he covers a number of stations, including Gorham, Backstrap and Windham Plains. During the weekdays, in addition to visitation, he is conducting vacation Bible schools.

Mr. Eyres writes (June 28): "Another hard day has passed and all is well. . . . Tomorrow . . . [we] begin summer Bible school in North Deering and the following two weeks out here."

MR. MARVIN DERBY, North Fryeburg, Maine.

Mr. Derby served faithfully last year at Brownfield, Maine. This year he has a car and covers a large circuit, including Brownfield and Stow, Maine, both old fields, and North Fryeburg, newly opened.

Mr. Derby writes (June 21): "Daily I am more and more convinced in my own heart that the consistent presentation of the truth of Scripture known as the 'Reformed Faith' is the only thing which can penetrate into the hearts of these indifferent New Englanders. I have found it not to be a dead set of doctrinal standards, but living vibrant faith which has the life giving power of omnipotent God behind it.

"Stow has been increasingly encouraging in that we have finally been able to break through the indifference of some who should have been here long ago.

"At North Fryeburg we have been able to start a regular Thursday evening Bible study group (in addition to the regular service).

"At Brownfield the young people are clamoring for another Bible school."

THE REV. GERALD HEERSMA, Lovell, Maine.

We welcome Mr. Heersma as a new member to our group. He is a graduate of Hope College and Westminster Seminary, and is an ordained man. Through the unceasing efforts of Messrs. Derby and Heersma the church at Lovell, Maine has been opened and Mr. Heersma is occupying its pulpit.

Mr. Heersma writes (June 29): "Everyone is cooperating so wonderfully and the Spirit of God is blessing. Remember us in your prayers, for all is impotence without our God. We had 50 in church yesterday. . . . Started Sunday school yesterday."

MR. EARL ROBINSON, Canaan, Maine.

Mr. Robinson is another new man with us, a graduate of Amherst College and a student of Westminster Seminary.

He sends us the following: "I have called on nearly every family in Canaan, which not only includes the village, but

also the surrounding districts. . . . The congregation has had a shifting periphery but a steady nucleus. . . . Many unsaved and a few saved make up the group. The church services have increased. . . . The Sunday school has 52 enrolled, with an average attendance lately of 34.

MR. ARTHUR KUSCHKE, Weare, New Hampshire.

Mr. Kuschke is a graduate of Wheaton College and a student at Westminster Seminary. This is his first year with us. He is preaching in South Weare, New Hampshire, conducting a Vacation Bible School there, and expects to begin work in a neighboring town.

Quoting from Mr. Kuschke's letter of June 28: "Summer Bible School started today. . . . They are mostly 'old faithfuls' (if I may use that term) from Sunday school. I have found several cases where the parents have objected to the children going. . . . Our first session today seemed very successful."

H. BLAIR MCINTIRE, Orr's Island, Maine.

Mr. McIntire is with us for the first time this summer. He is a graduate of Park College, the University of Illinois, and Oklahoma A. and M. College, and is now a student at Westminster Seminary. He has been holding services at two different places, Orr's Island and Popham Beach. Orr's Island was kept open last winter through the efforts of Mr. Adair.

Mr. McIntire writes: "I have never seen a whole town (Maine township) neglected so as that south of Bath one. . . . I thank the Lord for the Committee."

WILLIAM WELMERS, Deerfield, New Hampshire.

Mr. Welmers, another new man, has been on the field only a few weeks. He is a graduate of Hope College and a student at Westminster Seminary.

His letter of July 12 states: "There were 45 out for the morning service again yesterday. . . . Sunday school yesterday started out with 25. . . . The Lord has blessed the preaching of the gospel. . . . There are a few people coming out to services who never came before."

THE REV. HOBART CHILDS, Beckett, Mass.

Mr. Childs is a graduate of Wheaton College and Westminster Seminary, having also received a certificate for graduate work there. Mr. Childs is working faithfully in two churches which afford him sufficient income so that he does not need financial assistance from the committee. We feel honored that he seeks to propagate the truly Reformed Faith in New England.

THE REV. DEAN ADAIR, Deering, Maine.

Mr. Adair is a graduate of Grove City and Westminster Seminary and has studied at Columbia University. Much of the success of the work of this committee, from the human standpoint, is due to the work of Mr. Adair. He was with us all last winter, driving hundreds of miles each week through bitter cold to keep some of the fields open. He taught at evening Bible classes, preached at church services, did pastoral visitation, and com-

ported the sick and sorrowing. New fields were found by Mr. Adair, and circuits were arranged, so that this summer the work has assumed great proportions.

Mr. Adair was married July 4. He writes: "For our honeymoon we are taking Sunday afternoon and evening. . . . We opened our first Bible School this morning at North Deering with good attendance and fine enthusiasm. We plan to have a school in operation every day between now and the first of August."

SUMMARY

Just by way of summary we would like to state that we now have ten men who will work for at least fifteen weeks in these fields. They are covering over twenty different towns and villages in three different states with the gospel. Five cars are being used by the men to aid them in their work. Others of them are using bicycles. Every man is sacrificing in order that the work may go forward. Already we see signs of a fruitful harvest. Surely such a work as this, giving the gospel to these neglected communities, deserves your prayers and interest.

The Church Directory



THE COVENANT PRESBYTERIAN CHURCH OF VINELAND, N. J.

STREET ADDRESS: State and Landis Streets, Vineland, N. J.

PASTOR: The Rev. Alexander K. Davison.

REGULAR SERVICES: *Sunday*: Church School, 9.45; Morning Worship, 11.00; Evening Worship, 7.30. *Thursday*: Mid-week Service, 7.45.

THE Covenant Presbyterian Church of Vineland, organized on September 17, 1936, came into being after 197 members of Vineland's First Presbyterian Church had withdrawn from the Presbyterian Church in the U.S.A. Led in this courageous action by their pastor, the Rev. Alexander K. Davison, the services at first were held in a rented hall having a seating capacity of 200. This proved too small. The new home, pictured above, was purchased for use as a church and

manse. The auditorium seats 300, and there is ample room for all the needs of the growing church. From the outset the Covenant Church has been self-supporting and no money-raising schemes of any kind have ever been used. The present membership of the church is 240, and well over 200 are enrolled in the Sunday school.

SOUTH DAKOTA MINISTER SERVES LARGE TERRITORY

THE Rev. David K. Myers of Meadow, South Dakota, is energetically promoting the evangelical missionary enterprise of The Presbyterian Church of America in one of the most difficult fields in the entire denomination. A large part of the difficulty of Mr. Myers' work lies in the fact that his field is widely scattered and, in his zeal for the salvation of souls, he has undertaken the staggering burden of ministering to a host of congregations and groups spread over a large area of the state.

Lemmon

In Lemmon, S. D., there is the mere skeleton of a church but all six members are enthusiastic, consecrated Christians. Even the prayer meetings have been attended by more than the church membership, and evangelistic meetings are being planned for early autumn. Personal work by Mr. Myers disclosed a crying need for the gospel. In one afternoon he was able to meet an old couple never yet visited by a minister, an entire unsaved family that hung on the words of gospel truth, a Seventh Day Adventist anxious to question and to learn, and a Roman Catholic whose mind was not closed to the gospel.

Meadow

Mr. Myers' largest church is in Meadow, S.D. A revival is much needed there, and two gospel teams have been organized. It is expected that a canvass will be conducted at harvest time, when the first crop in five years will be brought in. Early last spring the Meadow church had the joy of witnessing the conversion of a husband and wife who had been attending services.

Athboy

Regular church services with an established congregation are being held at Athboy by Mr. Myers. He

hopes to start a Bible school there in the near future, and to instruct the adult members of the congregation.

Cole

Twice each month Mr. Myers preaches at Cole, where there is another newly organized church, composed of several souls alive in Christ in the midst of spiritually dead surroundings and the paganism of a western prairie. The congregation is praying with Mr. Myers for another revival there this fall.

Thunder Hawk

Frequent services are being held in Thunder Hawk, although there are no members of The Presbyterian Church of America in the town. Mr. Myers has been able to hold meetings at any time he so desires, but he contemplates hiring an empty pool hall in an excellent location as the future home of the missionary work there.

Usta

Thirty miles south of Meadow and sixty miles south of Lemmon is Usta, another mission station of Mr. Myers' work. At the last two meetings held here the schoolhouse was so crowded that the congregation was forced to use its own car cushions as seats.

Rapid City

In North Rapid, a small suburb of Rapid City, there are 300 homes, three stores, and no churches. It is Mr. Myers' wish to start a work there as soon as possible, and to turn the field over to someone else. The Rev. Walter Magee of Hamill, S. D., has been asked to speak, during a series of

evangelistic meetings to be held in August, on the very pertinent subject: What is Wrong with Mormon Doctrine?

CHRISTIAN SCHOOL TO OPEN IN WEST CHESTER, PENNA.

IN conformity with last winter's campaign, promoted by the Rev. Professor Cornelius Van Til and the Rev. Calvin K. Cummings, a Christian Day and Boarding School expects to open in September at West Chester, Pennsylvania. The school is expected to be undenominational but emphatically evangelical. On the Advisory Council are: Dr. Van Til, the Rev. Edwin J. Reinke, Mr. George G. Williams, and Mr. Arthur M. Hay. The supervising principal will be Mrs. Arthur M. Hay.

In a recent letter Mrs. Hay writes, "The Christian School at West Chester, Penna., is for the correlation of evangelical Christianity with the entire life and curriculum of a good grade school. Character, combined with the spiritual experience which originates in regeneration through faith in the Lord Jesus Christ, and with the trained mind, leads to the highest achievement.

"In order to insure the harmony of purpose necessary for a truly Christian school all members of the teaching staff are required to subscribe to the following principles, which are undenominational in character but evangelical in spirit:

"I. The divine inspiration, integrity, and authority of the Bible;

"II. The Deity of our Lord Jesus Christ;

"III. The need and efficacy of the sacrifice of our Lord Jesus Christ for the redemption of the world;

"IV. The presence and power of the Holy Spirit in the work of redemption;

"V. The divine institution and mission of the church.

"Children are accepted at the school from the ages of 6 to 12 years. All persons interested in this type of education for young children are requested to communicate with the school [at 127 East Chestnut Street, West Chester, Penna.], and as its promotion and establishment are largely a work of faith, the prayers of God's people are desired."

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