

The Presbyterian Guardian

March, 1938

VOLUME 5, NO. 3

J. Gresham Machen
Editor 1936-1937

One Dollar a Year

EDITORIAL COUNCIL

506 Schaff Building,
Philadelphia, Penna.

Edwin H. Rian
Leslie W. Sloat

Ned B. Stonehouse
Murray Forst Thompson

Thomas R. Birch
Managing Editor

Recent Developments at Princeton

AN EDITORIAL

SINCE the reorganization of Princeton Seminary in 1929 several new professors have been appointed at that institution. Only two of the old faculty remain.

The first men to be appointed under the new regime were Drs. Kuizenga, Zwemer and Mackenzie. It became apparent, especially from the writings of Dr. Mackenzie, that a new and different theology had been introduced at Princeton. In the articles that he contributed to the *Encyclopedia of Religion and Ethics* Dr. Mackenzie substituted human experience for the Bible as the last court of appeal for sound doctrine. We quote one typical sentence: "The defect of Augustinianism and Calvinism is that they start from a knowledge of God's absoluteness above experience, deduce logically from this his eternal decrees, and so explain individual experience. We must start from experience, however, and, doing so, the problem is to reconcile God's absoluteness in grace with man's freedom" (Vol. VI, p. 126).

Starting from experience as the final seat of authority Dr. Mackenzie feels free to wipe out the distinction between the Reformed Faith and Arminianism. He rejects both unconditional election and limited atonement. He says that the synergist was right in rejecting the doctrine which holds that God made "remedial provision only for some" (*Encyclopedia of Religion and Ethics*, Vol. XII, p. 164).

But Dr. Mackenzie did not stop short with indifference to specifically Reformed truths. His inclusivism

extended itself even to non-Christian views. He sought to bring evolution and creation into harmony with one another, as the following words indicate: "Perhaps the day may come also when the scientific view of natural selection and the New Testament doctrine of an election by grace may be seen to be both sides of God's activity, and not the horns of an inescapable dilemma. Not 'either-or', but 'both-and'" (*Christianity—The Paradox of God*, p. 80). He even employed the concept of *chance* in order to answer the problem of the relation of a changeless God to human responsibility.

It appears then that the experience starting-point has in the case of Dr. Mackenzie, as in the case of so many others, bred an indifference to the uniqueness of the Reformed Faith and even an indifference to the uniqueness of Christianity. This theological indifference expresses itself in the church by a tolerance of Arminianism and of Modernism. The theology of Dr. Mackenzie fits in admirably with the inclusivist policy introduced into Princeton Seminary by its former president, Dr. J. Ross Stevenson.

THE NEW PRESIDENT

The new president, Dr. John A. Mackay, is following in the footsteps of his predecessor. During Dr. Stevenson's regime Auburn Affirmationists were elected to the governing board of the seminary, and during Dr. Mackay's regime an Auburn Affirmationist has been added to the faculty. Dr. William Robertson

Farmer, an Auburn Affirmationist, is now teaching as "visiting Professor of Homiletics" (*Princeton Seminary Bulletin*, Nov. 1937, p. 24). Dr. Mackay was a leader in the recent Oxford conference where the "orthodox" and the Modernists sought for a common platform in theology. He has also openly expressed his sympathies with the Buchmanite movement.

Reformed men have sometimes rejoiced in the fact that Dr. Mackay is emphasizing the need of having a theology. But the theology Dr. Mackay is seeking to introduce is of the Barthian sort, as his article in *The Journal of Religion* for January, 1937, shows. We shall not now speak of Barthianism in general. It has been pointed out in previous issues of THE PRESBYTERIAN GUARDIAN that Barthianism, like Modernism, is indifferent to the Bible as the finished revelation of God. And this is, in effect, the same as substituting human experience for the Bible as the final court of appeal in all questions of truth and practice.

Otto Piper

It must be said to the credit of Dr. Mackay that he is bringing men of scholarship and attainment to Princeton. One of these is Dr. Otto Piper, of Germany. Dr. Piper is "Guest Professor of Systematic Theology" for the year 1937-1938. Let us look at some points in his theology.

As in the case of Dr. Mackenzie, Dr. Piper begins his theology with the experience approach. He draws the line of orthodoxy straight from Luther to Schleiermacher. He tells us that the experience-theory of Schleiermacher is essentially the same as that of Luther. He adds that Emil Brunner's criticism of Schleiermacher, as set forth in "Die Mystik und das Wort" rests chiefly upon misunderstanding (*Gottes Wahrheit und die Wahrheit der Kirche*, 1933, p. 57). Now if it be remembered that Schleiermacher is the "father of modern theology," that is, the father of modernist theology which has broken with the Bible as the sole source and seat of authority, the far-reaching significance of virtually identifying Luther's conception of Christian experience with Schleiermacher's conception of Christian experience, becomes clear.

In this pamphlet on "Erlösung als Erfahrung" it is once more human experience that is set before us as the standard of truth. The same is true of

his large two volume work on, "Die Grundlagen der evangelischen Ethik" (see p. xi ff.).

As in the case of Dr. Mackenzie the experience-approach led to an indifference with respect to Reformed doctrines so, in the case of Dr. Piper, there is a marked indifference to denominational distinctions. We quote: "Nothing would please the writer more than a removal of all Confessional differences in Protestantism. However, though the author is exerting himself in every way to further this cause, he does not hide from himself his fundamentally Lutheran attitude" (*Ethik*, Vol. I. p. xxiii.). This is indeed remarkable. Princeton Seminary is by its charter solemnly committed to the Reformed Faith. Dr. Piper has committed himself to the wiping out of all denominational differences and therewith to the destruction of the Reformed Faith. And if in his accepted program he should be hindered by his tradition that tradition would draw him toward Lutheranism rather than toward the Reformed Faith.

In his pamphlet, "Vom Machtwillen der Kirche", Dr. Piper argues that truth must not be thought of as coming to the church in a given and finished revelation. Truth, he says, is not static but dynamic. And because truth is dynamic we can easily come to an understanding with those who hold views opposite to our own. We should not say that their views are false and our views are true. Accordingly, no one group in the church should presume to possess the truth and to represent the true doctrine of the church. "For that reason," he says, "it should never be our goal to have one point of view dominate over other points of view either in the church or in theology" (p. 34). It is not proper, he holds, to seek to replace the common orthodoxy in the church by liberalism or to replace liberalism by orthodoxy.

Thus we see again that when men substitute experience for the Bible as the seat of authority they cannot stop short at indifference to denominational distinctions. They are bound in the end to wipe out the distinction between Modernism and Christianity as well.

Emil Brunner

The last man to be appointed to the faculty at Princeton is Dr. Emil

Brunner. Dr. Brunner, as is well known, was formerly associated with Karl Barth. He is one of the chief exponents of "dialectical theology." We have no space to follow Brunner in the intricacies of his theology. It may suffice to mention the fact that Brunner, like the other men discussed in this article, and like Dr. Homrighausen whose book was reviewed in the February issue of THE PRESBYTERIAN GUARDIAN, substitutes human experience for the Bible as the ultimate standard of truth and for that reason does not maintain the uniqueness of the Reformed or even of the Christian Faith.

That Brunner begins with experience as something that must interpret the Bible, instead of starting from the Bible which must interpret human experience, can be seen from the fact that he has no hesitation in accepting the principles of "higher criticism." He even feels that it is our business to engage in "higher criticism." The human element in the Scripture, he thinks, is inherently wrong and we must separate it from the divine. In several of his books Brunner speaks in this vein. We quote from his recent book, "Our Faith." It was published in 1936. In this book, as well as in his earlier books, he continues to give to the human mind the right to find the Word of God in the Bible rather than to accept the Bible as such as the Word of God. He asks the question: "Is the whole Bible God's Word then?" He answers with a proviso: "Yes, in so far as it speaks of that which is 'here' in Christ" (p. 9).

Brunner gives us an interesting analogy from which we can learn his conception of Scripture. "Is everything true that is to be found in the Bible?" he asks. In reply he says: "Let me draw a somewhat modern analogy by way of answering this question. Every one has seen the trade slogan 'His Master's Voice'. If you buy a gramophone record you are told that you will hear the Master Caruso. Is that true? Of course. But really his voice? Certainly! And yet—there are some noises made by the machine which are not the master's voice, but the scratching of the steel needle upon the hard disk. But do not become impatient with the hard disk! For only by means of the record can you hear 'the master's voice.' So, too, is it with the Bible. It makes the real Master's voice audible—really his voice, his

ords, what he wants to say. But ere are incidental noises accompanying, just because God speaks His Word through the voice of man" (p. 10). It is, in Brunner's latest as well as in his earlier writings, the wisdom of man himself to pick out of the Bible that which he thinks of as is "Master's Voice."

Dr. Mackay is anxious to assure us that Brunner is now more orthodox than he used to be. However, in the very letter from Brunner which Dr. Mackay publishes to prove his point, we have once more the fatal proviso that we noted above to the effect that we must distinguish the human from the divine in the Bible. Brunner says: "It is, however, my conviction that faith in the inspiration of the Bible does not exclude, but include, the distinction between the Word of God and the earthly, temporal vessel which carries it" (*The Presbyterian*, February 17, 1938). There is, then, no noticeable difference between Brunner's earlier and later writings on the point of the relation of human experience to Scripture. Brunner continues to make experience the final seat of truth.

We note in conclusion that as Brunner accepts the negative criticism of the Bible so he also accepts the evolution theory of the origin of man as probably true. Though he speaks frequently of the creation doctrine and its importance it is evident that he does not hold the Genesis narrative to be an historical record. In his large work on Ethics, "Das Gebot und die Ordnungen," he says we have nothing to do with primitive man as a subject of ethics (p. 4). The fall of man in paradise and original sin have no determining significance in Brunner's theology. He holds that the whole question of man's animal origin has no important bearing upon the Christian Faith. "Whether or not God has employed an evolution of millions of years for the purpose of creating man is the critical concern of the natural scientist; it is not a critical question for Faith" (*Our Faith*, p. 36).

What the recent developments at Princeton mean ought now to be plain. Princeton once was a bulwark of the Reformed Faith. Who can, in the light of such facts as we have enumerated, call it such today? But can we at least look to Princeton for a defense of the evangelical faith? It seems not. When men are called to its

faculty who, it is known, accept negative Bible criticism and evolution, no great defense of the Bible and of the truths of the Bible can reasonably be expected. Those who are sincerely concerned for the eternal welfare of men's souls in the Presbyterian Church in the U.S.A. cannot afford to ignore these facts.

—C. VAN TIL.

Dr. Speer's Reading List

THE condition of the Presbyterian Church in the U.S.A. gives no encouragement to true Christians and friends of our Lord Jesus Christ.

Dr. Robert E. Speer is one of the most trusted leaders of that church and is now serving as the President of the Board of Trustees of Princeton Theological Seminary. A particularly clear light has been thrown upon the trend which dominates the leadership of the Presbyterian Church in the U.S.A. and of Princeton Theological Seminary by the publication of a list of twenty books selected by Dr. Speer for helpful reading at this season of the year. The group has appeared in *The Presbyterian Tribune* for February 17, 1938, as well as elsewhere.

In a list of twenty authors, selected by Dr. Speer from men all over the world, there are no fewer than four signers of the Auburn Affirmation. This in itself suffices to characterize the list, but it will be illuminating to note very briefly some further facts concerning authors on the list.

The first to appear is Dr. John Baillie. Dr. Baillie was formerly Professor of Christian Theology at Auburn Theological Seminary and later Professor of Systematic Theology at Union Theological Seminary, New York. He is one of the signers of the Auburn Affirmation and his affiliations make clear the trend of his theology.

Following Dr. Baillie comes Ernest Sutherland Bates. He appears as the editor of the recently published "The Bible Designed to be Read as Living Literature." The modernistic nature of the rearrangement and omission which characterizes this volume was well set forth in *The Sunday School Times*, January 23, 1937.

Next comes another Auburn Affirmationist, followed by Dr. Harry Emerson Fosdick. The character of Dr. Fosdick's preaching and writing hardly needs comment. Years ago the Presbyterian Church in the U.S.A.

was unwilling to allow him to continue to preach regularly in one of its pulpits without a doctrinal subscription which Dr. Fosdick failed to make. Now one of his books is commended to the Christian public of this country by the President of the Board of Trustees of Princeton Seminary.

Another prominent name appearing in the list is that of Dr. E. Stanley Jones. The attack upon the foundational doctrine of Scripture which characterizes Dr. Jones' "The Christ of the Indian Road" is well known, and the thoroughly unevangelical character of his missionary preaching has been becoming more and more clearly apparent with each passing year.

Dr. Jones is followed on the list by another Auburn Affirmationist, Dr. J. V. Moldenhawer, pastor of the First Presbyterian Church of New York City, the pulpit from which Dr. Fosdick formerly preached and one which has been characterized by liberal preaching.

Perusing these selections further we come to a book by Professor Reinhold Niebuhr who is William E. Dodge, Jr., Professor of Applied Christianity at Union Theological Seminary, New York.

Another prominent name which soon appears is that of Albert Schweitzer. Dr. Schweitzer's "Von Reimarus zu Wrede", translated into English under the title, "The Quest of the Historical Jesus," has long been a leading handbook of those who believe that Jesus was mistaken concerning the future course of events here upon earth and that the gospel which He preached during His earthly ministry was one dominated by the mistaken idea that the existing world order was, within a few years, to pass away. The ethics which He taught were those suitable to this mistaken idea.

The next author to appear is Edward Shillito, the genial London correspondent of *The Christian Century*, whose interests and aims are well indicated by his journalistic connection.

A little further on we have a book by Miss Evelyn Underhill, perhaps the leading exponent of mysticism in the world today. Miss Underhill's conception of communication with God is a conception entirely foreign to the Scriptural doctrine of a trustworthy and infallible revelation delivered in the entire Bible once for all.

Miss Underhill gives way upon the list to Dr. Robert B. Whyte, another Auburn Affirmationist and recognized as a leader of the more liberal wing of the Presbytery of Philadelphia of the Presbyterian Church in the U.S.A. at the time when he was a pastor in

that city.

This is the type of reading which is commended by perhaps the most prominent leader of the Presbyterian Church in the U.S.A. to those who are less well informed concerning recent religious literature. It cannot be any-

thing else than a cause for deep regret and searching of heart that the Presbyterian Church in the U.S.A. has ever further and further from the heavenly heights to which it was once committed.

—P. W.

The Christian Attitude Toward War

By the REV. ROBERT S. MARSDEN

Pastor of the Calvary Presbyterian Church, Middletown, Penna.

THERE is among Christians a universal hatred of war. This is as it should be, for war must surely be distasteful to one who has the peace of God in his heart. It is conceded by all Christians that war is one of the greatest evils that can come upon a people. The destruction of life and property which are involved, as well as the moral destruction which attends war, increases its abhorrence to the people of God. Christians are not blind to its horrors. They entertain no illusions about the grandeur and glamour of war, and they know full well that another World War may, from all human points of view, destroy civilization. A Christian will do all in his power to avoid war.

Yet, when all this is said, a Christian will still not be found in the ranks of the pacifists. Organized Protestantism has been moving more and more in the direction of an unbiblical pacifism since the World War. During the War it was officially decided by most of the larger denominations of Protestants that that war was in the class of "just" wars which the Bible permits Christians to wage. The General Assembly of the Presbyterian Church in the U.S.A., with which many of us were connected at that time, said, in 1917: "The conflict into which we have been irresistibly drawn is one that is so manifestly for the maintenance of righteousness and in behalf of humanity that it should command the courageous and unreserved support of all our people" (*Minutes of the General Assembly, 1917*, p. 155). In 1918 the War was called "just and necessary" and the General Assembly called upon the church in its ministry and membership "to support in every possible way and with all resources the government of the United States in the just and necessary war in which it is now engaged" (*Minutes, 1918*,

p. 53). In the same year the Assembly recorded its "profound conviction as to the righteousness of the cause for which the United States and her allies are contending" (*Ibid.*, p. 79). Such were the sentiments expressed by most of the Protestant denominations at that time.

Since then, however, there has been an accelerated movement in most of Protestantism toward a pacifism which goes to ridiculous extremes. In 1937 the General Assembly of the Presbyterian Church in the U.S.A. veered sharply toward that position. A desperate attempt was made by pacifists to outlaw all war, and to deny that there can be "just" wars. That attempt was abortive, but competent observers agree that it is only a matter of time until that position will be taken by that church. This trend is echoed in many other modernist circles. Charles Clayton Morrison, a well-known liberal editor, says in a recent article that the church "must excommunicate war from its altars" and "God does not will war." He tells us that millions will refuse to fight, will defy conscription, and take the consequences. I am not so sure that Modernism will provide the moral stamina to make pacifists willing to "take the consequences" of pacifism during a war, but that this is the conviction of a large segment of organized Protestantism is beyond doubt. The newspapers just a few days ago carried a report of a youth who is a student in the liberal Union Theological Seminary in New York City, and who purports to represent a Methodist youth organization, as saying, before a Congressional committee, that he would not bear arms even to protect his own mother from invaders.

We who are orthodox Christians must face the fact that we are in a

hopeless minority when we hold to the historic Christian attitude toward war. The Federal Council of the Churches of Christ in America and similar pseudo-Christian organizations are lined solidly on the side of pacifism. These organizations claim to speak for all Protestantism and we must make it clear that they do not speak for us in their pacifistic resolutions.

The Supposed Biblical Basis of Pacifism

Now let us not suppose that pacifists do not appeal to the Bible to support their contention. Most emphatically they do. They quote the Bible and particularly the words of Jesus in support of their contention that the Bible teaches pacifism. They are usually ready to admit that there are other parts of the Bible which speak of war approvingly but they are quite certain that Jesus does not so speak. They unblushingly contrast what they suppose to be the teaching of Jesus on this and on other points with the teaching of the rest of the Bible. They often say, in effect, "Jesus teaches pacifism" or even, "The New Testament is pacifistic," but never that "The Bible teaches pacifism."

Now the contrasting of Jesus with the rest of the Bible, or of the New Testament with the Old Testament, is one of the characteristics of Modernism. It is almost trite to say that Christians admit no such contrast. They hold that the whole Bible is the Word of the same God and that it is self-consistent one part with the other. We are far from admitting any distinction between the God of the Old Testament and Jesus, or between the "spirit" of the Old Testament and the "spirit" of Jesus. Modernism, in its underlying concept, contrasts the various parts of the Bible, setting one against the other.

On this point, pacifists would say, they prefer to be governed by Jesus rather than by the rest of the Bible. However, there is no such conflict between the words of Jesus on this subject and the teachings of the rest of the Bible. Neither is such a conflict to be found between the teachings of Jesus and the teachings of the rest of the Bible on any other subject. A careful reading of the words of Jesus will reveal them to be in perfect harmony with the rest of Scripture, and the New Testament to be in perfect harmony with the Old Testament. One God speaks in the whole Bible, and He does not contradict Himself.

What, then, is the Scriptural basis to which pacifists appeal? Usually appeal is made to the words of Jesus in the "Sermon on the Mount" (Matt. 5-7 and Luke 6: 20-49). In these passages, it will be remembered, we do find Jesus saying such things as "Resist not him that is evil," and we find Him extolling the anti-war virtues of meekness, mercifulness and peace-making, and saying, "Love your enemies." Jesus demands in this passage that evil be returned with good and calls for arbitration in the settling of disputes. He commands forgiveness of one's enemies and urges His disciples to live peaceful lives. Not only that, but He, by His example, practiced what He preached. When He was about to be taken by His enemies, who were committing great evil, He did not resist, and in all His life He was meek and merciful. He displayed His love for His enemies and prayed for those who despitefully used and persecuted Him. Does this not mean that Jesus teaches pacifism? And, as it can be easily shown that the rest of the Bible admits of just warfare, does this not mean that Jesus is in conflict with the rest of the Bible at this point? Well, as a matter of fact, neither of these things is true. Jesus does not teach pacifism and He is not in conflict with the rest of the Bible at this point. Then what shall we say about these passages?

In the first place, those who appeal to them in support of pacifism forget that many of the so-called pacifistic ideas of the "Sermon on the Mount" are also found in the Old Testament. Do we find Jesus extolling meekness (Matt. 5:5)? We have the same promise for the meek in the Old Testament: "But the meek shall inherit the earth" (Psalm 37: 10). Does

Jesus counsel arbitration (Matt. 5: 23-26)? So does the Old Testament (Prov. 25:8-10). Does Jesus urge love and regard for one's enemies (Matt. 5:43-48)? So does the Old Testament, and in no less emphatic terms (Prov. 25:21, 22). Does He forbid hatred (Matt. 5:25)? So does the Old Testament: "Thou shalt not hate thy brother in thine heart" (Lev. 19:17).

And then, too, Jesus was hardly a pacifist in His conduct. We shall see this more clearly when we consider the positive proof of the historic Christian position, but we remind ourselves right here that Jesus did use a weapon to scourge the money-changers out of the Temple. He forbade His disciples to resist when He was about to be taken prisoner, but He does not in any sense rebuke them for possessing swords. As we shall see, in none of His recorded sayings does He speak against war, and in fact clearly implies that it is sometimes justifiable to fight (John 18:36).

But the questions still persist: "Does not Jesus flatly forbid all physical resistance to evil?" "Does not the Old Testament sanction such resistance with 'An eye for an eye and a tooth for a tooth'?" "Does not Jesus forbid this with, 'I say unto you, That ye resist not evil'?" "Does this not flatly contradict the Old Testament, and are we not thereby flatly forbidden to take up arms?" Let us look at this passage rather closely.

The quotation, "An eye for an eye, and a tooth for a tooth," is from Lev. 24:20. In that passage some rules are laid down for the judicial procedure of the Jews. The law was made in order to protect criminals against injustice and unduly severe punishment. A man could not be killed for causing the loss of his neighbor's eye—only an eye could be taken for an eye, and this only by judicial process. The Scribes and Pharisees, whose misconception of the law Jesus was correcting, had made this provision to apply to individual disputes. They held that it permitted vindictive revenge for personal injuries. Jesus is not correcting the Biblical provision, but only the false interpretation which the legalistic minds of His day placed upon it. Jesus, you see, is not referring in any sense to warfare, nor to the application of deserved punishment, judicially applied. He does make clear, in this passage and by His

consistent example, that individual vengeance is wrong, but to hold that He forbids all punishment of evil is most ridiculous. Jesus often refers to Himself at His Second Coming as a Judge who will severely punish evil. The favorite passage to which the pacifists appeal in the words of Jesus is thus not even pertinent to the question.

The Biblical Basis of the Christian Attitude Toward War

If we reject pacifism as being unbiblical, what then shall be our attitude toward war? The attitude of most Presbyterian churches is found expressed in the Westminster Confession of Faith and in the Larger Catechism. There we find, "It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto: in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth; so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions" (Confession of Faith, Ch. 23:2). The Larger Catechism (Question 136) in answer to the question, "What are the sins forbidden in the sixth commandment?" replies, "The sins forbidden in the sixth commandment are, all taking away the life of ourselves, or of others, except in case of public justice, lawful war, or necessary defense. . . ." This is the official attitude of The Presbyterian Church of America. The question may well be asked, "Is that the Biblical attitude?" The answer, we believe, will be found to be, "Yes."

In the Old Testament we find record of many wars which were sanctioned by God. Wars were from time to time commanded, and for their execution God endowed men with special qualifications as warriors. When consulted by means of the Urim and Thummin, or by the prophets which He had ordained, God often gave advice on the propriety of military enterprises. One quotation will suffice to illustrate this. "And the children of Israel enquired of the Lord (for the ark of the covenant of God was there in those days, . . .) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the Lord said, Go up; for to morrow I

will deliver them into thine hand" (Judges 20:27, 28). When His people were engaged in battle God often interfered miraculously, in order that the Israelites might be victorious (Josh. 8). God frequently sent His people to battle in order that they might not themselves be destroyed, and in order that the truth of God which had been committed unto them might not be destroyed from the face of the earth with them. There can be no doubt that God in the Old Testament did sanction wars.

But how about the New Testament? Was it not simply because of the weakness of the people that the Lord condescended thus unto them, permitting them to war, and is not this permission abrogated in the New Testament? A careful search of the New Testament will fail to show any such abrogation of the divine permission to go to war "upon just and necessary occasions," and unless there be such express command, as in the case of divorce, we dare not assume one simply to satisfy our desires in the matter.

As a matter of fact the New Testament, and even the teachings of Jesus Himself, imply the permission to go to war. When the soldiers came to John the Baptist and inquired of him what they should do in order to prepare for the kingdom of God, he did not require them to cease being soldiers, but simply commanded them to be good soldiers (Luke 3:14). Jesus took a similar attitude toward the centurion who came to Him, and He praised him for a faith such as He had not found in all Israel (Luke 7:1-10). On these and similar occasions Jesus, if He had been so minded, could have forbidden His followers to be soldiers, especially of a heathen government, but we find no such prohibition. Indeed, He implies that there are occasions upon which His followers might fight (John 18:36), and tells us that His gospel will bring not peace but the sword (Matt. 10:34-36).

When we turn from the Gospels to the rest of the New Testament we find the apostles taking an identical attitude. In Acts 10 we learn that it was a Roman centurion to whom the gospel first came among the Gentiles. It was upon Cornelius, the Centurion, that the Holy Spirit came with miraculous gifts *while he was a centurion*. Certainly if engaging in war were

sinful, the Holy Spirit could not descend upon such a person as a centurion who, while he was not then engaged in war, by his office proclaimed his willingness to serve when war came. We may quite pertinently ask whether there were no Christians engaged in the war that Jesus predicted, the war which took place in Palestine in 69-70 A. D., when Jerusalem was destroyed. Certainly some parts of the New Testament were written after that war, and we find no record of the apostles, who were inspired of God to direct the early Church, forbidding the participation of Christians in that conflict. We must remember that, if war be wrong, then the participation in it is not only unbecoming to a Christian, but is actually sinful, and it seems unreasonable that the New Testament would have been silent upon the subject of a sin which has ensnared so many of God's people. We must conclude that the New Testament as well as the Old permits the engaging in and promoting of war when it is waged upon "just and necessary occasion."

Our Personal Attitude Toward War

What, then, shall be our personal attitude toward war? As we saw at the very beginning of this discussion, a Christian will hate war. He will do all in his power to keep out of war himself, and will use all his influence to keep his nation, and any other nation in which he may have influence, out of war. He will be sure that his own actions have not been those which have provoked war, save in so

Missionaries of The Presbyterian Church of America

The REV. EGBERT W. ANDREWS, 8
Tsitsiharskaya, Harbin, Manchou-
kuo

The REV. AND MRS. HENRY W. CORAY,
22 Post Street, Harbin, Manchoukuo

The REV. AND MRS. M. C. FREHN,
Seijogakuinmae, Setagayaku, Tokyo,
Japan

MR. AND MRS. RICHARD B. GAFFIN,
2A First Chanshan Road, Tsingtao,
Shantung, China

The REV. R. HEBER McILWAINE, 8
Tsitsiharskaya, Harbin, Manchou-
kuo

far as his righteous acts may provoke evil men to wage war against him.

A Christian will not consistently take the attitude many Christians take today, when they say, in effect, "Well, the Scriptures predict that there will be wars until the Lord returns, and therefore we must do nothing about that situation." It is true that the Scriptures thus speak, but they do not warrant God's people remaining indifferent when they may have a part in preventing wars.

But, you may say, "If the Scriptures tell us there will be wars anyway, what is the use of our doing anything to prevent them?" It is amazing how many sincere Christians take that attitude, and yet there could be no more ridiculous thought. Suppose we applied that same line of reasoning in other spheres of life. Suppose, for example, we were to become ill. Well, we might reason, "The Scriptures make it clear that it is appointed unto men once to die, so therefore why do anything about our illness?" It will immediately be evident how ridiculous such an attitude would be. We realize full well, when we are ill and go to a physician, that we shall not be permanently cured of all illness. We know full well that we shall sometime die, unless the Lord should return before that happens. But we also know that God has given us physicians to help us prolong our lives—that the same God who has ordained that we shall die has also provided us with the means of prolonging physical life. He intends us to use those means which He has ordained. The very same is true of means to the peace of the world. The Lord has told us that there will be wars until the return of Christ, but He has also given us the means of preserving peace. Those means a Christian will cheerfully use, whether they be the means of one's individual love of one's enemies or the means of international coöperation through peace treaties. A Christian will hail all those means as of the Lord, and will use them to the utmost of his ability. But, when just and necessary occasion arises and war must be waged for the maintenance of piety, justice and peace, then a Christian will, with the assurance of the blessing of God and of the Prince of Peace, support, with arms if necessary, the lawful authorities in the promotion of the war in which the nation is engaged.

The Apostasy of the Presbyterian Church in the U. S. A.

By the REV. LESLIE W. SLOAT

THE purpose of this article is to show, on the basis of deliverances of the General Assembly of the Presbyterian Church in the U.S.A., that the present organization claiming that name has abandoned the faith which the church formerly held, and is therefore not the true spiritual succession of the *historic* Presbyterian Church in the U.S.A.

The Church in 1910

In the year 1910 the General Assembly of the Presbyterian Church in the U.S.A. adopted the following deliverance with reference to doctrine:

The Church of Jesus Christ, set to be both a witness and an exemplar of saving and sanctifying truth, has come upon times when her mission is at once most difficult and most necessary.

It is an age of doubt. Many elements of the faith delivered, once for all, to the saints, and embodied in the immemorial testimony of the Christian Church, are by many openly questioned and rejected. Thereby the fundamentals not only of our faith as a church, but of evangelical Christianity, are assaulted. Laxity in matters of moral opinion has been followed by laxity in matters of moral obligation. It is an age of impatience, of no restraint. The spirit of license and lawlessness is abroad. Authority in church and state alike is decadent because its defiance has so often been unchecked. The safeguards of society are threatened. The decline in the elements of an essential religion is followed by a groveling and growing superstition that shames our sanity, our faith, and our civilization. It is therefore necessary that the church of Christ should bear unflinching witness against the errors in faith and the faults in practice, by testifying to the truth, the whole truth, and nothing but the truth, as God has been pleased to reveal it in His Word and by His Spirit. Actuated by that fervent charity which God has made the rule and grace of her life, she must stand sturdily for that which is at once the redemption of the individual and the redemption of society. Ours has always been a witnessing church. It must continue to be such, or else consent to conditions of doubt that would dissolve her foundations and equally destroy historic Christianity.

In accordance with the purpose set down in this deliverance, the Assembly adopted a declaration "with regard to certain essential and necessary articles of faith," which was as follows:

It is an essential doctrine of the Word of God and our Standards that "The Holy Spirit did so inspire, guide, and move the writers of the Holy Scriptures as to keep them from error" [quotes Conf. I: 10].

It is an essential doctrine of the Word of God and our Standards that "Our Lord Jesus Christ was born of the Virgin Mary" [quotes Shorter Catechism, Question 22].

It is an essential doctrine of the Word of God and our Standards that "Christ offered up Himself a sacrifice to satisfy divine justice and reconcile us to God" [quotes I Peter 3: 18].

It is an essential doctrine of the Word of God and our Standards concerning our Lord Jesus Christ, that "On the third day He arose from the dead with the same body in which He suffered, with which also He ascended into heaven and there sitteth at the right hand of His Father, making intercession" (see Confession VIII: 4).

It is an essential doctrine of the Word of God as the supreme standard of our faith, that the Lord Jesus showed His power and love by working mighty miracles. This working was not contrary to nature, but superior to it [quotes Matt. 9: 35] . . ."

And the Assembly added, regarding these articles:

These five articles of faith are essential and necessary. Others are equally so. We need not fear for God's truth as it is revealed in the Holy Scriptures and contained in our Westminster Standards. We bless God for the doctrine of His Word shining in the Standards. They stand firm like the towering beacon on the shore, casting a beam across the dark wave of this world's sin. Foolish birds and bats dart out of the night and dash themselves against the lenses of the lighthouse, only to fall back senseless at its base. So heretics and skeptics have hurled themselves against the Word of God and against the Westminster Standards, only to fall back baffled and broken.

In order to make their deliverance effective, the Assembly adopted the following resolutions:

That . . . all presbyteries within our bounds shall always take care not to admit any candidate for the ministry into the exercise of the sacred function unless he declares his agreement in opinion with all the essential and necessary articles of our confession.

That all our parents in the home and our teachers in the schools be hereby warned of the prevalence of many insidious doubts and denials of the faith, prev-

alent in our times, and be urged to be diligent in teaching the children the very Word of God.

And that the deliverance be read in the churches.

Here, then, is the Presbyterian Church in the U.S.A. in 1910, establishing certain fundamental articles of faith, declaring that unless the church believes and preaches them, it consents to conditions which destroy historic Christianity, and declaring those to be heretics and skeptics who deny the Bible and the doctrines of the church standards.

In the year 1916 there was before the Assembly an issue involving the action of New York Presbytery in licensing candidates who would not affirm belief in the virgin birth of Christ. After due consideration, the Assembly adopted the report of a committee considering the matter, which report called attention to the deliverance of 1910 above cited, and then added these significant words:

Presbyteries, therefore, are hereby enjoined not to license or ordain any candidate for the ministry whose views are not in accordance with this deliverance of 1910. This General Assembly renews its positive mandate with full expectation of loyal compliance by all our Presbyteries; and directs that when a candidate appears who is found to be not clear and positive on any one of the fundamentals of our faith, his licensure shall be deferred until such time as in the judgment of the Presbytery he has become so.

The Church in 1923

In the year 1923 the Presbytery of Philadelphia overtured the General Assembly with regard to heretical preaching in the pulpit of the First Presbyterian Church of New York City. The Assembly replied by ordering the Presbytery of New York to "take such action . . . as will require the preaching and teaching in the First Presbyterian Church of New York to conform to the system of doctrine taught in the Confession of Faith . . ."; and in addition the Assembly reaffirmed once more the deliverance regarding essential doctrines which had been issued in 1910 and repeated in 1916.

The testimony of the General Assembly is thus made perfectly clear. The rejection of these (and other) essential articles of faith is an assault not only upon the faith of the church, but upon evangelical Christianity. The church must continue to bear unflinching witness against errors in faith and faults in practice. Candidates who are not positive in affirming agreement with these doctrines are not to be licensed. And presbyteries are to require that the teaching and preaching in their churches shall conform to the system of doctrine taught in the Confession of Faith.

The Auburn Affirmation

Now what of the church since the year 1923? In the General Assembly of that year, 85 individuals signed a protest against the action reaffirming the deliverance of 1910 about essential doctrines. And following the adjournment of the Assembly, a document was prepared and circulated, receiving the signatures of over twelve hundred ministers of the church—a document which openly and flatly repudiated the deliverance of the Assembly on essential doctrines.

It has been said that this document, the Auburn Affirmation, was not an "official" document. This is true, as far as the Presbyterian Church in the U.S.A. is concerned. The Affirmation was not adopted by the church. But it is thoroughly official as regards the individual signatories to it. In determining whether an individual is guilty of heresy the church has always been satisfied if a statement written or signed by the individual, and containing heretical teaching, was presented in evidence. The Auburn Affirmation is such a document. Moreover, the action of the church in approving various individuals who signed that document, makes the church itself a party to the heresy contained in it. To what extent the church has approved this document in this manner will appear presently. But first we must consider the Affirmation itself.

The Auburn Affirmation has usually been considered from the point of view of what it denies. But such a consideration fails, in our opinion, to reveal the real teeth, the real danger, in it. Every denial involves a positive affirmation. These positive affirmations show what the real doctrinal position of the signers is.

The Affirmation establishes a dis-

Westminster Installation

ON THURSDAY, April 14th, at 8 P. M., three professors-elect will be installed as professors at Westminster Theological Seminary. The Rev. Ned Bernard Stonehouse, A.B. (Calvin College); Th.B. and Th.M. (Princeton Seminary); Th.D. (Free University of Amsterdam), will be installed as Professor of New Testament. The Rev. John Murray, A.M. (University of Glasgow); Th.B. and Th.M. (Princeton Seminary); University of Edinburgh, 1928-29, will be installed as Professor of Systematic Theology. The Rev. Paul Woolley, A.B. (Princeton University); Th.B. and Th.M. (Princeton Seminary); University of Cambridge, 1925-26; University of Berlin, 1926, will be installed as Professor of Church History.

Dr. Stonehouse will deliver the installation address on a phase of New Testament criticism. The public is invited to attend this important service.

inction of its own between what it calls "theories" and what it calls "facts and doctrines." It declares that the statements of the Assembly are "theories" intended to explain certain underlying "facts and doctrines." And it declares that those who hold to the "facts and doctrines," whatever theories they may employ to explain them, are worthy of the confidence and fellowship of the church. Now let us see what this means in actual application.

Take, for example, the matter of the virgin birth. The virgin birth, we are told, is merely a "theory." The "fact and doctrine" underlying it is that Jesus was "God manifest in the flesh." Very good, but what other theories are possible? Only that Jesus was not born of Mary, or that Mary was not a virgin at the time. The first is not claimed. The second is the only alternative. The positive teaching of the Affirmation at this point, then, is that those who hold that Jesus Christ was the illegitimate child of Mary and some person unknown are, if in addition they profess (and how can they honestly?) that He was God manifest in the flesh, worthy of the confidence and fellowship of the church. This is both intellectually dishonest and positively immoral.

Or take the resurrection. The Assembly states that Jesus arose from the dead on the third day in the same body in which He suffered. The Affirmationist declares that this is a "theory" to explain the "fact and doctrine" that He arose from the dead and is our ever-living Saviour. This sounds very nice, but what other theories are possible? Only that He arose in the same body but not on the third day, which none of these people claim. Or that He did not rise in the same body in which He suffered, however He may have arisen. But, if this is the case, where is the body in which He suffered? Its dust must be mixed with the sands of Palestine. And so, as the logical consequence of their statement, the signers of the Affirmation assert that persons who believe—ministers who believe—that the human body of our Lord Jesus Christ still lies, mingled with the dust of centuries in the land of Palestine, are worthy of all confidence and fellowship in the church.

Or take one more. The Assembly declared that the death of Christ was a "sacrifice to satisfy divine justice and reconcile us to God." This, say the Affirmationists, is merely a "theory" intended to explain the "fact" that "God was in Christ, reconciling the world to Himself, and through Him we have our redemption." Again a nice sounding statement. But what underlies it? Simply that some of these people do not believe that Christ died as a sacrifice, or that He died to satisfy the justice of God, or that He died to reconcile us to God. If Christ did not satisfy the justice of God then that justice either remains unsatisfied and all persons are doomed to eternal punishment for their sins, or else God's justice is of no importance and needs no satisfaction. If Christ did not die as a sacrifice for sins, then no sacrifice has been offered. And we are told that those who really believe that the justice of God remains unsatisfied or that it is of such benevolence as to require no satisfaction are worthy of the confidence and fellowship of the church.

It is not necessary to go further. It is apparent from what has been said that these Affirmationists are themselves holding or commending the very views which the Assembly of 1910 declared would dissolve the foundations of the church and destroy historic Christianity.

The Church Since 1923

But one question remains. What attitude has the church taken towards these proponents of heresy, these signers of the Auburn Affirmation. It is clear, I think, that the Assembly of 1910, for example, would have taken steps to secure their removal from the church. But not so now. Rather, there is hardly a single agency of the Presbyterian Church in the U.S.A., administrative, promotional, or educational, that does not have one or more of these signers upon it. Instead of being removed, they are honored, recognized, and given positions of authority. In proof of this claim, we present the following review:

According to the Minutes of the General Assembly of the Presbyterian Church in the U.S.A. for 1937 there are at present 936 ministers on the roll of the church who signed the Affirmation. With reference to the agencies of the church the following information emerges:

The General Council, having a total of 26 members, has two Affirmationists on it, one of whom was elected this year, and the other sits as representative of one of the boards.

The Permanent Judicial Commission, having a total of 15 members, has three Affirmationists on it, one of whom is moderator of the commission.

The Committee on Amending the Confession of Faith, chapter xxiii, etc., has 13 ministers, of whom five, including the chairman, signed the Affirmation.

The Committee on Religious Observance at the World's Fair has eight ministers, of whom three, including the chairman, signed the Affirmation.

The Board of National Missions has 17 ministers, of whom nine, or over half, signed the Affirmation.

The Board of Foreign Missions has 18 ministers, of whom two signed the Affirmation.

The Board of Christian Education has 11 ministers, of whom three signed the Affirmation.

The Board of Trustees of the Assembly has four signers of the Affirmation, including the vice-president and the corresponding secretary.

Princeton Seminary: The visiting Professor of Homiletics is an Affirmationist.

Auburn Theological Seminary: The Board of the Seminary has on it ten signers, including the retiring Presi-

dent and the President-elect; and the faculty has five additional signers on it. The seminary has averaged about 42 regular students for the last 20 years.

Western Theological Seminary: Five signers on the Board and two on the faculty. At present there are 72 students in the institution.

Louisville Seminary: One man on the Board signed the Affirmation. Last year the seminary had 64 students.

The Presbyterian Seminary of Chicago: Two members of the Board signed the Affirmation. There are about 150 students.

San Francisco Seminary: Vice-President of the Board and two members of the faculty are signers. About 85 students are enrolled.

University of Dubuque Theological Seminary: One member of the Board and one of the faculty signed.

Bloomfield Seminary: Five members of the Board and two of the faculty signed.

Omaha Seminary: Two members of the Board signed.

We recognize perfectly well that the signers of the Auburn Affirmation are probably not the only ministers in the church who hold or promote heretical doctrine. But the Affirmation is a definite statement of such a position on the part of some ministers. And the evidence given above shows that the church of today welcomes and honors those whom the church of a few years back shunned and ejected. On the basis of this evidence we are willing to allow any impartial observer to decide whether or not the claim of The Presbyterian Church of America in 1936 was correct, when it declared that the "true spiritual succession" of the Presbyterian Church in the U.S.A. had been "abandoned by the present organization holding to that name." In its open approval of the heresy represented by the Affirmation, the Presbyterian Church in the U.S.A. has apostatized from the faith once for all delivered to the saints, and from the faith set down in its own confessional standards, and no amount of counterclaims of sincerity and loyalty can set aside that fact.

The Presbyterian Church of America was organized in 1936 by those who did desire to maintain and promote the "true spiritual succession" of the Presbyterian Church in the U.S.A. Though small and seemingly weak, it is set to that task. For it we ask

earnestly the sincere coöperation and support of all who truly desire to promote that for which the Presbyterian Church in the U.S.A. formerly stood, and which it has now abandoned. And to God shall be the glory for whatever success it may have in carrying on its task.

Westminster Campus Activities

By CALVIN A. BUSCH

Westminster Seminary, Class of 1938

THE deputation work carried on by Westminster students under the direction of Mr. Adrian DeYoung, chairman of this activity, mirrors in concrete fashion the deeper reason for coming to Westminster. The seminary is a training ground for men called by God to preach Jesus Christ and Him crucified. The joy of testimony and preaching, however, is not delayed for a future permanent pastorate, but is experienced during the school year in and about the Philadelphia area.

Once a month students go to the Sunday Breakfast Association where the gospel is preached to the unfortunate men of the streets. Mr. Lawrence, father of a Westminster graduate, supervises this excellent rescue work.

The Seamen's Church Institute provides opportunity for the seminary men to unfold the good news of salvation to the sailors who come and go. Mrs. McCready, in charge of these transients, has been most gracious in her invitations to the students to bring the story of Jesus and His love.

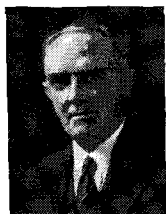
The Westminster Seminary Quartet frequently renders its program of gospel music and preaching of the Word in many churches. Several of the men are teaching the Bible on Sunday and during the week in churches and in private homes.

Although seminary life is confining and there is intensive studying of the Word, yet the students rejoice in these outward opportunities to bring the gospel of salvation to sinners unto the glory of God. We rejoice in Christ for the faculty of Westminster which by its teaching and life impels us to carry on this work, and by its encouragement and prayers enables us to witness for our Saviour.

A Good Book on a Great Theme

A Review by the REV. PROFESSOR R. B. KUIPER

WHAT IS CHRISTIAN FAITH? by William Childs Robinson, A.M., Th.D., D.D., Professor of Historical Theology, Columbia Theological Seminary, Decatur, Ga. — Zondervan Publishing House, Grand Rapids, Mich., \$1.



Mr. Kuiper

IN THIS very readable little volume of a hundred and seventeen pages, the latest from the facile pen of Dr. William C. Robinson, he continues his defense and promulgation of Christian truth, which for him—and for the present reviewer—is synonymous with the Reformed faith.

Dr. Robinson would have the reader distinguish carefully between the question *What is the Faith?* and the question *What is Faith?*—in other words, between the content of faith and its nature;—in still other words, between “the faith which is believed” and “the faith with which it is believed.” In this book he is dealing with the latter rather than the former. However, he is well aware that the two are inseparable, and that the content of Christian faith determines its nature. How evident, and withal how significant, a fact! Christian faith is faith in the God of the Bible. Faith in any other object, for instance in man or in another god than the God of the Bible, is a different sort of faith, so wholly different that it in no wise deserves to be named Christian. Therefore it is not at all surprising that the book under review says a great deal about the content of Christian faith. It was inevitable that it should.

There are three chapters presenting as many theses.

The first chapter is entitled *Christian Certainty: The Lost Chord in Modern Thought*, and sets forth the thesis *That Christian Faith is not a man-made conjecture, but a God-given certainty.*

The theme of the second chapter is *Christian Faith: A Work of God, Not a Mere Wish of Man*, and its thesis reads: *That since its relation to God is of the essence of Christian faith, therefore any definition of faith which leaves God out is inadequate and erroneous; or, that a true doctrine of faith involves a theology of faith, and*

not merely a psychology of faith.

Thirdly, under the title *The Faith of Abraham: The Faith of All Those Who Believe*, the thesis is amplified: *That Abraham is the Scriptural exemplar of faith; hence everyone professing faith ought to compare his faith with that of the father of the faithful in order to ascertain whether his faith is of the type that will be reckoned for righteousness.*

These titles and theses make it clear that the author holds to the orthodox, the historic Christian, the Reformed, the Biblical, conception of the nature of Christian faith and aims to set forth that conception in positive fashion as well as to defend it against the corruptions of present-day liberalism. Both these aims are accomplished admirably, for which the author deserves warm commendation and his book hearty recommendation to the reading public.

The following are characteristic sentences of the first chapter: “The loss of certainty is the result of a progressive transference of Gospel emphases from God to man. Calvinism is a concentration of thought and life upon God. Modernism partakes of the humanistic concentration upon man. Man is uncertain, changeable, multitudinous; God is one, eternal, certain” (p. 21). “In diametric opposition to Kant we maintain that Christian faith is not a less certain knowledge than the knowledge of things we see, but a more certain knowledge” (p. 31). Quoting Thornwell, “No authority can be higher than the direct testimony of God, and no certainty can be greater than that imparted by the Spirit shining upon the Word” (p. 32).

It is heartening to observe that in the second chapter the author combats not only the thoroughly naturalistic conception of faith’s origin espoused by William James in *The Will to Believe*, but also that compromising view which is proclaimed as gospel truth by any number of preachers and evangelists who style themselves Fundamentalists: that the natural man can of his own unregenerate volition believe on the Lord Jesus Christ and that the new birth is not the cause but a consequence of faith (p. 46). The

teaching of Scripture that faith is a gift of God the Holy Spirit before it becomes an act of man is driven home, and thus the precious doctrine of salvation by grace is upheld.

As telling a statement as any in the last chapter is this: “God is the author of the covenant which He made with Abraham. God must needs be the author of any covenant bringing man into fellowship with the Most High” (p. 91). Precisely to the point is the remark: “The whole modern idea of preaching Jesus, but preaching Him without a creed, is not only theologically, not merely Scripturally, but psychologically impossible in itself” (p. 95).

Because the content of the book is in the main so very excellent, the pity is all the greater that it should be marred by inaccuracies. Typographical errors are so numerous that we must decline to hold the author responsible for them. The frequent use of the archaic *hath* for simple *has* is annoying. Confusing is the sudden change of metaphors in the sentence: “As I climb the ladder of faith leading up to the gates of God, I rejoice that God has not given me a mere tight rope” (p. 61). In view of the fact that faith owes its origination to the Holy Spirit alone, the phrase “God’s part in establishing faith” (p. 49) is misleading. One wonders at the coördination of “providential instruments” with “the Word” as means by which the Holy Spirit works faith in human hearts (p. 103). One cannot help placing a question mark in the margin alongside Principal McIntyre’s words, which Dr. Robinson thinks beautiful: “If our Lord died in a sorrow which none can name, how shall we speak of the pain of God when He turned away His face from the Son of His love?” (p. 99). Does the latter half of this sentence teach patripassianism or must it be interpreted as anthropathism? In plain words, does the author actually mean to ascribe pain to the Infinite, or is he speaking figuratively of God after the manner of man?

Though admiring Dr. Robinson’s wide reading, we must express sincere regret that he has not exercised greater care in the choice of citations to bolster up his argumentation. His frequent quotations from Barth and Barthians may easily leave the impression with the reader that Barth and his followers hold a sound view

of the Christian faith. But as a matter of fact they do not believe *all* that God has revealed to us in His Word. That, of course, is extremely serious. And, while the first stanza quoted on page 57 is indeed beautiful—

“O gift of gifts! O grace of faith!
My God, how can it be
That Thou who hast discerning love,
Shouldst give that gift to me?”—

in view of every man's utter unworthiness of the grace of God, the second stanza deprives the hymn of much of its “greatness”—

“How many hearts Thou mightest
have had
More innocent than mine,
How many souls more worthy far
Of that sweet touch of Thine!”

Dr. Robinson's book would have gained in practical value if in it he had dealt more fully with the problem of subjective assurance of salvation. Is the Christian believer always certain of his being a believer and consequently of his salvation? If he doubts these things at times, does it follow that he is not a believer? Though faith itself is supremely certain, is it not a fact that, in the soul of the Christian, belief and unbelief keep battling with each other? Granted that faith invariably gives its possessor a measure of assurance of salvation, is full assurance essential to Christianity? Many of Christ's little ones would greatly appreciate light on these questions. It is clear that Dr. Robinson did not intend to deal with these questions at any length in this volume. Let us hope that he may at some future time answer them more fully. The volume before us gives abundant evidence that he is eminently qualified to do this.

The Christian world owes Dr. Robinson a debt of sincere gratitude for his most recent book. It is a forceful reminder of which the church of our day, with unbelief rampant in its very pulpits, has dire need.

More than once Dr. Robinson lauds the heroic faith of the late Dr. J. Gresham Machen (pp. 80, 109). We cannot refrain from expressing the fervent wish that Dr. Robinson, and many with him, may follow Dr. Machen's example to the extent of carrying the fight for the faith into the courts of the church, and there fighting for it to a finish.

The Progress of Home Missions

By the REV. ROBERT STRONG

General Secretary of the Home Missions Committee



Mr. Strong

IT WAS mentioned in the February issue of THE PRESBYTERIAN GUARDIAN that the Committee on Home Missions had requested its missionaries and aid-receiving pastors to engage

in an intensive campaign of home visitation. We are able to report the first returns from this special effort. Some items have proved such interesting reading that we cannot do better than to let the missionaries speak for the most part in their own words.

For example, one working in the east tells us:

For the month of January I made 27 separate calls on people who are not members of our church; some I called on twice. From these calls I estimate that there are about 19 likely prospects. The results of these calls are, so far, 15 new children attending Sunday school; one person who will join the church in March after catechism instruction; five adults who attend occasionally; one adult who has expressed her desire to join the church. This latter person had been coming occasionally; regularly of late. On last Thursday an elder and I went to her home and talked with her husband about salvation and uniting with the church. She had said that she wanted to wait until he decided, but now she wants to join anyway without waiting for him. We have several cases like this.

A missionary who is working hard to establish a church in a middle western city tells of how, when the outlook seemed dark, friends were found in sufficient number to organize a particular church of The Presbyterian Church of America. With four families that are well grounded in the Reformed Faith the missionary well asks if that be not a good nucleus for a real church. Others have since affiliated with the new church, which is to be established permanently in a relatively unchurched, attractive, residential district.

Another missionary in the middle west writes:

During the course of the month of January I made 71 calls. I found eight who I think may be considered likely prospects. Definite results secured thus far are these: general interest in the work

we have undertaken; promises to attend our meetings; the presence of seven strangers at our service last Sunday.

From somewhat farther west comes this word:

Thanks to the exceptionally mild weather of January I am happy to report about 30 calls within a radius of 20 miles of our home. All of these were unchurched families, but only in one or two cases was the call received with indifference. I know that you will rejoice with me that enough interest was shown to make bright the prospect of opening another preaching point, which will make three points in this charge. For last October the Lord led in opening up a door to the gospel in a school ten miles to the northeast. The attendance sometimes runs as high as 45. And in our local church the attendance has reached almost a new peak. Many non-members are regular in attendance. In Christian Endeavor we are studying the Shorter Catechism, and many of the young people are proving themselves Berean Christians in searching the Scriptures daily. Some of them have been led to confess Christ for the first time.

Speaking of recent developments in the work a missionary writes that in January he made 39 calls on unchurched families. He adds, “Here I hesitate, for ‘Man looketh on the outward appearance, but God looketh on the heart’; a number of children have professed Christ; and three women and three men, of whom I believe we have a right to record that they have been really regenerated by the Holy Spirit.”

One missionary in the course of his special calling effort was able to present the issue of separation from apostasy to a family belonging to the Presbyterian Church in the U.S.A., with the result that this man and his wife have had their names removed from that body in order to join The Presbyterian Church of America.

From the east we have this additional word:

I've been greatly encouraged in the last few weeks. Our services have been well attended, and the spiritual life of the members seems to be better. At the last communion service we received four new members, two on confession and two on reaffirmation of faith.

The letters from which we have quoted tell a story of progress at many different home mission points. Undoubtedly the work is moving for-

ward all along the line. How could it be otherwise when men serve the Lord in the spirit in which these men are working? This quotation from a letter just received from the west reveals the spirit animating our able and devoted representatives in the home missions field:

The Lord is putting us through a severe test as a denomination. May we pray for grace to meet it—to trust and not be afraid. I thank God every day for being out of the old church. I thank God for a field of service. I thank God for Westminster Seminary. And I thank God for our denomination. Although our needs are great, yet I look for these needs to give us the victory by compelling us to draw closer, ever closer, to the Lord Jesus Christ and wait patiently for Him.

Let the last word of our report

concern the need to which the above paragraph adverts. We do not hesitate frankly to state that the need is large. Not only must we maintain 21 missionaries already on the field, but we must make preparation to send, to several openings that are ready to receive them, men who are soon to be graduated from seminary. How materially it would help if 300 readers of this article who do not now contribute to the work of the Home Missions Committee would resolve to send in monthly to the committee at its office, 506 Schaff Building, Philadelphia, a gift of a dollar each, or more if ability permits! The missionaries are faithfully at work. It is for us to be faithful in maintaining them in that work.

The Greatest Missionary

A Mission Study by the REV. CARY N. WEISIGER
General Secretary of the Committee on Foreign Missions



Mr. Weisiger

WHO was the greatest missionary that ever lived? This might seem an idle question to some. It might seem to engender discussion and debate which could not possibly be settled. Doubtless, every branch of the Christian Church would put forward a figure of its own choosing, and arguments as to the merits of this or that hero of the faith would have no end.

For example, the Roman Catholic church might point to the apostle Peter as the preëminent missionary of all time, whereas many Protestants would reserve that honor for the apostle Paul. Still others might look for a figure of post-apostolic times—for Patrick, Francis Xavier or Francis of Assisi; and some might advocate an ambassador of the cross nearer our own day: William Carey, David Brainerd, Henry Martyn, David Livingstone or Hudson Taylor.

The question may be settled very easily, however. None of these who have been mentioned can compare with the greatest missionary, the Lord Jesus Christ. He stands alone and unique as the missionary without rival or peer.

It may not be customary to refer to

the Lord as a missionary, yet He certainly was that, especially in His prophetic office. No one ever preached as He preached. No one ever taught as He taught. No one has ever been able to do the things that He has done and does in winning and holding men to the end for His heavenly kingdom.

The supremacy of Jesus Christ in missionary endeavor can be clearly established by many lines of evidence. Perhaps one line of evidence will suffice here, the line that has to do with His missionary purpose.

First of all, He had a missionary purpose before His birth. That precious chapter of Christian revelation, chapter 17 of the Gospel according to John, admits us to the holy secrets of eternity, the mysteries of the sacred covenant between the Father and the Son whereby the Son undertook the responsibility of carrying out the Father's plan of redemption for those upon whom the Father had in sovereignty set His love. It is plain from what is revealed in this chapter that before His incarnation the Lord had a missionary purpose. In His prayer to the Father the Lord said: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou

gavest them me; and they have kept thy word" (John 17: 5, 6).

There is a very interesting passage in the first epistle of Peter which indicates that the Lord Jesus Christ was active in the world before His birth. Peter says of Christ that He "went and preached unto the spirits in prison; which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (I Pet. 3: 19, 20) Whatever else this passage may teach, it certainly teaches that the Lord's missionary work began prior to the days of His flesh.

A Purpose Throughout Life

Secondly, Christ had a missionary purpose throughout His life. There have been notable examples of consecration to God's service in youthful days. Count Zinzendorf as a boy seemed to have an unusual experience that made God permanently real to him. Yet Count Zinzendorf's consecration may not be compared with that perfect devotion of the boy Jesus to the will of His Father. Luke records enough about that incident in His life when He was but twelve years old to convince us of this. It is difficult to imagine any merely human child of our day so precocious intellectually and spiritually as to enter into a theological debate with ministers and seminary professors. Jesus' parents thought it was most unusual, but He simply said: "Wist ye not that I must be about my Father's business?" (Luke 2: 49).

It is hardly necessary to remark that that purpose was the one consuming passion of the Lord throughout His life. Early in His ministry He applied the prophecy in Isaiah 61: 1 to Himself: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. . . ." (Luke 4: 18). At the end of His ministry His closing words on the cross were: "It is finished" (John 19: 30). His has been and ever shall be the only stainlessly perfect ministry.

Thirdly, Christ had a missionary purpose at His death. Other men, God be thanked, have had a missionary purpose too. But He it was who not only set the example but did that which was unique. What He did that no other could do is best expressed in His words: "The Son of man came

not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). Christ's death was a missionary death in a supreme sense. As the one preëminently sent by God He discharged His commission to perfection on the cross to provide "redemption through his blood, the forgiveness of sins."

Ah! Here was a missionary indeed! At death's door and in the throes of unspeakable agonies He was still active as a missionary. To the dying thief's "Remember me" He replied, "Verily I say unto thee, Today shalt thou be with me in paradise" (Luke 23:43). He could say that because He knew what His death would accomplish for penitent sinners.

Fourthly, Christ has a missionary purpose *now*. Christianity is not only a religion of the past and of the future but also of the present. Ever since the Lord was resurrected from the grave and was received into Heaven until and including this very moment He has been primarily interested in the proclaiming of the gospel. His parting admonition to His disciples holds good for all those who have forsaken their sins and followed Him in faith. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

He is still calling Sauls to be Pauls, though in less direct and less spectacular ways. He still has "much people" in this or that city and country until the number of the elect be complete. He still says today as He did to Isaiah of old: "Whom shall I send, and who will go for us?" And He still wants Christian men and women to answer, "Here am I; send me" (Isa. 6:8).

A Purpose Centered in Himself

Yet one thing more remains to be said about the missionary purpose of the Lord: It centers in Himself. It is at this point particularly that it appears that between Christ and all other men there is "a great gulf fixed." No other missionary was ever commissioned by God to take a message concerning himself. Even one's own experience at conversion, spectacular and sudden as it may have been, can never be the content of one's message, the "sharing" practice of the Oxford Group to the contrary notwithstanding. But Christ's message

concerned Himself and only Himself and rightly so. For "no man cometh unto the Father but by" Him. He and He alone could say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

Hudson Taylor once said that he lamented that he followed Christ from such a distance. If a notable missionary should say that of himself, what confession must most, if not all, Christians make of their failure to imitate Him who was the greatest of all who ever witnessed to the truth of God? Yet there is hope. For He has promised to empower His followers with the indwelling Holy Spirit, the source of all power. The solemn obligation resting upon every Christian is that he be a missionary like unto his Lord.

Word From the Field

IT IS always interesting to know how missionaries spend their time from day to day. Therefore, we present an extract from a recent letter of the Rev. Egbert Andrews about himself and the Rev. R. Heber McIlwaine:

The following will give you some idea of what I am doing. For the last month or so, seventeen hours a week on the language with three different Chinese. One is a teacher and the other two are well educated men. I am spending more time with them than I would normally do in the third year because last year down at Haichow we only had one man with whom to study. Also, this way I will be able to spend more time out in the country in the Spring. Even now I have five afternoons free for street preaching and errands. Henry and I find it hard to get into homes where we are not known, especially in the city. I am thinking of going from shop to shop.

Every afternoon at 5 P.M. the I.B. [Independent Board] missionaries and ourselves have a half-hour prayer meeting for the work. On Saturday mornings the Corays and ourselves have a prayer meeting especially for our church, its committees and Westminster Seminary. On Monday evenings all the local American missionaries—the Baptist and ourselves—have a reading club. On Thursday evening we have our weekly prayer meeting. Other evenings are free for personal reading and social activities, both with local friends and by letter with our friends around the world. Mac and I are reading together A. Kuyper's monumental "The Work of the Holy Spirit." Also, we have a victrola and some very fine records left in our charge, whose music we occasionally enjoy.

The Rev. R. Heber McIlwaine, who

may shortly go from Harbin, Manchoukuo, to Tokio, Japan, in order to work with the Rev. M. C. Frehn and Mrs. Frehn, has written about that move as follows:

In a way, reading the news to go to Japan at such an early date was something of a surprise. . . . However, I still feel that I could accomplish more in Japan proper.

Recent developments in China are always interesting, especially when missionaries of The Presbyterian Church of America are concerned in those developments. In a recent letter from Tsingtao on the seacoast Mr. Richard B. Gaffin had much to report, part of which was as follows:

We are planning to stay right here until we have definite knowledge that it will mean risking the lives of our children to stay. We feel that the Lord will lead us in this unusual situation and we are at great peace in the assurance that for ourselves we are doing His will by staying. We feel that our staying will mean much for our future work in this land and furthermore our Christian servants are staying by us when they could have easily left us and now that they cannot return to their homes we feel we should stay by them and not run when there is no evidence of danger. . . .

We rejoice to hear from some of our friends who are at their stations that the Chinese Christians are displaying real faith in the Lord and that the unsaved are listening to the gospel as never before. Two weeks ago I took a bus trip down to Haichow via Jihchao and back. . . . Although I made a hurried trip I too found the people very receptive to my tracts and personal witnessing. The means of communication have been increased tremendously during the past year and even since the war started, for automobile roads have been built through the hitherto hard areas to reach.

No word has been received as yet of the Rev. M. C. Frehn's arrival in Japan. Prayers are requested for the Frehns and for all of the missionaries who are serving God so faithfully under the auspices of The Presbyterian Church of America.

Suggested Study Material

THE MISSIONARY PURPOSE OF CHRIST:
Before His birth—John 6:38-40; Luke 19:10; John 17:5-8; I Pet. 3:18-20. *Throughout His life*—Luke 2:49; 4:18-21; John 19:30. *At His death*—Matt. 20:28; John 3:14-16; Luke 23:43. *At present*—Acts 1:8; 9:3; 18:9, 10. *Centering in Himself*—John 14:6; Matt. 11:28, 29; John 6:28, 29.

"CHINA CALLING": Chapter Three: *Language and Social Conditions.*

"My Presence Shall Go With Thee"

A Meditation by the REV. CALVIN KNOX CUMMINGS
Pastor of the Covenant Presbyterian Church, Pittsburgh, Penna.

AS MOSES lingered in the presence of the Lord on Mount Sinai, the children of Israel became vexed and rebellious because of their unbelief. "Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." So they made a golden calf to go before them.

For this outrage on His person and distrust of His covenant, God, in His holy wrath, declared to Israel: "I will not go up in the midst of thee. I will keep my covenant to give thee the promised land and I will send an angel to go before thee, but I will not go with thee."

Bound up in this solemn warning of the Almighty were issues that would result in the greatest possible tragedy for Israel. The withdrawal of God's presence from their midst would involve a severance of God's covenant relationship with His chosen people. Henceforth the consuming wrath of God would be their portion: "I will come up into the midst of thee in a moment and consume thee." Israel's only guarantee of separation from the sinful nations about her would be taken away: "Is it not that thou goest with us? so shall we be separated." No longer would Israel be able to enter into fellowship with her covenant God. The future without the presence of the Lord held nothing but darkness and despair.

Moved with compassion for his people, Moses pleads with the Lord in their behalf. "If I have found grace in thy sight shew me now thy way . . . and consider that this nation is thy people." In mercy and grace the Lord replies: "My presence shall go with thee, and I will give thee rest." Encouraged by this promise Moses leads forth the children of Israel.

Ever since the fall mankind, by nature, has been cut off from the glorious presence of the living Lord. The curse of Heaven, the miseries and sins of earth, and an utter lack of joyous fellowship with his Father became the portion of fallen man. But God in His infinite mercy and grace has vouchsafed to all His children

chosen from the counsels of eternity His abiding presence. In the time of Moses the Lord fulfilled His promise to His redeemed children by manifesting His presence in external ways. "The Lord went before them by day in a pillar of cloud . . . and by night in a pillar of fire." The Lord promised: "I will send an angel before thee." Most blessed of all was the visible presence of the Lord in the form of "the angel of the Lord," even the preincarnate Christ of whom God declared: "My name is in him." But to God's children of the New Testament dispensation God chose an even more glorious way to make known His presence. To us is given the privilege of experiencing the presence of the Lord in the person of God's only Son, our Saviour, and the blessed Holy Spirit. Through the crucified and risen Lord we are restored to favor and fellowship; we come into the very presence of the living God. "We who one time were afar off are made nigh by the blood of Christ." "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." Through the Saviour was poured forth in greater abundance and power the Holy Spirit to indwell us. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever . . . he dwelleth with you, and shall be in you." By the gracious indwelling of the Holy Spirit we realize the blessed promise of our Saviour: "Lo, I am with you always, even unto the end of the world."

Wherefore then, oh child of God, do you fear? Has not the Lord promised "my presence shall go with thee?" Does this not suffice? Christian, His presence means everything. Having it, there is nothing that can be added. Having it not, all else will not suffice. In His presence there is salvation. In His presence there is abiding strength, peace, and joy. Are you discouraged by depressing circumstances which surround you? "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." Is your heart despairing at the thought of impending war clouds? "Fear not, for I am

with thee; be not dismayed, for I am thy God." Do you lack courage and strength? Learn of Caleb: "If so be the Lord will be with me, then I shall be able to drive them out." Are you chafing under the loss of church property and the material triumphs of unbelief? "In thy presence is fulness of joy; at thy right hand there are pleasures forevermore." Are you lying upon a bed of affliction? "I will not leave you comfortless: I will come to you." Does death threaten you? "To-day shalt thou be with me in paradise." "I will come again and receive you unto myself; that where I am there ye may be also." Yea, Lord, it suffices that Thy presence shall go with me. Most gracious Lord, forgive me wherein I have not regarded Thy presence as all sufficient. Teach me, oh Lord, to rest in Thy presence. Give me no rest until I rest in Thee. Hasten, I beseech Thee, the appearing of Thy Son, that with consummate joy I may abide in His gracious presence forevermore. And as long as I linger a pilgrim here below help me to sing with confidence and joy:

"The soul that on Jesus hath leaned
for repose,
I will not, I will not desert to his
foes;
That soul, though all hell should endeavor
to shake,
I'll never, no never, no never forsake."

Nebraska News

UNDER the leadership of the Rev. Thomas M. Cooper a group of persons in Lincoln, Nebraska, plan to organize a particular church of The Presbyterian Church of America. Thirteen persons attended the first meeting of the group at the home of one of the members, and several others have joined them at later services. At least three of those interested have not previously been regularly attending any church services. Mr. Cooper hopes that the new church will be organized in the very near future. No permanent site has yet been chosen.

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 52

The Law of God

QUESTION 39. *What is the duty which God requireth of man?*

ANSWER. *The duty which God requireth of man is obedience to his revealed will.*

QUESTION 40. *What did God at first reveal to man for the rule of his obedience?*

ANSWER. *The rule which God at first revealed to man for his obedience, was the moral law.*

QUESTION 41. *Wherein is the moral law summarily comprehended?*

ANSWER. *The moral law is summarily comprehended in the ten commandments.*

QUESTION 42. *What is the sum of the ten commandments?*

ANSWER. *The sum of the ten commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.*

Belief and Duty



Mr. Skilton

WE HAVE come to the end of the section of our catechism which treats primarily of what man is to believe concerning God, and are now entering on the division that deals more manifestly with the duty which God requires of man. It is important for us to remember that, as we have previously studied, there is a very close relationship between what we are to believe and what we are to do: (1) Faith in Christ is itself a duty. (2) Only after we are born again and receive our Redeemer as He is offered to us in the gospel, are we enabled to perform good works. (3) Our belief in Him will thenceforth assist us in obeying Him. And (4) the duties which we are now to consider are themselves articles of faith. We must believe that they are all in God's revealed will and are binding on us.

Law and the Will of God

Everything depends on our great

independent God, creator of heaven and earth and sovereign over all. The laws governing physical universe, law in history, and commandments rightly binding the consciences of men are expressive of the perfect will of God. Regulations established by men are never justifiable unless they can plead harmony with the divine will and the ultimate authority of the Most High (Col. 3:22-24; I Pet. 2:13-16; Ex. 20:12).

The Moral Law

Although "physical" and "moral" law are both expressive of God's will and are very closely related, a distinction must be drawn between them. Physical law has been defined as "the ordinance of God for non-responsible creation" and moral law as "the ordinance of God for his responsible creatures," as "that revelation of the will of God which is designed to bind the conscience and to regulate the conduct of men" or as the "rule established by God for the regulation of our mental state and outward actions toward Himself and our fellow creatures, particularly our fellow men." It has been well said that when man "acts selfconsciously in any direction to the law of God man acts morally" — "all selfconscious response to the will of God, wherever revealed, is moral action." See the Larger Catechism, Q. 93.

The Giving of the Law

The moral law was written in Adam's heart (cf. Rom. 1:20; 2:14, 15). Created perfect, the first man "found in experience the manifestation of and the spontaneous response to the law of God." As the Larger Catechism, Question 92, expresses it: "The rule of obedience revealed to Adam in the estate of innocence, and to all mankind in him, beside a special command not to eat of the tree of the knowledge of good and evil, was the moral law." When Adam broke the law in its form as a covenant of works, he brought death upon us all, placed us all in need of redemption, and lost for us true and sufficient knowledge of the moral law. Our Saviour in our place has suffered the penalty of the law as a covenant of works and has fulfilled its require-

ment of perfect obedience. As our prophet He makes the moral law known to us by His Word and Spirit. Through the Holy Scriptures He has given us a clear revelation of the will of God, and the Holy Spirit has enabled us to receive that revelation as the truth and assist us to obey it as a rule of conduct. Accordingly, because of Christ's work, none of those who have belonged to the household of faith in Old or New Testament times is subject to the condemnation of the moral law as a covenant of works (Rom. 6:14), but all have been subject to it as a guide to righteous living. Christ has saved His people not that they should continue in sin, but that they should be made over in His image and should fashion their actions according to the holy, unchanging will of God as expressed in the law. After man's fall, the Confession of Faith says (XIX:2), the moral law "continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mount Sinai in ten commandments" (Jas. 1:25; 2:8, 10-12; Rom. 13:8, 9; Deut. 5:32; 10:4; Ex. 34:1). And as the Larger Catechism, Q. 97, says, "although they that be regenerate and believe in Christ, be delivered from the moral law as a covenant of works [Rom. 6:14; 7:4, 6; Gal. 4:4, 5], so as thereby they are neither justified [Rom. 3:20] nor condemned [Rom. 8:1, 34]: yet, beside the general uses thereof common to them with all men, it is of special use to show them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead and for their good [Rom. 7:24, 25; Gal. 3:13, 14; Rom. 8:3, 4; II Cor. 5:21]; and thereby to provoke them more to thankfulness [Col. 1:12-14; see Luke 1:68, 69, 74, 75], and to express the same in their greater care to conform themselves thereunto as the rule of their obedience [Rom. 7:22; 12:2; Tit. 2:11-14]."

For the uses of the law common to all men and for the unregenerate, see the Larger Catechism, Questions 95 and 96, and the Confession of Faith XIX:6.

Although the moral law, by the authority of God, is ever in force and binding upon all men, in all ages (Rom. 13:8-10; Eph. 6:2; I John 2:3, 4, 7, 8; Matt. 5:17-19; James 2:8, 10, 11; Rom. 3:31; 10:4; Tit. 2:4), ceremonial laws "containing

several typical ordinances: partly of worship, prefiguring Christ, his graces, actions, sufferings and benefits [Heb. 9; 10:1; Gal. 4:1-3; Eph. 5:2; Col. 2:17; Heb. 13:11, 12]; and partly holding forth divers instructions of moral duties [I Cor. 5:7; II Cor. 6:17; Jude 23] . . . are now abrogated under the New Testament [Col. 2:14, 16, 17; Dan. 9:27; Matt. 27:50, 51; Eph. 2:15, 16; Heb. 10:1-14]" (Confession of Faith, XIX:3). Likewise the judicial laws which God gave to Israel as a nation "expired together with the state of that people, not obliging any now, further than the general equity thereof may require [Ex. 21; 22:1-29; Gen. 49:10; I Pet. 2:13-14; Matt. 5:17, 38, 39; I Cor. 9:8-10]" (Confession of Faith, XIX:4). Certain forms may necessarily have been abandoned by reason of developments in redemptive history, but the heart of God's law has not been altered.

The Sum of the Commandments

The moral law of God given in the Scriptures is perfect. Whatever it condemns is sinful, and nothing else is sin; whatever it commends is good, and nothing else is binding on the conscience. The Biblical rule of life is full and final.

The ten commandments express the law in a brief form: but not a single prohibition or duty required by God escapes their broad implications. They bind the heart as well as our external actions and demand perfection of us. Invaluable to our understanding of their comprehensiveness is the answer to Question 99 of the Larger Catechism, rule 5. But the decalogue itself may be condensed to its fundamental requirements of perfect love to God and to one's neighbour (Matt. 22:37-40; Mk. 12:29-31; Lk. 10:29-37; Lk. 10:29-37).¹ On these two commandments hang all the law and the prophets.

SUBJECTS FOR STUDY AND DISCUSSION

1. Who are subject to the law of God? Why?
2. What is the difference between the law as a covenant of works and as a rule of life?

¹ See also Deut. 6:5; 10:12; Lev. 19:18; Matt. 5:43-48; 22:39; Rom. 13:9; and on love, its fruits, and obedience, see I John 3:14; 4:20; John 21:15-17; I John 2:5; Matt. 5:20; Deut. 10:12; I John 4:20; John 6:29; 14:15, 21, 23. On God's requirement of more than external observances, see Isa. 1:10-20; 29:30ff.; I Sam. 15:22; Ps. 50:7-15; 51:16-19; Hos. 6:6-8, cf. Matt. 9:13 and 12:7; Amos 5:21-27; and Micah 6:6-8.

3. Distinguish between God's revealed will and His secret will or purpose (see Acts 2:23).

4. What is the ceremonial law? Make a study of the Old Testament offerings.

5. What is the judicial law? How can we tell that a form of law has been abrogated?

6. How is the moral law of God perfect? Does the Bible classify all possible actions of men as good or bad in themselves?

LESSON 53

QUESTION 43. *What is the preface to the ten commandments?*

ANSWER. *The preface to the ten commandments is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

QUESTION 44. *What doth the preface to the ten commandments teach us?*

ANSWER. *The preface to the ten commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.*

QUESTION 45. *Which is the first commandment?*

ANSWER. *The first commandment is, Thou shalt have no other gods before me.*

QUESTION 46. *What is required in the first commandment?*

ANSWER. *The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.*

QUESTION 47. *What is forbidden in the first commandment?*

ANSWER. *The first commandment forbiddeth the denying, or not worshipping and glorifying, the true God as God, and our God; and the giving of that worship and glory to any other, which is due to him alone.*

QUESTION 48. *What are we specially taught by these words, "before me," in the first commandment?*

ANSWER. *These words, before me, in the first commandment teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.*

The Preface

WE NOTED in our last lesson reasons why the moral law is binding upon us. The preface to the ten commandments emphasizes those reasons. The Lord uses the pronoun

"I". He is not nature, a force, a principle, a process, or a thing, but a living, conscious Personality. And He is the only self-sufficient Personality on whom all outside Himself must depend: "I am the Lord thy God." He is infinite, eternal, and unchangeable in His being and attributes, independent of all, designer, creator, preserver, governor of the universe, source of law, sovereign over all, God blessed for ever. Sinful man may well tremble as the holy One of eternity issues His commands, and should hasten to obey. But God sets Himself forth also as the God of the covenant, who has established a special relationship with His elect people (see the Lesson on the Covenant of Grace). To them He is *God, even their own God*. His mercies to His sons are like the stars of the sky in number. He mentions one of them: He has brought Israel "out of the land of Egypt, out of the house of bondage." And in His grace He also rescues His people from the kingdom of spiritual darkness (I Cor. 5:7; I Pet. 1:19; 2:24; 3:18; Lk. 1:74, 75). If the commandments are binding upon all men, how much more are the redeemed of the Lord, by reason of gratitude for the mercies they have received, bound to keep them (Rom. 12:1; I Cor. 6:20; I Pet. 1:17-20).

What Is Required

The first commandment requires the perfect devotion of man in the fullness of his personality, mind, emotions and will, to the glory of God. It is the first and greatest commandment. All others depend on it. "In this commandment man in the inmost holy of holies of his being is placed directly face to face with God. The relation of man's heart to God is all that really matters. If this relation is sound all else is well. If this relation is false all else is false" (Cornelius Van Til). See Rom. 1:21, 26, 28-31.

The first commandment requires us to know God. We should have knowledge of what He has revealed concerning His being and His perfections, of His works of creation, providence, and redemption, and of our complete dependence upon Him. We should have true faith in Him as our own God and should confess Him in all our ways. We are ever to praise, adore, love, and fear Him and perform His every desire for us.

The Larger Catechism, Q. 104,

summarizes the duties required in the first commandment with helpful fullness of expression: "The duties required in the first commandment are, the knowing and acknowledging of God to be the only true God, and our God [I Chron. 28:9; Deut. 26:17; Isa. 43:10; Jer. 14:22]; and to worship and glorify him accordingly [Ps. 95:6, 7; Matt. 4:10; Ps. 29:2], by thinking [Mal. 3:16], meditating [Ps. 63:6], remembering [Eccl. 12:1], highly esteeming [Ps. 79:11], honoring [Isa. 45:23; Ps. 96], adoring [Isa. 45:23], choosing [Josh. 24:22], loving [Deut. 6:5], desiring [Ps. 73:25], fearing of him [Isa. 8:13]; believing Him [Ex. 14:31]; trusting [Isa. 26:4], hoping [Ps. 130:7], delighting [Ps. 37:4], rejoicing in him [Ps. 32:11]; being zealous for him [Rom. 12:11; Num. 25:11]; calling upon him; giving all praise and thanks [Phil. 4:6], and yielding all obedience and submission to him with the whole man [Jer. 7:23; Jas. 4:7; Rom. 12:1]; being careful in all things to please him [I John 3:22], and sorrowful when in any thing he is offended [Ps. 119:136; Jer. 31:18]; and walking humbly with him [Mic. 6:8]."

What Is Forbidden

The first commandment prohibits any want of faith in God in His nature, attributes, work, and dignity, any failure to confess Him fully or to render to Him perfect adoration and service with all our powers, the setting of our affections on objects apart from God and ends other than He wills, and the worship and service of the creature rather than the Creator (Rom. 1:25). The first commandment condemns all non-Christian religions, philosophies, ethical systems: atheism, which declares there is no God; practical atheism, which passes by God and His revealed will as if they were non-existent; nature religions such as animism, fetishism, mythology, polytheism, deism, and pantheism; and religions which claim to worship one God who is other than the living and true. The gods of all other religions than Christianity are dead, idols, the work of men's hands and the imaginations of their minds, an abomination in the sight of the Lord.

"Before Me"

What greater sin could there be

than to give the glory due to the incorruptible God to another? to place some god, a creature, beside or in the sight of the Creator? Dr. Vos has said that the words "before me" in the commandment "express the indignity such transgression would offer to Him, subjectively." The Larger Catechism says, Q. 106, that they "teach us, that God, who seeth all things, taketh special notice of, and is much displeased with the sin of having any other god; that so it may be an argument to dissuade from it, and to aggravate it as a most impudent provocation [Ps. 44:20, 21]; as also to persuade us to do as in his sight, whatever we do in his service [I Chron. 28:9]."

For an excellent summary of sins forbidden by the first commandment see the Larger Catechism, Q. 105.

SUBJECTS FOR STUDY AND DISCUSSION

1. Which of the commandments deal primarily with man's duty to God? with man's duty to other men?
2. What were the circumstances of the giving of the ten commandments? Trace the previous history of Israel.
3. What does the preface to the ten commandments indicate as the reasons why we should obey the law of God?
4. If we were to obey the first commandment perfectly would we obey the whole law? If we break the first commandment would we break the whole law?
5. Look up the various scripture proofs given in the Larger Catechism, Questions 104 and 105.
6. Make a study of various non-Christian religions. What is the radical difference between them all and Christianity? Do you find some resemblances in certain points in any of them to truths in the Christian system? If you do, how do you account for them?
7. Did theism ascend from polytheism or is polytheism a retrogression from an original theism?

News from the Presbyteries

New Jersey

CALVARY CHURCH, Wildwood: At the last communion service 28 new members were received into the church. A boys' club, two missionary societies and an Intermediate Christian Endeavor Society have recently been organized. Once a week a service is held at the Poor Farm, with the young people of the church assisting the pastor, the Rev. James L. Rohrbach.

Grace Church, Westfield: The Rev. Donald Graham, pastor of the church, is holding regular gospel meetings in the CCC camp at Clinton, New Jersey. Mr. Graham recommends such work to all ministers of the denomination as an opportunity not to be missed.

Faith Church, Pittsgrove: The Rev. Robert Moody Holmes, pastor of the Covenant Church of Rochester, New York, conducted a series of evangelistic services at Pittsgrove during the week of February 6th. The pastor of the Faith Church is the Rev. Edward B. Cooper.

Faith Church, Trenton: At the first anniversary service held on Sunday, February 6th, a new set of hymnals was used for the first time. At the morning service two persons were received into membership, both of whom are looking forward to full-time Christian service.

Covenant Church, Vineland: The Rev. Alexander K. Davidson, pastor of the Covenant Church, is preparing

for two weeks of evangelistic services, beginning March 27th, with the Rev. Robert Strong and the Rev. Donald Graham. On April 1st and 2nd the church will be host to a state-wide Young People's Conference of The Presbyterian Church of America.

The Dakotas

THE Rev. C. A. Balcom of Wilton, North Dakota, is now conducting a Bible Exposition hour every Tuesday from 3.15 to 3.45 (mountain time) over radio station KGCU, Mandan, North Dakota.

Heavy snows have added to the difficulties of the work in the vicinity of Carson, North Dakota. The Rev. Samuel J. Allen, pastor of the Bethel Church of Carson, expects soon to sponsor a series of five sermons on Calvinism by the Rev. A. Culver Gordon of Bancroft, South Dakota. Until warmer weather makes transportation more possible, the work in the Dakotas will be difficult and slow.

Philadelphia

COVENANT CHURCH, Pittsburgh: The Rev. Calvin K. Cummings reports that the Covenant Church on February 13th received into its membership three communicant members and three members by baptism.

Calvary Church, Willow Grove: During the past 18 months 20 babies have been born to members of the

Calvary Church, increasing substantially the membership roll of covenant children. The church plans an intensive campaign of personal work and evangelism during March.

Redeemer Church, Philadelphia: On Sunday, February 6th, the Rev. Leslie W. Sloat, pastor of the Knox Church of Washington, D. C., exchanged pulpits with the Rev. Charles G. Schaufele of the Redeemer Church. A recent series of cottage prayer meetings has been addressed by student members of the church who are seniors at Westminster Seminary. A special evangelistic effort is being planned for March.

Faith Church, Quarryville: About 30 young people are now attending special classes for Bible study and mission study at Quarryville on the second and fourth Thursdays of each month. The church grounds are now being made ready by the congregation for the fourth General Assembly of The Presbyterian Church of America to be held early in June, and for the second Annual Quarryville Bible Conference later in the same month. Together with the church in Kirkwood the Faith Church has completed 13 weeks of Sunday broadcasts over station WGAL, Lancaster. It is planned to continue these broadcasts until spring.

Eastlake Church, Wilmington, Delaware: The Eastlake Church, whose pastor is the Rev. John P. Clelland, reports a successful missionary festival on January 25th. At noon, the women served a covered dish luncheon, after which the Rev. Robert Strong and the Rev. Cary N. Weisiger spoke on the work of the Home and Foreign Missions Committees. At 4 there was a meeting for children and the Rev. James L. Rohrbaugh spoke of missionary work in Ethiopia. At 6 there was supper for the girls after which Mr. Weisiger spoke. At 7 there was a men's meeting with Mr. Strong as the speaker. At 8 there was a meeting of the entire congregation at which Mr. Rohrbaugh spoke. In this way, every group in the church had its own missionary meeting and one common to all.

The session is engaged in annual visitation. Each family is being called upon to examine its spiritual health and promote its growth in grace.

New Covenant Church, Philadelphia: The New Covenant Church, whose pastor is the Rev. David Freeman, has moved to a new location on

South 52nd Street, Philadelphia.

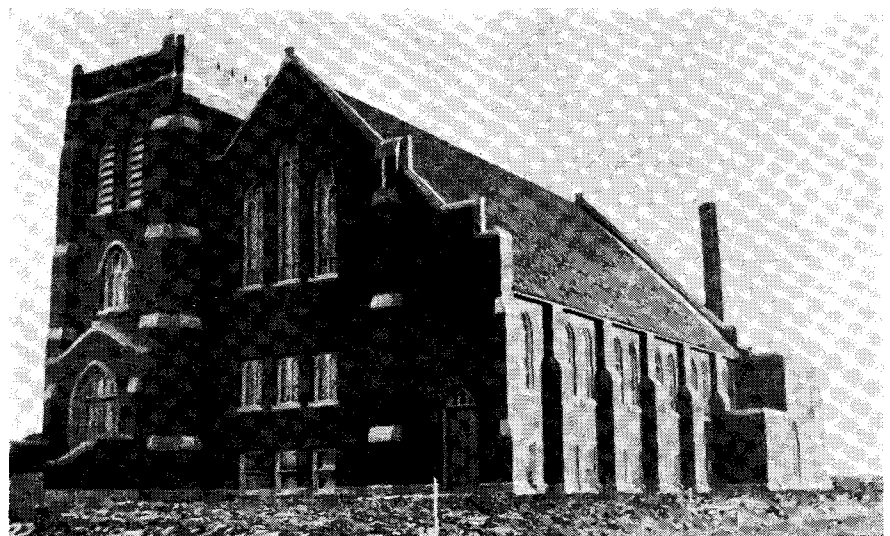
Valley Forge Church, Norristown: In slightly more than a year the Valley Forge Church, under the pastorate of the Rev. Stanley I. Ray, has trebled its membership. On February 13th four more members were received. The attendance on that day was 47 at morning worship, 38 at Bible school and 25 at the evening evangelistic service. This represents a tremendous increase during the brief months of the church's existence.

Wisconsin

OOSTBURG: The building of the Bethel Church has been completed and was dedicated amid rejoicing on Thursday evening, Febru-

Although the church at Oostburg is not now affiliated with The Presbyterian Church of America, many persons in the Wisconsin area expect that it will shortly unite with the denomination.

The people of the Oostburg community are all looking forward with such anticipation that it is difficult to report news events without mentioning what is uppermost in all minds. It was no small thing for them to leave an excellent church building, practically free of debt and improved at considerable expense during the past few years, and build again another building even more beautiful. To an outsider, riding through Oostburg, seeing only brick and stone, the new



The New Building of the Bethel Church, Oostburg, Wisconsin

ary 17th. The Rev. Professor R. B. Kuiper, of Westminster Seminary, preached the sermon. His subject was "Christ and the Church." Other ministers of the Presbytery of Wisconsin taking part in the dedicatory service were: John Davies of Gresham, William A. Swets of Milwaukee, John J. De Waard of Cedar Grove, and Leland Jorgensen of Almond. In the afternoon there was an organ recital, followed by an address by Dr. Harry J. Hager of the Bethany Reformed Church of Chicago.

Of fire-proof construction, the building measures 52 by 92 feet and has a seating capacity of 400. There are accommodations for a large Sunday school, pastor's study and choir room. The interior is Gothic style, with a center and two outside aisles, and a balcony.

church must certainly seem like waste. Yet even a thoughtful stranger would pause to ask the question, "Why did they do it?" And if he lingered a little while among these people he would without fail discover that they did it because they are Americans who love the liberty of their fathers, who love the Reformed Faith and who love the Christianity of the Bible.

Calvary Church, Cedar Grove: During the past winter the Presbyterian Church in the U.S.A. has paid the \$24,644 debt on the First Church, from which the Calvary Church withdrew. The Calvary Presbyterian Church of America is thankful that this debt has been paid, since about \$18,000 dollars of this sum belonged to the members of the Calvary Church. Dr. Lewis S. Mudge was in Cedar Grove speaking on the subject

"The Five Points of Calvinism" a few days after the debt had been fully paid. It was agreed that Dr. Mudge knew "how to win friends and influence people."

The members of the Calvary Church were far more interested in the visit of Professor John Murray, who spoke to the spiritual profit and delight of all. Professor Murray's visits have always been events of major importance to the Cedar Grove church.

Milwaukee: The mission work in the big city of Milwaukee is going forward now under the enthusiastic leadership of the Rev. William A. Swets. A home is now rented for the holding of services. Until recently the meetings had been held in a downtown hotel. It was agreed that it would be better to locate in some residential community where the Sunday school might be built up and where the unchurched people might be reached more easily. There is hope and enthusiasm, and much hard work is being done. The Presbytery of Wisconsin expects to have a growing church in the city soon.

California

BEVERLY Presbyterian Church, 359 S. Woods Ave. (near Atlantic and Beverly), East Los Angeles: The above more desirable address for the church was entered recently at the time of admission into presbytery. Both the pastor, the Rev. Donald K. Blackie, moderator of the presbytery, and his people have been busily engaged in redecoration and outside improvement of the property. The present location, near which it is the desire of the congregation soon to purchase a building site, is a strategic one. A new residential section is fast growing up on all sides.

Covenant Presbyterian Church, Addison and Grove Streets, Berkeley: The pastor, the Rev. Robert K. Churchill, is conducting a class each week in methods of leading men to Christ. Members of the church are engaged in a house-to-house canvass in that section of the city where the church is located, in the interest of personal evangelism and bringing men regularly to the church to hear the exposition of the Word of God. The Lord is adding "such as should be saved."

A regular radio broadcast is held every Sunday from 2.30 to 3.00 P.M., over station KLS. It is "The

Calvin Hour." Many friends as far away as Los Angeles may enjoy reception. Those within a 100-mile radius find reception very easy. A splendid young people's chorus from the Christian Reformed Church of Alameda assists in the broadcasts. Pray for this witness, whose announcement to the public reads: "The purpose of the Calvin Hour is to bring to you each Sunday stirring messages from the Word of God, stressing with renewed emphasis the sovereignty of God and man's relationship to Him as once taught by the great Reformers."

Westminster Presbyterian Church, 5638 York Boulevard, Highland Park, Los Angeles: At a congregational meeting on the evening of February 2nd, the plan for a new house-to-house canvass of the community was discussed. Likewise, the matter of acquiring property for the permanent location of the church was considered. Definite action will be taken on both these items at the next congregational meeting, February 16th.

General News: The Rev. M. C. Frehn, missionary to Japan under The Committee on Foreign Missions, a member of this presbytery and largely supported by its churches, sailed from San Pedro on January 25th. He will join Mrs. Frehn and their three children who preceded him to the field. Their oldest child, David, lay at the point of death, according to the latest word received. Mrs. Frehn wrote on January 5th, "In the natural we have very little hope for David. They operate this week [later news tells of several operations, much suffering by the dear boy, but lingering life]. He is a child of the covenant. I leave all to Him Who doeth *all things well*." Your prayers are sought for this devoted missionary family, that whatever God's medium of release for the lad, He may give comfort to His servants.

New York and New England

THE Second Parish Church, Portland, Maine: The 17th day of March will mark the 150th anniversary of the incorporation of the Second Parish of Portland, Maine. The Second Parish Presbyterian Church is planning to celebrate this event in which the church has such a vital interest.

Throughout February the sermons preached by the pastor, the Rev. John

H. Skilton, on Sunday evenings dealt with dramatic events in sacred history. In the mornings his topics were based on: "The Law of God: The Ten Commandments."

The Second Parish Church publishes a monthly bulletin in which the affairs of the various groups and departments are pleasingly presented, and much valuable material and advice is set forth by the pastor and other leaders.

Ohio

THE Presbytery of Ohio met at Trinity Chapel, Newport, Kentucky, on February 7th and 8th. This was the first visit made by the presbytery to this mission.

The opening gathering was a conference on public evangelism. This service was introduced by the children of the chapel under the direction of Mr. Shaw. They sang heartily, from memory, gospel songs and a number of Scripture passages set to music. The conference was led by the Rev. R. E. Conant, pastor of the Christian and Missionary Alliance Church of Cincinnati.

On the second day a conference on personal evangelism was led by the Rev. Carl A. Ahlfeldt, pastor of the Covenant Church of Indianapolis. The addresses of these leaders and the open discussions showed a clear conviction of the prime importance of evangelism in the program of the church and in the personal life of the Christian.

The presbytery engaged in a period of earnest and unhurried intercession, which was introduced by the Rev. Thomas H. Mitchell, pastor of the Providence Church of Youngstown. The Rev. E. C. Comfort of Bowling Green, Kentucky, a minister of the southern church, brought a message of faith in the power of the gospel.

A special feature of the services was an exhibit of the skillful needlework done by the women of the chapel congregation under the leadership of Mrs. Shaw.

The presbytery passed an overture to the fourth General Assembly calling attention to the evidence of dire need in our generation for knowledge of the Word of God and to the decisiveness of that knowledge in the nurture of Christian life, and recommending a definite plan of reading to be used by individuals and families in our church.

DELAWARE CHURCH ABANDONS PROPERTY, REORGANIZES AND MEETS IN LOCAL THEATRE

Votes Unanimously to Join
Presbyterian Church of
America

ON Sunday morning, January 30th, the congregation of the former Forest Presbyterian Church of Middletown, Delaware, abandoned the church property in which it had been worshipping for many years and held its services in the Everett Theatre. Fifty-nine persons attended the morning service, 49 were present at Sunday school, 35 at the young people's service, and 70 greeted the pastor, the Rev. Robert H. Graham, at the evening worship. The congregation's withdrawal from the Forest Church building came as the climax of months of persecution from the Presbytery of New Castle of the Presbyterian Church in the U.S.A.

Following the Syracuse Assembly the Forest Church renounced the jurisdiction of the Presbyterian Church in the U.S.A. The trustees unanimously favored the action and allowed the congregation to continue in the church property. No move to unite with The Presbyterian Church of America was made, although the majority of the congregation was friendly to the new denomination. Certain members, though in sharp disagreement with Mr. Graham and the majority, remained with the group only because it still held the property. Because the congregation halted between two opinions the work drifted and enthusiasm lagged. Sensing this situation, and annoyed by Mr. Graham's activity in nearby Odessa, the Presbytery of New Castle prepared to disintegrate Mr. Graham and those who sided with him. On January 20th Auburn Affirmationist John Watson Cristie told Mr. Graham that the case against the church had been completed and that court proceedings would be started unless the congregation withdrew immediately. He also said that if the presbytery were forced to sue for the property it would also ask the court for a return of all monies spent during the past year and a half.

Welcoming this threat as an opportunity to place the central issue once more before the people, Mr. Graham, after consultation with his members, announced that January 23rd would be the last Sunday in the old building. Before the end of the day a gift, equal to about \$1,000, had been offered to the proposed "new" church. On Monday the manager of the Everett Theatre offered the building for two Sundays free of charge. A faithful visitor at the services of the Forest Church offered a part of her home as a temporary manse. Forty-five hymnals, 50 song books and other equipment have now been purchased. A two-tray silver communion set is being given to the church by its faithful organist.

At a congregational meeting held on Wednesday, February 2nd, the group chose the name: Grace Presbyterian Church of Middletown, Delaware. The congregation voted unanimously to unite with The Presbyterian Church of America.

"Our hearts are full of praise unto God," said Mr. Graham, "for the way in which He has strengthened the hearts of the people. I have never seen so much enthusiasm among the people of this community as I have seen these past weeks."

On the first Sunday after the withdrawal the pulpit of the Forest Church building was filled by the Rev. Dr. William Gibson of New Castle Presbytery. He preached in the morning on "Consecrated Service" and in the evening on "The Love of the Father."

HOMECOMING OF ALUMNI MARKED BY WARMTH OF CHRISTIAN FELLOWSHIP

TUESDAY, February 8th, at the campus of Westminster Theological Seminary in Laverock, Pennsylvania, was the scene of a happy reunion of loyal alumni who had returned to the seminary for the annual "homecoming." During the afternoon informal groups enjoyed the hospitality of the seminary in its new and spacious quarters, talked over old times and renewed old friendships.

So great was the turnout of alumni and their wives that dinner was served in two shifts in the students' dining hall. After dinner the group was addressed by Dr. Cornelius Van Til, the Rev. Edwin H. Rian and the Rev. Professor R. B. Kuiper.

Dr. Van Til spoke on recent trends at Princeton Seminary. He demonstrated conclusively that, in the last nine years, Princeton had successfully wiped out the great Reformed tradition which formerly had been its glory. He analysed the list of Princeton's faculty members, exposing a number of those who are either Barthians or frank Modernists.

Mr. Rian spoke optimistically about the future of Westminster Seminary. He reiterated his hope that Westminster may become a great center of Christian learning in America. He spoke of an invitation which the faculty is extending to the Rev. John MacLeod, D.D., principal of the theological seminary of the Free Presbyterian Church of Scotland, to lecture in the spring of 1939 in connection with the celebration of Westminster's tenth anniversary and to deliver the tenth anniversary commencement address.

Professor Kuiper spoke on pastoral problems, in the course of which he emphasized the need of building up communicant members and the covenant youth in the Reformed Faith. After his address opportunity was given to those present to ask questions on pastoral problems.

Alumni who attended the homecoming agreed that Westminster Seminary was keeping its face to the future, "forgetting those things which are behind, and reaching forth unto those things which are before."

TABLE OF CONTENTS

EDITORIALS	41
The Christian Attitude Toward War ...	44
Robert S. Marsden	
The Apostasy of the Presbyterian Church in the U.S.A.	47
Leslie W. Sloat	
A Good Book on a Great Theme	50
A Review by R. B. Kuiper	
The Progress of Home Missions	51
Robert Strong	
The Greatest Missionary	52
A Mission Study by Cary N. Weisiger	
"My Presence Shall Go With Thee"	54
A Meditation by Calvin Knox Cummings	
Studies in the Shorter Catechism	55
John H. Skilton	
NEWS FROM THE PRESBYTERIES	57